

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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Inheritance of the Heavenly Estate.

The Present Conflict of Desire and Expectation; Formation of the Higher Aspirations; Equilibrium of Desire and Conviction Obtains Through Science.

KORESH.

MAN IS EDUCATED both by observation and ecclesiastical culture to expect the common corruptible termination (death) of the body; he is born into the inheritance of a desire not to die; in other words, the inherent and innate proclivity of human desire is to live. The belief that man must die, is in direct conflict with his desire not to die; this conflict is the prime factor in that process of disintegration which consummates in corruption. Is it possible for man to live forever in the body, or can the body be changed so as to perpetuate it as a material, immortal structure? It cannot. Then the desire to live in the natural world is not the highest desire to which man may attain. Man desires natural life, because it is the only life with which he is acquainted; his experiences and observations are in connection with natural and material existence. All the joys with which he has made himself familiar are related to natural existence. How, then, can he desire to enter upon another existence with which he has had no experiences, and of which he has had no observation?

Man must be cultured into the experiences of the divine life before he knows whether he can enjoy them or not, and thus desire such a life in preference to the natural one. Such experiences can only come through his development into the higher relations. How can the experiences essential to the formation in man of the higher aspiration be augmented? In no possible way,

except through man's regeneration (reproduction) from those very experiences. The Lord Jesus Christ, the Savior of men, came down from heaven with all the experiences and loves of the heavenly state. He was planted in the race as the seed of reproduction, reproducing in man what he himself had enjoyed, thereby engendering in man the desire to return to the heavenly ecstasies.

If man ever attains to a desire for a heavenly life in preference to the natural, it is because he has had implanted in him the germs of that life which, when approaching maturity or fruitage, incline him to return to former joys; these germs of the higher life being in the involved forms, the aggregation of previous evolutions in the higher degree. When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state—the science of what it consists and how acquired. The science being in agreement with the new desire, there obtains a reconciliation; the conflict between the love of life and the conviction of death ceases, and man comes into his rest.

Immortality cannot be insured except through equilibrium of the desire and the conviction; the desire must be in concord with fact as inhering with inexorable law. This is obvious from the fact that the laws of being are not the arbitrary creations or productions

of a voluntary energy, but obtain as inherent properties of life itself. Laws exist because of being itself; God himself could not, either by voluntary or involuntary act, annul or violate them. The desire in man for life is innate; he naturally longs for continued existence, but because his culture from every source leads him to the conviction that the death of the body is inevitable, he regards the immortal state as somewhere beyond, and believes it is entered upon only through the death of the body. There is something radically wrong in the common conviction as acquired through ecclesiastical culture; for to believe in a glorious immortal state transcendently ecstatic, and at the same time have a desire to remain in the mortal state in preference, is to say the least very irrational and inconsistent.

Jesus, the Messiah of the Christian age, came to bring life and immortality to light. He came not merely to teach "the new and living way," but to plant the germs of immortality. He said: "I am the way." This being true, the way He finally went is the way which all the Sons of God must go when life is actually entered. The first step toward the new culture must be a correction of the desire for mortal life. The mind must be taught to incline toward the divine condition, both in natural as well as spiritual qualities, and to turn from the sensual natural. The higher life must be desired through a correct education as to that of which the divine uses consist, and how applied. No person can normally desire such a world or condition as the heavenly world or state is pictured by modern Christian theology. The heavenly state is a state of uses, performed on the basis of love to God and to the neighbor as the incentive to all human activity. Death has been the common channel of departure from the world of materiality and form. The Lord Jesus Christ came to bring life and immortality to light, and eventually to effect immortality in the race, through regeneration (reproduction) from himself as the germ of life. He overcame death as the great High Priest of life, and life must come to the world as the consequence of his power to impart it. The germs of immortality were planted in the church from Himself through his theocrasis or absorption by the dissolution of his body, its transition to Holy Spirit, and its reception as the substance of his body infiltrating the church for its renewal.

The dispensation from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, the harvest may be looked for. It must come through the destruction of the last enemy, death. If death is not to be destroyed as the final consummation of the Lord's power to save, then the Christ came to stimulate an expectation never to be realized, and the Christian system is a mere farce. It will be said

by those who object, that it is appointed unto man once to die, and after this the judgment; that the Lord himself died, and was buried and raised as a type, and that therefore all men must die and go into the grave in the likeness of his death and resurrection. *The appointment to die was fulfilled in man's death in the Adamic fall.* "If all died in Adam, then were all dead;" and because all are dead in Adam, all must be made alive in Christ.

Jesus did not die as other men do; his body never saw corruption. He was the living, vital Spirit; he came to quicken the race in fulfilment of a perpetually operative law, recurrent in the manifestation of the God-Man at regular intervals. He went into the tomb, but his body could not pass through corruptible disintegration as do the bodies of those who die the common death consequent upon the fall of man. When in the common death of the corruptible man the body is laid in the tomb or grave, it passes through corruption and is reduced to the elements, rudiciples, and forces incident to such corruption. The Lord Jesus died his death that men need not die; the death he died was not merely the temporary death upon the cross of wood, which was a symbolic portrayal of the real death of the Christ. His entrance into the church through the operation and the substance of the Holy Spirit, which was the substance of his own body descending into man, and becoming by such descent the substance of man's body and nature, comprised the actual death of the Christ in man. In consequence of this descent and influence, man must arise at the proper time out of his own corruptible nature by virtue of having appropriated the life of the Christ in the beginning of the age, passing through the processes of regeneration (reproduction) during the age, and terminating in the fruit at the end of the age, as taught by the Lord Jesus.

If immortal life is something to which man attains through the efficacy of regeneration from the Regenerator; that is, if this corruptible (dying) shall put on incorruption, and this mortal shall put on immortality through the power of having appropriated the immortal substance; and if the demonstration of life by the God-Man is an assurance of man's possibility to overcome death through having conformed to the divine life, then in man's obedience to both spiritual and natural law may he attain to the consummation of life. This consummation must come through the discovery and application of the science of life. The doctrine of the gospel is that man is corruptible (mortal), and that through Him who only has immortality the corruptible nature is to be transformed. Redemption is a salvation from death to life, not a change from one immortal state to another. Modern Christianity says the soul of man is immortal; but the Bible says: "The soul that sinneth it shall die."

Modern Astronomy and Atheism.

KORESH.

MATERIAL CREATION is the outermost expression of the thought of God. The Creator projects into outermost form and function only that which obtains in the divine mind, and that which he expresses represents the divine character and purpose when correctly interpreted. A false translation or interpretation of cosmical form, which is the expressed form of both God's desire (will) and wisdom, and the manifest phenomena of that form, constitute the basis of a fallacious theology; for man's conception and comprehension of Deity must agree with his interpretation of God's manifest expression in the physical universe, which is the unfolded cosmical speech or language of the Creator. Astronomy is the law of astral or stellar motion and relation; and the concept that is entertained of the physical universe, which is God's expression of himself, must, correspondentially, be the concept that is entertained of the Deity.

The sun is supposed to be the great center of the solar or sun's system. The emplacement of the "heavenly bodies," according to the modern physicist, is supposed to depend upon axillary and orbital revolution, and centripetal and centrifugal energy; that is, motion toward and from the center. If axillary and

orbital revolution constitutes the law of emplacement; in other words, if every heavenly body depends for its maintenance in its position upon the two motions, the one upon its axis and the other upon its revolution in an orbit, then no center, no matter how aggregate the universe depending upon it and reciprocally related to it, can maintain its emplacement without both axillary and orbital motion.

Under such relations, our sun, which would comprise the center of the solar system, with its stars, planets, moon, etc., would revolve—with thousands of other similar solar systems—around another far distant center. All these solar systems, each with its grand center, would revolve around still another, and this would in like manner depend upon a still greater one. This process of multiplication of centers and augmentation of the general system would continue without limit, and no final center would ever be reached; the physical universe would be without a definitely fixed pivot. A spiritual system established upon such an astronomical system would necessarily leave out of the question a central and personal mind as the governor of the universe, hence the atheistic origin of thought, and atheism as a resultant belief.

The Principles of Self-Control.

Fear as a Factor of Disintegration; the Mind a Household of Spirit Entities; How to Strengthen the Presiding Ego; the Power of Overcoming.

BERTHALDINE, MATRONA.

"FEAR HATH TORMENT." This torment is largely effected through the wrecking of the nervous system, which abiding and controlling fears ensure. Thoughts are entities; and mortal thoughts are the entities of spirits imprisoned in the body of death, the corruptible mortal body. We have legions of these entities—"fearful and unbelieving spirits" in the spheres of mortality; and if they gain ascendancy over and become at-one with our presiding egos, they have power to torment us and leave us like themselves, "without God and without hope in the world." If we are capable of receiving the scientific statement of the truth that the spirit world with all its heavens and its hells, is in the brains of humanity, we are capable of recognizing the wisdom of the Apostolic injunction to "try the spirits;" and of the declaration that a bishop should rule well his own household. Every brain is a household of indwelling spirits of various orders, ruled well or ill by a presiding ego, which is morally responsible for the conduct of its household according to the quality and degree of its intellectual enlightenment.

A mature, discriminating ego will become aware

that in its spiritual world there are "angels ascending and descending," or spirits progressive and retrogressive, with which the ruler of the household has to deal. Thoughts of the orders of holy aspiration, wise suggestion, and invigorating impulse, appeal to us and should be encouraged by exoteric scientific instruction, and cherished by our affections, that our house may be an abode of the most supreme attractions to entities of like quality passing from the natural to the spiritual spheres and seeking congenial abodes. If we mentally keep open house to influxes of progressive spirits of holiest degree—and such are genuinely scientific—they will yield their strength of goodness to our presiding egos and enable them to battle valiantly and successfully with the foes of our own household, whose enmity is the most insidious; if they are controlled they may be transformed to friends, or evicted to find more congenial spheres.

It is declared by high medical authorities that fear and worry or anxiety generate the almost universal and terrible nervousness of the American people. This nerve exhaustion from excess of excitement frequently

ends in insanity—the dethroning of the presiding ego, or its obsession and control by chaotic spirits of evil. These chaotic spirits exhaust the forces of the brain cells and cause their collapse by their hellish riots for the control of all the animal functions of the body and evil passions of the soul. The science of the spirit world and its laws of order is given by Koreshanity through its science of the laws of analogy; and it should put every disciple of KORESH on guard against the ascendancy over and control of the presiding ego by spirits in any way or degree antagonistic to the righteousness of the law. By the law in this instance we mean the Decalogue, the philosophy of which Jehovah gave in his precepts and exemplified in his life and death for the world. The science of this same law and of the personality of its philosophic exemplification, is essential to the restoration of its application for the reproduction of its Jehovistic forms of life. This science is the lumen of the mighty One, the unification of forces, who furnishes the power for genuine self-control, the ruling well of one's own household. The love of truth awakened by this genuine science always disarms fear, and can transform fearful and unbelieving spirits if the science be applied to life by a receptive presiding ego.

Genuine science will enable the presiding ego to call up one after another of his tormentors and deal wisely and kindly with them, showing them by rational processes that they are tormentors to themselves and to every one with whom they are brought in contact through the mediumship of the natural minds of natural men. These spirits, if receptive, may be taught that a law of human necessity for contrasting experiences prevails and operates for human development in the power of discrimination, that men may become as Gods, knowing good and evil. Choosing good as the result of appropriating the fruit of the tree of the knowledge of good and evil, they may walk with God and become at-one with him. "All things," it is written, "work together for good to them that love God;" so the attainment of the knowledge of God should be the

primary purpose of life, that knowing, we may love him; and loving, we fear not. The rest of faith in God, which is according to knowledge, is the rest which the Lord Jesus knew, and promised to communicate to the world's weary and heavy laden. Perfect knowledge is an attainment resulting from the tuition of the spirit of truth, the biune mind of Jehovah. In the generation of his spiritual power for the life of the cosmos or church receptive to him, Jehovah transmits this Spirit to its authorized personal Head, the Apostolic successor due to appear and to be heard at the appointed time of his appearing and kingdom.

The Messenger of the Covenant or conjunction of God with man is the manifest Sign of Jehovah's appearing, and is preëminently the manifest center of the world's nerve force to do and dare. If you have "nerve" of the right sort, you must have the knowledge of God to furnish the power of self-control. There is no power like that given by this knowledge, for it generates a love that is bound to become "the greatest thing in the world," a love or "zeal according to knowledge" for everything in the universe after its kind. Like a consuming fire this love will "sweep away the refuge of lies," the bulwarks of fallacies, theologic and so called scientific. Love according to knowledge will build the temple of truth, the humanity of God, into which nothing enters that can hurt or destroy.

Well may the inspired of God write: "With all thy getting, get wisdom, get understanding;" for "the excellency of knowledge is, that wisdom giveth life to them that have it." "The fear of the Lord is the beginning of wisdom," but "perfect love casteth out fear," and gives the peace that passeth understanding and keeps the heart and mind from trouble. The science of God in all his forms and functions in his evolution and involution, is the science on which rests the superstructure, the doctrine and life of the Koreshan System. The Grand Man of God, the great Temple of Truth, is the final resting-place of all living souls, for the temple of God is builded of living stones fitly joined together by its great Architect and Builder, the Shepherd and Bishop of our souls, by whose power—the science and love of truth which God desires in the inward parts as well as in the outward man—we must rule well our own households. In letters of light has Eloah emblazoned our motto: "HE CONQUERS WHO OVERCOMES HIMSELF."

The Elements of Character Building.

Arguments in Favor of Education of Children For and By the State; the Home Not the Ideal Training-School; Prevailing Societal Conditions.

AMANDA T. POTTER.

A RECENT WRITER truthfully remarks that the child as a victim of ignorant, incompetent, unequipped parenthood, is the most pathetic of life's tragedies. The basis of the child's progress is the home. His home-staying period is legally bounded, because during that term he is supposed to be incapable. These years are of the greatest importance of any in his history, because in them is completed the foundation stratum of his life. They should be the most profitable to him, and through him the most profitable to the world. His future is directly and indirectly, in great measure, carved out for him; his training and education, or the

lack of it, being largely decisive of his quality and degree of usefulness. His ideas of his relation and duty to society, his opinions upon all lines of thought, and his ability to regulate his life to his own conceptions are bred and nurtured in his early confines; and in this education and training a world is being gauged to strength or weakness, to greatness or littleness, to the process of advancement or retrogression. The disputant can point to a mighty array of human greatness as greatness appears today, sprung from abodes of necessity, of harshness, of infelicity; but no rebuttal can substitute this with more fortunate early environ-

ment and say: "Behold unchanged issue!" None will gainsay that from one viewpoint the home is humanity's basis of inception and quality. To bequeath desirableness to quality and a greater value to life, this world of homes must become such that every neighbor shall felicitate himself upon his contiguity to the residence on his right and on his left, in front of him and at the rear. A first-class good fellowship with the sum total of his townsmen is of itself an expansion of being and fortune incomparable to all the guineas coffer-locked of Christendom. Does the diverse and chaotic educational procedure of the day give promise of other than the present state? A mental scanning of the domiciliary of just one nation of the earth—even our boasted America—puts to flight the larger part of the sentimental tenderness accompanying the words: "Be it ever so humble there's no placelike home." We mean that these words should not fit all cases. It sets one wishing that there were not one on the face of all the fair land to willingly support the conditions attending the hearthstone of squalor, of vice, of crime; and it sets up a yearning for the time when every young human soul will benefit by the best the fair nations afford.

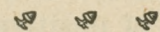
An harmonious whole can never spring from humanity so variously reared. The very life of harmony centers in likeness. Likeness of culture must beget likeness of taste, and the repulsion of those judiciously reared from those of injudicious rearing, is established early. As one example of many, the writer's thought turns to a pair of urchins who one day aired their inherent and unchecked proclivities on a by-street of Chicago. The prolonged drouth had left deep dust in the barren unfenced yard before a low-posted, unpainted dwelling. From the sidewalk two or three feet above, again and again they flung their caps with hilarious shouts and all the force at their command. This was followed by a leap purposely ending in a full-length sprawl which mixed earth and air to the prejudice of the passer. Their clothing, poor in the beginning, needs no description, and scant token remained of hair originally sunny and cuticle originally fair. Near by stood a tenantless house whose shattered windows advertised many a well-aimed missile. Not one whole paneremained.

We are unable to imagine a much more incongruous association than that of these two with a bright, tidy, self-respecting boy who has a healthy regard for the rights of others." "Boys will be boys," fails to cover the ground. "The boy is father of the man" is fertile with greater wisdom. Absence of correct supervision is a loss to those children, and it is a loss to the world that absorbs them. It is well said in substance that a nation's greatness may not be measured by the few grown to the apex of human endowment, but by the high per cent of attainment in the largest per cent of people. And is this to be accomplished by allowing inherited undesirableness and a too often absolute viciousness in children to continue in the nurture and strengthening of the fountain head? Is not this course but satan's bid for the early occurrence to become the later recurrence?

No other transformation aside from removing the stony heart of man and substituting the heart of flesh, will so work to the elevation of the race as the state's taking the proper and paternal attitude toward its children. If it is the state's right and duty to correct the evils of the full-statured, it has the moral right through the strong arm of prevention, to forestall such duty. And where shall it begin—this removal of children to state homes equipped by the best the world can provide? The homes of want, crime, indifference, and cruelty should at once be emptied of their helpless little sufferers. The outcome of the effort will furnish the argument of its expediency for the more fortunate strata of society. Homogeneity of early training and surroundings will make for higher and like inclinations, the true foundations for ready and lasting friendships.

The young country-bred man removed to the city, provided he be so grounded in morals as to escape the contaminations which kill, outstrips the city-bred in his native haunt. Eastern cities show ninety-four per cent of farm-reared business men. Early vicissitude of occupation (our farmer boy is said to practice about seventy different industries) develops a self-reliance and resourcefulness before which obstacles wither. Give, O give us an uncontaminated air together with the ideas grown from country experience and from city usage, to be bestowed upon the world's tiny ones! for they are soon to become the unique outward manifestation of life on the sensual, natural plane.

To some, the collecting of all children into state homes will seem a plan entirely utopian. The difference in religious views will seem of itself an impassable barrier; but Koreshanity knows that this needed reform will descend as one of the greatest boons to the universe. However, it does not look for this nor any other truly far-reaching and beneficent movement until Koreshan Science has become so grounded and so applied as to become Koreshan life, which is another term for Koreshanity.



The Divine Criterion of Virtue.

FROM THE WRITINGS OF KORESH.

MAN-MADE statutes are not necessarily just criterions of virtue. In one of the categories of the moral code, ordained in the councils of heaven and committed to Moses on the Mount, inhered the principle, "Thou shalt not take usury of thy neighbor." Usury means interest on the use of money. Human caprice has called a certain per cent, dependent upon the special sentiment of a locality, legal interest, and anything above that is usury—punishable by law. There is a just criterion of virtue; it is not to be found either in conventionalisms, in statutes devised by men who have no regard for the law of God, nor in public sentiment founded upon the principle of "acquire all you can, even if it be at the expense and impoverishment of the man with whom you deal," but it may be found in the correct interpretation of what God has created and pronounced good. God has branded death the enemy of man, and has declared that "the devil hath the power of death." This mark is forever "the mark of the beast;" and whatsoever conduces to the perpetuation of this power, is the enemy of both God and man.

SCHEMES OF EDUCATION.

Modern School Methods Reviewed and Criticized From the Koreshan Point of View.

THE NECESSITIES of modern life have evolved a scheme of education in consonance with the demand for specialized excellence in some one department of knowledge. The true object of industrial and social culture is to raise up citizens who shall be an honor to the state. They will be happy because they serve its interests, making other ends subservient to this. In a communistic state the children will learn from the beginning to realize the importance of cultivating body and mind. A more symmetrical development will result by which the health of the average citizen will be improved. Moral culture includes training in regard to those grave and vital questions which affect every member of the body politic.

The President of the board of education in the city of Paris has recently announced that he and his colleagues are about to promote a new and more practical system of teaching. Children have hitherto been confined in a close school room and forced to sit quietly several hours each day. Hitherto they have studied only books. Now they are to study life. Their instructors will be authorized to accompany them to museums, galleries, and other places of public interest; also to the country and wheresoever may be found object lessons to illustrate the subjects once taught only in the class room. Aristotle used to walk up and down the shady groves around the gymnasium at Athens, teaching philosophy to a crowd of youths. He was therefore styled the peripatetic philosopher. There was science in this method of instruction, and it may be copied with advantage. It is little short of positive torture to a growing child to be compelled to sit quietly at a desk, holding its restless limbs cramped for so much of the day.

The art of instruction comprehends industrial training as a very important part of education. Cooking, sewing, wood carving, and other useful forms of service have been introduced into the curriculum of some schools. They offer a welcome relief to the tired eyes and muscles craving exercise. Statistics of the growth of myopia among school children are alarming. Consideration for the physical well-being of the coming generation is leading educators toward the very methods of practical instruction in the arts of life which Koreshan Science has advocated for so many years. True education means to lead out. The chief aim of the public school system has been, hitherto, to lead in, until the mind of the child was stuffed to bursting. Many and many a case of brain collapse is due to the mental strain of keeping up with the class. Many a child has been wrecked for life because his growth was forced. Some trees grow slowly; others shoot up in few months. Allowance for individual characteristics is important.

Athletics have been overdone. Designed to aid the

student in his arduous pursuit of knowledge and to keep the brain clear, they have lapsed into exhibitions of brute strength that fall little short of the old gladiatorial combats. It is not much worse to have eyes and teeth knocked out by sword thrusts than by base balls. Why not substitute some mode of exercise that combines use and pleasurable recreation in a milder fashion?

The great law of reëmbodiment is a constant factor which should not be put aside by modern educators. The child is the product of his past. He is not a new creature in the sense of never having lived before. He is a new combination or group of spirits aggregated within the compass of the body, just as the little bundle of nerve filaments are held together by their sheath. The object of education is to bring into play the results of experience. Every faculty of the mind is composed of a group of spiritual beings, some of whom have been accumulating mental possessions for ages. Hence the necessity for bringing out what has been stored away, in order that it may be subjected to the test of further experience in a new environment. The greater the number of brain tracts called into activity, the broader the character. The idea of God has been eliminated in toto by the gross materialistic thought of the age. It is no longer permissible to read or study the Bible in most public schools. The prevalence of atheism leaves whole tracts of the higher mental faculties inactive. It is particularly disastrous in preventing the development of the reasoning faculties. This is why so many contradictory statements pass unchallenged in the text books, and teachers do not see the absurdities involved in the hypothesis of an illimitable universe.

The best education is that which teaches the child first of all what and where God is; which shows him the grandest of all truths in its simplicity so that he may understand himself and learn the object of life. Then he will not waste his time on side issues.

Claimants to Divine Office and Function.

"MANY SHALL COME in my name, saying I am Christ." This prediction made by the Lord Jesus is abundantly verified. Among other claimants to the office and function of divine restorer, the head of the "Christian Catholic church" has been widely advertised. It is always best not to take opinions upon hearsay. A man should be judged by his own words and the body of doctrine which he formulates and teaches. Any inquiry into the merits and demerits of a particular system should include absolute knowledge of what it upholds and declares. No man is to be judged by the reports of his enemies; it is not best to pay too much attention to what is said of him in the public press. Let him stand or fall by what he inculcates in his public utterances and statements printed over his own signature.

So it is best to know what the head of the Christian

Catholic church in Chicago really teaches from his own pulpit. In the Auditorium recently he was heard to say that he thanked God for Susannah Annersley, mother of John Wesley, because she was willing to bear nineteen children, the founder of Methodism being her fifteenth child; and he thanked God for Susannah's mother because she, too, bore many children, Susannah being the twenty-fourth. "Had this good woman," said the preacher, "fancied that her family cares were too great; had the number ended with the twenty-third child, the original Methodist might never have been born."

Any religion which endorses the perpetuation of man's predominance over woman and her subjection to his desire is perpetuating the curse. The object of any man claiming to be the "Restorer" should be *to lift the curse* and restore mankind, both men and women, to their primitive or Edenic state. Man was happy before the fall. Now he is unhappy. Hence the method of restoration is to lift the curse. What is this curse? Is it not labor, hard, toilsome, excessive labor? Would it not tax the strength of both father and mother severely to provide fuel, to say nothing of food and clothing, for a family of twenty-four children during the present coal famine?

Before the fall man was commanded to replenish the earth. This command was given exclusively to un-fallen man. Are there any such now? There are too many already of the other sort. The Adamic man was told to increase and multiply, because as the perfect being he held within himself the sources of happiness. He was the sum and continent of human development. To replenish the earth is to lift others out of a lower condition where they are bound by the laws of natural generation, into the joys of the heavenly state. Any man who poses as a Restorer must present as his credentials, scientific knowledge of the laws and processes which will enable man to reach immortal life in the body. In striking contrast with those who would rivet the fetters of sex bondage, is the system which would unite man and woman in an integral structure, one mind, one form, the un-fallen man like Jesus.

Art and Its Relation to Truth.

THE FUNCTION OF ART in its relation to humanity is to elevate the thoughts of the mind by the contemplation of pure beauty, into a recognition of the creative principle residing in the God-Man. When a person contemplates a great work of art, he sees in it something that exalts his aspirations above the trend of ordinary life. He longs to become in his turn an artificer, the maker of similar objects to delight the eye; and the impulse is associated in his mind with the corresponding desire for moral excellence,—beauty of character.

Every natural object represents some principle inherent in Divinity. The delight inspired by a painting is in proportion to one's ability to perceive the message which it carries. No one can really enjoy a study of the human face who believes that the Creator is a great

spirit without body or parts. But let a person remember that the countenance of the man of Galilee was that of the Head of the visible creation, the inceptive point whence it sprang. He will then feel a new interest in tracing the lineaments of his fellow men. Every portrait will suggest to him the central truth of universal science—that Deity tabernacles among mortal men, hiding himself behind a veil of flesh. No matter how keenly sensitive any person may be to the taunts and gibes of the world, he will find in that thought a measure of compensation for his sorrows, knowing that the divine Man suffered too from the same cause.

No one who believes that God is an infinite and all-pervading spirit can take pleasure in a landscape or a fine marine view. They suggest to him only fragments of a universe as incomprehensible and illusive as their maker. And the human mind is framed to take pleasure in what it can understand.

Victims of Oppression and Tyranny.

SOME TIME AGO the Chicago and Northwestern Railroad found it necessary to detail men to watch their coal cars. A watchman has been employed to prevent the poor people from carrying away little lumps of fuel in baskets. The other day as a lad of fifteen was trying to pick up a few pieces on the tracks belonging to this great company, he was caught in the act by a watchman who pulled out his revolver and shot the boy as he was running away. At the present time he lies unconscious at the hospital, his chances for recovery being slight. Great indignation has been expressed against the watchman. This officer was acting under orders from the company. He was employed to protect their property. The lad has fallen a victim to the oppression and tyranny of might against right. He died upon the world's battle field where an awful struggle has begun.

Class hatred engendered by the race for wealth is soon to plunge the nation into civil war. It is a pitiable thing to see the resources of a great country in the grasp of speculators while its citizens are deprived of food and warmth! This boy is only one of thousands and thousands of children who die every year under conditions of hardship which would make the stoutest heart quail. And yet there is enough for all. The output of coal is sufficient if properly governed to supply all with needful fuel. The United States is a rich, fertile, and productive country; and yet the people suffer! and they will suffer so long as the proper means of insuring a competence to every citizen are neglected.

The Koreshan age is destined to witness the rise of a new civilization, when the refining and elevating influences of art and science will combine to produce the highest type of manhood—thoroughbreds.

Mutual helpfulness and the joy of loving service form the oil which feeds the sacred flame.



In The Editorial Perspective.

THE EDITOR.



THE PROBLEM OF HUMAN LIFE has proven to be utterly insoluble from the standpoint of modern science. Concerning man's existence thousands of volumes have been written, but man remains the greatest enigma to man. We may ask with the Psalmist, What is man? and exclaim with him that man is fearfully and wonderfully made! The fact that man is not understood constitutes an evidence that the light of science has not yet illumined the modern mind; for without a knowledge of what man is and the processes by which he exists, there can be no true science. The reading of the book of human life would reveal the arcana of the universe, because man is so related to the universe as to contain not only all the kinds of materials or elements of the organic cosmos, but also the impress of all experiences in all planes beneath him. Though the domain of human existence extends from the most external degrees of his life to the most interior activities of the spiritual world, involving the very throne and being of the Almighty, man's animal life is riddle enough for the biologist—for he cannot even answer the question as to what it is in man that lives, and thinks, and performs the functions of his body. Chemistry looks upon man as a mere combination of chemical elements, in which orders of modes of motion are perpetuated through assimilation of the substances of food appropriated and air inhaled. A few centuries ago, the leading minds of the world were so ignorant of man as to believe that blood did not circulate in the body. The discovery of Dr. Harvey was a step in the field of research, but it only increased the mystery of man's being. After freely accepting the conceptions of Dr. Harvey regarding the circulation, new problems have confronted the mind. The heart has been considered as a force-pump to distribute blood throughout the body. If so, what is the cause of the circulation in the plant which has no pump. Capillary attraction is the explanation offered. But it has been discovered that the capillaries are not continuous; they are closed like elongated cells, and between them there is absolutely no open channel of communication—and yet there is circulation! A Western physician of some standing is not satisfied with the common ideas of respiration—that oxygen is taken into the blood through the lungs. He holds that there is no such gas in the arteries and veins, and no opening between the lung cells and the blood vessels—and yet the color of the blood changes through some process which takes place in the lungs. He maintains that the purifying agent is not oxygen but electricity; and that oxygen is taken into the system through the organs of alimentation. We note here that this problem was solved in Koreshanity over thirty years ago, on the basis of simple principles of Alchemy. Oxygen and nitrogen are destroyed in the cells of the lungs, and the energy resulting from the combustion is transmitted through the membranous conductors to the corpuscles of the blood and enters into vital conjunction with them. From thence the impulses of circulation are given; the heart is the regulator of the circulation, not the cause of it. In assim-

lation, the substances taken into the digestive tract are not taken into the blood after mere chemical dissolution in the gastric juice, but are consumed in the processes of digestion and enter into conjunction with the blood after coming in touch with the very elements of life itself. If this were not so, the mere depositing of material in different parts of the body would be merely mechanical, not vital. The simple postulates that matter of a given kind or degree cannot be transformed to matter of another kind or degree without first reducing the same to energy; and that energy of any given quality cannot be transmuted to energy of another quality without entering into conjunction with a material base, light the mind through all the dark places of research in the field of life, and enable one to solve many a problem otherwise absolutely inexplicable.

Professor Bryan considers that the escape of light gases from the planetary atmospheres is possible. This thought is suggested by the fact that helium is almost wholly absent from our air, and hydrogen is entirely absent; and by the supposition that the moon as a planet or satellite, was once habitable and surrounded by atmosphere, but now presenting little evidence that it is enveloped by gases. It is known that there is no free hydrogen in air, earth substances, or water; but it is known to be a fact that hydrogen is absolutely essential in the production of water. Taking the common view that the earth is surrounded by common air, and that beyond the sea of atmosphere in which we live there exists only highly attenuated ether, it is pertinent to ask whence come the millions of tons of water which annually descend in the form of rain? One ninth of the substance required to produce water is hydrogen. Hydrogen, according to the meaning of the term, is the water producer—from *hudor*, water, and *gennao*, to produce. If there is no hydrogen in the atmosphere, then it must be *above* it, existing as an ocean or sphere, as set forth in the Koreshan Cosmogony; for rain must have a source, and clouds must have an origin. It is supposed that in the processes of evaporation water is merely rarified; the molecules ascend because heated, and then through processes of condensation the molecules aggregate and form clouds, and finally rain-drops. But in accordance with this view, it has never been explained on the one hand, how a molecule of water becomes any lighter when separated from its associates than when in close touch with them; nor, on the other hand, why, if water is resolved to its elements in evaporation, hydrogen is not found in the atmosphere. In the Koreshan System the problem is simple. At the junction of water and air there is a constant process of combustion taking place, from which there is a precipitate and an ascending energy—an oxygen ozone. At the junction of our air and the sea of hydrogen above there is a corresponding combustion, with both ascending and descending degrees of energy resulting. Where the oxygen ozone and the hydrogen precipitate meet and unite, clouds are formed and rain descends. Thus, in reality, hydrogen *is* the producer

of all water, and oxygen is the basic element with which the energy of hydrogen enters into conjunction. We place this conception in contrast with the idea that gases escape from our air and are lost. The idea of waste is characteristic of all departments of modern science.

Rev. Dr. Hutchins, in lecturing before the Ethical Union, of Springfield, Massachusetts, pronounced his curse upon the Book of Revelation, the Apocalypse of John. In accounting for the origin of the book, he remarks that whenever religion becomes intently subjective it must seek some objective vent and expression, and creates havoc with morals. He declares that the book should not be tolerated in a humanitarian age, because it is assumed that it is not a revelation of Jesus Christ, as it purports to be, but a revelation of Elijah who, he thinks, was a demon of cruelty, the embodiment of religious zeal and frenzy, and whose spirit was revived in the Zealots of the early church. Doubtless he would reject the prophecy concerning the coming of Elijah the Prophet before the great and dreadful day of the Lord; and also those words of Jesus concerning Elijah's mission in John the Baptist as a medial fulfillment of the predictions. The reverend gentleman turns his back upon the orthodox ministry, and publishes his "scorn of the whole counterfeit gospel of Jesus Christ. * * In the name of humanity, I spurn the whole book. * * I count it a blessed blasphemy that would wipe such teaching off the face of the earth. And when such a prophecy ends with the invitation 'Come,' I reply, 'Come'? I would flee into the arms of a redhot Moloch before I would come to such a false revelation of Jesus Christ as this." Then what kind of a revelation does he want? One *made to order*—one that pictures the Almighty as an infinite father of all men of every character—but that would make Him the father of Elijah, and the man who wrote the book of Revelation, would it not? We not only declare that the book of Revelation is one of the most profound books of the Bible, but that it will continue to exist through the centuries. In some future embodiment the reverend gentleman may look about him and wonder why "higher criticism" and his ideas of ethical culture are forgotten, and how John's revelation of Jesus Christ came to be scientifically interpreted through the revival of the spirit of Elijah the Prophet.

The question of confiscation of the coal mines by the Government in order to obviate famine-producing strikes, has been discussed before a Congressional committee; and the socialists and other reformers predict ultimate victory on the lines of Government control of public utilities—and we are not averse to looking upon such movements as indicative of the approaching end of the old order. It has been proposed that the Government take possession of the mines, by force, if necessary; it has also been proposed that the Government purchase the coal fields outright and operate the mines for the benefit of the people. But why stop with the coal fields? If the Government can control the mines, why not the various other industries of the country? The great thing that stands in the way of such movements is the money power, which is really the power behind the throne of American government. Then in what way does

the present agitation on these lines indicate the coming end of existing conditions? In just the same way that agitation of the question of slavery in the Fifties indicated the end of Negro bondage. It seemed easy to suggest that the Government purchase the freedom of the slaves and provide them with employment; to advocate a gradual change in the condition of things through education of the people of the South up to a higher moral standard; and to put forth numerous other remedies or palliatives—but what was the end of anti-slavery agitation? Conflict and bloodshed!

The surveyor and the sailor make observations of the stars to determine the latitude and longitude of points on land and sea. It is no less possible to determine by corresponding observations, the relation that any individual sustains to the world of humanity, or to ascertain where we are in point of time as related to any cycle or period of progress. The Magi of the East observed a star and understood its import as pointing to an extraordinary personality; they read its significance as related to the Jewish people, and found the Messianic character. Koreshanity observes the precessional movements in the heavens and reaches the scientific conclusion that the new era is at hand. It observes the physical cosmos, and finds therein the natural pattern of the new social order, and the perfect expression of the character of Deity. If "the heavens declare the glory of God, and the firmament shows forth his handiwork," we may rely upon the absoluteness of their testimony.

A writer asks, How can we woo religion to wed science? The question is unimportant as related to those effete systems of thought which pass current for religion and science; they have been quarreling for some centuries, and there is no prospect that they could get on well together should they join hands and enter into partnership. There is no difficulty, however, concerning the genuine system of truth; light and heat are in unity in the ray as it radiates from the sun. The Koreshan does not separate science from religion in conception, for genuine science must embrace the knowledge of religion as well as other things.

Conscience is not a reliable guide in life, for conscience is a matter of education and experience. The voice of conscience may be the most deceptive voice of the evil one. One may make his conscience so tender by constant pricking as to make it abnormal; or it may be seared until it is incapable of feeling. The only reliable guide to personal judgment is the enlightened intellect.

The Messiah declared that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. But the rich man would reverse the saying and make it read: "It is as easy for a rich man to enter the kingdom of heaven as it is to pass a cambric needle through the eye of a camel."

An Indiana man beat his wife because she failed to join him in family prayer; the man's faith is evidently as bad as his works.

The world moves about the center of things; every organic structure has its positive pole of activity.

The Open Court of Inquiry.

THE EDITOR.

The Round Number 144,000.

EDITOR FLAMING SWORD:—(1) Why will there be the exact, round number 144,000 Sons of God? Is this the limit of salvation? (2) Are the titles Son of man and Son of God synonymous or antithetical? (3) Is mental love of the opposite sexes on the present plane of humanity, sinful? Are other loves, such as love of knowledge, bodily comfort (not extreme), violations of the first commandment?—A STUDENT.

(1) There will be 144,000 Sons of God because there are 144,000 divine entities or egos, each one of which, in the ultimate life of Deity, is embodied in a corresponding personality—a natural, biune Son of God. There are 144,000 divine entities because this number completes the divine cube of life, the harmony and symmetry of which would not obtain if there were one more or one less than the round number. At this point the mathematician will object on the ground that 144,000 is not a cubical number. Its cubical relations do not obtain after the order of raising a number to its third power; the number is cubed according to a ratio of progression from the center or the integral unit; and the principles of the mathematical order of evolution of the number from the root are higher than the principles of ordinary mathematics.

In the sphere of eternal life there are always 144,000 divine entities, no more, no less. These entities are perpetuates from cycle to cycle, through absorption of those who attain to the immortal state. It is the eternal order of Melchizedek; and the beings who enter into conjunction with the divine entities in the central line of life are without father or mother, because they conjoin with that degree of life and consciousness which has neither beginning nor ending. A being which is absorbed into the divine consciousness is so completely freed from all ties and relations to external life and mind as to know no origin, because its consciousness becomes eternal. The Arch-natural life, the immortal state, has beginning and ending; immortality is a transient state, a stepping-stone to the eternal life. The Sons of God constitute the ultimate fruit of the

Tree of Life of any given cycle of 24,000 years; they are the fruit appropriated by the most interior divine sphere.

The salvation of those who comprise the divine Sonship is not the limit of salvation, neither as to time, nor as to degree of life; nor yet as to the number saved. At the end of every cycle of 24,000 years, the great redemption of the most progressive classes of humanity takes place; so that in time, the opportunity to become a Son of God is extended to *every* man—when he has developed to the plane of possibility of comprehending and applying the science of immortal life. But the salvation of those who comprise the Sonship at the end of this age is not the limit of salvation. A central group will be absorbed into the divine Motherhood; and then outside of the sphere of divine life, millions will attain to high degrees of mortal life and become absorbed into the angelic spheres. Salvation from the curse, in its various degrees, will be universal during the coming age; all planes of humanity will reach conditions higher than those which obtain today; there will be a general uplifting of humanity, and the world will enjoy the fruits of the divine kingdom as manifest in social, educational, ethical, economic, and intellectual lines. In the new order there will be as many classes of humanity as there are today, but harmony will prevail instead of chaos. The world's spring-time is coming, and its effects will be universal, and each plane will enjoy good to the full extent of its capacity.

(2) Jesus the Christ was called the Son of God because he was both the spiritual and natural offspring of Deity; he was divine as to his spiritual life, as well as to his humanity. He was called the Son of man, primarily because God is the Man; and secondarily, because—though his origin was in Deity, he was developed from humanity. In the primary sense, the titles are synonymous; in the secondary sense, they are titles of differentiation, not of antithesis. The animal life of Jesus was developed from the Jewish race,

while his own interior life was the offspring of the spiritual life of the Almighty which was active in the median line of transmission of the life of Abraham.

(3) Sex love, with all its associate ties, while perfectly legitimate in the plane of mortal life, in the performance of the functions of the generation of life on that plane, must be sacrificed wholly and completely by those who would attain to the immortal state. Mortal love looks to the extension of the mortal life on the mortal plane; and the exercise of the functions of mortal generation is the prerogative of the nature of mortal men, and is right in that plane when the functions of life are not prostituted. But to those who come into the knowledge of the laws of immortal life, mortal loves are sinful because they constitute bars to the attainment of immortality. The life of the mortal man will remain *in that plane* as long as that life has any attractions for him. He who would attain to the immortal state must set his affections on things of the higher plane.

All attractions for the old order of things must ultimately be sacrificed; this does not mean that we are to destroy our affections, but to exercise them in *another direction*—toward the manifestation of truth. One can love knowledge or science for the uses of life, for the end of all learning is life; and one can enjoy bodily comforts and care for the person and health, that one may be able to render the best possible service in the establishment of the divine kingdom.

What of the New Thought Movement?

EDITOR FLAMING SWORD:—As a reader of your valuable paper, I will ask you to give me the Koreshan definition of the term "new thought," as used by many modern teachers, among whom are some in your city.—J. H. Stroud, Okl.

We take it for granted that our correspondent desires to know our attitude toward the movement, as well as our conception of the meaning of the term "new thought." The term simply means thought that is new, as distinguished from thought that is old.

It is a general term, having no specific application; it is made to cover nearly all the various schools of mental science which embrace more or less of the conceptions of christian science. The term new thought is very indefinite, but it serves to distinguish the doctrines of modern metaphysicians or mental healers from the doctrines of the church. Doubtless, the term is as definite as the doctrines which, considering the differences that exist between the schools—from occultism down to hypnotism—are vague enough to have no name. A few years ago a journal was published in Chicago devoted to suggestive therapeutics; afterward, it was personal magnetism; and now it is "new thought," and advocates control of the "soul forces" through mere exercise of the will. Some mental scientists hold to the principal tenets of christian science, while others are rank materialists. Some new thought leaders belong to the school of higher critics of the Bible; some again, presume to accept a portion of the Bible as true; while others utterly refrain from using Biblical terminology.

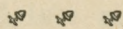
However, there are some general conceptions which characterize all the various new thought schools. It is conceived that man as he now exists is divine; that God is in every individual, in either active or latent states; that in reality evil does not exist—that everything is as it should be, and that everything is right and good; that through the exercise of the will according to formulas of affirmation and denial, man may ascend to higher mental, spiritual, and physical conditions; that all healing by mental or spiritual processes is divine; that Jesus came to awaken men to the divine consciousness already in them; that the Christ is merely a principle or spirit in man; that every one is as much the Christ as Jesus was; that the resurrection is nothing more than reaching the spiritual conception of life; and that the spirit of Deity pervades all things and all space.

Now, all these conceptions are, to put the matter in plain terms, wholly and completely opposed to every truth, principle, and law of the Messianic function; they are decidedly anti-christian and anti-Koreshan, for the

reason that in them is involved a denial of the Scriptural doctrines and scientific laws of Messiahship. The Messianic idea was the central doctrine of the primitive Christian church, because Jesus, the immortal man, as distinguished from all other men, was the very source and origin of all life, the very heart of the human race, the fulness of the Godhead bodily. Jesus gave to the Jews a severe test or proof that they were not the ideal children of Abraham, in that they did not do the works of Abraham. We declare most emphatically that if men today were the offspring of Deity, and contained the "I am" in his perfection and power, each and all would be doing the will of God in themselves and in the world, from the least to the greatest. But it is as true today as it was nineteen hundred years ago, that the mortal man is from *beneath*, and not from above, as new thought teachers hold.

The Almighty was not in the Disciples until Jesus the Christ dissolved himself and entered them as Holy Spirit; and since the decline of the church, since the death of that Spirit and the vitiation of the truth which he imparted, there has been no Holy Spirit in the world, neither indeed can there be until another personality overcomes death in the body, dissolves himself through processes of translation, and baptizes the thousands prepared to receive the divine Mind.

That which is put forth as new thought is not in reality new; it is merely the old thought in its ultimate state of disintegration. The thought of this period that is really new and distinguished from all other thought of the age—thought that is original in every sense of the term, is Koreshanity; it is new as to foundation and superstructure; it is the new and scientific degree of that truth which Jesus embodied in himself; and because it is both new and true, it will triumph over all the phases and forces of modern antichrist.



Reincarnation and Re-embodiment.

EDITOR FLAMING SWORD:—(1) You have said that Napoleon and Washington were both reincarnations of Cyrus, the king of Persia. How could that be, since Napoleon and Washington were contemporaneous? I have understood that reincarnation was a matter of heredity. Jesus was a lineal descendant of Abraham and of David. Was John the Baptist a lineal descendant of Elijah? (2) When a man dies, does his spirit or soul enter the brain of another individual immediately? Or may it exist apart? And if so, where, and how?—E. B. S., Ninette, Manitoba.

In order to avoid misunderstanding, we desire to say that we distinguish between reincarnation and re-embodi-

ment. Reincarnation is the resurrection of the divine life in immortal flesh; God was incarnate in Jesus, but he was insanguinate in Elijah. Re-embodiment refers to the mortal state; and the processes of re-embodiment are such that a mortal man experiences only a partial embodiment of himself when next he appears in the natural. This is owing to the fact that at the culmination of his career in the natural there is a dispersion of the entities he contained, and the further fact that when his spirit terminates its career in the spiritual world, it experiences a dissolution corresponding to the dissolution of the body, and only a precipitate is manifest in the flesh.

So, as the generations pass after the present order, man may, through the changes wrought in dissolution and impartation of his life through the functions of generation, divide himself without loss of identity or individuality, into contemporaneous beings. This must be so, since we are living in a period of proliferation or multiplication of the number of human beings. Abraham imparted his life to millions of his descendants; and were it not for the fact that during the Jewish dispensation there obtained a process of involution of the interior life of the Jewish race, Abraham could never have been resurrected in the Messiah. The identity of Abraham was not lost, though he divided himself into millions of beings; and he finally became at one with the divine mind in Jesus. The reincarnation is the state in which one gets back his *true self* which has been divided in the processes of mortal generation and experiences. Napoleon and Washington were contemporaneous; but that in no way militates against the fact that each may have contained a spirit which was in the king of Persia, nor yet against the fact that both of these characters, as well as thousands of others along the progressive line, are now involved in a central personality.

Natural life is transmitted through the functions of common generation; but thought, a living substance, may be transmitted through other channels. The soul and spirit of a teacher may go into one personality to whom he was bound by ties of natural affection; but he may have communicated his

thoughts to thousands, and thus lives in them. The mind of one generation passes into another through *mental* communication. Jesus not only descended from Abraham and David through natural channels, but also through the priesthood and the prophets through communication of mental and spiritual substance. The genealogy given by Matthew is the natural lineage of Jesus; but the one given by Luke is the spiritual genealogy. The natural and spiritual lines divided after Solomon, as a comparison of the two genealogies from Solomon to Joseph will show.

The spirit of Eloah manifest in John the Baptist came down through the lines of the prophets, through the channels of impartation of mental substance. "The law and the prophets were until John;" and then John spiritually and mentally communicated the divine Spirit to Jesus. John was the successor of Elijah the Prophet, in the regular channel of communication of the spirit of prophecy; he was a lineal descendant of Elijah after the spiritual, not the natural order. A powerful religious spirit has passed down from pope to pope during the Christian dispensation, but certainly not through the channels of physical or natural generation. An educated man is the embodiment of thousands of entities which he did not possess at birth.

(2) Immediately upon the dissolution of a vidual, the spirit passes to another personality. There is no time elapsing in the transmission; so that the spirit of the dead does not exist apart from personality in any state whatever. It is utterly impossible for the human mind or spirit to exist outside of man; there has never been, and there never will be, a thought or spirit entity outside of its corresponding material base or pediment.

Encouraging Words.

Correspondents Express Their Heart-felt Appreciation of The Flaming Sword.

I have just read the article, "Revelation of the Great Mysteries of Being," by KORESH, in THE FLAMING SWORD of January 16, and must say it is one of the most remarkable I have ever read—and you know I have read THE FLAMING SWORD from its initial number to the present. That article is the clearest exposition of the laws and processes of Nature with reference to God and man, their development and use, object and office, that ever came to my knowledge—and all condensed into less than three pages of THE FLAMING SWORD. It is solid meat, without a waste word; and I seem to understand it better than was possible at any previous time.—A. A. S., Capac, Mich.

EDITOR FLAMING SWORD:—I have just been reading in THE FLAMING SWORD of January 2, your article on the Bible, and I am going to say this to you: There is

no man writing for the public at this time whom I delight to read more than yourself; and many times during the past year, I have thought of writing to tell you of the pleasure derived by me from your articles in THE FLAMING SWORD, especially the Open Court of Inquiry, in answer to questions propounded for information or otherwise, feeling that a word of appreciation from a source however humble, is calculated to make the life of a wise man better worth the living; but for some reason I have neglected writing until the present moment.

There is a continual echo in my innermost being as I read, and it is truth to me, whatever it might mean to some one else. As to the Bible, I find it just as you say—one Author, one word, one truth, from Genesis to Revelation; and I do not guess at it nor take anything for granted. Understanding has been given me through research and earnest desire to know the truth, and the truthfulness

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.

of what you state has been demonstrated to me in a way from which there is no appeal. With sincere thankfulness for the light and help given me through your pen, I am,—G. W. W., Wash., D. C.

"The Immortal Manhood."

Orders for the New Work by Koresh will be Filled During the Coming Week.

The advertisement of "THE IMMORTAL MANHOOD" which has appeared in the past few issues of THE FLAMING SWORD, is misleading—though not intentionally so—with respect to the work of binding and readiness for mailing. When the advertisement was written it was fully expected that by the time the advertisement reached the readers of THE FLAMING SWORD, our binder would have a sufficient number of copies ready to fill all orders received. But in this we were disappointed, on account of unsuitable plates for embossing the cover. Since the first announcement of completion of the work, we have expected finished books every week, and we did not therefore change the advertisement, which was inaccurate in only two words.

This has occasioned some anxiety on the part of those who have favored us

with advance orders, and also some correspondence on our part; but we believe that the delay has its compensations, and that our friends will be so pleased and doubtless surprised at the appearance and character of the work when received, that all disappointment in not receiving it as early as expected, will be fully offset. We receive this week a consignment of books from the binder—and then all orders now in will be filled at the earliest possible moment.

THANKS DUE TO SUBSCRIBERS.

The thanks of the management of the Guiding Star Publishing House are due to a large number of subscribers who have so heartily responded to our recent call for arrearages and invitation for renewals. The mails have brought us encouraging letters and substantial enclosures—remittances which were due and needed by us in the prosecution of our work. The responses are too numerous for personal acknowledgment, and we must ask many to accept these expressions of our appreciation of their favors, together with change of dates on address tabs, as acknowledgment of their subscriptions. We wish all our readers and friends continued enjoyment and interest in the great Koreshan System promulgated through THE FLAMING SWORD and our other publications.

Summary of the World's News

AMANDA T. POTTER.

Jan. 21.—Indicted Illinois coal men give bonds; are likely to waive jury trial; Indiana defendants undecided on policy to be pursued in court.—California physician claims that blood in lungs is purified by electricity and not oxygen.—Minister Bowen reaches Washington to negotiate with European allies for settlement of Venezuelan affair.—Jan. 22.—Fort San Carlos, Venezuela, fired upon by three German warships.—Chicago to have \$3,000,000 subway, a broad well lighted underground driveway, to connect north and south boulevards.—Manufacturers' Association abandons further inquiry into coal condition.—United Mine Workers' convention, by request of president Mitchell, defeats resolution proposing to purchase a residence for him in Indianapolis.—A new dictator is said to have arisen in U. S. Senate in person of Mr. Quay of Pa.—Business interests in Chicago, amounting to \$25,000,000 per year in tumult; garment workers and clothing makers in bitter struggle; 100 wholesale tailors' establishments and contractor shops picketed; assaults, rioting, destruction of property; one labor-union trying to destroy another.—Jan. 23.—Fort Carlos, Venezuela, in ruins.—Treaty between United States and Colombia for construction of Panama Canal, is signed.—Jan. 24.—Washington regards Venezuelan situation as grave, but sees no ground for further interference.—Building operations in New York City during 1902 said to surpass all previous history.—Clergymen throughout Illinois will preach tomorrow in favor of the Parker local option bill whereby wards, towns,