

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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Bondage to the Power of Gold.

America not Yet a Land of Liberty; Slavery Endorsed and Protected by Founders of the Government; Unjust and Corrupt Legislation; Reformation and Restoration.

KORESH.

THERE NEVER HAS BEEN a time in the history of American government when it represented human liberty. The first compact of the colonies was a covenant with death and an agreement with hell. There were twelve of the thirteen Federal States, endorsed by the thirteenth, committed to the terrible crime of slavery, the sin of which was partially expiated through seas of blood, in which was fulfilled the enunciation, that without the shedding of blood there is no remission of sins; for the evidence is unmistakable that the North was terribly punished for its part in the oppression of the colored race. If the North had not been a guilty party to the crime of bondage and oppression, even more amenable to the admonitions and claims of moral obligation, because of its open vision to the enormity of the crime it endorsed, than the South, why should it have been forced to expiate its violation of the moral laws by wading through its own bloody gore? The records of our bloody sacrifice stand as a perpetual monument to the mighty truth of our being *particeps criminis* in this offense against God and man.

Regarding the relation of our boasted flag of liberty to the nation it represents, it has been called "a flaunting lie;" how truthfully it has been thus stigmatized let the impartial judge determine and declare. Is it any more the flag of liberty, waving over the land of the free and the home of the brave, than in the days when it was the protector of the United States of human vassalage? The United States endorsed and protected slavery; the United States was responsible for the crime; it was the United States which received the award of punishment. Its political corruption and cowardice are permitting the gradual disfranchisement of the people whom the Constitution has pronounced

citizens of the great Republic, men whom the Constitution of the United States has declared free and equal as subjects of its solicitude and protection. But its turpitude in the ignoble neglect of its millions of cringing subjects, degraded through the dominance of the "superior race," is no more detestable than the slavery of the masses of the people through the centralization of corporate wealth, which is constantly encroaching upon the rights of the people and degrading the masses to the despicable depths of wage slavery.

The money power has corrupted legislation beyond the possibility of political resuscitation. Special and unconstitutional bills are constantly railroaded through the last hours of our National and State legislative sessions, in violation of law and in opposition to the demands and requirements of the people, under the pressure of money always on hand and ready to corrupt; and legislators are there praying to be corrupted, and open to the sale of their influence. This is not an overdrawn statement; nor can the danger to our rights and interests be overestimated. In the state of Illinois, there stands upon the statute books an infamous semblance of a law, not a law, but a fair sample of much of our legislation, which was railroaded through the final hours of a session of the legislature without that due process of law defined by the Constitution. It is a bill for the protection of a set of medical inept experts and vagabonds, whose medical ability is of that doubtful character which demands legal support and protection. The law does not protect legitimate medicine nor prevent the practice of quackery, for it is positively known that any quack, by paying for the right to delude the unwary, can pursue his illegitimate work in the state of Illinois.

The liberties of the people are gone. When the Government of the United States destroyed the people's money, and placed our financial interests and our commercial power in the hands of the unscrupulous bankers of the Lombard and Wall streets stripe, thereby centralizing the money power and placing the interests of commerce and industry under the power of a gold standard, it emplaced the final screw in the sarcophagus of human liberty.

The masses are responsible for the debts of the world; the people pay the debts of governments. There is not gold enough out of the mines of the world to pay the interest and principal which the octopian shylocks claim from the people. The money power does not want this debt paid; but it does demand that the people who claim to own the Government shall forever remain in debt; that they shall forever pay this interest; and that they shall forever remain in financial

slavery, forever insolvent and in a perpetual state of illiquidation. It is for this reason that the money power manipulates our legislative sessions; it is for this reason that our halls of legislation are the resorts of the corporate lobbyists who shape our laws to suit the interests of the money monger.

Is there a remedy? Not through any common political power. The days of honest legislation are relegated to the past and to oblivion. What, then? Nothing short of the great and dreadful day of the Lord. The world awaits an outpouring of the revolutionary spirit of reformation and restoration. Such a spirit is the only hope of the age. We cannot pray for any reformation in the old order, but for a revolution from the throne of God (in which the old order shall pass away) and for the inauguration of an order in which all things shall become new, according to the declaration: "Behold, I make all things new."

The Microcosmic Form of the Universe.

KORESH.

KOSMOS IS A GREEK WORD usually translated world, but in this connection the universe of being, the created universe, is meant. For convenience of study the meaning of this word is separated into two divisions; namely, the physical macrocosm (embracing the physical universe, the universal objective world) and the anthropological universe, that is, the great universe of humanity. Then again, as the miniature expression of the universal or grand anthropological universe, there is the microcosmic universe—the little universe, the subjective world, which is as absolute and integral a structure as the macrocosm of physical existence, the great universe. In scientific exactness, the manifest microcosmic universe is the perfected man, the regenerated God-Man, containing within himself the potencies of the universe. He is the center into whom are aggregated all the essences of existence; he is also the coördinate of the entire unregenerate humanity in the domain of animal life. In Koreshan Science there is a correspondence in the sun, the center of influx for all the physical forces (the product of transmuted material substance), and the shell, the material outward structure which is the posited extremity of all forces outflowing from the sun, to be transmuted to matter at their point of deposition.

The present condition of that which would otherwise be the microcosm or integral man is a divided condition, a state of development; that is, it is not wholly complete or matured, not in its integral state—the development finally to be reached in the progress of the human being toward God. The microcosm is now

in two distinct forms, the male and the female. To state it more fully, there are really four distinct qualities—two differing material forms, and two differing spiritual entities inresident. This is the present state of the microcosm; it is not yet whole; it is waiting for the application of the science of unity to bring it into life through conjunction, making that which is now in two forms the one manifest divine form, the integral being.

The race is now in two separate forms, male and female. This disintegration is the result of the fall, the segregation of the divine Man, the Adam, the man made in the image and likeness of God, not like him in one principle merely, but like him in every principle—spiritual and material. The present status of the race is a fall from that primitive state; the two forms do not constitute the integral structure, therefore they do not constitute the microcosm. Viduality is not the microcosm, but individuality is. The divided personality is widowed, whether it be male or female; the individual is undivided, unwidowed; it is married in God, united to God in such manner as to comprise the male and female elements in one form entire; no longer male and female in two distinctive separate forms, but male and female united in the one form which is neither male nor female. This is the microcosm, the subjective universe, and is as complete in its fulness as is the objective universe. This regenerated divine Man, created in the image and likeness of God, this microcosm, is not an epitome. He is not an abridgment of the universe, but is the universe in the least form, as the seed of man is the man in his least form.

The Principles of Creative Power.

KORESH.

EVERY FINAL TRUTH comes to the world through the conjoined and cöoperative union of the internal and the external mind. We mean by this that no denizen of the invisible spheres can impart to the world the truth regarding any sphere, without a comparison of the consciousness of the operations of that sphere with the consciousness of the operations of the natural sphere. From this it must be concluded that no mind can comprise a sufficient integralism of consciousness to form a correct conclusion, unless there has been effected a unison of the pivots of all spheres. The power of the growth of a tree proceeds only from the ultimate of the tree materialized in the form of the seed. The power to recreate a tree resides only in the material seed. This is both the primate and the ultimate; the first and the last; the beginning and the end; it is the Alpha and Omega of the perpetuity of the life of the tree.

The physical world is the result of causation; it is the continued effect of constantly operative forces of creative power. The Deist may call this the power of God, and the atheist the force of unconscious but definite law; the fact remains, that the aggregate natural and material universe is the outward expression of cause, whether conscious mind or unconscious force. If there be such a possibility of reasoning as from cause to effect, and vice versa, it is an assured fact that every effect must be taken into consideration to clothe the deduction with the weight of argument.

We find a tree to exist by virtue of the material trunk, the fluids entering into its circulation, and the electro-magnetic currents permeating its structure. Can spirit alone, or the electro-magnetisms, the fluids, create a living tree? Does not the cause of the form, function, and phenomena manifest, comprise the combined effect of the united cause? Then the cause of the effects observed must include all that we behold expressed in the manifestation. What is true of the tree must be equally true of the universe as an entirety. All effects as to form, function, and phenomena—including the operations of mental and physical energy, with all observed material manifestations—being included in effect, must reside primarily in cause; hence the cause of the universe as an institution of matter and energy, is essentially and physically the perpetual cause of itself. Does this cause include mental as well as physical energy?

Nothing can exist that does not embrace the products of causation; and nothing exists in effect either as form, function, or phenomena—that does not obtain primarily in cause, embracing all that may be manifest in effect. A comprehension of this *a priori* and *a posteriori* law of ratiocination enables the mind to clearly define the principles of creative power. This possible comprehension of the great law of eternal life is the result of the blended coördination of that biunity of consciousness which completes the cycle of creation.

The Marvelous Harmony of the Bible.

Evidences of the Truth of the Sacred Writings; Prophecy Corroborated by History; the Language of Symbolism; Messianism and the Laws of Life.

PROF. U. G. MORROW.

THE SACRED WRITINGS of the Hebrew and Christian dispensations have been subjected to centuries of criticism from every adverse point of view; during the past century the school of "higher criticism" arose with the avowed purpose of convincing the world that the Bible is not a work of divine inspiration. Notwithstanding the various attacks that have been made upon it, the Bible still stands like an enduring monument and effectively resists all efforts to overthrow it. There must be something great and grand about a book or collection of books that enables it to come down through the dispensations, stand the tests of time, and command the attention and respect of the most enlightened peoples of the world. If we draw a magnet over a surface covered with steel filings we observe the particles clinging to and trailing after the poles. As the Scriptures have come down through time, the minds of the millions have turned to them. No matter what may be thought of the character of the

writings themselves, it cannot be denied that they have exerted a most remarkable influence upon the mind of humanity; the effect is observed in ethics, in literature, art, religion, and even in the fields of social and political economy.

The Bible is comprised of books written by men at different periods of the world's history; the period of its development covers nearly 2,000 years. It was written in times of peace and war; in the wilderness and in the palace—by men in various positions and conditions of life; and yet, from beginning to end the same great lines of thought extend; the same spirit inspired the law-giver, the general of armies, the prophet in poverty, the king on the throne, and the apostle in the prison cell. From Genesis to Revelation there is that congruity that characterizes no other literature in the world. There is no discord, no disagreement in doctrine, no difference of sentiment, no contradictions in its narratives, no conflict in the use of its symbols. It does

not contain a mere thread of harmony—it is a wonderful mosaic, a marvel of classic purity, a complete spectrum of divine thought. There is an obvious impress of the same Mind throughout the volumes—the mind that made the history of the times, that moved the hearts of men in the unity of the great purpose which the Writings themselves clearly reveal.

The Bible has never been successfully assailed from the standpoint of history; its testimony concerning events of the different periods of the Jewish dispensation is amply corroborated by contemporaneous writings, by numerous tablets and inscriptions in Assyria, Babylon, Palestine, and Rome. No authority has disputed the records of the Bible concerning the origin, progress, and decline of the Hebrew race. The Jew of today, with his traditions, rites, and literature, is a living testimony to the truth of Bible ethnology. The Hebrew literature is distinctive; its people were separate from other races of mankind by religion, unique customs, and physical position. These peculiarities are manifest and maintained throughout the entire collection of the Hebrew Scriptures; the authors were original, and their conceptions markedly different from contemporaneous thought. Moreover, there are what are termed “undesigned coincidences,” as well as internal and circumstantial evidences, and facts in the field of philology, which go to show that the writers of the Bible did not perpetrate a fraudulent literature upon the unsuspecting. There are geographical, geological, biographical, as well as archaeological evidences that the men who wrote the Bible were thoroughly acquainted with the environments and conditions described, and actually lived in those periods of time to which sacred history refers.

So far, we have noted that the Bible is an harmonious work possessing extraordinary characteristics and exerting an extraordinary influence; but the critic might admit all this, and yet doubt that the Bible is the work of inspiration. “Higher criticism” admits the value of the book from literary and ethical points of view, but affirms that it is inaccurate and full of misconceptions on lines of history, ethnology, astronomy, chronology, and other subjects which have engaged the attention of the modern mind. But the “scientific standard” of higher criticism is that of the undemonstrated conclusions of modern science, which does not contain a single rational conception concerning the origin and destiny of creation.

Not the least among the many evidences that the Bible contains great treasure-troves of truth, is the agreement between prophecy and history. The prescient spirit foresaw and forecast events long before they occurred with frequent accuracy of description equal to that of the Records written after the events occurred. Moses must have known something of the laws of human progression and retrogression, else it could not have been foretold at the beginning of the Mosaic system that great disasters were finally to befall the Jewish people; that they were to be scattered throughout the world and their name become a hiss and a by-word

among all nations of the earth. The ten tribes were lost by processes foreseen by the prophet—they were absorbed by the Assyrians; the remaining tribes, which have preserved their racial peculiarities, have no national home; they are despised and persecuted by the peoples of both Christian and Mohammedan countries. The prophets must have known something of chronology, else they could not have set the date of the martyrdom of the Messiah to the very year in which it occurred; they must have known something about astrology and astronomy, else they could not have seen events in the light of the astronomical fact that the sign Aries would pass from the constellation Aries into Pisces at the time of the coming of the Messiah.

In the coming of the Christ nineteen hundred years ago many remarkable prophetic lines converged to a focus. It will not do to say that the prophecies and the records of His coming were written in the same generation, nor yet that the Bible was a fraudulent afterthought. The Hebrew writings had been sacredly preserved throughout the period of the Jewish national life. The character of Jesus and his mission; the time, place, and manner of his birth; his reception at the hands of the Jewish nobility; and his martyrdom and triumph, were matters of prophetic record centuries before he came. He fulfilled the law and the prophets; he stood between two great dispensations as Messiah, Teacher, and Prophet; both He and the Apostles, nearly 2,000 years ago, foresaw the conditions which were to obtain through the generations of the present dispensation, and even the closing scenes of the age. True to their prophetic forecast, there were the long series of persecutions of the Christians, the destruction of Jerusalem, the fall of the church, the rise of papacy, the spread of His gospel throughout the world, the coming of numerous false messiahs and spurious schools of healing; the wars of the age, the rise of anarchy, the prevailing conditions of corruption in the various departments of human relations; and his prophecies of the greatest revolution of history are now on the verge of fulfilment, as evinced by the signs of the times. How did Jesus know that 1900 years from his time, the world would not be enjoying conditions of universal peace and harmony? For the present let it suffice that He knew; let history and the facts of the present attest the accuracy of his prophetic delineations of the dispensation.

But the above are neither the greatest nor the most satisfying evidences of the truth and harmony of the Sacred Writings of the Hebrew and Christian dispensations. It is not enough to show that the Bible is true in a general way; in order to entitle it to credit as a work of divine inspiration, it must be shown to be specifically accurate and true in detail. The modern mind admits that the ethical and religious teachings of the Bible are in all probability true; but Koreshanity positively affirms and actually demonstrates that the Scriptures are true and accurate upon every subject upon which they treat, including astronomy and kindred sciences. The Bible contains the knowledge or science of

the universe expressed in the language of universal symbolism. It teaches the humanity of Deity, the eternity of the cosmos, the principles of Messianism, the laws of immortal life, and ultimate destiny in God. From the basis of the genuine science of the universe, the Koreshan confirms the truth of these and other distinctive doctrines of the Bible. The Almighty Creator is the Seed-man, because the functions of creation on every plane of existence are performed through the living nexus of spirit and matter. The laws of polarity demonstrate that the Messianic appearing is a periodic

manifestation of Deity. The alchemy of the Bible is demonstrated by the most positive facts of Koreshan Science. The character of Deity is manifest in both Nature and the Sacred writings; the two great records constitute a remarkable parallel, an unmistakable harmony; therefore, through the application of the *highest criticism*, through the test and the testimony of genuine Science, the Bible is demonstrated to be the product of divine Inspiration, the divine mind expressed in the most concise, the most exact, and the most profound language of universal symbolism.

The Optimism of Koreshanity.

The Science of Human Progress Awakes the Brightest Hope for the World; the Evils of the Present to be Abolished and Perfect Relations Established.

AMANDA T. POTTER.

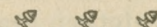
THE KORESHAN has the right to be the most genuine optimist extant. This is so from the fact that his optimism is founded in practical common sense. He entertains three general themes for thought—the world, himself, and his Creator. He appreciates the woe of the world as none other can, because more nearly than another he divines the cause of the enormities which have wrecked its peace and plunged it into the throes of embroil and suffering. He knows that sorrows heaped are the entailment of the system of false commerce now permeating every domain of thought and activity. Competition and greed, condemned by the Creator of heaven and earth, are nearing their overthrow in a soon visitation of their own iniquitous fruits. A house divided against itself, its fall will involve in ruin the entire network of human energetic manifestation. History is record of appalling events; but this, the culmination of all history into a page from which true prescience could read backward to the beginning of the cycle which emanated it, will precipitate the spirit of all foregone atrocities.

But in view of all that was, of all that is, and of all that is to be, the Koreshan maintains the quality of thought which makes for optimism. He reposes in the conviction of the unerring progress of eternal law. He knows himself to be following a Leader risen by the Almighty's mandate through the processes of law. He believes him capable of making good the prophecy that he shall perform all God's pleasure. He sees him comprehending the perfected man, the little or infolded universe, and the universe, the greater or unfolded man, with a profundity surpassing the pedagogue's understanding of the alphabetical basis of the language he speaks, writes, and teaches. His soul is exultant over God's sure promise of his kingdom to come in earth. He knows it will evolve from the distressing chaos, even as the pure white lily ripens into bloom above the waste of decaying vegetation.

The Koreshan divines his own sunken estate as none can to whom the sure means of escape has not been vouchsafed. He knows himself a law breaker, and as such the victim of all it entails; he determines with his whole being to become a law keeper, thus achieving the inheritance of all God has promised to righteous-

ness. From the attendant shudder of retrospection he turns his thought to such as Paul, who, forgetting those things which were behind, and reaching forth unto the things which were before, pressed toward the mark of the high calling of God in Christ Jesus. With the Koreshan it is fundamental that wrong is wrong; it is also basic of his teaching, that wrong, existing as factor of a mighty whole, is a necessity to the integrity of that whole. He sees it as clearly the pedestal of right, as he sees the foul *debris* a necessity to the existence of the lily.

He puts evil under his feet. He eliminates it from himself by growing up out of it, even as did the Branch who, by so doing, has become the Shepherd from Joseph, the Stone of Israel. This Shepherd is the Koreshan's High Priest. This Shepherd, through overcoming, is promised to sit with the Lord Jesus in his throne, even as he overcame and is set down with his Father in his throne. Through the instruction of the High Priest the Koreshan looks forward to the elimination of all that constitutes the difference between the being mortal and the Immortal Being, at which point he, the being now created in the image and likeness of God, *becomes one with Deity*.



Imposition of the Medical Fraternity.

KORESH.

WHEN the medical fraternity has reached that point where it cannot maintain itself against quackery except by special legislation, it has reduced itself to a pitiable condition; and such an appeal to the legislature of a state is a confession of inability to cope with the ravages of disease and to meet the expectations of its patrons. Every school of medicine should be given an equal chance and be made to depend for support upon its ability to satisfy its adherents. This would be fair not only to the profession, but to the various classes of people who have special preferences for particular systems of medicine or methods of healing the sick. It would afford a better opportunity for the growth of the science of healing, and would not interfere with the rights and liberties of the people.

If the Lord Jesus were to visit the State of Illinois and attempt to heal the sick by administering a paste of clay, or should advise the sick to pursue a sanitary practice, he would be brought before the state Medical Board and be compelled to pay a fee of fifteen dollars before he would have the right to say, "Take up thy bed and walk." Something may occur before another year to bring the fraternity to its sense, if not of justice, to a sense of its impotence and its imposition.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

MARRIAGE AND DIVORCE.

The Remedy for Social Evils Must obtain Through Thorough Revolution of Human Nature.

ONE OF THE CHICAGO dailies has recently published a symposium on the subject of divorce. Various writers of eminence have treated the question with more or less breadth and clearness; but it would seem that not one has penetrated deeply enough into the realm of causation. Many excellent suggestions have been made, notably by Mrs. Elizabeth Cady Stanton, whose article closed the series. The problem before the world is not how to regulate the laws pertaining to divorce, but how to prevent a recurrence of those circumstances which lead men and women to break away from the bonds of civil authority.

The divorce between God and man lies at the very foundation of those conditions which disorganize society. Men and women are unhappy primarily because they have lost the knowledge of Deity, who is the crown and center of organic life, both individual and collective. Unhappiness from this cause permeates every relation. Laws are made to regulate the conduct of those who are in revolt through the potency of ill-regulated desire. When the desires are brought into conformity with the will of God, which must be known before it can be obeyed, revolt is over.

Civil and religious authority is now at variance because religion is conceived as divorced from ethics. Ingersoll was in this sense an apostle of divorce, for he did all in his power to strengthen the belief that a person's morals may be correct independently of any religious conception. Conduct is always the active expression of interior determination toward God or away from God. Ethics is defined as the science of human duty. It is plain that a man who is too materialistic to admit the existence of Deity will differ widely in his ideas of right action from one who believes in the Creator.

Jesus said: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: but are as the angels of God in heaven." The angels whom Jesus meant in this passage are those who have been saved out of all the nations of the earth, and have become like Christ. They have been conjoined to God and partake of his attributes. Like him, they are biune, two-in-one. This is the divine marriage, a state of blessed agreement, satisfaction, and permanent happiness. It is worth striving for, and the joy of it is that every human being in his order is destined to attain this supreme felicity. It can only be reached in one way—by overcoming. "If thou wouldst enter into life, keep the commandments." A knowledge of the scientific content of the Decalogue is prerequisite. It enjoins upon those of the segregate humanity who are ready to make the sacrifice, a novitiate condition of chastity.

A thorough renovation of human nature is, then, the remedy needed to correct the different forms of social evil. A knowledge of God in his true character, not as pictured by theology, awakens love and a desire to be like what is seen to be supremely worthy. Desire gives the impulse to obedience through which man is ultimately rebound to his Creator, coming into the genuine religious condition. Church and state will be reunited and all mankind will be blessed by the influence descending from the Throne.

Study of the Ode to Immortality.

BRIEFLY stated the argument of the poem is this: Man has lived before. Early youth and the season of childhood are filled with an exquisite sense of delight in living. This pleasure in Nature, this innocent gaiety of heart, are ascribed by the poet to pre-existence in a heavenly or immortal state. By and by, as the child grows, he loses that keen sense of enjoyment; all seems different; the glory fades; his perceptions are blurred; a pall falls upon Nature; and yet, the recollection oft revives in quiet moments.

Koreshanity admits the fact of pre-existence, but it denies the inference that souls are born immortal. Rather it declares they pass from stage to stage of mortal progress, now within and now without the spheres of spirit life, but ever dying. The child is not the priest of Nature, for he cannot read her secrets. The realm whence he came cannot disclose them. He who would know the mystery of being and the great truths of the physical creation need not explore subjective spheres. Natural life is replenished from the hells, and they yield no wisdom in advance of the external domain. The buoyant freshness of childhood is due to animal vitality. The hierophant of Deity is he whose mind has amplified to embrace causation. He is master of his fate who is not bound by the recurring cycles of cumulative experience.

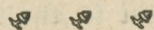
Once there was a Child called "that holy thing." He testified of himself that he came down from heaven. In this aspect of His nature he had nothing in common with ordinary childhood. Of Him it was prophesied that he should be called Wonderful, Counselor, the Mighty God. To Him, and to Him alone, could be applied the poet's apostrophe:

"Thou little child, yet glorious in the might
Of heaven-born freedom on thy being's height."

The Lord Jesus was born immortal, hence he was free from the cycle of sensual generation. He was not born in sin and shapen in iniquity like other human infants.

The author speaks of the immortal sea which brought us hither; he is looking upon the spirit world as peopled by immortal beings who come back to earth-life. The Immortals are not reëmbodied, though they precipitate germs which are subject to the laws of rebirth. The faith which looks through death, hoping

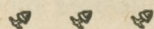
to find immortality beyond the tomb, is the consolation presented at the close of the Ode. How sublime in comparison with this mournful strain breathing of churchyard mold, is the thought of immortality as going out alive, without pain or suffering! Had the poet known that immortality implies the incorruptible dissolution of the body, he might have written a pæan, not an elegy. Every poem which looks forward to death as the only means of release from mortal conditions is elegiac. The emblem of Christian theology is the cy-press—but the true God-knowledge waves the palm.



The Mysterious Disappearance of Elijah.

WHEN ELIJAH and Elisha met and the latter prayed his master: "Let a portion of thy double spirit be upon me," the record states that there appeared a chariot of fire and horses of fire which parted the two men; then Elijah went up by a whirlwind into heaven. Is this an unscientific statement? The "higher critics" say that no such thing was ever known—that it is clearly impossible for a chariot and horses to fly through the air bearing a man to the clouds. They say that probably the prophet drove up a mountain and was lost to view in the mists which veiled its summit. What became of him thereafter, and why the record of his life ends here, they do not explain.

The Pope's commission is to sift this miracle and decide where Elijah went. In other words, it will try to locate heaven. Wheresoever it may be, it is universally conceded that God is there. Now the Bible says that "God is in the generation of the righteous." Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not at all for the space of three years and six months. He prayed again that it might rain and it rained abundantly. This is the testimony of the Apostle James. This translation of the Greek version seems to indicate that Elijah was no better than other men; whereas the Greek word rendered passions, means literally *suffering like things*. The name Elijah, in the Hebrew, means God himself, or God the Lord. God is always manifest in a personality when he is outwardly visible. In this case, He constituted the indwelling power of the man Elijah, who was righteous. Heaven was in the interior spheres of the prophet's mind. When he went up, he went in, being absorbed by intense magnetic combustion into the interior mental sphere which at that instant was attracted to Elisha. The fuel for this combustion was furnished by two opposing currents of energy coming from the two schools of prophets—those who loved and those who hated Elijah. Thus a vortex or whirlwind was produced and the prophet was consumed. His disappearance was not due to a "mirage illusion produced by vapors."



The divine love comes down to make conjunction with sinful men too blind to see its beauty or discern its character. Christ was the Eye. In order to give men light, He had to give himself.

Le Fondement Insolide de l'Astronomie Moderne.

PAR KORESH.

Dans l'ouvrage intitulé "Animals and Plants" (Animaux et Plantes) Darwin a écrit: "Dans les recherches scientifiques il est admissible d'inventer une hypothèse n'importe de quelle nature et si elle sert à expliquer plusieurs genres de faits grands et indépendants on la range parmi les théories bien fondées."

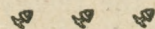
C'est à cette proposition absurde que la plupart de nos théories "scientifiques" doivent le jour. L'auteur dit encore: "Les ondulations de l'éther et son existence même sont hypothétiques pourtant tout le monde maintenant admet la théorie des ondulations lumineuses." Nous sommes d'accord avec Darwin que la théorie sur les ondulations de la lumière n'est rien qu'une hypothèse; cela veut dire que c'est de la conjecture pure et simple; mais nous nions la vérité de ses paroles quand il affirme que tout le monde admet la théorie des ondulations lumineuses "Le principe de la sélection naturelle," dit-il, "peut être regardé comme rien qu'une hypothèse, mais, rendu vraisemblable en quelque sorte par ce que nous savons des variations des êtres vivants dans l'état sauvage—par ce que nous savons du combat pour vivre et de la manière dont la nature sauve les variations favorables,—et par la structure analogue des races domestiques."

Le Darwinisme comme en dit l'auteur lui-même, se fonde entièrement sur des conjectures scientifiques qui font selon lui, la base de toute science. En parlant de sélection naturelle, il dit: "Or cette hypothèse peut être soumise à l'épreuve—ce qui est, à ce qu'il me semble, la seule manière honnête et légitime d'envisager la chose—d'essayer si elle s'applique à plusieurs genres de faits larges et indépendants; tels comme la succession géologique des êtres vivants, leur distribution dans les temps passés et présents, et leurs affinités mutuelles et leurs homologues. Si le principe de la sélection naturelle explique ces faits-là avec beaucoup d'autres, il doit être reçu."

"Veuillez accepter mes théories," dit l'éminent "savant," car elles me servent à expliquer bien des choses."

Le Savant Koreschan pourrait faire une pétition de principe et dire, "Veuillez accepter notre théorie sur l'univers parcequ'il n'y a rien qui ne s'explique pas suivant nos prémisses." Mais nous ne demandons à personne d'accepter quoi que ce soit fondé sur l'hypothèse. Une connaissance de la formation de l'univers et de ses fonctions avec les lois et les principes de l'immortalité qui dépend d'une telle connaissance importe trop pour se fonder sur la conjecture—sur l'hypothèse. Aucune conclusion n'est juste sans qu'elle se tire logiquement des prémisses bien prouvées. Voilà en quoi consiste la distinction incomparable du système Koreschan. Point de conjecture! On se charge tout d'abord d'établir la vérité de ses prémisses. Le Darwinisme fournit un exemple légitime des procédés moyennant lesquels on arrive à toutes les conclusions de la science moderne. Ayant lié conversation avec M. le professeur Harkness au service de l'Observatoire Naval des Etats-Unis, nous lui fîmes la question: "Le système Copernicien ne se fonde-t-il pas sur l'assomption pure et simple?" Il répondit: "Il faut prendre quelque chose pour dit." Nous soutenons que des prémisses non-prouvées mènent aux conclusions également douteuses.

Les astronomes de réputation admettent que tout l'édifice de l'astronomie populaire est bâti sur l'hypothèse—qu'il part des prémisses conjecturales fondées sur les apparences. Cela étant, les conclusions que l'on en tire seront nécessairement douteuses. Il est facile de faire accorder maints faits avec une hypothèse quelconque; mais cela ne prouve aucune proposition. Une hypothèse ne prend pas rang parmi les théories bien fondées et ne saurait jamais le faire tant qu'elle reste sur des prémisses non-prouvées. La terre a quelque forme positive; cette forme est permanente mais elle ne s'est jamais logée dans le cerveau des penseurs par la raison que jusqu'à présent le monde scientifique s'est mis à la poursuite des preuves de la sphéricité de la terre, de son mouvement de rotation et de sa révolution autour du soleil. Ces choses n'ont jamais jusqu'ici pris rang parmi les certitudes. Nous demandons donc quelque chose de plus sûr avant d'accepter le système Copernicien et nous voulons que le monde étudie les renseignements que nous donnons sur le caractère de ce qui s'appelle "la science" moderne.



Nous terminons dans ce numéro nos efforts de présenter la Cosmogonie Cellulaire aux Français. Nous espérons que ce faible effort ne sera pas sans fruit.—LUCIE PAGE BORDEN.



In The Editorial Perspective.

THE EDITOR.



THE RATIONAL MIND in contemplation of the kingdoms and forms in which life in its various degrees is manifest, reaches the conclusion that the various parts of the universe serve a great purpose in relation to the whole. Nothing that is essential to the unity and perfection of the great system of existence can be excluded from a correct conception of the world; and certainly, we cannot conceive of anything existing in the universe that is not absolutely essential to it. With this thought in mind, we have but to observe the things which are in order to find a basis of conclusion regarding things that have been and will be as long as the universe stands. We no sooner enter upon an investigation of the phenomena of life than we discover that all phenomena are due to processes, to modes and means of existence, to laws and principles of life; and we reach the conclusion that the universe is one great field of activity, manifesting some great design, and fulfilling some great purpose. The universe must be one and no more, and that *one* must be complete and perfect in itself; if it were less than this it could not be a universe, a thing of perpetuity; and it could not be more than this without violating the principles of utility and harmony. We may conceive of the universe as comprised of kingdoms or planes; we may classify its departments, species, and races; and in our classification of the knowledges of the various parts and departments we may arrange the names of the departments, as astronomy, geology, zoology, botany, alchemy, anthroposophy, etc., and study them separately; and yet we know that in the universe itself they are not so separated, for one department so blends with another and with the whole as to constitute a great undivided system. In astronomy we study the heavens; in geology, the earth; in anthroposophy, man; in zoology, animals; in botany, plants. But we cannot attain complete knowledge of any one of these branches without comprehending the relation that it sustains to the entire system of thought, as the field studied is related to the universe as a whole. However, there is one subject, one department of science, that extends into the consideration of all fields of activity. There is nothing so universal as substance; wherever there is substance law is operative, principles are active. The science of the relation of all substances is Alchemy, for it is the light of transmutation. Two general states of the one universal substance, are spirit and matter. The earth is a material body, but in it there is spirit, energy, force, which in relation to matter produces all the phenomena observable, all the motions of the universe, all the sensations of organic life, all the thoughts of men. We cannot thoroughly consider any department of the great universal field of activity, therefore, without at once applying the principles of Alchemy, the laws of transmutation. Alchemy is the link which connects scientific conceptions of all domains of existence. This is not true of chemistry, because the theory of the chemist does not extend beyond the material world. The chemist is ignorant of the world of spirit which is in matter, and he ceases to be practical the moment he leaves his field of experimenta-

tion. Alchemy, however, which is the science of both spirit and matter in all kinds and degrees, solves the mysteries of the unseen operations of life. Matter and spirit must be considered together, because they are inseparable; the one produces the other. Now, what is the ultimate conclusion of this line of argument? It is, in brief, that there is no spirit, no life, no mind, in all the domains of existence, from the lowest to the highest kingdoms, that is not contained in and manifest in material form. Every kind of life must have its own body. The earth is material; so is the body of the insect, the animal, the man. Consequently, the conclusion is inevitable that the life of Deity, as the climax of all biologic development, must have a material pediment or footstool of activity, for matter is the very basic essential of all life and mind, motion and sensation; and the form of all matter in which life is contained or generated is cellular. If matter were not absolutely essential to life it would not exist; and if it exists in conjunction with the spirit of life in one domain, we may know to a certainty that matter is absolutely essential to the perpetuity of the life of Deity.

It is not government but that which is evil in it that should be destroyed. True government is the righteous regulation of human affairs. The restraints of true liberty are necessary for the protection or guard of the rights of all. Government is a universal necessity, else it would not prevail universally throughout all time. The physical universe is governed or controlled through the operation of the laws that relate center and circumference, the parts and the whole. The imperial governor of the physical cosmos is its highest polar point, the center of influx and afflux of all universal energies. Polarity is the central law of life. This statement is so obviously true that it is difficult to conceive how even the most ignorant mind should fail to perceive it. Yet, so far as the principle is applicable to human society, it is denied by the anarchist, and even by modern advocates of democracy. It is a favorite argument in many circles that no man is competent to govern another; hence, every man should be permitted to govern himself without the interference of any one else. No one advocates, however, that *children* should be without control of those wise enough to direct them. Objection is made to government because of the restraints it imposes upon certain classes. Humanity exists for a purpose; it constitutes a great world destined to reach a goal of destiny. There must be movements in the direction of the end to be attained. There are spheres of human activity which, if they would accomplish their purpose in lines of progress, must have a protective environment. The most progressive classes have rights of their own, superior to those desired by others; and it is the legitimate province of progressive minds to control all forces which would otherwise interfere with the principles and conditions upon which progress depends. There will never be a time when all classes of men will have reached the same age or plane of development in any one period of the

world's existence. Enemies of progress there will always be, as there have always been, and government will always be required to control the retrogressive elements of humanity. The ethics of the parlor is not that of the nursery; there will always be those who need the control and direction of another. The fact that we are living in a period of perversion of all things, when evils obtain in government and society, is no argument that government should be abolished. If there are unrighteous governments, it proves that righteous governments are possible when the principles of human rights are discovered and applied. Koreshanity enunciates the doctrines of polarization, of leadership, of control and supervision of the affairs of the world by the most progressive minds, that the end for which they strive may be reached in fulfilment of human hope and aspiration.

The action of President Roosevelt in relation to the Venezuelan affair has caused considerable surprise and comment in both Europe and America. Several European powers have claims against the Caracas government for alleged mistreatment of their subjects in Venezuela, and they have undertaken to collect indemnity; but the President of Venezuela refused to agree to pay the sums stipulated, and the powers dispatched warships by way of forcible persuasion. The general attitude of the United States toward military maneuvers in the West by powers of Europe made them cautious; but it was through the good offices of the American Government that arbitration was finally decided upon. The powers asked President Roosevelt to act as arbitrator, but he has declined. For our part, we consider that the President has let a golden opportunity slip through his fingers; it were better for America if he decided the issues, even at the risk of having the powers look to the United States to guarantee payment of the indemnity. The President has asked the powers to leave the matter with The Hague court for decision; but it would appear at the present time that a foreign court, a commission of the peace conference, might decide somewhat adversely to the Monroe doctrine. But perhaps the most important point for attention from the Koreshan point of view, is the fact that although The Hague court was appointed for the specific purpose of settling international difficulties and disputes, and although the universal peace movement originated in Europe, the powers should prefer the decision of the President of the United States to that of the peace tribunal which hopes to sit, whenever it can sit at all, at The Hague. The nations do not seem very eager to support the peace movement, when at the very first opportunity they ignore The Hague court and seek an arbitrator in the West.

The chemist affirms that water is composed of two gases—oxygen and hydrogen—in proportion by weight, eight parts of oxygen and one part of hydrogen, or by measure, one of oxygen and two of hydrogen. We must conclude from this, if true, that instead of drinking water in fact, we are drinking a mere mixture of gases; yet somehow or other, water is *wet* and possesses qualities and properties which the gases do not. For instance, hydrogen possesses a levic force—it seeks to go up; while oxygen is a little heavier than air. Now, the chemist asks us to be-

lieve that in the "mixture of the gases," in the production of water, there is absolutely no change in the *atoms* of either gas; yet if we take eight parts of that which tends slightly to *go down*, and one part of that which tends to *go up*, we have *nine* parts which go down nicely, with atoms fitting together in a way they did not before; and the substance of water is wholly unlike that of either oxygen or hydrogen. Must we believe that the atoms of oxygen have kindly persuaded the atoms of hydrogen to abandon their desire to ascend, and to settle down quietly in a condition of aqueousness for awhile? There has been considerable shrinkage in bulk, anyway, even the chemist must admit; and there are other changes which the chemist in his ignorance of the constitution of spirit and matter, does not recognize. The truth is, water is a substance created through the transmutation of the substances of oxygen and hydrogen; it is not a mere mixture of gases. One might bottle up the proportionate amounts of oxygen and hydrogen and make them air-tight for a thousand years and no water would be produced; but if instead they are burned by the introduction of an electric spark, behold water results! Water is not "composed" of oxygen and hydrogen; it is the offspring of the parent gases which pass away as such, in their union.

Indianapolis clergymen have hit upon a novel plan for filling empty church pews. There is to be a general exchange of pulpits, or rather an exchange of the preachers, to be arranged by a committee. Until near the time for services the preachers will not know where they are to preach, nor the congregations whom they are to hear. The faculty of curiosity will be aroused, for there will be that little mystery every time as to who is going to preach; and what a blessing it will be to have the mystery solved by actually going to church to find out!

The "reformer" who undertakes to destroy all the evils in the human world by applying theoretical principles in one department of human activity will be sadly disappointed. There are questions of even more importance than the problems of industrial economy and social ethics. Man has a heart and mind full of corruption; true reform must begin in the man, ere it extends to the outward spheres of activity.

Some one suggests that the best way to cure the divorce evil is to abolish marriage; but such a remedy would be equivalent to "jumping out of the frying-pan into the fire."

New Year's Day is celebrated almost universally by forming new resolutions; but the breaking of them makes the first week of the year conspicuous.

If the "I am" is in every human being regardless of character or condition, the Almighty must have a funny way of expressing himself.

If he who goes a-borrowing goes a-sorrowing, what must be the fate of those who plagiarize so largely from the Koreshan System?

Wise-acres conclude that their conceptions are broad enough to cover continents.

The Almighty alone is able to build the new world.

The Open Court of Inquiry.

THE EDITOR.

Physical Basis of the Spiritual World.

KORESH:—Referring to your statement that the spirits of people who pass out of the natural enter some other being's brains, etc., I cannot get this verified from the other side; they all say it is not true—that they are not in any person's brains, but are just as free as before, and have bodies shaped as before, but of finer material. I am afraid you are wrong on this point; that you have adopted Swedenborg's idea of what the spirit or ego is that leaves the body at death. I hope you will touch on these points in THE FLAMING SWORD.—M. K., Brooklyn, N. Y.

With others answered in last issue, the above paragraph is referred to this Department for reply. The location of the spiritual world is as much a mystery to unenlightened inhabitants of the interior as it is to corresponding degrees of mentality in the external; therefore, nothing whatever can be gained in relation to this question by inquiry through mediums. A spirit which passes into the spiritual world is no more enlightened than when in its own body; there is no marked change in the character, and the spirit is as susceptible to illusions there as here. No more truth can be gained from a spirit which has crossed the border line between the spiritual and the natural, than from a man or woman who has sailed from America to visit the cities of Europe. The people in the natural world at the present time have no true conception of the character and location of either the natural or the spiritual worlds; they do not know where they are in space, and they are not conscious of the fact that the natural humanity constitutes the basis of all spiritual spheres.

Suppose a spirit should inquire of some one in the natural, if their brains contained spirits of the dead? The answer of the ignorant would be that they do not; and the spirit would thereupon affirm that it could not get the statement that human brains contain spirits of the dead, verified by those who live in the external. Our correspondent states that "they all say it is not true;"—that is, the few spirits with which he has communicated (whether they were real spirits of friends with whom he was acquainted

or mere impersonations of the same, he does not know), have presumed to answer that spirits possess *bodies* as before, but of much finer *material*. The idea that spirits in the *spiritual* world possess *material* bodies, is as absurd as the christian science conception that there is no *matter* in the natural world.

A spirit in the spiritual world is conscious of its spiritual environment; that world appears to spirits about what the natural world does to people in the external. Spirits are in the mental realm; one brain is not the limit of their spiritual vision, for the spiritual sphere of a collective body may comprise a circle or sphere of one spiritual horizon. A spiritual entity is not cognizant of the existence of matter, only as it remembers matter as it appeared when the spirit was in its own natural embodiment. Spirits appear to each other in the human form, comprised of substances as tangible to the *spiritual* senses as matter is to the senses of the external man. But the spirit, unless enlightened, has no more knowledge of the fact that its existence is in and depends upon the refined substances of the human brain, than the materialist has of the fact that his natural existence and senses depend upon spiritual activities within him.

The Koreshan conception of the spiritual world is founded on the most profound laws and principles of Alchemy, which define the relations of spirit and matter. It is not an adoption of any of the ideas of Swedenborg, for the Founder of Koreshanity did not become acquainted with the writings of the Swedish Seer until several years after the Koreshan System had been formulated in its entirety. We positively affirm, from the basis of demonstrated principles, that there is not a spirit or energy of any quality or degree, in any domain or realm of being or existence in the universe, that is not active in a material pediment. Matter as related to spirit is basic. Show us a single instance where spirit or energy is ever active outside of matter and we will concede the argument. If brains were not necessary

to the operations of the mind, brains would not exist; and if spirits could exist apart from natural forms, there would be no material bodies or forms in any domain.

Now let us see how this conforms to the Scriptural conception of the location of the spiritual heavens and the hells: Evil spirits certainly exist somewhere—they are in the spiritual world, in the spiritual hells. Jesus met many persons possessed of devils, containing evil spirits; they were persons in whom spirits aggregated by the thousands. The man of Gadara was inhabited by legions of devils, and he was but a single instance to which we might point as Scriptural corroboration of the truth that spirits inhabit the natural humanity. The devils in hell operate in and through inhabitants of the natural world in various degrees, just as they did in and through Judas Iscariot who betrayed the Messiah. The living of the present contain the spirits of the dead of the past.

What evidence is there that good spirits dwell in man? The divine spirit was in and at-one with the Messiah; when he went away, he and all he contained went into that sphere of the spiritual world which had for its basis the natural brains and bodies of his Disciples, for into them the Holy Spirit entered. Elisha prayed that Elijah's double spirit might be imparted to him; and Elijah answered the prayer by baptizing Elisha with the substance of himself. When Jesus was transfigured—that is, when the figure of Jesus was changed—Moses and Elijah were manifest with him; both before and after the transfiguration; the spirits of Moses and Elijah were in Jesus. There is no other basis upon which the phenomena of life and death can be explained than upon that which admits of the life and mind of one generation passing into the succeeding generation. The idea that spirits, that mind, that life, may exist outside of physical forms somewhere in space or through all space is one of the most fatuous conclusions of modern times. It has no foundation in fact, nor reason, nor Scripture. "To the law and to the testimony: if they [spirits of the dead, through mediums who peep and mutter] speak not according to this word, it is because there is no truth in them."

The Cosmogony of the Ancients.

EDITOR FLAMING SWORD:—Does not the saying of Jesus, "Ye shall be cast into outer darkness" refer to the outside darkness of this universe, this hollow sphere? And does it not show that He as a man had a knowledge of the shape of the earth, its concavity, and nothing beyond except outer darkness? There is also the expression, "Thy will be done in earth as it is in heaven." Is there any other writer of antiquity who shows by his words that he had a knowledge of this Cosmogony?—REV. I. G. O., Brighton, Eng.

EDITOR FLAMING SWORD:—Did Isaiah, Job, David, and others believe in the Cellular Cosmogony, or were their statements mere poetic flights, for example: "He hangeth the earth upon nothing"? INQUIRER.

The horizon of past history scarce extends far enough to embrace a period of time when the people of the world had any true conception of the form of the universe; the science of cosmogony, like the science of man's origin and destiny was, for the most part, lost in the distant past. However, various peoples of the world within the scope of history, have had traditions of the more ancient beliefs transmitted to them. That which is popularly termed the Cosmology of Homer cannot be properly interpreted and understood except from the standpoint of the hollow globe or its analogue, the human world. A remnant of the scientific light of the past Golden Age was the heritage of ancient Egypt, Chaldea, Akkadia, Assyria, and India; and traces of it are found in the traditions of the Aztecs and Peruvians of America. The Ptolemaic system of astronomy, with its conception of crystalline spheres, was an inversion of the more ancient system founded on the idea of the hollow globe. Ancient mythology deals with Theogony, the creation of the gods; but the scientific interpretation of mythology obtains only from the standpoint of the Cellular Cosmogony.

The writers of the Bible did not possess the science of cosmogony; they wrote as they were moved upon by an interior and guiding spirit—they were moved upon by the mind of Deity. They also wrote of the Messiah, but the Apostles declared that the prophets did not understand the import of what they wrote. Moses began his works with references to the creation of the heavens and the earth,

the work performed during the "creative week;" but what he wrote does not refer directly to the physical heavens and earth, but to the earth of humanity and the spiritual heavens which it contains. To comprehend the statements of Moses regarding creation as indirectly referable to the physical world, the laws of correspondence must be applied to enable the mind to translate the language of symbolism into the language of science.

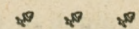
Neither Moses nor Jesus possessed the science of the physical universe; they did not live in a scientific period of the world's history. The knowledges of true science, which are now in the external mind communicable from intellect to intellect, were in the interior spheres of the mind of the Lord Christ; hence, it was not his mission to be concerned about the sciences or knowledges in the concrete or scientific degree. Jesus possessed the truth in the discrete degree; he was the great Philosopher; his truth pertained to the inner man; and the age in which he lived was the age of philosophy. The age of science is now dawning; the true science of this age is applicable to the external world, the external mind and body of man.

Jesus the Christ understood the laws which pertained to his own being, or so much of them as to enable him to perform his mission. He was the microcosm, the universe involved; his language was in agreement with the principles of being; consequently, when properly translated from the domain of human life to that of the cosmos, his words truly apply to the physical world with scientific precision. It was not necessary in that day and time for Jesus to intellectually grasp the science of the universe, any more than it is necessary for a man to understand digestion in order to digest food. The time comes, however, when knowledge in the concrete degree is necessary.

The "outer darkness" to which Jesus referred is wherever the "good seed" was sown—the earth of humanity. That humanity is the earth to which he referred is shown in his own interpretation of the parable of the sower. The sower went forth to sow; the sower was the Christ; the field was his church; the seed was comprised of the entities of the divine life which he

possessed; he contained the spirits of just men made perfect, legions of angels, and the divine entities. These spirits had come from the east, west, north, and south, and had sat down with Abraham, Isaac, and Jacob in the kingdom of God which he contained. These spirits were the "children of the kingdom," the good seed of which the Word was comprised. Now, what became of the "children of the kingdom"? "And the children of the kingdom [after they had been gathered with Abraham, Isaac, and Jacob in the kingdom] shall be cast out into outer darkness; and there shall be weeping and wailing and gnashing of teeth." This outer darkness was externally manifest during the medieval period and succeeding generations of this dispensation.

There is no outer darkness beyond the shell of the earth. No being is ever sent outside of the universe. Darkness is as much a substance as light; darkness cannot exist where it is impossible for light to shine. Light and darkness are antithetical substances; so are heat and cold, and so on through the category. There is nothing outside the outermost stratum of the physical cosmos, no substance of any kind, no states, degrees, nor qualities of anything; therefore, on the outside, it is neither light nor dark, hot nor cold, nor any other condition that is susceptible of being described or conceived.



The Universal Law of Opposites.

EDITOR FLAMING SWORD:—Will some Koreshan in the future commit a deed similar to that of Judas Iscariot? If so, what assurance can you give me that I will not?—INTERESTED READER.

Koreshan Science demonstrates the operation of the law of opposites; everything in the universe has its opposite, every condition, state, or quality, its antithet. Some opposites in the physical domain are light and darkness, heat and cold, levity and gravity, up and down, good and evil. The opposite of every planet is a dark disc, and of every star a dark point. Every man with a great mission has an enemy or enemies. Caesar had his Brutus, and Jesus his Judas; and in our own time there were Lincoln and Booth, Garfield and Guiteau, and McKinley and Czolgoz.

Some person or persons professing the principles of the Koreshan System will constitute the Judas of this age in relation to the Messianic character, the "faithful martyr." Two great elements are essential to the kindling of that great fire which is to purify the world; they are the forces of love and hate centered in the Messianic personality. Some character constituting the focus of dark forces will inflame a class of people against the Messenger of truth. Whoever that dark focus may be, he or she will desire to accomplish the overthrow of truth. The assurance that may be given to any one is, that those who love truth and its manifestation supremely will stand in no danger of becoming a Judas.

At the end of this age there will be in fact, as many Judases as Sons of God, for every Son of God will come in contact with an opposite character who will put forth similar claims. There are two resurrections now in progress—the resurrection unto life, and the resurrection unto shame and age-lasting contempt. The false resurrection is manifest in those who blasphemously proclaim themselves to be the "I am," to be already immortal. This class will play an important part in the final contest of the prophets.

The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—This popular review begins a new volume with one of its characteristic numbers. It is so distinctive in its character and appearance that it can never be mistaken for another magazine. It contains 128 pages full of real news and digests of current history. In the January number, Venezuela is very much in evidence; considerable space is given in the editorial department to discussion of the claims which the powers have against Venezuela, and proposed modes of adjustment. More valuable information can be gained from this number concerning the Venezuelan situation than from a month's reading of the dailies. Other subjects of importance are discussed, such as the issues before Congress; Lessons of the Coal Strike; grazing lands of the West; The Hague court; the death of Thomas B. Reed, and a sketch of Thomas Nast, with reproduction of some of his famous cartoons. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—The January number opens with a symposium on the coal strike, entitled, The Great Coal Strike and Its Lessons. The symposium is comprised of five interesting articles by prominent writers in the field of reform, such as Professor Frank Parsons, Eltweed Pomeroy, Bolton Hall, and Ernest Crosby. B. O. Flower contributes thoughts on the Fundamental Fraternal Movements of the

Present; while Rebecca J. Taylor, an ex-employee in the War Department, has something vigorous on the Disposition of the Philippine Islands, in which she proposes a settlement of the problem from the anti-imperialistic point of view. Other subjects are: A Unique Labor Experiment; Labor and the Trusts; Primary Election Reform; besides Topics of the Times and Books of the Day. 25 cents per copy. 569 Fifth avenue, New York City.

The Hesperian.—The opening pages of the January-March, 1903 number of this excellent quarterly, are devoted to sketches and anecdotes of Dr. Samuel Johnson, a prominent character in eighteenth century English literature; and following is an autobiographical sketch of Emile Zola, which gives one a personal insight into the life and character of this famous

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.

Services of the Koreshan Ecclesia, Sundays, 3 p. m., are discontinued for the present; but meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

French writer. Current Literature and Contemporary Science are interesting departments. 50 cents per year. 7th and Pine streets, St. Louis, Mo.

Common Sense.—"A journal of universal thought," it is styled. Edited by Eugene Del Mar, and published monthly. We have before us the second number issued. It is neat in appearance, and its contents well written. It is along the usual "new thought" lines, breathing a spirit of mysticism and occultism, or "mental science." \$1.00 a year. Denver, Colo.

The Vanguard.—A new publication devoted to the socialistic conceptions of the Herron school. Edited by J. M. A. Spence; 32 pages, monthly; vigorous and outspoken. Among its contributors we notice the names of Rev. McGrady, the Catholic socialist; Henry Wood; H. Gaylord Wilshire, and others. \$1.00 per year. Green Bay, Wis.

Star of the Magi.—A 16-page monthly, denoted to occult science, art and philosophy. Neatly printed and contents interesting; decidedly of an astronomical caste of mind. \$1.00 per year. 617 LaSalle street, Chicago, Ill.

Summary of the World's News

AMANDA T. POTTER.

Dec. 24.—American ship Caracas forced by allies' naval officers to leave La Guaira with only part of cargo unloaded; forbidden to enter Puerto Cabello; American representatives protest in vain.—St. Louis Court of Appeals decides boycott an illegal conspiracy in restraint of trade; capitalists may refuse to use their money unless they become paupers; workmen may refuse to work if they keep out of poorhouse.—British statesmen said to be anxious to pacify Irish peasantry, who are menace in emergency.—Dec. 25.—Beef prices four cents lower than in summer.—Chicago policeman sentenced for complicity in burglary.—Chicago Salvation Army dines 12,000 poor.—Coal enroute to Chicago is given preference over all except perishable freight.—New line planned between Baltimore and Pittsburg cuts 80 miles from route between Chicago and East.—Wm. E. Curtis says trusts encourage invention.—General Miles is informed of many cases of cruel treatment of Philippine natives by American soldiers, and inquiries follow throughout the islands.—Dec. 26.—Chicago's hospitals, asylums, and penal institutions recipients of bountiful Christmas cheer.—Mrs. Langtry comes to New York to produce a new play.—Beet sugar industry said to stand on solid basis; needs have no fear of reduction of duty on Cuban sugar.—Government clerks undergoing food test lose weight; use of borax blamed.—Per recent writer, unsoundness of system, shiftlessness of the people, lack of resources and resourcefulness are the heritage of Ireland through centuries of misrule following conquest and confiscation.—Dec. 27.—General Miles received by Chinese imperial family at Peking today.—Allied powers practically agree to submit Venezuelan dispute to Hague tribunal.—Mrs. U. S. Grant's will disposes of \$250,000 estate to be shared equally by her four children.—Chicago coal retailers charged with voluntarily paying demurrage on cars, delaying unloading and increasing shortage to ensure high prices; Atty. General Hamlin will investigate.—Dec. 28.—Chicago brickmaker awarded \$20,000 for alleged ruin of business by boycott.—Chicago packers reduce price of beef; retailers make no reduction to consumers.—\$200,000 set aside for prizes for flying machine contest in 1904 at Louisiana Purchase Exposition.—Alarming increase of appendicitis in England since King Edward was stricken.—Dec. 29.—Chicago health department experts corroborate theory of London physician that lemon juice kills typhoid germs in water.—J. P. Morgan's profits for the year estimated at \$42,000,000.—Nine violent deaths and two unsuccessful attempts at suicide in Greater New York in 24 hours.—General Miles and women of American legation entertained at luncheon by dowager empress and emperor at Peking.—Dec. 30.—Per Wm. E. Curtis, pending reciprocity treaties are hopeless because of hostile attitude of senators representing small manufacturing.—All factions of Irish people said to consolidate upon reform in land laws.—Andijan, Russian Turkestan, stricken by earthquake; victims, 4,800.—Emphatic denial that President Roosevelt was injured in fencing bout.—United States Minister Bowen represents Venezuela in arranging for arbitration at Hague tribunal.