

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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Scientific Interpretation of the Bible.

The Doctrine of the Lord's Absorption by the Church Does Not Contradict the Scriptural Declaration That He Ascended to the Throne of the Father.

KORESH.

THERE ARE TWO LINES of Scriptural statement which, when not interpreted according to the expositions of true science, are essentially and unmistakably contradictory. These involve the facts of the coördinate ascent and descent of the Lord. The Lord ascended to the right hand of the Father, where he sits in authority, not as the Son but as God; not as a part of God, but as the fulness of the biunity—Father-Mother. That the Son ascended to the throne of God the Bible emphatically iterates, and no Koreschan attempts to dispute. But shall the imbecile Biblical readers and pretended believers pit this statement of fact against another equally important, equally emphatic, and equally true, thus making the Bible contradict itself?

Jesus said: "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. * * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." We do not place this statement in opposition to the apparently opposing one that the Lord's body was not eaten. We accept both statements, and maintain that they are both consistent with the facts of the science of His translation; and we further declare that herein is a plain contradiction except on the basis of the scientific exploitation of the principles and laws of the Lord's sacrifice for the world.

The Lord did not say that his flesh and blood were anything but flesh and blood; the following is his statement according to the record: "Verily, verily, I say

unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life [when?]; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." These are the plain and emphatic statements of the Lord; and whosoever pretends to be a Christian and denies these positive declarations of the Lord is a liar and a hypocrite.

No professing Christian can escape the fact that the Lord was eaten. We merely reiterate the Lord's own statement, in our positive assertion that he was eaten by his church at the beginning of the age, or the Lord lied to the people. He did not lie; he came to be eaten; he was eaten, and it is for us not to deny the fact, but to scientifically comprehend the laws by which this fact was accomplished by the church. The Lord declared that he was the living bread which came down from heaven, and that his *flesh* constituted this bread. His flesh was the material substance of his personality; it was external, tangible, visible, and material. He said it was to be eaten; he also said that his blood was to be drunk. This all implies that the substance of His flesh and blood should be appropriated by his church.

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Koreshanity exploits the science of this great truth, and it is the only scientific enunciation of the facts ever given to the world. How did the church appropriate the Lord's flesh and blood? The Savior said, "The flesh profiteth nothing." Why? Because so long as He remained in the flesh, he could be of no living use to his people. He had to go away. "It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you." While He remained he could not be eaten; but if he dissolved in the presence of his Disciples, the Holy Spirit, which was the Lord himself, could be absorbed. This was actually done according to the record. The Holy Spirit, a spiritual substance, was appropriated by the Disciples, and thus the Lord's body was eaten; they ate his flesh and drank his blood. Whosoever denies it is a liar and antichristian. Whosoever disputes it knows nothing of the character of the Lord's atonement, knows nothing of that wonderful law of the cross through which the Lord God is made one with his people, and by which the humanity becomes the temple of the living God.

When the Lord was theocrasised (translated) his ascending manhood entered the throne of the Eternal; but his personal life—not his individuality—went down

through the operation of the Holy Spirit into the church, and conjoined itself through the cross of God with men. It was by this cross that the Lord descended through his church into the condition of the sensual hells. It was by this cross that the two witnesses (the Lord) were made to lie dead in the street of the great city (the church), "which spiritually is called Sodom and Egypt, where also our Lord was crucified." The Father and the Son in the Lord Jesus Christ constituted the two witnesses. This is the Word, the Logos, the incarnate Son of God.

The modern church is constituted of a pack of blind fools, like their prototypes whom the Lord called fools and blind, because in that day they could not understand his most simple statements of fact. No wonder His repeated efforts to impart a little truth forced the exclamation, "Fools and blind"! But the hour will come, as it did in the days of old, when the power of the Christ will awaken the sleepers and open the blind eyes. The body of the personal Lord was not eaten in vain. The Holy Ghost was sown in the church; this was the Christ, the Son of God; and because the Son of God was sown, the Sons of God will arise now, at the last day, the end of the Christian dispensation, as the fruit of the Tree of Life.

Astronomical Mysteries and Hypotheses.

Phenomena of the Heavens Which Puzzle the Scientific World; Admissions of a Well-Known Writer;
Basis of Solution Obtains in the Cellular Cosmogony.

KORESH.

THERE IS A WHOLE LOT of astronomical wisdom(?) being imparted through the *Chicago American*, written up by Garrett P. Serviss. Mr. Serviss says, referring to a recent astronomical work issued by the West Hendon House Observatory, England, that "The author, Mr. T. W. Backhouse, has devoted his time liberally to the observation of phenomena in the heavens, about which the great majority, even of astronomers, know little or nothing. Yet they are phenomena of surpassing and increasing interest, and when they are fully understood they may revolutionize some of the views now entertained concerning the constitution of the universe."

What an admission for a scientific(?) man to make. A possible revolution in the minds of "scientists," men who know—for science means knowledge! If astronomical knowledge may be revolutionized, then the science of modern astronomy hangs upon a very brittle thread. The revolution, however, is coming because the whole Copernican system is predicated upon the basis of assumption, which every astronomer is willing

to confess. Mr. Serviss declares that few discoveries of modern times "affect the imagination with so deep a sense of mystery as does that of the existence of vast invisible masses in the stellar interspaces. Some of these are demonstrably solid bodies of immense magnitude and gravitational power, intimately and inseparably associated with bright stars. Others still more strange, are enormously expanded nebulous clouds [which means, literally, cloudy clouds], that radiate not light, but energy ["mere mode of motion"], which, like the Roentgen rays, affect photographic plates and thus render the invisible indirectly visible."

Mr. Serviss also refers, in his notice of this book, to "a third mysterious form of substance contained in the depths of space, whose presence is manifested by such phenomena as the 'coal sacks' and the 'dark lanes' that are principally in the Milky way." All of this impresses us with the vast amount of ignorance which is accumulated in the modern star-gazing mind, and which, from mere modesty, is denominated knowledge—astronomical knowledge. The amount of this kind of wisdom

stored and taught is almost as vast as the "illimitable" thing which the "*finite*," limited mind attempts to comprehend

The astronomer says the universe is illimitable, therefore incomprehensible, and then sets his mind—which he says is "*finite*"—at work to comprehend what he denominates the "*infinite*." The remarkable thing is, that he knows enough to plan the universe without boundaries, making it illimitable, then sets measurable boundaries to his own mind, and does not know enough to comprehend the fact that he cannot comprehend the "*infinite*" with the "*finite*," yet still persists in conjuring fables for one generation, which the succeeding generation may discard. The fact is, the universe is within the boundaries of mental possibility to encompass, but the mind must start right. It cannot assume a premise and reach, by processes of reasoning, anything but the logical deduction; namely, assumption. The premise must be demonstrated to insure a correct conclusion for a rational consecution of argument. The basis of the Copernican system of astronomy is assumption, according to the testimony of Copernicus himself, as herein quoted:

"Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis [guess] of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth." This is an honest confession of ignorance in the mind of the originator of the present system of astronomy. The modern astronomer has simply added an accumulation of guesses, which he

has made to fit into the original guess, and which Mr. S. says is threatened with revolution in the mind, providing it does not call a halt upon the attempt of the finite mind to fathom the mysteries of the "*infinite*."

Finally, Mr. Serviss says: "There is, perhaps, nothing which gives rise to so keen a desire to have knowledge advanced in that particular direction, as does the part of the book relating to the structure of the sidereal universe." That which has no limitation has no structure, because form is the fundamental factor of structure, and limitation is a fundamental property of form. The material universe has length, breadth, and thickness, or it does not exist. These properties are every one of them limitable. What interests Mr. S. the most, are "the 'gaps,' 'rifts,' and 'wisps' in the Milky Way, and the 'radiated systems' and 'flower-like structures' visible amid the infinitely varied array of stars."

Now all this is simplified when we start out with a demonstrated premise. Start with the thing you know, not the thing you guess at, (see the CELLULAR COSMOGONY, published by our House,) then everything comes easy. The universe is within the comprehension of the mind which, as the offspring of the parent mind, can grow into the amplification of the parent. A star is the result of a defined focalization of convergent rays of spirit within the luminous ether, which is encompassed by the shell of the universe, and within our own atmosphere. The nebulae (clouds) are incomplete focalizations. The energies do not merge into a complete focus, therefore the combustion is not so absolute as at the complete focal point; all these manifestations in the stellar space are reflections merely from the shell which comprises the circumference.

The Work of the Great Physician.

Genuine Divine Healing Involves More than Restoration to Normal Mortal Health; Application of Law Through Messianic Function in the Attainment of Immortality.

BERTHALDINE, MATRONA.

"THEY THAT ARE WHOLE need not a physician, but they that are sick." Mortal humanity taken as a whole is a sick man in dire need of the great Physician. The vitals or corpuscles of the man are, as parts of the whole, so related and so interdependent that it is a fact, whether acceptable or not, that if one member suffers all suffer. Some may be conscious of suffering only an ill-defined sense of danger of possible infection; but since "fear hath torment," they suffer and ultimately yield to the disintegrating forces of death. The most healthy are oftentimes stricken the most suddenly by these forces and most unexpectedly consigned to a corruptible dissolution. The knowledge of these facts keeps the majority of the people active most of the time in endeavors to create for themselves a pro-

TECTIVE sphere. Immortal as many of these protectionists regard their own precious souls, and sure as they proclaim themselves to be of going straight "to the arms of Jesus" should they shuffle off their "mortal coil," it is noticeable how vigorously they recoil from such a "shuffle." They hustle for a physician with the same eagerness as the infidel who proclaims no anticipation of a heavenly resting-place for his soul. Sin, sickness, and death are the most vividly impressed facts with which men are actually acquainted, and it is most disastrous folly to try to ignore them by fallacious negations.

"God only hath immortality." There is nothing in the universe that has not its contrasting opposite; and mortals, as such, have no share in immortality or in

unity with God until they attain it through obedience to his law of love, the Decalogue. This law is scientific and proceeds from the throne of God, where sits the wisdom of universal experience in all its applications. This divine wisdom is the greatest teacher of law in the universe, and has and is the science of its being. The omnipresent and eternal universe has the focalization of all its forces in the throne of God, the mental center of the most discriminating intellectuality which man after man, begotten of God's will, one with the science of the law, in the order of law, reaches and possesses. This mental center has its personality made known or left unknown according to the regular operation of forces inherent in the order of law as displayed in the material universe. The divine individuality of Deity exists, visibly or invisibly, eternally in all degrees of its being, in the anthropostic universe. The voluntary powers of the divine mental center are eternally operative to generate a righteous humanity for its habitation as the victor, the all-conquering Hero. This righteous humanity in the day of its creation is the Temple of God, in which and from which he recreates himself.

The involuntary powers of God are operative on the other hand, to create through mortal humanity's opposition to righteousness, the mortal habitat of evils—sin, sickness, and death. "I form the light and create darkness; I make peace and create evil: I the Lord, do all these things." Involuntarily, evil serves the purpose of God's voluntary activities in the creation of a basis for his voluntary operations. This basis is a soil or receptacle, a womb of Nature for his holy Seed from which he produces his kind—the immortal humanity. The Seed of God breaks down in conjunction with the seed of Nature's womb, the waiting church of Christ, and forms the protoplasm of the divine-human Personality. Thus the Lord God dies to live. If mortal humanity would have the health of genuine or divine life it must die to live—that is, die to every mortal love of evil tendency, to all gravic lusts called loves, which perpetuate mortal forms and habits. In order to attain immortality the mortal must die primarily to self-centeredness by the act of centering in or polarizing his forces of faith, hope, and love in the Star of the world's hope, its Messianic great Physician, who gives his life for the world he comes to restore to the health of God.

The psychic force of mortals may be so appropriated by a mortal invalid, through polarization by faith in a mortal representative of his esteemed cult, as to effect recuperation; but the recuperation which follows such an act of faith on the part of some one, the invalid or his friend, is recuperation only to normal mortal conditions, which have no savor of the immortal conditions of the Lord Jesus. The quality of spirit generated by the life of the Lord preserved his body altogether from corruptible dissolution, and transmuted it by dematerialization to spirit forces of his ruling mental quality, that of divine wisdom and love, in an eternal unity of Godliness. The energies of the Lord's spirit begat in the waiting church receptive to them, an aspiration for his quality and degree of Godliness and

its image and likeness, the incorruptible and immortal body. The church which awaits the coming of the Messiah at the close of the dispensation of Jehovah, awaits the quickening power from the spirit of the Father, which is Eloah, making of him the Elijah who shall so quicken the mortal body of his church that it shall cause it to put on the immortality and incorruptibility of the Lord, and pass out alive as the pabulum of vitality to the sphere of eternal life. The true church awaits her Lord during the period of her conscious widowhood in her mortal career. In this period the love of union with her Lord for life is dominant, and she is quickened by it to newness of life by the sole means of such a quickening—the science of his reproduction or resurrection from the dead, through the recurrent operations of Messianic law. This law she hastens to obey, and through obedience purifies herself till, as a chaste virgin, she is prepared for the marriage supper of the Lamb.

When the question of healing is considered, it is unwise not to remember that the laws of *divine* healing are not only the laws of health, but of immortality and eternal life. These laws the Lord fulfilled and called "the commandments," which are also called the Decalogue. We are positive with reason in the Koreshan declaration, that there is no other source of divine healing than the applied science of the Decalogue. We admit the existence of other sources of temporary mortal, physical, and moral recuperation, and the multitude finds a quality of enjoyment in its zeal for such sources. Owing to the operation of the law of seed-time and harvest, we know and declare the existence of many for whom these mortal sources of recuperation have no lasting attraction, and in whom a spirit groans for that redemption of the body which means the putting on of the immortal and incorruptible Sonship of Jehovah, the awakening in his image and likeness, and doing the "greater works" according to his promise than were possible in his time and in a world not of his generation. In the world to come of his generation, he will enthrone that man, his new Name, who becomes his "faithful martyr" in whom his Holy Spirit, which applies the science of truth for life, overcomes death. In and by this man the science of truth will conquer all kingdoms and possess the throne of God and the altar of the Lord. This death-conqueror is the great Physician and bishop of every soul whose life has been hid with Christ in God, while after the flesh it has been dead in trespasses and sins. The great Physician is polarized in the only living and true God, the mind of Jehovah Jesus his indwelling portion. Because so polarized, he can serve as the great Physician to all the sin-sick souls of the world which seek, as their means of salvation, the science of the kingdom of immortality and eternal life which gave the universe its Seed and Savior.

The life of all flesh is the blood thereof; and the science of man's being reveals the fact that the soul of man, the psyche, is the spirit of the blood in the degree called affection. Those who received the psyche of the

Lord in his dissolution—which he poured out unto death through conjunctive unity with its mortal receptacle—are, through conjunction with the spirit of the Father (the pneumatic spirit, the spirit of the nerve, called intellectuality), made to call upon the name of the Father for salvation from the body of death. The Father's name is officially Elijah the Prophet, at the close of the dispensation, just before the coming of the "great and dreadful day of the Lord." It is for him to raise from the dead the body of the divine Sonship, and make it again the Lord and giver of life.

In the office of the great Physician and Restorer, he diagnoses the case of the universal diseased man unerringly, and furnishes the remedy; he polarizes the soul-forces he yields up in dying to himself, which act makes effective the means of salvation. In his name alone must the science of life be applied for life. In

the Name of the great Physician is the scientific or intellectual concept of truth. We are "saved," it is written, by "the love of the truth." The Father who holds this chaste virgin as a bride in his bosom is the greatest lover of all. To be one with him in unity of thought and affection is to be one with the power of God unto salvation. For those in this unity it was written: "Of his own will begat he us;" and "To as many as believe in his name gives he power to become the Sons of God." To believe in His name is to do his will, to "keep his commandments," to show faith by works in accord with his laws. This course of effort persisted in will generate in due season a sound mind in a sound body, its coördinate. The Sons of God will speak, to the praise of Him whom we love because he first loved us, the adorable doctrines of the gospel of the divine kingdom in which the Father's will is done.

Under the Curse of Competism.

The Main-Spring of all Modern Activity; the Spirit of Selfishness Pervades the World; the Present Struggle Culminates in Disaster.

AMANDA T. POTTER.

COMPETISM IS THE LEVERAGE of the whole scope of our present activities. If we would lay bare the fulcrum we have but to turn to the sensual-natural heart, the seat of *selfishness*, that same which of old was declared to be deceitful above all things, and desperately wicked. Here we have the whence but not the whither of this all-pervading, all-controlling impulse. Its end speaks a beginning. With relation to the primitive Christian church, it began when the effect of these words of our Lord became nil: "A new commandment I give unto you, that ye love one another."

If, with relation to the primitive church, this rank outgrowth of our Christian civilization had a beginning, it is rational to conclude that still maintaining its relation to that organization, it will have an ending. Its relation to the church in its primacy was that of inversion. It followed speedily upon the inversion of the true church. We do not refer to the usages of the environing world, but merely to the state of those who received the outpouring of the Spirit and were guided by it. To such, competism was thrice prohibited. It was banished through the teaching of the Master; it was put to shame by his every-day life and practice, and it was finally annihilated by the force of himself as the indwelling of them. While the church remained upright and pure, love of the neighbor denied the possibility of endeavor to outstrip him in acquisition. By unavoidable process of law the enemy sowed the tares; the love became nil; with its death came content to further personal interest at the expense of the neighbor. Money came to be the idol installed where once had flourished the worship of the living God. That which

has sprung into being in direct opposition to the mandates of the Almighty, may reasonably fall beneath such edict as the following when Jehovah establishes the kingdom for which he instructed his followers to pray: "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow."

Competism has filled the earth even as a rank, noxious plant may crowd upon and strangle wholesome growths. The period of its prosperity reaches the zenith. The time of seeding draws on. With far-reaching grasp, one hand of a divided humanity clutches upon the multiple avenues of accumulation and congests them to its own manipulation. The world of producers, who would gladly become the capitalist, see that they are marked for the crushing process, and a defensive movement is inaugurated. The situation is a problem which will evolve an unceasing round of complex perplexities, and this because the whole situation does not involve one atom of that love enjoined by the Lord Jesus. Finely sifted, the sentiment is hatred, and the manifestation grows to sufficient proportion to dwarf all that has gone before; for greed, born of hate, knows no surcease, and hatred can only be conquered by love. The real strife has but begun. The two Titans eyeing each other, do not correctly estimate the quality of the contest they precipitate. Their collision will wipe out competism, to appear no more in its present inflamed condition until, 24,000 years hence, when the sign Aries again forsakes the constellation Pisces to transit Aquarius.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

PREPARATIONS FOR WAR.

Reasons Why the President's Military and Naval Policy Should be Supported.

IN ORDER TO PREPARE this country for the reorganization of the army and navy upon a magnificent scale, the President's message is very opportune. It has long been said that the United States should be able to vie with other nations in the character of her defensive armament. It is not necessary to enlarge upon the advantages to be gained by such a measure. They are obvious to such minds as are not yet steeped in a dream of universal peace to be ushered in without further contest. The particular necessity for reinforcing both army and navy is apparent when one considers that the possession of new territory at a distance from home will require the presence of a force adequate to cope with the aggressions of semi-barbarous tribes. In the interval which must elapse before the advancement of military and naval powers to a grandeur commensurate with the dignity and importance of what is destined to be the great Occidental imperialism, there are questions of a grave and perplexing nature opening before the people on many lines. The departure of our troops for the Philippines marked a new era in our history as a nation; nor was it without some misgivings on the part of wiseacres and prophets. The event has already justified the policy of expansion, albeit certain of our legislators, like birds of ill omen, still croak of disaster and predict impending doom.

A broad catholicity of sentiment should impel the general public to sanction any measures toward putting the army and navy upon a better footing. At the same time there are certain points of dissidence between the people and their representatives to be settled. It ought not to be necessary to summon a special commission charged to arbitrate between the capitalist and the man who creates his wealth. It ought not to be necessary to call out the militia in the state of Pennsylvania, to preserve decency and order where men are honestly trying to earn their daily bread. It should not be necessary to broach the subject of a special session of Congress in order to bring labor and capital to unite upon uniform concessions of a friendly nature. While these things are to be deplored, they only serve to emphasize the fact that universal peace has not arrived. The arbitrament of nations still depends upon their military strength. The stronger the United States waxes in commercial importance, the more numerous and formidable will be her enemies. Thus it behooves her to prepare—to render herself immune from hostility by the strength and prowess of her arms.

Jerusalem means foundation of peace, and the reign of peace in earth will come through the universal prevalence of truth. That truth is now gathered in the spiritual Jerusalem. Through the instrumentality of Kreshanah, its descent into the natural world as a body

of organized doctrine culminating in the immortal flesh has begun. The new life will develop in the great cell or egg until the time comes for the chick to hatch. The correspondent of hatching in the human domain is the breaking of the husk of mortality. The physical body will be dissolved in an electro-magnetic combustion. Thus humanity breaks the shell and is born into a nobler kingdom, even the Arch-natural. The solid portions of the body have their correspondent in the stratified layers of the cosmic egg.

Universal arbitration in lieu of armament is the dream of many. When The Hague court opened, it was fondly hoped that it might be the prelude to universal peace. Under the conditions of warfare, spiritual and natural, incident to the declension of the age this could not be. Humanity was not ripe enough to come immediately into fraternal relations. Hence it is necessary to prepare for war until a divine court of arbitration or an imperial socialism be established through the Theocratic power that is to be born out of mortality.

The Almighty as a Beneficent World-Conqueror.

THE POWER OF CHRIST to subdue the hells resides primarily in his inherent Divinity. Although he creates evil by his involuntary power, evil being the reflex of good, still he is able to bring good out of evil. In the great battle between truth and fallacy the angelic host will prevail, and the Lord who descended into hell at the beginning of the Christian age will come forth conquering and to conquer. The power of the Lord to subdue evil is a part of the divine essence. The armor in which He is encased is proof against the enemy. His armor is white and his shield of silver; the steed which he rides is also white. He comes as a warrior to do battle against a world of sin; he comes as a knight worthy to succor the oppressed and loose the bonds of all who are in captivity. Is not the world full of distress such as could not be found in days of old, when chivalry called forth the noblest in the land to fight?

Christ conquers the hells through his voluntary power ultimating in the desire to beget offspring. This is the supreme good, and in its exercise the Lord becomes the Father and the Ancient of Days. The subjection of the hells is not accomplished until their tendencies have reached the maximum. The climax comes at the end of the age, when truth is being declared in externals or scientifics. The battle centers about the straight line, or in other words, about the scientific concept of the Word. Hence every form of error will be rampant when truth is declared; but it is written that the darts of the enemy shall not pierce the shield—chastity. The Lord must triumph because, since evil is the product of his involuntary power, by the law of transmutation manifest in the physical cosmos, all the radiations from the back or dark side of the sun under-

go metamorphosis. The energy of darkness is transmuted to the energy of light. This is a physical phenomenon corresponding to the transformation of similar radiations from the biologic Sun. The Lord rises out of the hells, having passed through metamorphic changes himself.

The subjugation of every form of evil does not imply that the hells are exterminated. But when set in order, they recede from the exterior during the time that the immortal flesh is manifest, guiding and controlling events. It is written, "Woe unto them who call good evil and evil good." There is a school of thought today, most attractive to many minds; its formulas contain the oft-repeated statement that "all is good, and there is no evil." If man is obliged to eat of the tree of the knowledge of good and evil,—which means to discriminate in judgment between truth and error,—before he can become the fruit of the Tree of Life, those who wilfully refuse to recognize the existence of evil must incur this woe. They cannot gain immortal joys without a recognition of the Lord in his divine Manhood, as the source both of voluntary good and its essential reflex, involuntary evil.

The American Policy of Expansion.

THE UNITED STATES is reaching out toward the Danish West Indies, seeking to enlarge her boundaries in all directions. There can be no doubt that a policy of broad expansion is better suited to her growing needs than what some party leaders would have the people think a "wise" conservatism. The day is past for the restriction of her territory to one continent merely because it is, as some contend, the natural boundary of her interests. The interests of the American people are universal, and the aims which it has been chosen to further so important, that the increase of its territory means the extension of an influence now focalized in the Anglo-Saxon race, that is destined to bless the world. The policy of expansion, if pursued to its legitimate end, will have its result in building up a great confederacy of nations such as was projected from the mind of Cecil Rhodes. It is unnecessary to say how far the world is from the realization of fraternal relations. They are yet to be evolved from the chaos of existing humanity. The twentieth century will witness a glorious birth in the rise and development of international ties on a new footing. The veil which hides the future has at last been lifted. It discloses a perspective of progress so alluring that the eye is dazzled by its brilliancy. Painters and poets have dreamed; they have sung and painted their visions; but all they have ever told is less fair than the beautiful prospect which lies just back of the curtain, half-lifted, to show where the hope of the future is smiling.

The demagogue is the man who stands half way between capital and labor—Gog and Magog—trying to stand well with both factions. The demigod is the man who sides with neither party, but builds a divine government on the ruins of the old competitive state.

The federation of the world depends directly upon the reorganization of society according to the principles enunciated by our Lord.

*LA NOUVELLE GEODESIE.**

On prétend aussi que la contraction et l'expansion des matériaux usités dans la construction de l'appareil eût pu causer quelque manque de précision. Ceux qui portent cette objection n'ont jamais vu l'instrument donc ils ne sont pas à même de juger ne sachant pas que par sa façon de construction il dédommage de toute contraction et de toute expansion. D'ailleurs, il n'y a point d'erreurs possibles d'origine quelconque, survenues de la part des pièces reliées, de l'éboulement, du vent, des changements subits de l'atmosphère qui eussent pu se mettre d'accord pour faire détourner la ligne toujours dans le même sens. Accusez toute erreur selon la coutume des ingénieurs et la valeur des éléments d'incertitude consiste en ce qu'ils se neutralisent enfin. On croit que la ligne s'est baissée principalement à cause de l'éboulement du sol; s'il en fût ainsi pourquoi la droite s'est-elle baissée de $0^m,00381$ sur un huitième du chemin à la première station de $1,609^m,35$ quand en traversant une étendue de terre égale comprise entre bâtons 19 et 20 la ligne s'est baissée de $0^m,1524$! Si l'affaissement du sol avait fait pencher la droite on s'en serait aperçu en rebroussant chemin. Nous avons reporté la même ligne $603^m,506$ afin de savoir si elle avait fléchi, mais point du tout. L'axe horizontal de l'appareil l'a fait retourner aux enseignes sur les poteaux et grâce à cela on a pu s'assurer que l'affaissement du sol n'a pas fait fléchir la ligne ou que toutes les erreurs ainsi survenues se sont neutralisées au retour. Que ceux qui ont levé des objections pareilles s'imaginent s'ils se le peuvent à l'aide de quelle machine nous ayons pu trouver juste la courbure requise si nous n'avons pas porté une ligne droite au commencement.

Nous voici prêts à rendre justice à l'allégation de fraude venant de la part de ceux qui nous accusent d'avoir fait prendre l'angle requis à la barre initiale pour faire déboucher la ligne dans l'eau lorsque $6,437^m,40$ de terre avaient été traversés. Notre souci pour le moment ce n'est pas de prouver que la terre est concave mais de faire voir l'absurdité des objections de la sorte aux esprits dont la vue est si bornée. Ces objections se neutralisent ce qui prouve positivement un manque total de fond dans les conclusions tirées qui sont des feintes pures et simples pour échapper aux preuves offertes par la réussite de l'expédition géodésique. Demandons quel en aurait été le résultat si, comme on allègue, nous avons fait pencher la première barre? Examinons l'accusation; elle comprend l'admission de trois choses—de trois éléments fort nécessaires au succès de l'oeuvre d'étendre une droite sur la surface terrestre: Imprimis: on admet que nous avons une connaissance intime avec la mathématique—nécessairement puisqu'elle nous a servi pour calculer l'angle requis pour faire baisser la ligne; secundo: on admet que nous avons eu l'adresse de faire des mesures anguleuses d'une précision merveilleuse en maniant la première barre de l'appareil et, tertio: qu'il faudrait pour étendre une ligne capable de toucher à l'eau à une certaine distance que l'on avait fixée d'avance—une ligne partant à un certain angle d'inclinaison vers la terre,—un appareil parfait, de tous points et propre à étendre une droite infallible; autrement, comment expliquer la réussite de nos plans? Il faudrait si l'accusation est juste que nous ayons étendu une ligne parfaitement droite et que nous ayons fait en accomplissant l'oeuvre toutes les manoeuvres et les mesures minutieuses dites impossibles à ces gens d'esprit borné. Nous savons que la première barre était juste, l'ayant fait poser à l'aide de deux niveaux de premier ordre; nous ne nous sommes pas trompés—la droiture de notre ligne tenait à la justesse de la barre initiale.

(a continuer.)

*Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE, PARTIE II.—Par M. le Professeur U. G. MORROW. Traduction française par Lucie Page Borden. [Pour obtenir la Litterature Koreschane il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A.].



In The Editorial Perspective.

THE EDITOR.



MODERN EVOLUTIONISTS have put forth various theories of the origin of the existence of the universe and its forms of life. The idea prevails that at some time in the past the universe did not exist; it is a fallacious conception which has made its impression in every field of modern thought. Christianity, in its declension, taught that the universe was the product of direct creation—that is, that God manufactured the starry hosts, the sun, moon, and the earth and all it contains, about 6,000 years ago, in the short space of six days of twenty-four hours each. The scientific men of the world have become dissatisfied with this conception, and, following lines of astronomical, geological, and biological research, have reached the conclusion that the age of the earth is much greater than generally supposed; that there are evidences which go to show that the earth has been inhabited by men and animals for hundreds of thousands of years. But the modern theories of creation are characteristically related to the Christian conception that some power operated in the past to produce life from a universal deadness and chaos. The cosmogony of the evolutionists is confined for the most part to the nebular hypothesis, the unsolved problems of which vastly outnumber the kinds of phenomena it endeavors to explain. Following the idea of evolution from the cosmogonical to the biological field, Darwin put forth his hypothesis concerning the origin of species and the descent of man; but it is frankly admitted by the staunchest advocates of Darwinism, that it does not explain the mystery of life. But Darwin's field of research was extensive; he collected numerous facts relative to comparative anatomy. Remains of extinct animals have been discovered; and it is known that the anatomy of many animal forms is analogous to the anatomy of man. From the basis of the collected facts Darwin conceived the idea that through processes of gradual change or "transformism," one species has evolved from another until man appeared as the grand result. We have heard it denied that Darwin taught that man descended from the monkey, the ape, the baboon, or the chimpanzee; but many of the ablest advocates of his theory do hold that such was Darwin's conception. It is true that Darwin was not as dogmatic as some of the more recent theorists on this line, but he certainly did seek to discover the "missing link" between man and his so called Simian ancestors. Haeckel considered that "Our theory that man has descended from lower vertebrates, and immediately from apes or primates, is a case of special deduction which follows with absolute certainty from the general induction of the theory of descent;" and further affirms that the evidences go to show "the direct descent of man from ape-like creatures." It is worthy of note that the late Professor Virchow vigorously opposed the theories of Darwin, Haeckel, and Huxley, throughout the entire period of his public career. He taught that the species of life are *fixed*, but he did not put forth a theory of their origin. While Koreshanity does not deny the facts of comparative anatomy, nor the geological evidences of the great antiquity

of man, it does deny that there is any truth in "transformism" as now taught. There is evolution of life from plane to plane, but not of form. There is no evolution without correlate involution; so that instead of man having risen to his present state from hypothetical "archi-primas," he has descended from the perfect form of Arch-natural life in humanity. It is not necessary to suppose that there ever was a time when the universe, with its races and species of life, did not exist; neither is it necessary to suppose that if the universe is eternal there never was a creation. The universe is perpetuated through processes of periodic creation or renewal from the involution of the universe in its least or human form; and this conclusion is in accordance with the texts of the Bible, the facts of Nature, and the demonstrations of true Science.

The modern world hopes to be saved through some method of escape from the consequences of disobedience to law, rather than through application of the principles of life; hence, there are all kinds of schemes put forth looking to mere release from punishment. A law disobeyed inevitably incurs a penalty from which there is no escape. Just as every impulse of aspiration is sure to have its elevating effect and to bring its reward, so every evil desire, every downward impulse, makes its impression on the character of man. Humanity degenerates through sensual loves, through disregard of and disobedience to law; and the only way in which humanity can be regenerated is through those processes which involve actual fulfilment of the laws of life. But the church would have it otherwise; its central idea is that a way of escape is provided; it does not impart those powerful impulses which are conducive to utter abandonment of sin, but encourages the thought that for naught else will man be saved than exercise of faith that the divine economy provides a Redeemer. After centuries of abuse of power, the nations of the world look for universal peace without the operation of the laws of retribution; it is believed that national sins may be remitted without the shedding of blood, and that the world's condition may be radically changed without a revolution. "Christian science" has made a short cut to "righteousness" through denial that there is anything that is not wholly good and pure and righteous; if men are Gods, if all is mind, there is nothing the matter with man—he is already saved! An advertisement affirms that persons may gorge themselves with whatever pleases the appetite providing they have on hand a plentiful supply of pepsin tablets; a cigar firm claims the discovery of a process of extracting nicotine from tobacco, so that a man may smoke continually without danger of having the "tobacco heart;" and now it is announced that a Parisian scientist has discovered how to eliminate the intoxicating element from all liquors without interfering with the taste, so that those who drink may drink to their fill without ill effects. Take away the results of indulgence of every form, and what reckless disregard for character, for moral worth, for righteousness, would be

manifest! The wisdom of Nature is exhibited in the provision and enforcement of the laws of restraint through infliction of penalty for every step aside from the path of divine rectitude.

When democracy had fullest sway in America, slavery existed in the thirteen Southern states. It is obvious that democracy could not have contained the essential elements of human liberty; even the founders of the American Republic countenanced slavery to some extent, and it has been claimed that slavery was even anticipated in the original Constitution of the United States. The form of slavery which existed prior to 1860 was abolished through the bloody struggle between the Union and the Confederacy. Republicanism is now the controlling factor in the affairs of government, and a form of slavery more terrible than that of the slavery of the blacks exists. So it follows that the true principles of human liberty are not yet enforced in America. Democracy headed up in the monopoly of the productions of Negro industry; and republicanism is now headed up in the monopoly of the production of the industry of the whites. A century and a quarter of republico-democracy has certainly demonstrated that the principles incorporated in its foundations are not the principles of human rights. The people have had free access to the ballot-box during the period of the nation's existence; but there is that element of deception in politics which springs from corruption that has led the voters to go from one ignis fatuus to another, and they are now rewarded for their foolishness by a form of imperialism in social, industrial, and political economy. The masses should not blame the men who are successful in the great race of competition; the people would have it so in "free America," and now they awake from their dreams, confronted by giant trusts, the formation of which they have provided in the establishment of the very principles upon which modern democracy is founded. Thousands are now turning to socialism as a fancied relief from present bondage. But the tendency of socialism is anarchistic, because it ignores the first principles of organic power, through which alone true liberty can obtain. Negro slavery was abolished through war; the abolition of white slavery will be attended by a bloody revolution, in which the nucleus of the new age will not engage. Modern reform movements are destructive to the old social order; but the new world must come through application of the scientific principles of construction.

A new plan relative to the regulation of the trusts has been suggested by the president of the New York Life Insurance Company; it is that of subjecting the trusts to supervisory systems by the States, such as are now applicable to insurance companies. It is said that such a means of regulation would provide for publicity, lessen the abuse of public rights, and bring all lines of business controlled by the trusts, under the supervision of the officials of the Government. The fact must be admitted that insurance companies are to a great extent regulated by statutory enactments, and the States have succeeded in closing up many fraudulent concerns; but the fact remains that millions of dollars are made annually by the heads of insurance com-

panies. It is also a fact that there are stringent laws which regulate the banking business of the various nations of Europe and America, and yet the bankers continue to amass wealth through the taking of usury. The evils of capitalism still remain in the business of insurance companies and the banking systems; and it follows as a necessary conclusion that should the Government undertake to "regulate" the trusts, there would be no attempt to abridge the rights guaranteed under the competitive system to accumulate wealth. Laws enacted for the purpose of regulating the trusts would simply form a basis of understanding between the trusts and the Government; they would in no way interfere with the conduct of the world's business by these cognized heads of the giant corporations. When the trust problem is "settled" by the legislators of the nation, it will still be a problem confronting the people.

"The social question is the signal failure of the nineteenth century; we have failed to make man feel that it is a privilege to be a man." Such are the words of Rabbi Hirsch, of Chicago, in a recent address, in which he arraigned present institutions—social, educational, and industrial. His view is, that modern education is conducted on wrong lines—according to methods which stuff the mind and leave the character undeveloped; and he further remarks that "Another failure of the nineteenth century is the failure to give peace to the world, especially industrial peace. Our industrial system is a failure, as is also our social structure." The evidences that these words are true are abundant. There is an awakening to the fact that something is wrong with the world. The spirit of the age is against true economic progress, and it will continue to be against it so long as men are educated along the lines of the competitive system and other perversions of human relations.

Tastes differ; a few men love truth—after centuries of experience they have acquired a taste for it; but many others cannot see how the mind can be turned from degrading things to higher ideals. The waters of Marah were bitter. There are those who put bitter for sweet, and sweet for bitter. The man of Revelation had a time of eating the little book, because it was bitter to the stomach. An Irishman observing a man in a restaurant eating olives, forthwith ordered a dozen, and placing a couple in his mouth and chewing vigorously, wrenched his jaw, and quickly ejected the salted ovals. Crossing to the gentleman who seemed to be enjoying the contents of his dish, he said: "Moi friend, d'ye like them things?" "Yes, I do; I think they are very fine." "Then, faith, you're a liar!"

It is claimed for socialism that it is destined to establish the kingdom of God in the earth; but socialism ignores the Christ and the principles of his Messianic mission. This is playing Hamlet by leaving Hamlet out of the drama.

Every man is progressive who makes himself really worth while to others.

The lessons of life must be learned through experience.

The Open Court of Inquiry.

THE EDITOR.

Koreshan Science Explains all Phenomena.

EDITOR FLAMING SWORD:—A friend who is interested in the new theory known as the Cellular Cosmogony, has been explaining to me as best he can, the points upon which the assertion that the earth is hollow and that we inhabit the interior, are founded. He does not give me a very satisfactory explanation of some points, and realizing his inability to do so, he gave me your name and address and told me that you would give me any information I desire along this line. He does not give me a plausible explanation of the cause of day and night according to the new theory; nor does he make it clear to me how the tops of ships' masts are first visible on the approach of a vessel and last seen when the boat is going away from the observer. After having listened to the statements of my friend, I still think that all the conditions of the question are much better explained by the old theory. However, this may be due to my friend's lack of ability to state the claims of the Cellular Cosmogonists, rather than to any fault of the theory; and I would like to acquaint myself with your views. I will not hesitate one moment to change my views when the arguments for the new theory outbalance those for the old. Would you be kind enough to give me the address of some publisher who handles literature on the subject, and also the name and address of the bank where the challenge fund is deposited, and greatly oblige?—O. J. D., Chicago, Ill.

We reply to the above in these columns, first, because the inquiries are courteous, straightforward, and apparently sincere; and second, to give a few suggestions regarding the matter of interpretation of phenomena, and the difference between demonstrated and assumed premises; and to guard the mind against attempting to make modern scientific conclusions fit in the Koreshan System. In the first place, the conception that the earth is a convex body is founded on appearances; that is, the earth *appears* to be convex, therefore, it is assumed that it is convex. The heavens appear to be concave; and inasmuch as there is a stellar zenith for every point on the earth, the logical conclusion from the first assumption is that we live on the exterior surface of a sphere about 8,000 miles in diameter.

Now, while the many modern conclusions relative to the shape of the earth and its relation to the luminous objects we see in the sky are generally consistent with the premise assumed,

they are of such character as to at once raise insoluble enigmas regarding the source, maintenance, and destiny of the cosmos; they are enormous exaggerations which startle and bewilder the mind, and which fail to satisfy the inquirer concerning the relation of the universe to primary Cause. In short, modern astronomy explains nothing *in fact*, because if the universe were infinite and its bounds beyond the ken of man, it would be utterly incomprehensible, and our knowledge of creation would always be wholly inadequate to solve the problem of existence.

On the other hand, the analogy of the cell, taken as a basis of the Cellular Cosmogony, places a limit to the universe, and enables the mind to grasp the fundamentals of life, and furnishes a premise in accordance with which all phenomena are rationally explained. But we have not left the matter in the sphere of analogy alone; by actual geodetic survey and other lines of experimentation, we have positively demonstrated that the surface upon which we live curves concavely about 8 inches to the mile. This is a positive premise of fact; and from this premise we proceed to explain the various astronomical phenomena, and to solve the various problems of life and creation. But the modern mind is so used to reaching conclusions from the standpoint of appearances and considering a system established when it *seems* to account for phenomena observed, that at first glance the Koreshan System seems to be out of harmony with the facts of observation. We desire to say that the Koreshan Science revolutionizes not only astronomy, but also physics, optics, and all other related sciences. Neither the lines of vision nor the rays of light from the heavens extend in straight lines, but in *curves*; and we suggest to new readers and inquirers that in the study of astronomical phenomena from the opposite premises of the two systems, our side of the question be viewed from the Koreshan standpoint.

The cause of day and night in the hollow globe is as easy of comprehension as the common conception from

the standpoint of an hypothesis. Instead of the earth rotating on its axis as supposed, the heavens have a diurnal motion. In the popular view, an immense sun at a distance of 92,000,000 miles illumines one half the surface of the earth at any given moment. We could conceive of a light so small and so close to a surface as to illumine only a very small portion of it—this and the common conception of the sun's distance and magnitude, are extremes. Now, the sun we see in the heavens is just large enough and far enough above the concave surface to illumine one hemisphere at any given moment. The visible sun's distance from the concave surface is about 900 miles, and its rays extend 90° in every direction over the concavity; consequently, the diurnal revolution of the sun brings noon successively to every meridian over which it passes, successive sunrises 90° west, and successive sunsets 90° east of every noon.

The convex idea is not necessary to a rational explanation of the cause of the disappearance of ships' hulls, the circle and dip of the horizon, etc. There are facts related to this subject which cannot possibly be explained from the premise of convexity. We know from scores of specific observations in different parts of the world, that after the hull of a vessel has completely disappeared beyond the horizon, a telescope will *restore* it. If the earth were perfectly flat for 10,000 miles, the horizon would be circular, because the horizon is the vanishing-line of lateral vision, and from a given altitude of observation on a flat sea or plane, the horizon would be equidistant from the eye in all directions. The earth is flat enough to be subject to the principles and laws of perspective and geolinear foreshortening. Geolinear foreshortening is the apparent contraction of the earth-line or surface. Look out upon the surface of the sea or plane, at an altitude of 10 feet; the extense is projected or pictured upon the retina of the eye. The first mile makes a picture of a given vertical dimension; the second mile, a shorter picture; the third mile, a still shorter

picture; the fourth mile is reduced to a mere line, while the fifth mile subtends so small an angle as to be imperceptible. Here the view of the surface ceases—that is the vanishing-line. The vanishing-line is practically on a level with the eye, and there is an apparent rise of the surface from the point of observation to the point where the surface becomes invisible.

When a vessel has passed beyond the vanishing-line of the geolinear surface, its hull begins to disappear at the bottom, because it is sailing upon that part of the surface which cannot be seen from the position of the observer—not because a convexity intervenes, but because of the vanishing-line. The farther the vessel recedes the more it is occulted, because it moves farther into that space which is cut off by the horizon or vanishing-line itself. If the altitude of the observer be increased the vessel may be seen again; or if a telescope be employed from first altitude, it increases the power of vision by magnifying or enlarging the angles subtended.

The phenomena of the disappearance of objects at sea are purely optical, as we have demonstrated in the CELLULAR COSMOGONY, an illustrated work of 200 pages published by The Guiding Star Publishing House, and advertised in these pages. We challenge the scientific world from the basis of facts. We have not deposited a challenge fund, but we have offered \$100,000 for a demonstration of the hypothetical premise of the Copernican system of astronomy.

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Navigation in the Hollow Globe.

EDITOR FLAMING SWORD:—I desire to submit a problem which seems very difficult to explain, and I wish you would elucidate it in THE FLAMING SWORD: If the earth is not convex, how is it that navigators are able to determine the exact location of vessels by means of trigonometry—that is, by the tables of six-figured logarithms, etc?—G. E. L., Chicago, Ill.

It occurs to us that any one to whom the subject of navigation of the great concave waters of the globe is a problem, would find it difficult to explain how sailors could determine the latitude and longitude of a vessel on the waters of a convex sphere. So far as the mathematical factors and results

are concerned, it would not make a particle of difference whether ships sail upon the concave or the convex surface of a sphere 8,000 miles in diameter; and so far as astronomy is concerned, it is not the theoretical, but *practical* astronomy that is employed by navigators. Hypotheses do not enter into the problem of navigation at all; and therefore, the facts of navigation are in nowise in conflict with the idea of the earth's concavity, neither do they constitute any evidence that the earth is convex.

The question has been asked us many times, how we would account for circumnavigation or sailing around the earth, if it is concave. It should be as easy to comprehend how a vessel can sail in a given direction in the inside and return to the starting point upon completing a circumference of 360° , as it would be to comprehend how a vessel could circumnavigate a convex sphere. For the sake of illustration, let us refer to the work of making globe maps of the world: Strips of paper are prepared and pasted on the outside surface; they extend from pole to pole, showing meridians, circles of latitude, continents, oceans, etc., in their proper relation. Now, exactly the same relations would obtain if the map were pasted on the concave side of the shell of a hollow sphere, whose inside diameter is the same as the whole diameter of the convex sphere. The two surfaces contain the same area, the distance between corresponding points is exactly the same, and the path of a vessel on one surface could be laid out as accurately as on the other.

The facts of practical astronomy which enter as factors in navigation are, that latitude on the earth and altitude of the polar points co-ordinate—that is, a difference of one degree of latitude produces a difference of one degree in the altitude of any of the visible orbs in the heavens; therefore, the latitude of any point on land or sea can be ascertained by simple observation of the altitude of the sun, moon, or stars. Longitude and time constitute a simple problem, even to the school-boy; and it is certainly not difficult for the experienced mariner to determine his longitude by comparing local time with Greenwich time, which is shown by his chronometer. By mak-

ing two simple calculations any clear day or night, from the basis of observations, the navigator can determine within a mile or so, just where his vessel is—and that is all there is to the astronomical phases of the subject.

But what about the logarithms? The question indicates that the inquirer does not understand their use in navigation, else he would never think of the subject as an astronomical problem. The use of logarithms is simple. Suppose a vessel sails in cloudy weather which affords no opportunities for observations; or suppose the navigator desires to know the location of his vessel by simple inspection of his log-book. If he is sailing due north or south, or due east or west, to determine his latitude and longitude would be but a matter of translation of recorded miles traversed, to degrees, minutes, and seconds; but if he is sailing in other directions, he has to deal with angles.

The proportion which sines, tangents, and sextants bear to the course, distance, difference, latitude, and departure, and these to each other, form the principal points in spherical trigonometry as related to navigation; and to simplify the matter, logarithms have been devised, the addition and subtraction of which are substituted for intricate multiplication and division of the quantities. Nautical trigonometry, therefore, is applicable to the relation of the ship's course to the meridians and circles of latitude upon the earth's surface; and from a mathematical point of view, the results would be the same whether the vessel sailed on convex or on concave waters. But all the facts which bear upon the question of the shape of the earth positively demonstrate that ships do *not* sail upon the *outside* surface of a sphere in rapid rotation and motion through space, but upon the concave surface of a stationary cellular world. All facts and phenomena are in strict harmony with the fundamental fact of the earth's concavity.

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Resurrection of Lazarus and Jesus.

EDITOR FLAMING SWORD:—Was the resurrection of Lazarus a case of resuscitation from suspended animation? If not, where was the spirit of Lazarus during entombment? Where was the spirit of Jesus while his body was in the tomb? Did Jesus die once or twice?—INQUIRER, Buffalo, N.Y.

EDITOR FLAMING SWORD:—I would like to know something about the resurrection of Lazarus. I cannot understand how life (physical) can be returned to a body from which it has been separated.—B. C. C., Garnett, Kan.

There were many things connected with the life and work of Jesus that were typical—that is, circumstances

and events that were so pregnant with prophetic meaning as to foreshadow greater things to come. John the Baptist was the medial fulfilment of the prophecy of the coming of Elijah the Prophet; Jesus' death on the cross was typical of the cross of the divine life with the mortal stock during the present dispensation; his coming forth from the tomb of Joseph was typical of his resurrection at the end of the age from Joseph's posterity, in fulfilment of the prophecy concerning the coming of the Shepherd from Joseph; and likewise, the resurrection of Lazarus was typical of the awakening of those that "sleep." The Bible instances of miraculous restoration of those who had died, were not resurrections proper. The New Testament refers to but one actual resurrection in the strict meaning of the term, and that was the resurrection of Jesus—not his coming forth from the tomb at Jerusalem, but his *birth* from the tomb of mortal humanity. The other instances were but resuscitations or restorations to normal mortal conditions.

The case of Lazarus was not one of suspended animation. Lazarus had died as actual a death as any other mortal man. "Then Jesus said unto them plainly, Lazarus is dead." Previous to this statement he had referred to the death of Lazarus as a sleep, but his Disciples failed to understand his meaning. The spirit of Lazarus did not go outside of the human world; during the four days in which the body was in the sepulchre his spirit was doubtless in his sister Martha. In the restoration of Lazarus, Jesus wrought one of those great wonders of the divine power of mind over both spirit and matter.

The process was the transmission—through the desire and impulse and control of the mind of Jesus—of the spirit of Lazarus from the mind of Martha to the dead body, which had not yet suffered any organic lesion nor undergone any mortification. It may be difficult for the modern mind, so used to thinking along materialistic lines, to comprehend how such a work is possible; but a corresponding difficulty may be experienced in the endeavor of the modern mind to account for the restoration of collapsed brain cells in awaking from sleep, or in the restoration of cases of suspended animation. The transmission of spirit to the dead brain revived the cells, and the stimulation extended throughout the nervous, vascular, lymphatic, and muscular systems; consciousness returned and Lazarus came forth from the tomb.

The restoration of Jesus was a parallel instance; the crucifixion of Jesus terminated in actual death. When he gave up his spirit on the cross, it was received by Mary Magdalene; and

finally, through the intense love of Mary and the other Disciples, who constituted a strong battery of restoration, the spirit of Jesus and all associated entities re-entered the body, and Jesus not only revived, but entered the Arch-natural degree of his life. The difference between Lazarus and Jesus was that Lazarus was a mortal man, while Jesus was immortal—he was born so. Therefore, when Lazarus' mortal life had run its natural course, he died again; but Jesus went out of the world alive, through the processes of translation or burning up of his body, and was absorbed by his Disciples. This is the solution of the mystery of the disposition of the body of Jesus. As we before stated, the death of Jesus on the cross was typical of the

Lectures at the Masonic Temple.

We are pleased to announce that the Founder of Koreshanity lectures on *Social Economics and related subjects*, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.

We cordially invite all persons interested in advanced thought. Opportunity for 5-minute speeches by critics and inquirers.

The regular services of the Koreshan Ecclesia, Sundays, 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

death of his descending life in the mortal world during the Christian dispensation; therefore, Jesus did die *twice*, but the two deaths were not of the same character, as were the two deaths of Lazarus.

"Immortal Manhood."

The New Text-Book of the Laws of Life, by Koresh, Ready January 1, 1903.

We are pleased to announce to our readers, and especially to those who have favored us with advance orders for the new work by the Founder of Koreshanity, "IMMORTAL MANHOOD," that the work will be ready January 1, 1903. As soon as ready we will fill all orders already in, and will be prepared to fill orders that may now be sent us. We request, therefore, that all who desire the work send orders and remittances at once. The price is \$2.50 per copy.

We have described the work in previous issues; a display advertisement will appear in an early issue of this

publication. The book will contain about 200 pages, printed in three colors throughout, and bound in the best library style, with gold title on side and back. Its contents will prove a valuable treasure, and the book itself a fine work of art.

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Summary of the World's News.

AMANDA T. POTTER.

Dec. 3.—President Roosevelt's message to Congress generally praised by republican leaders.—Republican senators oppose statehood for Arizona and New Mexico.—Judiciary committee of House preparing anti-trust measure.—Shamrock, bred by Iowa Agricultural College, declared grand champion steer at live stock show, Chicago.—Attorney Prentiss of Chicago threatens mandamus suit to compel Illinois state tax equalizers to make new assessment of big corporations.—Dec. 4.—House passes bill appropriating \$50,000 for expenses of coal strike commission.—Secretary Shaw's annual report favors making silver redeemable in gold on demand.—Secretary of Agriculture reports \$20,000,000,000 invested in agriculture in the United States; about four times amount invested in manufactures.—Great Britain and Germany order ships to Caribbean Sea to enforce Venezuela to pay claims; causes concern in Washington.—Distrust shown Sagasta by opposition; tenders resignation to Alfonso; resolve irrevocable.—Deputy Fournier introduces bill in French chambers for abolition of titles of nobility.—Dec. 5.—Lincoln Hotel, 176 Madison St., Chicago, burned; 14 dead, 13 injured.—Chicago Episcopalians and churchmen elsewhere desire name changed to American Catholic.—Thomas B. Reed's condition shows kidney complication; critical.—Oliver Wendell Holmes confirmed by Senate as associate justice of U. S. Supreme Court.—Dec. 6.—Shamrock, prize bullock at stock show, sold at 56 cts. per pound; will be butchered for holiday trade in New York; steaks, \$10.—Atlantic coast swept by blizzards; wrecks at sea and suffering in cities; telegraph, telephone, and traffic system in New England badly deranged.—Bill introduced in House forbids newspaper details of suicide.—German Emperor says socialists are enemies to wage-earners; counsels united movement against alleged cowardly slanderers of such men as