

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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Science of the Immortal State.

Mortality and Immortality Defined; the Life in Which Time Consummates; the Origin of the Conceptions of Mental Scientists; the Twelve Principles of Life.

KORESH.

THE GREAT QUESTION of immortal life is one that has agitated the mind from time immemorial. The modern mind in every country in the world has entertained the most vague, diverse, and doubtful conceptions of any period of the world's history, due to the fact that so far as the religion and morals of the nations are concerned, they are at the lowest possible ebb. Modern religion, like modern "science," is a conglomerate mass of undigested assumptions, with no well-defined judgment regarding what should regulate the present or constitute the future of the mundane, or the status of the occult spheres of existence. Even the term immortality has no definite meaning with the modern mind. *Im* is equivalent to *in*, and cannot by any possible construction or definition signify *not*, as it is corrupted to imply in our modern lexicographies. *Mortalis* means death, or in death, or in the state of dying; *in-mortalis* in complete death.

The immortal state constitutes the point of transition from the continual dying (mortal) state to the transitional state from the final material, namely, the Arch-natural, to the eternal state. The eternal status is that one in which there is no break in the continuity of consciousness, or in the identity. It is a condition discrete from the order of time, which belongs exclusively to the natural and material. Time is called time because there are breaks in the continuity of its progress. The immortal state, the state in which death and

hell are consumed, and in which these are finally annihilated, constitutes the end of time with such as enter the eternal status. That point in human progress and development wherein time consummates and eternity begins, is the immortal status. "Those who seek for immortality, eternal life." Those who seek to reach the limit of the dying (mortal) state shall enter into and possess eternal (unbroken) life.

A class of mental quacks has arisen throughout the world, possessing a superficial conception of being, mainly predicated upon the fallacious assumptions of a vicious theory of evolution, a theory of evolution not including involution, which becomes totally erroneous from the fact that it embraces but a part of the truth, and which inevitably leads to final false conclusions. From the so called evolutionary theory, the world progresses through a state of homogeneous mass to the present stage of organic development. From this present state, the so called "new thought" people imagine that a still further evolution will bring into existence a new order of life, a condition in which there will be no death. It is thus maintained that the "immortals" will continue to exist in a higher physical state in the material world, never to pass through what is ordinarily called death; that is, through a corruptible dissolution of the body. This so called "new thought" is a distinct conception from the Eddy scheme and school of quackery.

The Flaming Sword.

In the false conception of Eddyism there is no death; man is already immortal and eternal. "There is no death, there is no pain, there is no sickness." Mrs. Eddy has made two late advances in her theories. She confesses the existence of contagious diseases and warns her subjects not to treat these maladies. "It is too much responsibility" for her Christ principle to tackle in this world, where the devil holds the ascendancy over her god, good, spirit, etc., which exists exclusively of every pretended existence. The pretense is greater than the tense, that is, her Christ principle. The other radical departure is, that as there is nothing to treat (god, good, being all), she does not treat nor recognize even the mortal mind. The so called "new thought" is a distinct phase of mental idiosyncrasy from the Eddy craze. Its chief and fundamental proposition is, "I AM" it, and because I am it I can insure "immortal" existence to this bodily form by a mere exercise of the will, that is, of the "I AM."

I, KORESH, assert positively that in 1886 I was invited to come to Chicago to attend a Mental Science convention, the first mental science convention ever held. This convention was called by a Mr. Swartz, and your humble servant KORESH was made President of that convention. The convention was in session one week. I then and there promulgated to that collective body the first intimation it had ever received, either personally or collectively, of the doctrine of bodily immortality, or the idea of overcoming death in the body. I had already been declaring the doctrine for the past sixteen years. Not only had I presented the fact of the possibility of its attainment but I had also declared the only law of its acquirement; and I now assert that there is no possibility for the acquisition of immortality, and thence eternal life, but through the means I then enunciated, regardless of the fact that the devil has prostituted the conception and turned it into speculative channels. Helen Wilmans read a paper in opposition to my views, in which she denounced me most emphatically and without mercy. But the statement had been iterated and reiterated to a large convention of people, and as the thought had been projected, the devil knew that the only way to meet it was to accept it as a general proposition, and distort it to the adaptation of a phase of mentality which could arise no higher than the common sensuality of the world. From that convention the thought went forth, and the "new thought," which is merely a distortion of the truth, has made a somewhat sweeping progress.

The difference between the immortality imagined by the so called "new thought" advocates, and the state of immortality advocated by KORESH and through Koreshanity is simply stated in the following language: The "I AM"-ists expect to reach the immortal state through the exercise of the will, without the religious and

moral change demanded of righteousness. When this state is reached, it is expected that immortality will be a continuous natural existence. Koreshanity teaches that immortality is the final attainment of the Arch-natural state, in which the manhood finally departs from the visible into the invisible and eternal life. It also teaches that we are now coming into the Golden Age, which will continue a natural (Arch-natural) existence during the Golden Age of six thousand years, when the Arch-naturals will have mostly disappeared from the earth, and the earth will again pass into the silver age, through a further declension of six thousand years, into the brass age, thence again into the present state—the iron age.

Before the ushering into existence of the Arch-naturals, there will be a general conflagration which will consume tens of thousands of those who are to enter into the Arch-natural condition. The reason for this is the fact that there can be no Arch-natural integrity in the dual condition of the human race. The separation of the male and female in the two distinct forms of being, conduces to mortality. It is only through the final unity of the male and female in an integral biunity that the Arch-natural life is attained. This will be accomplished through obedience to the higher laws of physiology, the principles of which are contained in the Decalogue, and are nowhere exposted except in Koreshanity. Eternity is entered from time, and at the period when time culminates in its final fruition.

There are certain definite laws and principles of life which are fundamental and eternal. There are ten of these principles belonging to the natural phase of being, and two to the spiritual. These twelve principles are the foundation principles of being, and must be known and applied to insure the point of union between the mortal and eternal states. Without the sacrifice of the things which make for mortality, there can be no attainment of the life of eternity.

It is not a fact that immortality is an inherent condition of the manhood now existing in the mortal state. Mortality is not confined merely to the body. It is the *man* who dies, though the phenomenon of passing out of the body is not death. Mortality is the constant concomitant of the mortal being who is in a progressive state of dying until the "old man" is utterly destroyed by the living principle which is an acquisition. After the body has gone into the grave and the alchemical forces of disintegration have reduced it to the essences of physical elimination, the spirit of the mortal man is yet passing through the processes of mortal existence. The existence of the spirit in the spiritual world, though there be opened a communication between the two spheres, does not prove the immortality nor eternity of the spirit. The break in the continuity of consciousness in the spiritual world remains the same, until in the natural world immortality is attained.

The Literal Degree of the Word.

Resurrection Comes Through Death; the Letter that Kills and the Spirit that Makes Alive; the Significance of Eloah and Jehovah.

KORESH.

SOME OF THE THEOLOGICAL and Biblical wisemen attempt to make it appear that the letter of the Word is not so important as the spirit, because of the declaration: "The letter killeth, but the spirit maketh alive." As the spirit makes alive and the letter kills, the spirit of the Word is the essential thing. The Christ Spirit, therefore, is regarded as the all-essential, all-important thing, hence "christian science" is justified in contending for the spirit against the power of the letter. What is the letter of the Word? What is the Spirit of the Word? "In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word was made flesh and dwelt among us." The "Spirit," then, became the "letter." The Spirit was Eloah, the letter was Jehovah. Eloah is God, Jehovah is the Lord, the visible and literal manifestation of God. As the Lord Jesus was the letter of the Word instead of the spirit, death was his accompaniment.

The relation that death bears to life, is that through death comes the resurrection, hence the Lord died that he might be made alive, and that thence he should give life to the world. It will be seen, then, how essential it is that the letter kills for the purpose of making alive, and how important it is that the letter be employed to kill, that life may come as the result. The letter is of the first importance, because while man is constantly in the mortal (dying) state he cannot be made alive until he is utterly slain, for the spirit cannot make alive until the "old man" is dead. It is for this reason that the letter is of the foremost importance. Kill the "old man," then the Spirit will make alive; but the "old man" must be killed first. How? By the use of the letter.

The Swedenborgians have taken Swedenborg's spiritual exposition as the guide to material life, utterly ignoring the letter; the fallacy having grown out of this same misconception. Emanuel Swedenborg expounded the spiritual "sense" of the Bible, which he calls the Word; but while he did this he did not forget to say that "the Word is in its fulness, in its holiness, and in its power, in its literal sense." The literal "sense" (degree) is the scientific aspect, and the definitions of the literal degree differ radically from the spiritual interpretation. It is the specific office of KORESH to define the literal degree of the Word (God), and this for the purpose of emplacing a literal and natural foundation for the descent of the New Jerusalem. KORESH is therefore defining the science of immortality and eternal life. Upon the basis of the significance of the science of life,

we hereby lay before the readers of THE FLAMING SWORD this exposition of the significance of that part of the revelation of John, referring to the crystal sea or sea of glass before the throne. The reader is here called upon to distinguish between any exposition heretofore made of the spiritual "sense" of the Word, and what constitutes the literal, natural, or scientific "sense."

We have in previous numbers defined what is signified by the sea in the sense in which the sea shall be no more. "There shall be no more sea," implies that there shall be no more relation of the sexes on the basis of natural propagation, with such as shall enter into the higher and immortal state preparatory to an entrance into eternal life. It signifies this, because when John stood upon the sands of the sea and did not comprehend his vision, the angel came to him and said: "The waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues." If waters are multitudes, peoples, nations, and tongues, in the literal "sense," and these are the result of the application of the law and act of propagation, then these must cease in order to stop multiplying; hence, "there shall be no more sea," means that the propagative function must inevitably cease.

Before the throne was a sea of glass. What is the relationship of these two diverse seas? Perhaps we shall be able to make it clear to the reader just what this sea of glass signifies. This must be done upon the basis of natural, not spiritual correspondences. First, what is the throne of God in the literal sense? It is the intellectual principle of the natural man in whom God resides. "God is in the generation of the righteous." Find the righteous man, and there you will find the intellectual principle of God. This is true science. True science in the human mind is the throne; with the throne is the altar,—this is the will, and hence the form of the will is the constructed manhood. Glass is something through which vision may flow, while it is an obstruction to other things. It is an obstruction to both heat and cold, while it does not obscure vision. It also obstructs the passage. It must be upon the basis of the correspondences that the literal interpretation must be made.

The throne and altar, it must be remembered, constitute the man. This is none other than Elijah the Prophet, for he is both the illuminator and the sacrificer. "The sea of glass" must be before this throne. This sea, like the other, must be comprised of multitudes, peoples, nations, and tongues, but it is a crystal

sea, clear like glass, a sea in which there is no obscuration of vision because the mind is opened and therefore illuminated. It is in contradistinction to the other sea, for it is a sea in which the other sea has no place. It is a sea the office of which is specifically related to the throne and the function of illumination, and therefore a sea the life of which is supplied by a different process from the supply of the waters of the other sea, of which it is declared, it shall be no more. This sea is specifically before the throne, that is, before the vision—the

science of life. It is through this sea that the science of the Word passes, because it being a sea of glass it is impenetrable except by the vision, hence the vision (the science) is the communicable influence imparted through this sea. As the science is in the man, and this science is imparted fully when the man is theocrasised, the sea of glass is the channel through which the impartation is ultimately effected. It is on the glass, the sea of glass, we may look for ultimate results. Let the reader find the specific secret of this channel.

Important Events of the Passing Year.

The Uses of Retrospection; Twelve Months of Important Happenings in America and the World; the Affairs of Capital and Labor; Progress of Koreshanity.

PROF. U. G. MORROW.

RETROSPECTION is of use, else man would not possess the faculty of memory. We look back when we read history; we profit by a study of the past. Experience is the school of nations as well as individuals; we may sum up our experiences of a day, a year, a generation, and find acts to commend and acts to condemn. There is a law operative in the occurrence of events, in the happenings of things. History is not made by accident. A succession of sequences has both a point of origin and an ultimate effect; events spring from a great cause and lead to a great culmination. Through a comprehension of the law of events we may see the past, present, and future as a chain unbroken, a completed circle round which runs the hand of time. Through history we may view the past; the future is open to the prescient eye. Without a knowledge of the past and the future we cannot properly interpret the present.

The passing year—a memorable one in history—began with unparalleled activity in the world of industry and commerce, with agitation over the question of the great industrial combinations. The American invasion of Europe with its powerful weapons of trade, has excited interest and comment on both sides of the Atlantic. With prosperity smiling upon the West, and the captains of industry completing the organization of numerous trusts, the new year was destined to witness rapid strides in the commercial expansion of America. President Roosevelt, the successor of the martyred McKinley, outlined his policy early in the year, raising issues on the lines of the trusts, the American colonies, the Cuban government, and reciprocity. Convinced of the President's integrity and ability, the people have given the Administration marked support and approval.

In the affairs of Cuba and the Philippines, the American government has commanded the respect and admiration of the world. The pledges made to Cuba were fulfilled. On May 20, after the election of President Palma, the United States turned the Island over to the Cubans. Cuba was born an independent nation—the result of a long struggle with Spain on the part of the patriots, and of a short and decisive war of the United States against the Spanish power. Representatives of the Cuban government have expressed the profoundest gratitude toward the American Government for its humanitarianism in rendering timely aid in securing long-desired liberty. On July 4, the United States declared the Filipino war at an end, and the President issued his proclamation of amnesty

for all the insurgents; thereupon, the civil government of the Philippines was established. More than once the Government at Washington has dealt kindly with those who have rebelled against its authority; the soldiers of the Confederate states were freely forgiven by special proclamation in 1865.

During the summer months Europe had its seasons of rejoicing; even the world was glad when the termination of the Anglo-Boer war was announced. The inevitable came and the Boers gave up the fight, but not without a number of important concessions on the part of England. It is evident that both Briton and Boer were glad to cease the bloody struggle. The world applauded the British for their victory and the Boers for their bravery. Following the surrender of the Boers was the day appointed for King Edward's coronation; but while preparations for this great event were in progress, the King was stricken with appendicitis; his life hung upon a slender thread, and the coronation ceremonies were postponed. Upon his recovery the King and Queen were crowned amid scenes of imperial splendor. In Spain the reign of the Queen Regent ended and the youthful Alphonso XIII ascended the throne.

But the year was to witness other things than the glory of kings and the amity of nations. The heart of the world was stirred at the news of the terrible Martinique disaster. On the morning of May 8, Mont Pelee began a violent eruption and extinguished the lives of the 30,000 inhabitants of St. Pierre; and a few days later La Soufriere burst forth and shed its death-dealing elements over the Island of St. Vincent, engulfing thousands. Relief ships were immediately sent from the American nation, and donations from other countries; but upon arrival at the scenes of disaster, the most ghastly spectacle met the eye—cities in ruins and their streets filled with the charred bodies of their terror-stricken people. Later eruptions of Mont Pelee have buried the site of St. Pierre with a river of mud; not a single stone is left uncovered to mark the place of former industry. The destruction of St. Pierre goes down in history as one of the world's greatest catastrophes; its details will be written on the pages which record the birth of the Cuban nation. These events are pregnant with meaning as has been shown in these columns during the year. Besides the volcanic horrors, earthquakes, fire, and flood in different parts of the world destroyed life and property.

Following close upon the catastrophes from physical causes, there were fiery outbursts from the volcano of human discontent. Strikes were numerous in both

America and Europe; there were attempted assassinations and numerous revolting deeds of criminals. 150,000 miners in the anthracite districts of Pennsylvania waged a six months' war against capital and non-union labor. Riots were frequent, life was threatened and taken, and property destroyed; 10,000 troops were called out by the State and an effort made to protect the mines and enforce peace in the coal regions. The action of the President in calling a conference of representatives of the miners and mine owners finally resulted in the appointment of an arbitration commission, whose investigations are now underway. The termination of the strike was timely, for the public had begun to suffer from want of fuel. The question at once arose to national importance; the coal barons had refused to make concessions, and the miners had refused to return to work in the mines under the old conditions. A few South American republics have experienced their usual round of internal difficulties, and recently Venezuela has become involved in an embroglio with European powers. The era of peace and brotherhood has not yet dawned upon the nations.

In the political world, the congressional campaign assumed important proportions; the results place another seal of approval upon the Administration's policy of expansion and imperialism. The visit of Prince Henry of Germany was of international interest. The great nations continue the work of strengthening their military forces and naval power; preparations for war

are without parallel in history. In the religious world there is a marked decline of public interest in the doctrines and work of the denominations. In the scientific world no important discoveries are announced for the year. During the opening months, the famous series of plumb-line experiments was completed at the Tamarack mines, in which the downward divergence of the lines startlingly corroborated the conclusions of the Cellular Cosmogony. At Paris, Flammarion repeated the famous experiment of Foucault before an audience of 5,000 people in the Pantheon. The first successful transmission of messages across the Atlantic without wires was accomplished by the Marconi system.

During the year 1902 the Koreshan System has made marked progress. The Solar and Lunar Festivals were great events in the Koreshan body. The propaganda system is producing results which encourage our workers. The new text-book, "IMMORTAL MANHOOD," by the Founder of Koreshanity, is nearing completion; the Masonic Temple lectures are attracting intellectual classes of the city of Chicago; the students of Harvard University have manifested great interest in the Koreshan Astronomy; and THE FLAMING SWORD carries the Koreshan Message throughout the world. The secular interests of the System increase both in Chicago and at the Colony in Florida. The work prospers in all its departments, and we enter upon another year of progress toward the goal of our glorious destiny.

Declension in Church and State.

Causes Which Contribute to the Present Conditions of Chaos; the Principle of Death in the Seed; the Great Falling Away a Subject of Prophecy.

AMANDA T. POTTER.

A CHRISTIAN CIVILIZATION is the boast of the intellectual progress of the age. Koreshanity makes no denial that the present is the outcome of the Messianic manifestation of two thousand years ago. It recognizes the advent of the Lord Jesus Christ in its integrality; hence a vital factor overlooked by the modern Christian church is taken fully into the account. It is the death principle operative in all seed, and more universally operative in the death of the Christ as seed in the race of his implantation, because he, the seed-Man, is the seed of the universe. So, while Koreshanity gratefully accords its own existence to the evolution of that involution of the entirety of universal potency called Jehovah, it appreciates in the chaos of its surroundings the Jehovah's still-existing death. Still our Lord (the union of the two Witnesses, Father and Son) lies dead in the street of the great city; and the true Koreshan prays, as none other can, for the quickening—when the Lord shall awake as one out of sleep, and like a mighty man that shouteth by reason of wine. Koreshanity yearns for the day which "shall not come, except there come a falling away first"; and it recognizes the fact that the falling away is accomplished.

Would the Savior recognize the present usages of men as a primary output of his Divinity? None are so lost as to dare to say that the Lord would approve our political field with its paraphernalia of intimidation, whiskey, political machine and money-corrupted vote. Our representatives and law-makers would fail to render him a satisfactory account of their relationship to the people, or the methods through which they have discharged their voluntarily assumed obligations. Laws issue from beneath the dome of our fair Capitol,

and men evoke the majesty of them; but in what guise do they appear in the hands of contending attorneys? If a heinous crime has been committed wherein inoffensive life or unprotected innocence is sacrificed, the sworn guardians of the law's majesty separate themselves into opinions in keeping with the interest of their particular client, and shutting the moral sense to contradictory evidence, strain every event toward conviction or acquittal as predetermined by their pocket. If by wealth the culprit is enabled to secure preponderance of legal acumen, he possesses the notorious ninety-nine chances out of a hundred for escape from the righteous visitation of his misdemeanor; if he is too poor to secure legal interference, the state appoints one of these same custodians of the august law to *defend* him from the attacks of the other custodian of the integrity of justice.

We can but conclude that the advent of the Savior of men in one of our courts of "justice," would eventuate in measures as drastic as the whip of small cords before which the hypocrites fled the temple. Koreshans more than dream of coming events. They are banded together to assist in bringing in the day wherein justice will reach not only the dispensers of it, but will pervade every avenue of human activity. Neither judge, jury, nor contentious argument, no, not even His own arraignment of them was needed to banish from his presence those who accused and awaited the verdict upon the woman taken in adultery. "Sin no more," the ultimate of His communication to her, would today be as fitting advice to the sum total of jurisprudence as to any who come under its ban; and it will so remain until the life and light of the Lord Jesus, through the ministrations of God's chosen Messenger, revitalize the world.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE SOUTH AMERICAN EMBROGLIO.

The United States Should not Allow Infringement of the Monroe Doctrine by European Powers.

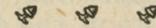
THE SITUATION in Venezuela is becoming sufficiently grave to warrant the intervention of the United States. Soon, a palpable infringement of the Monroe doctrine threatens to subvert our national interests in the South. It would be wholly without precedent should Germany or Great Britain attempt to acquire territorial rights here, in open violation of the policy avowed for so many years and strictly maintained. There are many points worthy of serious consideration, and the art of maintaining international relations is one requiring the deepest thought. Of all the nations of the world, Germany stands foremost in the strength and skill of her armies. The Russian military forces may outnumber them, but the Kaiser's forces are better equipped and more formidable. It would be a great mistake to allow either Germany or Great Britain to gain a footing in Venezuela. In the event of war with the United States, such as may occur at any time, it is obvious that the possession of ground here would give to any European nation great advantages. It would seriously menace our trade, hampering us in many directions.

By attempting to enforce their claims now, just at the moment when Venezuela is in the throes of revolution, her treasury bare, her credit gone, the European powers indicate that they are actuated by some purpose other than the settlement of claims comparatively trifling. Knowing that they are not likely to obtain a cash settlement from an impoverished country, they would seem to have a permanent occupation of the land in view. International law should regulate such matters without recourse to special arbitration. All the countries of the world are interdependent. It is doubtless the intention of these two powers to force the United States to take part in the imbroglio. But if she is astute she will come off with flying colors and the lion's share of the prey. There is a way of settling the whole affair which would not only simplify matters but give her great future advantages in the region of the tropics. It is to be hoped that the President and his advisers will hit upon the right solution of the difficulty.

In the event of war being declared between America and Germany, there are several millions of German residents in the United States. Would they fight against the fatherland and take up arms in behalf of their adopted country, where their children have been born and are being educated? Would they desert the new land in favor of the old? The sooner the United States can educate the members of her immigrant population to feel that they belong to the country which has given them refuge, the better. This country is large enough, her resources are broad enough, and her heart should be great enough to take in the oppressed from every

nation and make them her own, transforming them so soon as may be into intelligent and law-abiding citizens. By the very nature of its founding by that Pilgrim band who first set foot upon its rocky shore, America is and should forever be a land of refuge.

"America for Americans" is the popular sentiment. Yes, but how shall we make Americans? By inviting the foreigner to come and be made one with us in those processes of development common to every member of the human family. By inculcating sentiments of devotion to the common interest, which the French call *esprit de corps* in virtual recognition of the truth that though composed of many members, there is but one body. By stimulating every citizen to the exercise of righteousness in those civic virtues which made the Roman so renowned.



Astronomical Review of the Year 1902.

ANOTHER YEAR is at its close and the Copernican system yet unproved! It would be well at this season to take an account of stock—astronomical stock. The teachers and professors are supposed to set the pace for the unlettered but by no means uninterested class of persons outside the sacred precincts of the university quadrangle. The class-room and the observatory yield, however, no definite information in regard to a point where knowledge is most desirable. Nobody has been so fortunate as to visit the realms of "illimitable ether" to bring back a report. Nobody has given a satisfactory and convincing proof that space is infinite. So far as testimony from those whose time and talents have been given to modern astronomy is concerned, not one fact in support of the Copernican hypothesis has been garnered after another twelve months of investigation! Nobody has adduced even presumptive evidence in favor of the theory of the earth's convexity, or has disproved in anywise the Koreshan premise. The advocates of the old theory have wasted their time so far as furnishing anything to refute Koreshan arguments is concerned.

The most important astronomical event of the year has been the new star Nova Persei in the constellation Perseus, visible in extreme brilliancy for a time, only to fade from view. The advent of this star marks a new phase in the world's history. It is definitely related to the series of events soon to follow in the order of law, by means of which an age of understanding or mental brilliancy will be ushered in to succeed the present deplorable conditions. Nothing, however, has been found in connection with this star to show that the stars are inhabited or that they are solid bodies. On the contrary, all its phenomena are better explained according to the Koreshan astronomy which makes the stars focal points of combustion, and nebulae the focalization of half materialized substance radiated from the central sun and converged from the crust. How account for

the dearth of positive evidence as the fruit of such an expenditure of time and money, if not on the ground that the astronomers have been looking in the wrong direction, trying to prove the popular system from the heavens, instead of testing the earth's surface?

Lord Kelvin has propounded the theory that the germs of organic life may have been introduced into "this planet" as he terms it, through meteors coming from some other world. Granted that the hypothesis be correct, the question remains, how did life originate on the supposititious world? Such an explanation leaves one as puzzled as the child who, being told that God made him, asks insistently and logically, "Who made God?" It is said that the communication of living substance could well be made in this manner, since meteors in their fall remain perfectly cold at the center. But if they fall from such an immense height as stars and planets are removed by popular conception, how is it they are not entirely consumed? Explanations of this character involve so many troublesome questions that they can hardly be said to simplify matters. They leave the general reader wondering why these learned men should propound such absurdities in good faith.

How Jesus Fed Five Thousand People.

THE MIRACLE of the loaves and fishes is denied in toto. It is said by the "higher critics" that the multiplication of food in the manner stated in the gospel narrative is contrary to all the laws of Nature. Hence they declare, in spite of the plain reading of the text and the testimony of the Apostles who were eye witnesses of the wonderful scene, that it can mean nothing more than a vivid portrayal of the satisfaction afforded the people by the preaching they had heard. In his quality as Savior of the race, Jesus had a knowledge of alchemical law. He was able to transmute into material substance spiritual forces emanating from himself. While he did not desire to use this power for the gratification of the animal propensities, he preferred in this instance not to send away the people who were interested. He wished to retain them yet longer within the sphere of his presence, in order that the impression made by his sermon upon their obdurate hearts might be more lasting; so he ordered them to sit down by companies, and the Disciples distributed to them of his bounty.

Jesus never encouraged people to come to him for the sake of material advantages alone, nor did he exercise his power to gain such ends. All his acts were in consonance with the divine law, which is the divine will in action. By his perfect acquaintance with the interconvertibility of elements, Jesus was able to convert his body to spiritual energy. Without a knowledge of this law many of the events related in the Bible seem impossible, absurd, fantastic. Yet it is the primary law of the universe exemplified in a thousand ways under the eyes of every human being in all the ordinary scenes of life. It is not necessary to assume that food was bought surreptitiously, or that hypnotism entered into the case at all. Such assumptions are due primarily to the false theories promulgated by modern chemistry, grossly ignorant of alchemical law. The miracle is explainable from the standpoint of the higher science, but from no other. As Jesus was the bread which came down from heaven, he was able to feed the world by the impartation of his transmuted flesh through the operation of the same law which here enabled him to supply nutriment for the physical life.

LA NOUVELLE GEODESIE.*

Les angles faits par la ligne dans sa descente ne changent pas de relation avec l'horizontale. Sur l'arc d'une surface convexe la déviation de l'axe horizontal de l'appareil serait plus grande au commencement et horizontale à la fin. Comment réconcilier cela avec la circonstance que notre ligne ne montrait pas de déviation sur à peu près le huitième du chemin de 1,609,^m35 que la première station était distante du lieu de départ et que depuis cela la déviation croissant en allant est devenue assez considérable pour que la ligne de visée s'étende à la surface du Golfe plus bas que l'horizon?

On dit que nous avons fait l'appareil dans l'idée de lui faire porter une ligne courbe sur la surface convexe. Ce n'est que le dernier moyen de l'ignorance forcée à se rendre; il n'y a pas d'homme quelque ingénieux qu'il soit qui sache nous mettre à même de faire la chose. Pour faire un appareil semblable il faudrait mille fois plus de précision et d'adresse à manier les pièces que n'admettent les critiques rangés de l'autre côté!

On nous accuse aussi d'avoir publié ce qui n'est pas vrai, d'avoir dit que l'eau est concave quand nous en avons découvert le contraire. Si cela était, il nous aurait été bien plus facile de gagner réputation par dire la vérité concernant les faits obtenus par la seule méthode par laquelle il est possible de décider absolument pour ou contre la théorie Copernicienne qu'il n'était de mentir en faveur de la Cosmogonie Koreshanne; car, moyennant les procédés suivis, nous étions à même de dire non seulement que le système Koreshan manquait de vérité mais aussi que, tel étant le cas, il n'avait pas le moindre espoir de l'emporter sur l'autre système. Mentir comme on prétend ce ne serait pas autre chose que de se suicider en fait de réputation scientifique. Nous portons témoignage comme nous le faisons parce que nous en savons toute la portée aussi bien que nous savons que deux et deux font quatre. Si on dit que nous avons menti concernant le résultat de l'expédition géodésique cela revient à l'admission de la part des gens qui font ces objections que, la terre étant convexe comme ils le croient, le Corps Géodésique de l'Unité Koreshanne est seul à en obtenir les preuves et c'est lui rendre l'honneur d'être le premier de prouver le système Copernicien!

Les répliques faites plus haut à nos accusateurs doivent convaincre quiconque veuille bien les apprendre et les peser. Quant à l'homme qui doute de la véracité des chiffres on aurait beau faire. Il faut attendre que son intelligence s'élève à la hauteur de quelques notions de la mathématique. Nous ne nous adressons pas à ceux qui ne veulent pas en user avec la raison ni à ceux à qui il en manque la capacité. Il faut attendre qu'une révolution se fasse, que le monde oublie ses préjugés et que les esprits se portent vers le nouveau système. Pourtant, nous sommes émerveillés de voir que, malgré les faits recueillis — malgré le fait que parmi les gens appartenant à l'ancienne école de science aucun ne s'est jamais imaginé de faire une expérience d'un caractère si simple; malgré le fait que ces gens admettent que toutes les preuves ainsi dites de la convexité de la terre ne sont que des présomptions fondées sur les circonstances amoncelées; et malgré le fait que ceux qui nous critiquent n'avaient pas le courage de regarder bravement la question en face et de prendre part aux expériences faites par le Corps Géodésique — malgré tout ceci nous sommes émerveillés de voir que les preuves simples et irréfutables que nous avons produites soient rejetées d'aucune intelligence au niveau des principes élémentaires de la géométrie réglant la construction des angles droits.

En addition à la démonstration de la concavité de la terre, établie par une opération géodésique d'une précision parfaite, nous avons la rangée de témoignages recueillis autrement — au moyen d'assujettir aux épreuves rigoureuses la surface d'eau sur des canaux, des lacs et des mers — des épreuves et des expériences que tout le monde est à même de renouveler partout où il se trouve un corps d'eau, et propres à convaincre même les sceptiques les plus outrés. Les faits observés et la ligne portée géodésiquement par nous, démontrant le véritable contour de la surface terrestre peuvent être assujettis à l'épreuve. Nous défions au monde de les contredire; mais il faut que l'on vienne à notre rencontre sur le champ de bataille — là où nous défions aux critiques en fait de science de nous joindre — et sur chacune des voies nombreuses par lesquelles nous sommes parvenus à recueillir les faits que nous publions au monde.

*Que le lecteur lise 5^m, 6896 pour 28,968^m,5032 sur le numéro du 19 décembre.



In The Editorial Perspective.

THE EDITOR.

THE PURPOSE OF LITERATURE is to transmit thought, to perpetuate great conceptions, to commit to coming generations the treasures of learning, discovery, and revelation, embracing the results of knowledge in every form of expression. The word literature is from the Latin *litera*, meaning letter; custom has made the word refer particularly to the class of writings distinguished for beauty or style of expression, as poetry, essays, fiction, or history. Every age has had its literature, every civilization its distinctive character of literary productions. Ancient Greece and Rome had their gold, silver, brass, and iron ages of literature—distinct periods of history productive of different degrees of life and mind. The themes of literature of all ages spring from conditions which obtain in human life and its environment; from philosophy, religion, and science; from peace and war; from the affections and aspirations of the heart; and from the worship of the gods. That literature is longest lived that possesses the greatest merit, that contains the greatest truth, that has the greatest mission to perform. The spirit that inspires great works so guards the avenues of the propagation of thought through the centuries, as to preserve the treasured writings until they serve their ultimate purpose. The masterful in the works of Shakespeare has perpetuated the name and form; and today Shakespeare stands pre-eminent in dramatic literature. It is unthinkable that the power that gave impulse to the great dramatist should have allowed these works to be consigned to oblivion; and it is unthinkable that any work without merit or purpose, without truth or force, should be preserved through the annals of time. The oldest literature of the world is comprised of the sacred writings, historic, prophetic, poetic, lyric; their theme is religion, the most potent and persistent factor of progress. Subjected to the tests of time, the Bible stands today as obviously the great Book of books, the oldest, the truest, the deepest, and most widely circulated, the most faithfully preserved, the most sacredly treasured literature of civilization. There are more Bibles printed annually than all other books combined. These are marks of the extraordinary; they are evidences of the truth of those ancient works which constitute the sacred classics of the most enlightened peoples of the world. The Bible will live long after hundreds of thousands of modern productions have passed into oblivion. It will continue to live because it will come to be understood; and that literature which scientifically interprets it, reveals the mysteries which the Bible contains, will constitute the literary treasures of future ages. There is a marked degeneracy in modern literature; the mind is agnostic and full of fallacy; the moral senses are deadened, the religious life decadent; and the knowledge of universal symbolism which abounds in all really great works is lost. The mind of the modern author needs a new stimulus, new themes, higher ideals, and better conceptions of humanity and the universe; he needs an understanding of Nature, a new poetic spirit. There is a sleeping of the muses because their substance is exhausted. With the restoration of knowledge a new litera-

ture will come; Koreshanity gives the world a new impulse, new powers of expression, new and divine ideals, glorious themes for mind and pen. The greatest of all themes, the humanity of Deity, will run like a thread of gold through the literature of the coming ages of light and life.

The Monroe Doctrine has played a most important part in international affairs; it is one of the most distinct and popular policies of the American nation. We can see in its adoption a manifestation of the spirit of human progress toward a most magnificent goal; it is a protective measure, and embodies a guardian spirit of the West. This policy of the United States regarding foreign affairs was first proclaimed by Washington, and Jefferson shared his views; but it remained for President Monroe, in 1823, to formulate the doctrine in a vigorous message to Congress, in which he declared that for the future the American continents were not to be considered subjects for colonization by any European power. At that time the Holy Alliance ruled in Europe; and the Spanish-American countries had declared themselves free from the powers of the old world. The people of the United States considered it probable that the Holy Alliance would attempt to use force to restore the Spanish control over American nations which had been recognized by both England and the United States as free and independent. This led to the expression of the American policy by the President, who considered that any attempt on the part of the allied powers to extend their system to any part of this hemisphere would be dangerous to our peace and safety; and affirmed that any movement toward control of any one of the independent nations of America would be viewed in no other light than as the manifestation of an unfriendly disposition toward the United States. That this policy has been respected by European powers is evinced by the fact that no serious movement has been made since the declaration, to acquire territory in the West; and even in the present Venezuelan affair, it has turned out that the half dozen powers that have claims against Venezuela, instead of showing a disposition to make collections by aggressive warfare, have asked President Roosevelt to act as arbitrator. Europeans discovered the American continents; they instituted a campaign of colonization, and extended their dominion over the West. The colonies in that territory which is now a part of the United States, set the example in the lines of freedom from mother countries; then followed the dependencies in Mexico, Central and South America, until today only Canada and a few islands remain in nominal subjection to Europe. The ultimate of the American policy will be consolidation of the governments of Pan-America, under an entirely new regime, for the subjugation of the world.

In the Koreshan System the idea of the cell is the basis of all conclusions concerning organic life, from man down to the mineral kingdom, the physical cosmos. The cell at once becomes a cosmogonic as well as a biologic

factor; the science of the cell is at one with the true conception of astronomy—for the Cellular Cosmogony involves the scientific astronomical system. It may be interesting in this connection to trace the progress of discovery which, in the order of things, unmistakably indicates the convergence of these two great lines of truth in the founding of Koreshan Universology. The Koreshan Era began in 1839, the year of the birth of KORESH; a secondary epoch occurred in 1844; while in 1870 there occurred that great intellectual illumination from which the Koreshan System sprang into existence. It is noteworthy that in 1838 Schleiden, Professor of botany at Jena, Germany, discovered that vegetable life teemed with minute cells, and in 1839 Schwann found the animal cell; in 1844 Koelliker discovered that the egg cell, by division and multiplication, becomes an aggregation, a heap of new cells; and Haeckel, about the year 1870, made important discoveries relative to the arrangement of cells in all animal forms. In 1838 Dr. Samuel Rowbotham, whose *nom de plume* was "Parallax," made his first experiment on the old Bedford Canal, south of London, in order to test the accepted premise of modern astronomy. He then and there reached the conclusion that water does not present a convex surface. "Parallax" continued his investigations, and finally put forth what he termed the Zetetic astronomy. In 1870 his series of experiments terminated; that was the year of the "scientific wager" between a follower of "Parallax" and the noted naturalist, A. Russell Wallace. Thus prior to the founding of Koreshanity, the cell was discovered in vegetable and animal life, and the convexity of the earth was denied and even refuted by scores of experiments; but not until 1870 was the idea conceived that the principle of the cell is universal. The discovery of the universal cell, the founding of the Cellular Cosmogony, marks the greatest epoch in the history of the world.

Some idea of the enormous shipping facilities of America on both land and sea, can be obtained from the *Scientific American* of December 13, 1902, a magnificent number of this popular scientific weekly. Thousands of American vessels sail the seas, laden with the goods of commerce, and with passengers who go from shore to shore. In the aggregate these vessels have reached the high mark of nearly 6,000,000 tons. The ship-building industry of America is one of the greatest in the world. The railroad system of the United States has attained proportions almost beyond conception. The total length of track is 195,887 miles, or very nearly eight times the circumference of the earth. If all the locomotives in the United States (39,729) were placed end to end, they would form a line 376 miles in length; passenger cars, 407 miles; freight cars, 6,200 miles. The value of the railroad property is estimated at \$13,500,000,000 which, if comprised of \$10 gold pieces placed side by side, would reach 1,700 miles. The Great Pyramid of Egypt is the greatest monument in the world; it is a mass of stone covering thirteen acres of ground, and its apex is over 400 feet above the base. 100,000 men were required for over thirty years to construct it. Yet the locomotives now in existence in the United States would make three pyramids as large as that of Gizeh; passenger cars, 3½ pyramids;

railroad ties, 24 pyramids; freight cars, 42 pyramids; and ballast on roadbeds, 135 pyramids. The steel rails laid in track would form a cube as high as the Washington monument; and the materials used in the construction of the 1,409,472 freight cars would be sufficient to construct one gigantic car over 2½ miles in length, nearly 2,000 feet in height, and over 500 feet in width, besides enough common cars to fill it. In the conduct of the gigantic railroad system of the United States, over 1,000,000 men are employed.

Social democracy would reduce all men and all classes of men to the same level. Mundane scenery is picturesque because the surface of the earth is diversified; there are towering mountains which glint majestically in the light of the rising sun; and deep valleys with their shades in contrast. Lowering mountains and filling valleys would make the face of the earth as expressionless as the flattened features of a wax figure. The human world, in order to be natural, must present such a diversity as the face of the earth; society must have its classes, its grades, its orders; its planes of activity, its strata of development. Unwise economic reformers will not be permitted to mar the countenance of the universal man.

The man who undertakes to overcome all evil in himself adopts the true strenuous life; it is the life courageous, bold, and earnest. Its first characteristics are manliness and love of truth. Strenuousness should characterize the life of every one who hears and accepts the great message of Koreshanity, the mind-invigorator, the hope-inspirer, the new body-builder.

In the most ordinary affairs of life one hesitates to accept the conclusions of a man who does not know whether he is right or wrong; no court would receive testimony from a witness who has no positive knowledge of the case. Yet the world accepts without question, the undemonstrated theories of modern agnostics.

The United States of America is a name broad enough to cover the two great continents of the Western hemisphere. A Pan-American government powerful enough to embrace territory extending through all zones of latitude, would soon extend its dominion over every meridian of longitude.

The famous Topsy accounted for her existence by claiming that she "was not born, but just growed." Modern scientists employ a like hypothesis in attempting to explain the origin of the universe.

The intent of arbitration is to settle disputes, not to remove the causes or conditions under which difficulties arise.

Moral excellence is not demonstrated by what a man says, unless what he says is true.

The fundamentals of Koreshanity are the foundations of the New Jerusalem.

Fallacy is the shadow of truth.

The Open Court of Inquiry.

THE EDITOR.

Mission and Power of Koreshanity.

KORESH:—Since my letter of two weeks ago I have read the editorial replies to J. M.'s letter in the issue of THE FLAMING SWORD for November 28; and the following thoughts suggest themselves: (1) If your claims are true, why should your disciples die like other mortals? Should they not be kept whole until the time of the theocrasis? If not, what avails their sacrifice of home, family ties, etc.? (2) In THE FLAMING SWORD I have seen decried all healing phenomena. Is it only because you are without the power to heal? This is a fair question. It seems to me that the true Messenger must possess spiritual powers, must be more than mortal. A Man-God without power, one who can do no works, would be a strange manifestation of Deity. Surely, the power of the Messiah of this age should not be less than that of the Messiah of nineteen hundred years ago—if anything, more. We know the promises of Jesus as to what should be done in that direction. It will not do to say that healing and wonders were for that period only. By your own process of reasoning it is proved that if the counterfeit exists today, the true healing and wonder-working must also be in evidence—and by whom? By the true incarnation, of course. You claim to be such, and you must show the works; otherwise, the people will always be in doubt. If outsiders have powers it will not do to belittle them, but you must come forward and show your works. Koreshanity cannot afford to ignore the wonderful powers in man that are cropping out through the various cults; they exist, and must be recognized.—M. K., Brooklyn, N. Y.

(1) The above questions addressed to the Founder of Koreshanity, with others which we will consider in a future number of THE FLAMING SWORD, have been referred to this Department for reply. The questions are said to be fair, and there is no reason why they should not be answered; but perhaps they would not be asked if a few of the fundamental principles relative to the mission of Koreshanity were understood. The Prophet of this age comes to fulfill law, not to disregard it; there are certain things and conditions which must run their course until the time of the culmination, else the natural progress of the work of Koreshanity in the establishment of the divine kingdom would not obtain. It may seem to be a

weakness in the part of Nature to admit of the withering and death of some flowers on a plant without reaching that state of fecundation that would produce fruit or seed. Nevertheless, the death of the flower is a necessary part of the processes through which the ultimate offspring of the plant is borne. The spirit or life of the flower that falls prematurely is not lost, but goes to strengthen other flowers destined in the order of the law of natural selection, to produce seed.

It may seem to the mind not comprehending the wonder-working forces active in fulfilment of human destiny, that every one who hears and accepts the Koreshan System should continue in the flesh until the end; but such is not the case, because it is not in the order of the divine purpose. It is just as necessary that some having heard the message of scientific truth, should enter the spiritual world and assist in carrying forward the work of promulgation of Koreshanity on the interior, as it is for others to remain in the natural. The message goes forth there that the Messenger is in the external world, and that preparation must be made for descent, not through the channels of mortal generation, but with the New Jerusalem. The Koreshan System contains a spiritual sphere into which progressive spirits must aggregate and cluster about the central nucleus or Guiding Star of the spiritual world. The spiritual side as well as the natural must be considered. It is as necessary to prepare the spiritual sphere for descent as it is to prepare tabernacles or personalities to receive that which is to come down from the interior as the energies of the divine impulse. What avails the sacrifice of Koreshans who enter the spiritual world? Everything commensurate with their status of development; they are not barred from the divine Kingdom—they will descend with and as a part of the New Jerusalem, to become the substance of the flesh of the Sons of God.

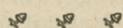
(2) We have had a great deal to say concerning the work of healing, and the results produced by the various

healing cults; but no one has ever seen in any of our publications a statement to the effect that we deny that the many conflicting schools of healing really work cures. We do not ignore the fact that hundreds of teachers of fallacy are able to impart a surplus of vitality to their patients and thus restore them to a degree of mortal health; but we do most emphatically affirm that modern healing is *not divine*, and such work does not constitute any evidence that healers are commissioned by the authority of the Almighty. Jesus foresaw that many would come at the end of this dispensation and exercise pneumo-psychic powers "in his name;" but he declared that they would sustain no relation to him and his work, but that he would say to antichristian healers and wonder-workers, "Depart from me; I never knew you!" Koreshanity cannot afford to recognize as true that which the Almighty said he would declare to be false and not entitled to divine sanction or recognition. We do not object to the fact that cures are wrought; but we do object to calling that divine which proceeds from those who deny the specific Messianic functions of the Lord Christ.

The position of Koreshanity on this question is due to scientific analysis of the laws of healing as related to the principles of the Lord's progression and retrogression; the testimony of the Bible concerning the manifestation of the antichristian power; and a scientific interpretation of mental phenomena. Koreshanity is not without power to heal the various afflictions of the mortal body. Wonderful cures have been wrought, and healing energies from the Koreshan source continue to flow to all receptive to them. A marked distinction between Koreshan healing and that performed by healers generally is, that KORESH heals "without money and without price." However, he is not making a specialty of this work, because it would not make more genuine disciples. Only *one* of ten lepers healed by Jesus returned to thank him for his work. A certain class of minds, however, desire this kind of evidence, which requires less

mental activity than study and application of Koreshan Science. Thousands will continue to doubt until the final contest of the Prophet and the false claimants to divine power and authority.

The mission of Koreshanity is to heal the world of its ills and evils on every line—mental, moral, religious, social, economic, and physiological; in due time the world will be convinced of its truth and become converted to the new conditions which it brings. It will triumph over all antichristian and anti-Koreshan elements, and perform that greater work foreshadowed by the healing power of the Lord Messiah of nineteen hundred years ago.



The Voice at the Transfiguration.

EDITOR FLAMING SWORD:—(1) At the Transfiguration, when the Voice declared, "This is my beloved Son: hear ye him," was there a vibration in the atmosphere, or was it merely an effect on the minds of the Disciples? If it was a vibration, how was it produced without organs of speech? (2) How is Koreshan time divided? I have seen many references to cycles, grand cycles, etc., but do not understand their significance.—INQUIRER, Buffalo, N. Y.

Let the mind at once rest in the conviction of the demonstrated truth that mind cannot exist independently of organic structure. There is no mind in the atmosphere, no spiritual substance outside of form; therefore, there is no voice proceeding from without that is not produced by organs of speech, or by mechanical means of reproducing words or sounds once actually spoken. But the Disciples on the Mount of Transfiguration heard a voice as distinctly as they ever heard a sound, and they heard with their natural ears. A similar voice was heard by John the Baptist when he baptized Jesus; by Samuel when the Lord called him, and by others referred to in the Scriptures. There are also instances of mysterious sight. The Disciples at the time of the Ascension saw the Lord enter a cloud and disappear from among them; he was "taken up," and they saw him no more. But the fact is, Jesus did not go up into the physical heavens, though it appeared to the Disciples that he did; but for looking up into the sky they were upbraided by the angels.

We may see and hear from *within* as well as from without. We view a land-

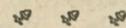
scape; a picture of what is before us is impressed on the retina of the eye; the impression is carried over the optic nerves to the optic thalami, thence to cortical area presiding over the function of vision, and finally to one small cell. Here, the mind takes cognizance of what is contained in the retinal picture. Now if from *within*, from the interior spiritual spheres of the mind, a corresponding impression should be made on the one cell to which we refer, a stimulus would be imparted to the cortical area, a substance would flow down through the optic tract to the retina, and one would *seem* to see externally with the organs of vision. Likewise, if a central cell, the terminus of the channel of communication of sounds from without, should be impressed by a spiritual entity, there would be a communication of energy over the auditory nerves, and a consequent vibration of the drumheads, and one would *seem* to hear external sounds. By such processes, John the Baptist saw the divine spirit descending from his own interior to the personality of Jesus, and heard the Voice from the spiritual heavens; the Disciples heard the Voice on the Mount, and saw Jesus ascend into the spiritual heavens which they contained.

(2) The physical universe is a great time-piece; time is related to the external world and is measured by external means. The heavens rotate diurnally, and the period of one solar revolution is a day; a year is measured by the sun's annual revolution. Once a year the sun reaches what is termed the vernal equinox; it is the point where the sun crosses the celestial equator; but this point moves in astronomical longitude, 50" of a degree per year westward on the equator. This movement is called the precession of the equinoxes.

One dispensation is the length of time required for the point of the vernal equinox to pass through a given constellation of the Zodiac—a period of about 2,000 years; and there being twelve constellations in the circle, it follows that the cycle of solar precession is 24,000 years in length. A still longer cycle is measured by the movement of the ecliptic on the equator—a period of 72,000 years; and a still longer cycle measured by the movement of the equator in relation to the

ecliptic. As the sun has a precessional cycle, so each planet has a cycle of precession as much longer than the sun's precessional period, as the planet's period or ordinary planetary year is longer than the sun's annual period. The planetary cycles run up to millions of years in length.

These cycles are all of scientific value, because there are corresponding periods of progress in the human world. Even in the shortest period of solar time, man works and sleeps alternately; and he sows and reaps according to the seasons. Extending the relations of man and the movements of the physical world, into broader fields, we find dispensations in the history of humanity; these dispensations correspond to the precessional movement through the constellations. As each constellation has a different significance, so man enters upon new phases of experience and development. A period of 24,000 years is a grand cycle, the period of humanity's rise to the climax in the ages of light, and its decline to the age of mental darkness such as characterizes the present Iron Age of the world.



The Limitation of Time and Space.

EDITOR FLAMING SWORD:—It is taught in Koreshanity that the universe is eternal. To me, infinity of duration is no more intelligible than the idea of the infinity of the extension of space. If space be limited, why not duration?—E. B. S., Ninette, Manitoba.

Koreshanity teaches that time and space are co-ordinates, and obtain in relation to the natural world. It is generally recognized that duration and extension are corresponding qualities of existing things; from the very nature of existence this must be so. An object exists; it has length, breadth, and thickness; it possesses the property of extension in both space and time—for it has a period of duration. If duration and extension correspond, it follows that if one is limited, the other must also be limited. Both are susceptible of being comprehended by the mind.

The word infinite is much abused in modern times. Infinity is merely the state of being *unfinished*. Anything that is truly finite is finished. God in his perfection is finite, complete, perfect; mortal man is unfinished, hence, he is infinite. A cycle of time is infi-

nite until it is completed. Infinity of time and space, instead of applying to qualities of extension which never end, really apply to periods and spaces of extension which have not yet ended or been definitely determined or measured. This conclusion, it will be seen, is just the opposite of the usual conception. Infinity, therefore, in its true sense is really conceivable. There are no such conditions of time and space as are usually conceived to exist.

The mind is wont to look upon time as progressing in a straight line—that the past extends backward without end, and forward without end in the opposite direction. Now, rid the mind at once of this fallacy. Time progresses in cycles or *circles*; time is measured by revolutions—from the minute on the watch, to the day, the month, the year, the grand cycles of the physical universe. A full round of time ends upon return to the same point in a cycle. We may actually return to the same point of time that the world arrived at some other time in the past. Time, therefore, begins and ends; but when one cycle ends, another begins.

The duration of one cosmic order is limited. Eternity is made up of definite and limited periods of time; it is continuity, perpetuity, which obtains through propagation of universal life through its Seed. Viewed in the light of scientific analysis of time, eternity is comprehensible. We can conceive of a year's time as determined by the annual revolution of the sun. If we can conceive of the existence of such laws as would make the continual movement of the sun possible, the continual existence of the universe, so that it should never cease to be, and further, that it has always existed, we have the basis of comprehension of the *eternity* of the universe and its Creator, without at all conflicting with the scientific conception that both time and space are limited.

COMMENDS THE FLAMING SWORD.

EDITOR FLAMING SWORD:—The writer is not a Koreshan in the sense of being admitted to any Society or having passed examination; but if being a believer in the doctrines promulgated from week to week in THE FLAMING SWORD constitutes him one, then he is one all right. Having met the Founder of Koreshanity some two years since, and being profoundly impressed with the man's greatness through listening to several of his lectures, I began to study the Bible for corroboration, with intense desire to know the truth whatever it might be; and now having given two years' time to it, I am satisfied in my own mind that from Gene-

sis to Revelation—from the first word of the first book to the last word of the last book—it supports his views so far as I have seen them set forth. To say that the result of this seeking has changed the current of my thought almost wholly is to put it mildly; for I have heretofore passed upon the Bible as a book and put it on the shelf as such; but now it is *the* Book, and there is none other to compare with it. I may say I know something about books, having access to the best that exist.

I am greatly interested in THE FLAMING SWORD; it has been a great help to me in my study of the Bible through hints thrown out from week to week. The Open Court of Inquiry is extremely interesting and instructive through its able answers to correspondents. In the issue of November 21 is a well-written letter from a correspondent at a view-point which I shall not attempt to criticise, because I believe it to be honest; but my, how we differ! I see all the reform papers 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-Triumph, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

country and I do not see one that furnishes "exactly the same things" as yours, nor anything like it. Of course, there is an agreement that two and two make four, and that wheat is not beans; but where there is a chance for difference there is no likeness; and that is the reason why our friend cannot "find a single fixed principle"—the kind he is looking for—for it is not there. But there are plenty of fixed principles of the kind that stay fixed and need no refixing, as the world will wake up to see shortly. They are "things that have been talked of for ages," too, for the Bible is full of them, if one has understanding to take them in, and they are as old as the universe, for they are co-eternal with it.

As I look at THE FLAMING SWORD, it is on ground distinctively its own outside of the Bible; and so far as I know there is no paper in this country or in the world like it. It is the "voice crying in the wilderness," the ablest and most important of the age.—(Signed), No. 44, Washington, D. C.

The Flaming Sword's Exchanges.

THE EDITOR.

Scientific American.—The issue for December 13 is the Transportation Number, devoted to the shipping industries of America and the world. It appears in colored covers, and illustrated with numerous reproduced photographs, drawings, and diagrams. It not only discusses transportation as it now exists, but its history, especially of railway inventions from the beginning of the nineteenth century to the present. If you are interested in the development of American transportation, the facts relative to the enormous activity in this field, send 10 cents to Munn & Co., 361 Broadway, New York City, and you will be highly pleased with the Transportation Number.

The Gregg Writer.—A monthly magazine devoted to shorthand, typewriting, and commercial education. It contains valuable contributions on these lines, helpful suggestions, news of the shorthand world, shorthand plates and keys. Edited by John Robert Gregg, inventor of Gregg Shorthand, the Manual of which we will review in the near future. 50 cents per year. 57 Washington street, Chicago, Ill.

Student's Journal.—Issued from the headquarters of Graham's Standard Phonography, and is of interest to all progressive minds. We desire to call attention specially to its Department of Rhetoric, conducted by Professor Homer S. Sprague; the department is full of helpful suggestions concerning the proper methods of expression and choice of words. \$1.00 a year. 1135 Broadway, New York City.

Leslie's Weekly.—If you have not the Christmas number, get it or order it; 25 cents per copy; illuminated covers, profusely and appropriately illustrated, and letter-press in season. At news-stands, or from Judge Company, 110 Fifth avenue, New York City.

Summary of the World's News.

AMANDA T. POTTER.

Dec. 17.—Spain and Belgium present demands to Caracas government for settlement of claims.—Christmas gift of \$1,226,000 to University of Chicago by John D. Rockefeller.—Shortage of coal in Chicago; deliveries of railways blocked by freight congestion; zero weather feared as productive of great suffering.—Senate ratifies treaty of friendship between Spain and United States.—Dec. 18.—Leading Caracas citizens urge President Castro to yield to force, and commission United States minister to make best terms possible with allies; report from Berlin that Germany and Great Britain will reject terms through minister Bowen. Secretary Root quoted as saying it is impossible for United States to become involved.—Interstate railway commission, in annual report, complains of continuation of railway combines, and says competition is being stifled.—Dec. 19.—President Castro formally asks for arbitration. Admiral Dewey assigns American war ships to positions near Venezuelan coast.—Chicago coal dealers predict suffering from scarcity of soft coal; railroad officials declare ample supply is being shipped to city.—Non-union miners testify to cruelty and wrongs at hands of union men during anthracite coal strike.—Dec. 20.—British and German war ships continue taking soundings off Margarita Island; sink pearl-fishing boat and wound captain. France asks equal treatment with other powers in settlement of claims against Venezuela; does not intend coer-