

# 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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## Revelation of the Great Mysteries of Being.

The Processes Through Which the Life of Deity is Perpetuated; Absorption of the God-men; the Manifestation of God the Mother as the Visible Womanhood.

KORESH.

THE TERM CHERUBIM, according to the lexicographers, has reference to some mystical or imaginary beings of which the modern mind is totally ignorant. The fact remains, however, that the cherub is neither mystical nor mythical. We will proceed to show that the cherubic state is a condition of human progress, in which the man attains to the final fruition of the Tree of Life. Cherubim is from the root *chur*, or *kur*, pronounced *koor*. Its primary significance is to boil or burn, as from the idea of the smelting of metallic substances. It is literally the smelting-place. From the same root we have the term chariot, which means to convey. In one place only in the Bible there occurs the passage, "The chariot of the cherubim." This is identical with the mercy-seat, and the passage in question refers directly to the mercy-seat which was over the ark of the covenant. The ark of the covenant held the law, and above this were the mercy-seat and the two cherubs. Cherubim is the masculine dual form of the noun; it means two cherubs. On the mercy-seat were two masculine forms, signifying of course some specific thing in relation to the law, which was under the cherubs and the mercy-seat. If we study the character of the cherub from his relation to the law, we find it to be the channel

through which the law is operative. The law or Decalogue contains the ten fundamental principles of life, the operations in the human soul acting through the body, by which man attains to the state of immortality. This state is one in which man overcomes the ordinary physical death; that state in which the man does not die the common death, but in which he passes out incorruptibly.

When Elijah was translated, when his body was dissolved without physical corruption, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." It was the chariot, because it was the means of the conveyance or transportation of Elijah from one sphere of existence to another, without the ordinary corruptible physical dissolution of the body. It was the chariot, because Elijah was conveyed from the natural to the spiritual or celestial sphere. His conveyance was the chariot of the cherubim, because he was one of the cherubs—Elisha being the coördinating cherub. Enoch was a cherub, and when he was translated he had an accompanying one, as had Elijah. When Abraham came from the Ur (fire) of the Chaldees, he came from the presence of the man Melchizedek, who was his accompanying cherub and who was translated into the



being and consciousness of Abraham, and through whom he became the inspired man of God. Caleb and Joshua were cherubim, so were Moses and Aaron.

#### *Keeping the Way of the Tree of Life.*

Cherubim (two cherubs) were placed at the east of the Garden of Eden to keep the way of the Tree of Life, which Tree brings man to the state of immortality in the body. To keep the way of this Tree is to perpetuate the life and function of immortality. The east of the Garden means, merely, the rising or coming up of the Garden; and this is where the new church arises in any period of time, and in any country or place when and where the manifestation is to obtain. Nineteen hundred years ago the Garden of Eden was in Palestine; for there God planted the Seed of life which proceeded from his personality, the Son of God. The translation of Elijah depended upon his own definite knowledge of the functions of immortality. He knew that immortality was the final consummation of the natural life of man; he had the positive assurance and knowledge of the great truth that when man reached the immortal condition, he had terminated his natural career and was then transited to his invisible state and place of being. Not only did Elijah know this, but it became the ruling desire of his soul; his great ambition was to enter into the throne of his inheritance; namely, the consciousness of Deity.

The term Elijah signifies God the Lord. The desire of Elijah to be translated into the throne would not have been sufficient to have theocrasised him. It was necessary for him to know his counterpartal cherub, for without the presence of Elisha, Elijah could not have been translated. The theocrasis of Elijah was his dematerialization and absorption into Elisha. One of the fundamental doctrines of Buddhism and Theosophy is that of absorption into nirvana. The modern theosophist, however, has no conception either of the law or the process. Absorption into nirvana, theocrasis, and translation mean the same thing expressed by different terms. It is the dissolution of the highest or Arch-natural man to the substance of spirit, and then the absorption of that spirit into another existing and natural form, which becomes the environment of the celestial existence of the one translated.

#### *Individuality and Personality.*

There are certain definite and essential factors of activity entering into the process of theocrasis. These factors are founded upon specific and definite principles, of which the one translated must have a clear conception. There must be a clear differentiation of individuality and personality. It must be known that personality signifies the outer mask or covering of the man, and that this mask or covering is but the temporary investment of the individuality. It must be known

that the personality is essential to the attainment of individual existence; the individuality cannot be reached but by the attainment of immortality of the person, in which the person is dissolved and thus obliterated. The obliteration of the person is one of the things to be known by the initiate into eternal life, for to know this factor is to desire to pass through the metamorphosis. The dissolution and obliteration of the person must be a conscious desire in the mind of the one who seeks eternal life. The obliteration of the personality is not the destruction of the individuality nor of the consciousness. The identity remains, but it is the identity of the spiritual being, not the external life and consciousness. The ordinary man does not desire to die; every faculty of the mind and soul is opposed to such a consummation of his life. The man who understands the laws of true life desires to get away from the personality through its incorruptible dissolution.

Central translation, or the translation of the central man, can only obtain through the Messianic law; this is the law of polarization. Every Messianic authority declares the office which he comes to perform. There is nothing so exasperating to the common or mortal consciousness, as for one man to declare his superiority over other men. "I have my authority directly from the throne of God," is a declaration that the common humanity cannot brook; it therefore enters as an element into a combination of factors which go to make up the sum of the possibilities of the central theocrasis. A declaration of the fact of Messianic authority engenders the hatred of those who immediately concern themselves in the claim of divine authority. All mentality is substantial. Mental essence, though not material, is substantial; that is, it is as much substance as matter itself. Love and wisdom are essences of mentality; they are no more so, however, than the essence of hatred, which is a substantial essence of mentality. Love and hatred are two essential forces of theocrasis.

#### *The Throne of God in Humanity.*

The throne of God constitutes the pivot and heart of the human race. It is not outside of humanity, but in the race as its central, aggregate, and individual consciousness. God's throne is perpetuated through its constant rejuvenation from the Son of man. The Messianic character knows that he will be absorbed into the throne of Deity; that he will become the conscious center of the race of man and of universal being. He knows that he is successor to the throne of God; he understands full well the declaration: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son;" and also the corroborating testimony: "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne."

The central theocrasis differs from the general trans-



lation which occurs through the office of the Elijah. In the central theocrasis the Son of man enters directly into the throne of God, while the translation of the many who come into the function and power of absorption enters into the Deities who constitute the eternal conscious entities, into which the circumferential translation enters and with which they conjoin.

The law of the perpetuity of the throne of God, or the eternal continuity of the heart and nucleus of human consciousness, has heretofore been one of the great mysteries of being. The world does not wish to believe that the universe is governed from a central and individual throne of power. The great fallacy of a universal something falsely called God, is a conception more compatible with the ignorance of the human mind. That great, incomprehensible, spread-all-over, mysterious nonentity that is everywhere and nowhere, the unknown and the unknowable nothing, is more agreeable to the mentality of the common herd, more acceptable to the mind ignorant of its origin and destiny. The advanced thinker had rather believe that he sprang from the baboon, than to accept the reasonable doctrine that man sprang from God, and that God is his destiny.

The man who is conscious of the genuine Messianic law, knows that he is raised up for the purpose of not only perpetuating the throne of his Father, but he also knows that through his function the race also is to be perpetuated, and that he is specifically the Son of God and heir to the throne of God. He knows that his ascending destiny is to become one with the Father-Mother, to sit down in the central and eternal throne. He knows that God's throne and existence are dependent upon the development of the Son in the human race, whence the Son of God is developed and made heir to the throne of his existence. He knows, also, that the development of the Son is one of eternal recurrence; that Messianic development is an eternal law, and that there never will come a period in the history and perpetuity of the universe when it will cease to be operative.

#### *The Greatest Divine Mystery Revealed.*

There are successive cherubic manifestations constituting a line of masculine manifestations of Deific absorptions. When this cycle is complete there comes the final manifestation, and the final revelation of the mystery of being. The primary or positive pole of the cherubic pair is the impregnative power, while the female receptacle is hidden within the masculine receptive form. The femininity is the occult or hidden life; but when the cycle is complete, and the final culmination is manifest and the mystery revealed, the femininity is no longer hidden, for the Womanhood of Deity becomes the visible receptacle of the masculine power. This woman is the central seraphic coördinate of the final cherub of the Zodiacal series. Here, cherub and

seraph meet and conjoin to complete the throne of universal being. The office of the visible and tangible seraph is one of final and fundamental importance; it is not merely to absorb the final Elijah of the series, but to project the Sons of God, of whom she is made the Mother. The revelation of God the Mother as the visible and tangible Womanhood, as an individual consciousness, is the revelation of the greatest divine mystery. The revelation of the mystery of the Father in his Son, Jesus the Christ, in whom was the eternal Father, was more than the world could retain; how much more will the modern mind rebel against the final revelation of the Motherhood in the individual woman!

The Elijah of this age holds within himself the aggregation of the spiritual entities which constitute the New Jerusalem. The New Jerusalem which John saw coming down from God out of heaven, is gathered into him who constitutes the Messianic character of the age. It is through him that she will descend into the external manifestation of the Sons of God. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Men who cannot comprehend the principles of the spiritual world cannot, of course, comprehend this fact of the principles of Divinity.

#### *The Glory of the Divine Motherhood.*

The Messenger of the Covenant will hide himself within the seraphic form; he will thus constitute the interior life of the visible and tangible Mother, wherein it is fulfilled, "A woman shall compass a man." The spirits of the New Jerusalem are two-in-one, the masculine and feminine characteristics being no more two, but individual, undivided, biune not dual. This is the genuine marriage of the spirits, but it does not, however, comprise the final marriage of the eternal pair. When the Messenger of the Covenant is theocrasised and his visible form disappears, the spirits of the New Jerusalem which he contains are separated into masculine and feminine spiritual entities. The male entities pass into their corresponding natural females, while the females pass into their corresponding males. The law of this separation is as follows: It is the course of the ordinary operation of combustion. Let us take a common so called lucifer match for our illustration. The match is a unit; it contains all the force that is husbanded in the match; it is not light and heat, nor electricity and magnetism, though these principles are contained in its substance. When we strike the match we dissolve it into light and heat as counterpartal qualities, which are two distinct qualities of the spirit of the match.

The New Jerusalem is made up of the principles of love and wisdom, blending in the marriage of the two



in the spiritual angel. In the theocrasis, love and wisdom are separated as heat and light are separated in the combustion of the match, or in the burning of fuel. It must not be forgotten that the spirits of light (intellectuality) pass one way, while the spirits of heat (love) pass in another way. The male spirits pass into visible women who are capable of receiving them; the female spirits pass into visible men who are capable of receiving them. Every male has thus received his counterpart female, and every female has received her counterpart male. The males will declare, "I have received my Lord the Bride." The females will declare, "I have received my Lord the Bridegroom." They then know of no other counterpart; the desire to become one with bride or bridegroom becomes so intense that they are dissolved. This is the great conflagration which constitutes the consummation of the age. The conflagration is inaugurated, tens of thousands of people are consumed, and the spirit of their consumption flows to and into the visible and tangible Mother, and through her they are put forth, projected as the biune and visible Sons of God. The Motherhood then reigns supreme as the Queen of earth and heaven. She is the

natural and spiritual head of her people, the Empress of the universe, Queen of queens and Lord of lords. When her function is ended as the visible power of her divine reign, she enters into her final absorption and celestial nuptials, where she is eternally one with the Godhead.

There has been a prevailing and fallacious notion among some, that the Head of the Koreshan Unity (the female Head) would perform a definite function and then descend. She becomes the perfect God-woman; she will ascend into the throne of God's glory. With her, there is the same law of descent that obtains with every Messianic character. There is never an ascent without a corresponding descent. The Lord Jesus ascended into the throne of his Father; he also descended into the race, for he baptized the race through the operation of the Holy Spirit. It will be seen, then, that the office of the central Seraph is to bring forth from her mind the natural biunities which will comprise the Arch-natural pairs, the two-in-one of the supreme development of the human race. They are the Sons of God; they constitute the visible manifestation of the order of Melchizedek.

## Social and Industrial Problems.

**Futile Efforts of Politicians and Reformers; the Spirit of False Commercialism; the Climax of Competition; Revolution the Turning Point; the Purpose of Koreshanity.**

PROF. U. G. MORROW.

THE MODERN WORLD is confronted by numerous problems in all lines of human activity. It does not require a critical mind to reach the conclusion that something is radically wrong with the present system of human relationship; but the world is beginning to realize that to properly diagnose the numerous ills and evils which afflict society and to supply an effective remedy therefor, require a degree of wisdom that seems quite out of reach of the ordinary advocates of reform. Giant evils receive but feeble blows where at all antagonized; while an army of able men, supported by millions of people, exert all their influence in the direction of perpetuating the undesirable conditions which prevail throughout the world. Here and there a voice is raised against existing conditions; economic doctrines are promulgated, movements inaugurated, and parties organized; but the powers of oppression increase in strength, and the world finds itself overwhelmed by the force of a false commercialism which has already gotten control of the functions of government.

The American nation is suffering under the prevalence of an extensive coal famine—not because the mines are exhausted, nor because there are not sufficient muscle and machinery to take coal from the mines; nor yet because there is any lack of capital to be ex-

pendent in mining and shipping coal throughout the nation; but because of conspiracy in the ranks of both labor and capital. Self-interest on the part of miners and speculators has made the nation suffer; greed has blockaded the avenues of distribution through the cornering of labor and its products. In New York, Chicago, and other large cities, there is said to be an abundance of coal in the yards and on thousands of sidetracked cars; but higher prices are desired by those who seek to take advantage, and the coal is held until the point of absolute destitution is reached—and then coal will be plentiful at exorbitant prices!

The question of the trusts is being agitated throughout the nation, and after much discussion and fanfare, it is brought before Congress. The people have read the President's message which contains allusion to the trust problems; they have read the speeches made in the Senate, and the advice of Attorney-General Knox concerning methods of dealing with the trusts. There is absolutely no adequate remedy for the trust evils suggested in these declarations. Those who expect to see the trusts effectively handled by either the republican or the democratic party will be seriously disappointed, because, first, the power of the corporations has reached that stage where it is able to control the policies of any



successful party; and second, because the trusts are the legitimate result of the present economic system, and they cannot be destroyed without endangering the commercial power of America and the entire social fabric which depends upon industrial and commercial activity. The trusts can thrive under the feeble searchlight of publicity; they can find loopholes of escape from all restrictions imposed by present and proposed laws—even to the bribing of the highest courts of the nation. The giant octopus has so fastened itself upon and linked itself with the very industrial and commercial life of the world, that effective thrusts would enter the vitals of the present order of the world.

Many who desire to see the trusts destroyed seek to perpetuate the competitive system, the factors of which have produced the trusts; it is said that the privileges of competition must be maintained at any cost. There is nothing on the statute books of the nation defining the limit of accumulation of wealth. If it is right for one man to make a thousand dollars if he can, through competitive methods, it is right for another man through the application of his own ingenuity in directing and controlling men and their products, to accumulate wealth aggregating millions of dollars. If two men can enter into partnership for mutual advantage in trade, a dozen men may form a corporation, and a dozen corporations may form a combination, a gigantic trust; and by sheer force of commercial credit and power, control all of the products in their line. Competition has been free; and because it has been free, some men have largely won in the conflict.

After the decline of Rome Europe was comprised of petty kingdoms; there was freedom to fight and to win and increase in power if possible; out of the conflict medieval Spain became mistress of land and sea. First it was competition in trade; as the strife continued, the successful became more successful, until now the captains of industry, the feudal kings of commerce, have formed formidable alliances which—through lack of foresight on the part of the founders of the American republic and its millions of citizens who have since gloried in the right of suffrage—have acquired powers which extend throughout the domain of production and distribution of wealth. The trust is the fruit of competition. The fruit might be destroyed, but the tree of competition would, still remain—and would it not bear the same fruit again in time?

The false spirit of commercialism has come down through the ages, it finds its seat in the very selfish heart of man. The present undesirable conditions and environments are creations from the mind. A mere change of environment could not be lasting without a corresponding change in human life itself. The effort of socialism is to persuade the people to vote to have the curse abolished; there must be a waiting therefore, until a nation is converted to socialism before concerted action can take place. We maintain that the economic problems will never be scientifically solved through the ballot-box. The world is too large, the powers so numerous, and the interests of the nations

so antagonistic that the new order will never come through mere promulgation of theories of economics. There must go forth a vital and pure religious impulse from a positive center of truth and life, with sufficient power to work a radical change in the very heart and soul of man—powerful enough to overcome the persistent and selfish spirit of competition in the individual, in the nation, and in the world.

The true solution of all perplexing problems in the fields of social, industrial, and political economy must obtain through scientific comprehension of the laws and principles of universal economy; that is, the language of the cosmic order must be translated from the domain of Nature into the domain of human affairs. The man who understands the cosmos understands the laws of construction, the principles of the true and lasting form of government, and the fundamentals of human economy. No man ignorant of the laws of the physical cosmos is capable of leading the world out of its present difficulties into an age of universal peace, harmony, and happiness. It is obvious, therefore, that Koreshan Science, with its system of Cosmogony and its scientific Religion, is of paramount importance in the final settlement of the world's great issues. Its conceptions of reform in every field of activity are far more comprehensive and universal in their application than any other ever promulgated. The mission of Koreshanity is to save humanity from the conditions of the present, and it will accomplish its mission and overcome every spirit of antagonism.

What, then, would we do with such questions as now confront the people—the conspiracies of labor, the trust evils, the corruptions of politics, and increase of crime? The remedy we offer is not one of mere amelioration. It would be desirable to have different conditions from those which now obtain, but some things must run their course. The founder of Christianity let the conditions of apostate Judaism remain untouched, while he instituted a system of relation for his disciples. He began his work not by entering the field of agitation for reform, but by building up a new order into which he infused a new spirit. The Jewish polity ended with the destruction of Jerusalem. The Jews confronted a crisis, a judgment from which there was no possibility of escape. The turning point between the Jewish and Christian dispensations consisted on the one hand, in a revolution in which He took no part, and on the other hand, through the institution of a new church. So it must be in the closing scenes of this age. Truth has come again, and the world must pass into judgment; it faces a crisis, a struggle, a conflict of forces; the turning point is in revolution, foreseen by the Christ of nineteen hundred years ago—a time of trouble such as has not been since there was a nation. Genuine science and Scriptural prophecy are equally emphatic in the declaration that there will not be a peaceful settlement of the great issues which now confront the world; and consequently righteous adjustment cannot be expected from present efforts in the fields of social and industrial economy.



## SCIENCE VERSUS QUACKERY.

### *Marks of Distinction Between the True and False Methods of Healing.*

THE DISTINCTION between science and quackery is apparent upon a comparison of the methods of healing practised by the so called healers of the "christian science" and metaphysical stamp, and a genuine method of cure founded upon exact knowledge of the brain centers with their relation to the bodily parts and organs. Christian science denies the existence of the very organ which it is attempting to heal—of the very disease which it proposes to cure! Hence it is founded upon a lie. "I will cure your body but you have no body. I will heal your ailment but you have no ailment." Such are its methods of procedure founded upon the denial of matter! Both "faith cure" and "divine healing" as practised today are purely empirical. Their most successful operators cannot give the rationale of their own experiments—for they are nothing else. Though they profess to cure all diseases, they are unable to tell why a certain percentage of their patients do not recover. Lack of faith is alleged, but the very fact that a person is willing to make application for treatment indicates its existence in the patient's mind.

All these methods, no matter how they attempt to explain themselves, are founded upon the one principle involved in suggestion. They stimulate increased activity of the brain cells in the cortical area by the excitation of hope. When the weight of anxiety is lifted from the mind, the brain cells expand and contract more easily. Christian science claims to cure all diseases, but the founder of the sect has lately instructed her followers not to take infectious cases because healers are liable to be subjected to great annoyance and inconvenience on this account. But if they are able to cure these cases so that suffering may be relieved, what difference does it make whether they are appreciated or not? Suppose they are cast into prison, should they not endure it patiently knowing that they are doing good? Such a refusal is rather a lame confession of inability to effect results through the affirmation of the "all-good" and the denial of matter.

It is much better to heal by exact science than by guesswork. A definite conception of the brain with its organs and functions is the basis of a method of cure which surpasses in its ability to effect results any empirical system of medicine. Every center in the brain corresponds to some part of the body and controls its activities. The health of the whole organism is directly proportional to the conserved dynamis, reserve force or power, commensurate with the amount of cerebral fluid generated. To live chastely is to live divinely—to store up virtue which in turn may be communicated with an electric thrill to the mass of sufferers who crowd around anyone in whom they recognize the potency of will to give freely and to bless.

"Knowledge is power." "To know is to be misunderstood." These two axioms represent the tragedy of greatness. Jesus knew what was in man. He knew what remedies to apply in a given case; when he saw that a patient would respond more readily to a material agency, he used it freely. Some persons require such treatment. It is said by the christian scientists that He spat upon the clay and anointed the blind man's eyes to show his contempt for material means. A knowledge of the astringent properties of clay enforces the contrary. To know what is in man is to know the constituents of the physical world which is his correspondent. Empiricism and knowledge differentiate themselves completely when it is seen that the quack has no instruction regarding the brain and its functions, while the genuine scientist is able to determine instantly, not only what stimulus his patient needs, but how to impart it through the correlated activities of the brain and the body.

### *Aberrations of the Segregated Intellect.*

IT HAS BEEN decided by action of the trustees and faculty to provide separate class rooms for the young men and women at the Chicago University. This crisis in school affairs has been humorously marked by the adoption of a new title on the part of the latter. Hitherto known as "co-eds," the young women now style themselves "segs," meaning segregates. Any student of Koreshanity will be struck by the literal truthfulness of the appellation, knowing that neither men nor women are integral beings but segregate or separated fragments belonging together once, now projected or precipitated from the united state they formerly enjoyed.

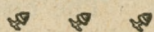
Moreover, the movement is significant of the tendency to division manifest everywhere and on all lines. The multiplication of sects, religious only in name, is proverbial, and in philosophy it is the same. In proof whereof one has only to examine the theories of Cosmology which pass current. This science professes to found itself upon observed phenomena—that is, upon the two classes of phenomena which present themselves as objects of intellection and vision; viz., matter and its phenomena, mind and its phenomena. Starting out with these two classes of facts, equally palpable, attested by the eye and the understanding, the philosopher may choose—so they say—whether he will accept both facts entire, a phase of thought called realism or dualism; or the existence of matter alone, which is materialism; that of mind alone,—idealism; or he may deny the substantial existence of either mind or matter,—what is termed phenomenalism; he may predicate the unknowableness of both and avow himself an apostle of agnosticism. Continuing to split hairs, philosophy still allows the bewildered neophyte of Cosmology to affirm the "practical non-existence of both with reference



of their phenomena to sensation," termed idealistic phenomenalism; the identification of mind and matter in its various phases of monism or pantheism; furthermore he may declare the absolute non-existence of both classes of facts, insulting thereby both his mind and vision,—this is practically to declare he is *non compos mentis*, a condition appropriately styled nihilism—in plain English, pure nothingness; in addition to these varieties of philosophical chow-chow, there yet remains Hegelianism or the "identification of pure being as idea with non-existence!"

In immediate conjunction with these theories, modern lexicographers define Cosmology as the *science* of the cosmos or universe in all its parts, laws and operations so far as these can be known by observation and scientific inquiry. Science means knowledge. Having postulated two classes of facts equally well attested, modern philosophy goes on to inform the neophyte that he is free to deny one or both, partially or in toto! This is precisely what the array of theories with imposing names really amounts to, when examined. It is a pitiful confession of hiatus in the logical faculty. "Such and such things have been observed, but if you choose to deny them, go ahead and we will supply you with a learned title." Such are the aberrations of the segregated intellect. The class rooms of great educational institutions are devoted to elaborate expositions of these and similar theories in other departments of study.

Co-education or coöperation in education is the initiation of humanity into a united life where the divided structure becomes integral and the male brain is reinforced by its complementary faculties.



#### *The Importance of Right Thinking.*

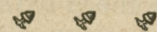
THE ART OF PRESERVING the body from premature decay involves a few simple rules which, if closely followed, will inevitably tend to raise the general tone of bodily vigor. Attention to several particulars like cleanliness, exercise, and temperance are essential; but the habit of right thinking transcends them all and is the chief factor in restoring the normal poise of the system when it has been lost through years devoted to wrong conceptions.

The central thought of the human mind and the one which exerts the strongest influence over the whole personality is the thought of God. No man can be well and live upon the intellectual plane, who is cherishing false ideas about his Creator. He may be a thoroughbred animal for a season, in which condition his thoughts are confined merely to the wants and capacities of the animal. Some men are found as healthy as sheep, and not craving very much more in the way of mental pabulum. So soon, however, as the initiatory processes of discipline incident to experience begin to awaken higher aspirations, the spontaneous generation of brute force is checked.

Animal vitality is wasted by thought. The placid ox browsing amid the grass has no care. The instant, however, that his animal contentment is shattered and

a man begins to think, every corpuscle in his body will respond to the quality of his thought. How important then, that in its fundamental concepts that thought should be just and true! The sooner the world agrees that there is a true science embracing the least as well as the greatest forms of universal life, the sooner it will apply itself to understand and practise truth, the sooner will it be able to arrest the processes of decay, attaining thereby to increased longevity.

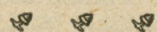
Set the mind at rest from wearisome speculations, and the painful necessity of choosing between a mass of conflicting testimony. Let it repose upon truth. Let it feel that the plan of the universe is wonderfully beautiful and perfect in all its relations. Let it realize that the safe conduct of creation is under the direction of Love and Wisdom, kinder and wiser than itself, greater than it can possibly imagine until the rational faculties have expanded and the unfinished (infinite) mind has amplified to embrace the concept of perfection. So will the tendencies to decay be checked and health be permanent, so far as may be until mortality is swallowed up in victory, and obedience to the commandments has won the fruit of the Tree of Life.



#### *The Waning of the Mohammedan Power.*

THE ANCIENT CITY of Delhi is replete with historic associations. Surrounded by forty-five square miles of ruins on the Jumna River, it was once the seat of the magnificent palace of the Mogul Emperor Shah Jehan. Here the Mohammedan power centered in oriental splendor. Here on its most sacred site the supreme ruler is now an Anglo-Saxon. Here the peacock throne, named for the bird carved from a single mammoth emerald, was rifled of its choicest gem to swell the crown jewels of an Anglo-Saxon Empress. Here, amid scenes of thrilling pomp, the native potentates have vowed allegiance to King Edward.

The Mohammedan power has met its master, not only in Delhi but throughout the world. There was a time when it threatened to become dominant, but the cross and crescent met in open conflict on many a battlefield, and by degrees, the advance of the Saracens upon Europe was checked. The sultan keeps his throne only by sufferance of the great powers, because neither of them is willing to see Turkey fall into the hands of any other nation. The waning of the antithetical power of the sword presages the increasing lustre of the true sword—the Flaming Sword which flashes brightly, turning every way to keep the Tree of Life from being rifled by thieves and robbers. Many are seeking by various means to gain entrance to the Arch-natural domain; but there is only one divinely appointed way, through the translation of a personality who becomes the baptizer of the race.



To polarize the mind upon a definite object of desire, knowing that it represents the summit of human effort, is to stimulate every faculty to its greatest possible activity.





## In The Editorial Perspective.

THE EDITOR.



KORESHANITY IS DESTINED to exert an influence upon the mind and life of the world beyond all present conception. Its field is universal, for it is the scientific revelation of the truth concerning existence of the present and the possibilities of the future; its scope embraces all lines of relationship and all fields of activity from the highest plane of divine life down to the lowest domain of life. The import of a perfect system is paramount and its destined power supreme, for it will light the mind of man and impart to the depths of the soul a pure religious impulse that will inspire the heart of humanity to move in the direction of a glorious destiny. During the past four centuries the world has witnessed remarkable progress along various lines of thought and action; there has been a stimulus in the direction of research and discovery. The American continent, once unknown to civilization and inhabited by savages, has been transformed through human ingenuity; during the past century there has been activity unparalleled in history, until now the continent is covered with towns and cities; it is ribbed with steel and webbed with wire, and thousands of inventions are employed to utilize mechanical and physical forces for the benefit of man. Through the agency of steam and electricity alone what marvels have been wrought! Yet it must be admitted that in the production of these wonders empirical methods have been employed. Research in all domains has been like the voyage of Columbus—a venture into the unknown; and the greatest discoveries recognized by the world today are the result of what might be termed mere accident. If empirical methods have accomplished so much, what may be the character and extent of the achievements of genuine knowledge in these and other fields of research and discovery—in society, in industry, in literature and art, and in life? What might now have been accomplished had minds of the past hundred years possessed the science which Koreshanity is now presenting to the world? Knowledge, in the stead of empiricism, can work no less than a world-wide revolution in all the affairs of the world. The impetus given to the world during the past century is but the beginning of that era of progress which will lead humanity to the utilization of forces now unknown, and to the enjoyment of conditions undreamed. It has been said that there is no royal road to knowledge. It is true that to him who gains the ultimate victory the way is a struggle from beginning to end; but the Pioneer opens the way through the forest and removes obstacles for those who follow. The time comes when that road to knowledge which extended through the territory of the enemy, is made *royal* by the hand of Him who conquers! We can conceive of the line of progress of that character who came nineteen hundred years ago, as he passed down through dispensations of embodiment in the hells of mortality; it was a terrible way, fraught with difficulty and suffering; but He made his experience and knowledge—aye, his life, available to others. There were associated with him a few unlettered fishermen who, from the world's point of view, possessed no powers nor gifts above those of

other men. They availed themselves of a glorious opportunity; and today their names and their destiny are inseparably linked with that of the Messianic character whom they recognized and followed. Through Him and them the world received an impulse without which the history of the age, with all its achievements, would have been decidedly different from what it is. The secret of the world's progress is in nothing less than the Messianic appearing, office, and function. The world is about to receive a new impulse; the experience of the dispensation is not lost to the world; neither is its knowledge involved, nor the elements of its conserved life. The Hand of Destiny is opening the door of the new era, the gates of the new world; and when the veil that now obscures the future is removed, the world will appear illumined from continent to continent with the glorious radiance of the shining Sun!

The postoffice affair at Indianola, Mississippi, is a forcible reminder of the fact that the South has never become reconciled to the results of the American civil war. The Negro had been in bondage for centuries; on the plantation he had associated with the whites, and was a necessary adjunct to every well regulated household. But when slavery was abolished, the social and industrial status of the Negro was radically changed. The freedmen were left to occupy the territory in which they were placed by those who had profited by their importation from Africa. The Negroes were considered good enough for servants, but not good enough for citizens. The creation of colored citizenship filled the Southern heart with rage which has not yet been calmed; race hatred still continues, and it bursts out at the slightest provocation. Hatred is unreasoning and prejudicial, and in numerous instances the Negro has suffered rank injustice at the hands of people who profess to believe in Christianity, in law and order. It would require volumes to recount all the cruelties inflicted upon the Afro-American since freed from his shackles; he was abused as chattel property, and he is abused as a free man. Civilization looks with horror and detestation upon the work of the medieval inquisition which inflicted tortures upon hated heretics. No less diabolical is the inquisition of the mob. The Negro is tracked to death by bloodhounds, and burned at the stake. He must attend church and ride in cars separate from the whites, and when he dines he must be hidden from the view of those whose chief mark of distinction is the color of the hair and face. But the Negro is not without friends and benefactors. Notwithstanding their struggles, the colored people as a race have made remarkable progress during the past quarter of a century; they have produced men of character and distinction; they count their skilled workmen by the thousands; their politicians, lawyers, educators, editors, and clergymen by the hundreds; and there are among them a few really famous artists and poets. No one doubts the honesty and ability of Booker T. Washington, the leader of his race; he is probably the greatest and most worthy Negro of modern times, and is



destined to do much to elevate his people. President Roosevelt has seriously offended the South by dining the noted Negro at the White House, and he has appointed a number of colored men to federal office, and otherwise recognized the fact that the Negro under encouragement, is quite able to do what the white man can do in various public functions. Politicians have expressed the fear that the President has undone all that was done by his predecessor in the way of bringing about greater harmony between the North and the South. But who will say that in the future men will not look back in history with pleasure to the time when men, despite political influences, welcomed the Negro to a higher moral and intellectual plane? The Negro does not possess vital strength and a deep religious instinct for nothing. Koreshanity sees in the black race essential elements for the new order of the world; and the fact that the Negro is already a factor in national life of the great American republic is evidence that a power is providing a destiny for the Afro-American, whose lot has been so signally cast among the whites of the West.

The artist who produced the allegorical picture entitled "Truth," expressed a truth of which he was perhaps not aware. His intention was to show how truth may be abused and put to shame by designing minds. In the center of the picture Truth sits as a disrobed female figure in profile; Jezebel has stripped Truth of her robes of purity, and a young man is dipping them in blood. The king has tied her hands, and is blindfolding her, while being sanctioned by judge and priest, who say that the king can do no wrong. The court jester is endeavoring to extinguish the lamp of Truth. Three maids are holding drapery to shield the work of the king from the people outside. The question is, why does art choose to represent truth in human form? Because it could not represent it in any other form; nothing else would answer the purpose, for the simple reason that there is no truth apart from man. Nineteen hundred years ago, a Man came and said, "I am the Way, the Truth, and the Life." He was Truth in its perfection in the degree in which it was then manifest. Bunyan's great work, "Pilgrim's Progress," is replete with the truth that every characteristic and affection of man is embodied in human form; if this were not so, his work could never have been written. But the critic instances *Æsop's Fables*, in which animals are used to portray human characteristics. Are these fables true? Certainly, for the reason that humanity possesses animal qualities. The Scriptures are full of corresponding forms of symbolism. Ezekiel had a vision of God—that is, he saw the Almighty in a vision—and what did he see? Animals. The artist and the poet will yet abundantly demonstrate the truth of the Scriptural doctrine the embodiment of Truth in man, the doctrine of the humanity of Deity.

No one accuses the gentlemen of the weather bureau of being pessimistic; yet from the basis of meteorological conditions reported from all parts of the nation, they sometimes foresee blizzards, sweeping tornadoes, gales on the coast lines, disastrous floods in the valleys, and parching drouths on the plains. Their duty is to warn inhabitants of approaching danger to life and property. For so doing no one

thinks to accuse them of endeavoring to turn the mind of the people against Providence, nor of encouraging the people to grumble because of adversities. When the Prophet of Koreshanity insists that the present dispensation will end in revolution it must not be understood that he is encouraging the working of the forces which will bring the great time of trouble. When we say that the waters of the Niagara will inevitably plunge over the cataract we do not impart impulse in the direction of the falls; the water flows in a natural channel and gravitates of its own accord. In the field of social and industrial economy the Prophet simply foresees what will occur in the not distant future, and raises the storm signal over his watch-tower.

A measure of success in wireless telegraphy is made the basis of all kinds of speculation as to what may be accomplished by application of the wireless system in other domains. Tesla is endeavoring, for purposes of amusement or otherwise, to devise means of communication with beings supposed to exist on the planets. One gentleman affirms that he is serious in considering the possibility of extending a cable direct to Mars or Jupiter; while another who believes that the spiritual world occupies the space immediately surrounding the earth, predicts that ere long scientists will be enabled to communicate with spirits through the application of electricity. Sometime ago we received the announcement of an Eastern gentleman, that he had discovered that the spiritual world is located in space several thousand miles above the north pole; and he made the appeal to us to assist him with our telescopes in making direct observations of the ethereal New Jerusalem. We are convinced that if the proverbial fool-killer should ever be persuaded to make a professional tour of the world, he would have a wide field of operations for years to come!

In a recent lecture, the Founder of Koreshanity made the emphatic statement that religion constitutes the strongest tie known to man, because it is the supreme bond of love. A critic took exception to the declaration on the ground that most men love other things more than God—such things as the family, politics, whiskey, tobacco, the theater, etc. To this the curt reply was made: "Oh, you mean the animal man; I referred to the human."

Democracy presumes to believe in human equality in accordance with the sentiments expressed in the Declaration of Independence; but once in history the democratic party made a most vigorous protest against granting the rights of citizenship to the Negro—and now it is characteristically opposed to the Filipinos becoming politically identified with the American people.

When a scientist assumes a premise and announces a new conclusion, the world looks upon it with wonder. What is it to assume a thing? It is to take a thing for granted without proof; it is to suppose a thing to be true, to guess. The scientific name for a guess is an hypothesis.

Municipal and government ownership, even under the present reign of gold, might be a good thing in the hands of honest men; but what purpose would it serve in a land of boodlers and corrupt legislators?



# The Open Court of Inquiry.

THE EDITOR.

## What is the Cause of the Tides?

EDITOR FLAMING SWORD:—Please enlighten me on the subject of the tides, as their cause has always been a mystery to me. Either I have never understood the subject, or there have never been reasons given for the phenomena. Since on many lines long roads have been shortened by Koreshan Astronomy, I should like to view the lines of the pulling and repelling forces in causing the tide motions.—J. Q. A., Cedar Rapids, Ia.

We have considered this subject in THE FLAMING SWORD before, but doubtless there are many new readers who would like to have the subject gone over again; and some new points may become apparent even to those who have read our previous discussions. Modern scientists have not the slightest conception of the cause of the ebb and flow of the tides; they have a theory concerning them which does not explain the facts of observation, but the theory itself is founded upon an hypothesis. The astronomers are not only mistaken concerning the relation which the sun and moon sustain to the earth, but they have erroneous conceptions of physics; they have undertaken to explain the tides on the basis of Newton's theory of gravitation—a theory which is to astronomy what the atomic theory is to chemistry—merely an hypothetical working basis.

Newton never attempted to explain the character of that force which he termed gravitation; consequently, he could not prove that particles of matter attract each other in proportion to their mass, and inversely as to the square of the distance. It is but a system of guess-work, made plausible only because he infused into it a certain mathematical element which seemed harmonious. Like logic, if mathematics be applied to a false premise the results must, from the very nature of things, be erroneous.

The astronomer has never satisfactorily shown how the moon, the mass of which is supposed to be about one eighty-ninth that of the earth, could, at the distance of 240,000 miles, so overcome the earth's attraction of the waters of the ocean—which are on the earth itself—as to lift bodies of water from two to seventy feet into

the air! It has been long observed that a given high tide progresses westward with the moon, and this fact gave rise to the conclusion that high tide is caused by the moon's attraction. We maintain that if such were the case, there would be but *one* high tide every twenty-five hours—which is the period of the moon's diurnal revolution.

But it is a known fact that there are *two* high tides every twenty-five hours—that is, when it is high tide on that side of the earth next to the moon, there is also a high tide on the opposite side of the earth. Now, the question which the modern scientists have never answered rationally is, If the one high tide is caused by the moon's attraction, what is the cause of the high tide on the opposite side of the earth at the same time? Acceptance of the suggestion that the moon pulls the earth away from the water on the other side, or that the swing of the earth round a common center of gravitation between the earth and the moon requires a superabundance of credulity, for which the people of modern times are noted.

Let us endeavor to make the matter clear from the Koreshan point of view: We maintain that respiration is a universal principle—that everything in the universe breathes. Respiration obtains in all the kingdoms of life, and the mineral kingdom is no exception. The atmospheres, the seas, the materials of the earth, and the metals constituting the universal environ or firmament, contract and expand regularly. Respiration of the physical cosmos takes place through the action of lunar energies; therefore, the tide periods correspond to the period of the moon's diurnal revolution. The body of the earth is the moon; the luminous point we see in the sky is but a reflected image of the great physical womb in which these motions take place. The visible moon with its phases, and the phenomena of the tides, have therefore, a common origin in the activities that take place in the shell of the earth; thus the relation between the visible moon and the tides at once becomes apparent.

Do not understand us to mean that all the waters of the ocean contract or expand at the same time. There is a zone of respiration which extends from pole to pole on both sides of the earth, and the period of revolution of this zone is the same as the moon's period of diurnal revolution. This zone extending on both sides of the earth, constitutes the two lungs of the physical universe. Connecting the zone from side to side through the atmospheres, is a diaphragm of energy. As this diaphragm revolves diurnally there is expansion of the atmospheres, the waters of the ocean and materials of the earth's shell. Thus we have two ebbs and flows every twenty-five hours without the necessity of supposing that the moon pulls the water on one side and mysteriously causes a bulge of the water on the other side. The problem of the two ebbs and flows per day is as easy of solution as the cause of the expansion and contraction of the two sides of the human body, when the lungs inhale and exhale the substance of the atmosphere.

## Jesus Involved the Divine Heavens.

EDITOR FLAMING SWORD:—Kindly explain in the Open Court of Inquiry, Heb. xii: 22-24: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Also, Gal. iv: 26: "But Jerusalem which is above is free, which is the mother of us all."—STUDENT.

The context admonishes the Hebrews to not refuse to hear the words of Him who had spoken with authority. In former days they had come to Mount Sinai; they had heard Moses, and many who refused to obey him received punishment for the same; but the Apostle refers to a greater Voice which was powerful enough to shake not the earth only, but heaven also. To what, then, had the church come again? They had come to the time of the manifestation of the Messiah, the mediator of the new covenant.

There stood the Man of nineteen hundred years ago, the manifestation



of all that is divine. His external form was all that the Disciples could see of the divine kingdom. But to what *else* had they come than the external personality? The Apostle enumerates: To Mount Zion, the city of God, legions of angels, the assembly and church of the First-born, God, the judge of all, and the spirits of just men made perfect. Where were they? In what condition did they exist? And why should the Apostle enumerate these divine beings and conditions as related to the particular time in which he lived? Jesus himself reached that summit of human attainment designated as Mount Zion; he contained the spiritual Jerusalem; he involved the true church; he was the fulness of the Godhead; and he had gathered into himself all the order of the divine angels, and the spirits of just men, and made them perfect through his own resurrection from the domain of mortality. So in coming to the manifestation of the Logos in the flesh, and the acceptance of that personality as the Messiah, they had touched the garment which clothed the divine heavens; and more—all that Jesus contained he imparted to his following; they had come in touch with the divine power.

The city of God is manifest in some degree at the end of every manifestation. The heavenly city that was in Jesus—the city inhabited by millions of spiritual entities, must come again, for the promise is made that upon him that overcomes will be written the name of the city of God, the New Jerusalem, even the *new name* of God himself. The personality that overcomes must therefore contain the living entities of the divine Being, as well as the companies of angels, and spirits of men justified through the faith of the gospel of this age. Jesus the Christ was the involution of the life and soul of the Jewish age; millions of spirits were aggregated in him; the courts of heaven and the throne of God, and Him that sat upon the throne. Consequently, He contained Jerusalem, the Mother of all.

The New Jerusalem is to be manifest in another personality. The spiritual Jerusalem descended through Jesus; through her men were born of the spirit nineteen hundred years ago; these men are to be born of the divine flesh, and the New Jerusalem descends into the

natural for that purpose. The New Jerusalem is to come down as a Bride adorned for her husband, who rises from the tomb of mortality. City, in Scriptural symbolism, signifies doctrine; the primary significance of building the City upon its foundations is the formulation of the scientific truths of life upon fundamental principles. The New Jerusalem is wherever the Messenger of the Covenant is found; that city constitutes the woman clothed with the sun—that is, her external clothing is the personality of the anthropotic Sun, who is masculine in form. There are hundreds of women claiming to be the woman clothed with the sun, but in each case it is the *woman* that is externally visible, and the solar garments are not in evidence. The Sun is the Messenger, and the woman is the interior Bride who is preparing to descend into the form of the divine Motherhood, the Mother of the Sons of God.

The rolling together of the heavens as a scroll is the involution of the church of the age—for rolling together is involution; evolution is rolling out. The form in which the involution takes place is, by virtue of the involution, the focus of all lines of progress of the age, the intense smelting-place. The form in which the heavens roll together will be burned up, for “our God is a consuming fire.” Thus the old heavens and earth, the old church and state involved, will pass away with a great noise, and from thence the new heavens and earth will be projected, and the divine kingdom established in the external world.

#### A Question Concerning Space.

EDITOR FLAMING SWORD:—I cannot at all grasp the idea of the form of the earth changing shape—that is, from an oblate to a prolate spheroid, etc., if there is no space outside. It was not difficult to accept the idea that the earth is the limit of the universe, for there is necessarily a limit; but I have no knowledge of these things.—B. C. C., Garnett, Kan.

If the mind persists in endeavoring to conceive of space as existing beyond the limits of the universe, such difficulties as the above may frequently be encountered. We are used to observing things within the space of the cosmos; we are conscious of the fact that space surrounds the objects which appear before us. But the things we ob-

serve are but parts of the whole, and they appear to us in their relative positions and conditions. We cannot scientifically consider things universally as we do relatively; but modern science is full of instances of direct violation of all principles of distinction between parts and universals. The universe is a complete and perfect structure possessing qualities, states, conditions, and properties which cannot extend beyond itself. It embraces all its parts, and is the sum total of all the qualities and characteristics of all the things which it contains. Therefore, there is no property possessed by any part of the universe that we can correctly consider as extending beyond the limits of the universe itself.

Now, the above applies to space as effectively as to any other quality or property of form. Universal space cannot extend beyond the limits of the universe. How, then, can the form of the universe change if there is no space outside? One might ask, How can the human brain contract and expand when it is a known fact that the covering of the brain lies against the skull which, on account of its bony structure, is not subject to contraction and expansion? The brain contracts and expands within its own space—that is, its contraction and expansion is inward, through opening and closing of the ventricles. So the universe changes its form within its own space—that is, as the form changes, say from spherical form to spheroidal, the sphere of universal space necessarily changes with it, because the space of the universe is the space which is occupied by its form.

#### Koreshanity in England.

A Professor of Phrenology Reads the Cellular Cosmogony and Writes Concerning It.

EDITOR FLAMING SWORD:—I see at the close of the CELLULAR COSMOGONY, which I have just received from you, that you invite the opinions of your readers; and it is with great pleasure that I take up my pen in response to your invitation. Let me say in the first place, that it is now over two years since I first made the acquaintance of this System, which I accepted intuitively from the outset, and have been a firm believer ever since; all my thoughts have been influenced by it, and I may add that the progress I have made in the understanding of it I attribute largely to this fact.

The reason that I have not been in touch with you before, is due to the fact that I was first introduced to the System by two very unscrupulous persons who plagiarized your work. Fortunately these two persons, as you are doubtless aware, are now inmates of an English prison.



This is, however, the first time that I have been able to procure a copy of the CELLULAR COSMOGONY, the contents of which I have perused with a pleasure that is hard to express, as it supplies a foundation for my belief in the personality of Deity and destroys at a blow the belief in the impersonal god, which has gained so much ground amongst the advocates of the so called "new thought" in this country.

I am a phrenologist, being a graduate and fellow of the Fowler Institute, London; and have also given considerable time to the study of astrology, and especially the esoteric side of this science which, viewed from the standpoint of the new Cosmogony, becomes a very real and tangible science indeed. Just now I seem to be a kind of *cul de sac*, not knowing whither destiny is likely to direct my steps; but I feel that I should like to come more closely in touch with you, and if possible, do something towards the spread of the Koreshan System. I have directed the attention of the head of the Fowler Institute to the matter and have found him not unresponsive; and at the beginning of October last I delivered a lecture before the members of the Institute. The lecture was based entirely on the Cellular System. I made a series of comparisons between the skull, brain, and organs, and the great cell. This, rather to my surprise, was well received, and a short epitome appeared in the November number of the *Phrenological Journal* published in New York City.

An astrological society is to be formed at an early date under the auspices of a prominent astrologer who is a personal acquaintance of mine; and as I intend to become a member of this society, I will doubtless have opportunity of introducing the new Cosmogony very shortly. I think the astrologers will be more ready to accept the System than the astronomers, who are a very unoccult and matter of fact (not fact of the matter) people; and on the surface, it seems strange that the latter should have so long succeeded in deceiving the former. But the astrologer knows that everything comes in at its time. I only attribute my own acceptance of the System to the predominating solar and Aquarian influences that pervade my life, and which make me quick to perceive analogy, to understand symbols, and to sense coming changes.

It is not to my mind remarkable that people generally are so slow to accept the System. New truths invariably have to pass through three stages: In the first, they are absolutely neglected; in the second, they meet with violent opposition; and in the third, they are accepted as a matter of course. But I feel that even now there is great scope for the work in this country. The Bull is the pole of the Eagle, but I do not think the former is all stupidity.

If there are any people over here who are actively interested in this work I should like to communicate with them if you will send me their addresses; and we might form a Society. Perhaps unfortunately, I have not the tongue of a ready speaker, nor the pen of a ready writer; and my mathematical powers are much

below those of intuition and comparison, and it would take me some time before I could become sufficiently acquainted with the details of the System to do much in the line of public propaganda.

There is one matter of importance to which you do not allude in the CELLULAR COSMOGONY, namely, the experiments that are made with the pendulum by modern scientists, in order to demonstrate the alleged rotation of the earth. How is the apparent motion accounted for by the exponents of the Koreshan System, or does the concave earth really rotate? [Copies of THE FLAMING SWORD containing matter on this subject have been forwarded to our correspondent. The earth is comparatively stationary; it turns over but once in 24 000 years.—EDITOR.]

I am pleased to make the acquaintance of the Founder of Koreshanity through his likeness in the CELLULAR COSMOGONY; the picture of course speaks volumes to a phrenologist. If you could send me

### Important Announcement.

*We are authorized to announce that during the absence of the Founder of Koreshanity from the City for a few weeks, the meetings of the Koreshan Ecclesia at the Unity Hall, Sunday afternoons, and the lectures at the Masonic Temple on Sunday evenings, are discontinued. Due announcement will be made when these meetings are to be resumed.*

*In the meantime we cordially invite our friends to attend meetings of the Society Arch Triumphant, Tuesday evenings, eight o'clock, at our Hall, 315 Englewood avenue, where lectures on Koreshan subjects are given.*

a likeness of yourself I should be more than pleased. With every good wish for the prosperity of the cause of Koreshanity, I am,—H. S. B., London, England.

### LECTURES IN CALIFORNIA.

Our readers will be glad to learn that REV. E. M. CASTLE is conducting a successful Koreshan campaign in California. During the past few months she has lectured to interested audiences in San Francisco, where a number of our people have had opportunity to hear her.

REV. CASTLE is now in Sacramento, delivering a series of lectures at the Pythian Castle. The daily papers of San Francisco and Sacramento are quite favorably disposed toward the lecturer, as she is favored with reports of her lectures. We may specially mention the *Record-Union*, of Sacramento, in this connection. We wish the lecturer continued success in her work of promulgating Koreshan Universology.

### The Flaming Sword's Exchanges.

THE EDITOR.

**Health Culture.**—Begins the ninth year of its publication. As indicated in the title, this journal is devoted to good health and bodily culture, and contains discussions of subjects of practical hygiene. The Mission of Dr. Lorenz to American Children is the subject of an interesting contribution in the January number. "Temperaments and Their Relation to Disease" is illustrated by portraits of Mrs. Stanton, Alex. Dumas, and others. Other subjects too numerous to note are ably and interestingly discussed. An important feature of this publication is the department devoted to answers to correspondent's inquiries on health topics. 10 cents per copy; \$1.00 a year. The Health-Culture Co., 483 Fifth avenue, New York City.

**Leslie's Weekly.**—An interesting feature of the current issue is an illustrated description of the work of Dr. Lorenz, the famous surgeon who has lately visited America and introduced his wonderful method of bloodless surgery. The description is written from the layman's point of view, by La Salle A. Maynard. Dr. Wilfred Grenfell tells of the curious customs of the Labrador Esquimaux; and an interesting and attractive story is contributed. The illustrations are fully up to the letter-press in merit; they include a page of illustrations of life among the Esquimaux; how great vessels are dry-docked; photographs of the Panama canal work, and a fine page of dramatic pictures.

**Human Culture.**—Formerly *Human Faculty*, with which many of our readers are familiar. Professor Vaught, the editor, is a careful student of human nature, and his application of phrenology to mental and moral culture is found to be useful. The January number is full of interesting matter on these lines, aptly illustrated. He has recently published a valuable work, "Practical Character Reader," which we will shortly review. *Human Culture* has a large circulation among intelligent classes. 10 cents per copy; \$1.00 per year. Inter-Ocean Building, Chicago.

**Mind.**—The current number opens with a scholarly paper by Joseph Stewart, LL. M., on Physical Research in the New Thought, accompanied with portrait and sketch. The article, the first of a series of three, by Adelle W. Wright, entitled "Spiritualism: New and Old," will cause discussion. A number of other articles appear, contributed by well known mental science writers. 20 cents per copy; \$2.00 yearly. 569 Fifth avenue, New York City.

### Summary of the World's News.

AMANDA T. POTTER.

Jan. 7.—Senator Hoar's bill providing for publicity of trust proceedings severely criticised in Congress; "will not receive two votes." Senators Hoar and Vest make remarkable speeches in Senate on evils of trusts.—Trouble originating in Indianola, Miss., over colored postmistress is spreading over entire South. Demand dismissal of negro postal clerks on southern roads.—Regular annual dividend of United States Steel, nets \$33,000,000.—Jan. 8.—President Roosevelt urges that the House take the lead and pass at this session an anti-trust bill framed on lines suggested by Atty. Gen. Knox.—Replies of powers favorable to peaceful settlement of Venezuelan trou-