

# 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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## The Character of the Lord's Coming.

The Misconception of Modern Christians; the Advent of Elijah the Prophet and Manifestation of the Sons of God; the Shepherd from Joseph; Prophecies Concerning Cyrus.

KORESH.

IT MAY BE TRUTHFULLY SAID of the modern church, that it is almost universally averse to what the world has regarded the end of the world. There has been and is a universal fear not merely of the end, but the very mention of such a thing as the end of the world engenders agitation in the minds of most men, and it is becoming more than ever a subject of disgust with nominally Christian people. This comes from the fact that the character of the end of the world is misapprehended by the world at large.

There are a few people who have something of a comprehension of dispensational law; but many of these suppose that dispensations are confined to a short period of time included within a few thousand years, embraced within the time-limit of creation. Dispensations are interminable in the past and in the future. They are defined by distinctive movements in the physical heavens, and their characters indicated by specific solar, lunar, planetary, and stellar phenomena. These correspond to human events, and the character of the event may be easily determined by the character of the phenomenon. We are now reaching the end of a dispensation; the sign is passing from the constellation

Pisces into the constellation Aquarius. The Christian dispensation is ending and another dispensation begins.

The sign of the early church was the fish, because it was known that the Christian dispensation would be coincident with the passage of the sign Aries through the stellar group of stars called Pisces. The end of the world is not the destruction of the physical world or physical universe; it is merely the end of the dispensation, at which time there is the inauguration of better conditions for the human race. It is a fact that the end of the dispensation will be attended with certain social upheavals and great destruction of life, for the age culminates in catastrophe; but there will be provision for those who are intellectually looking for the Lord's coming. The Lord will not drop down from the physical heavens, but he will come down from the spiritual heavens as it has been predicted.

The world has been educated by the church into a very grave misconception of the character of the coming of the Lord. The key to the interpretation of the Scriptures is the science of the physical universe; but as the science of the universe has not been possessed by the



modern church, the Bible has been misinterpreted, and the world is consequently in gross darkness concerning the things which belong to human destiny, and the purposes of the Almighty in the revelations which have been made and vaguely conceived by the masses in the church of the Christ.

There are two distinctive phases of what actually constitutes the coming of the Lord; one of these is the personal coming, the other is the coming of the Sons of God. The first is in the visible appearing of the Messenger of the Covenant, in whom is God the Lord, because he is Elijah the Prophet. The word Elijah literally rendered into English, is God the Lord. The coming of Elijah the Prophet is the manifestation of God the Lord; he does not come to predict the coming of the Son of man in the personal form of the Lord as coming from the physical clouds, nor to prepare the way for such a coming; he comes to provide for the manifestation of the Sons of God. The personal coming of the Messenger of the Covenant is the first coming; the manifestation of the Sons of God constitutes the second coming.

*The Lord will Come Through the Posterity of Joseph.*

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel.)" Not only will Joseph's posterity bring forth the Shepherd to come of Joseph, but Joseph himself will be the reincarnated Son of God at the end, when the time is ripe for the Almighty to come and set up his kingdom. The Bible as unmistakably declares this Shepherd from Joseph, as it declares the Son of God through the tribe of Judah and the lineage of David.

Jesus the Lord came through the processes of generation; he was born into the world, yet he expressly declares that he came down from heaven. "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever." When the Lord comes down from heaven to fulfil his final mission at the end of the age, is it reasonable to imagine that he will come by any physical descent from the purely physical clouds, in direct opposition to the laws involved in his manifestation in the beginning of the age?

The Lord at the beginning of the age was eaten by his church. He said that he came to be eaten, and he left to the world a symbol of his appropriation by his Disciples. The sacrament of the Lord's supper was committed to the church for the express purpose of perpetually showing forth, through the age, until the end, the fact that the Lord was appropriated by his people. The *individuality* of the Son of God was absorbed into the central consciousness of Deity; this was the ascent

of the Lord into the eternal life of the Father-Mother. The *personality* of the Son of God descended into the race through the church, whence he arises at the end of the age in the fulness of time.

The Lord, the Christ of nineteen hundred years ago, the stick of Judah in the hand of Judah, will be conjoined to the stick of Joseph in the hand of Ephraim. The interpretation of this Biblical truth is on the lines of ethnic law and development and progress. The two tribes of Joseph, with the others of the ten tribes which constituted the house of Ephraim, were carried into Media and lost. They lost their identity as the tribes of Israel through their intermarriage with Media, Persia, and Assyria. Their intermarriage with these peoples fulfilled the prediction of the prophets concerning Israel,—that Israel should go into Assyria, and that Ephraim should be eaten up by the Assyrians. The ten tribes became infiltrated with the three peoples mentioned, and therefore were lost effectually. The Germanic family is the product of the infiltration of the ten tribes of Israel with the Medians, Persians, and Assyrians. We state this on the authority of absolute knowledge; from this statement there can be no dissent.

The union of the stick of Judah in the hand of Judah, with the stick of Joseph in the hand of Ephraim is on this wise: The Lord, through the operation of the Spirit, the Spirit being the diffusion of the Lord's personality, descended through the Disciples of the Lord into the people who came of the posterity of Joseph; thus the Lord entered the line by which Joseph descended through the ages. As the Lord's personality was diffused through the appropriation of the Holy Spirit into the peoples descended from Joseph, through these peoples will gather his Spirit again into one personality, at the end of the dispensation, into the Shepherd who will again gather his flock when the time is ripe for the Shepherd of Joseph to perform the office of the final restoration. There can be no mistake as to the character of this Shepherd. It is declared that at the time of the end "many shall come in my name and shall deceive many." "There shall be false christs and false prophets." We are therefore to look for many to come, misrepresenting the prophet and the Christ.

There comes the true Shepherd; the Bible is explicit in the declaration of his name. Who "saith of Cyrus, he is my shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." The name of the true Shepherd coming of Joseph's posterity at the end of the dispensation has been declared; his name is CYRUS, and every other name making the claim of either the prophet or the Messiah is that of a spurious claimant. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."



It might be asked in what day? "When the Lord shall set his hand again the second time to gather the remnant of his people." There comes the true Shepherd; his name is CYRUS, and his father's name was Jesse, that the Scriptures may be fulfilled, and that those who will honestly look for the Lord's appearing may not be deceived.

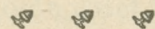
The Christ of nineteen hundred years ago was the true Vine; he was not the Branch, though the Christian church has confounded this Vine with the Branch who comes at the end of the dispensation. The Lord came as the Vine; the Messianic character who comes of the posterity of Joseph comes not as the Vine, but as the Branch; he will enter into conjunction with the Vine in the fulness of time. "Thus saith the Lord to his anointed [to his Christos], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel."

"To open before him the two-leaved gates," is to make it possible for him to accomplish the theocrasis by which the Shepherd passes from the natural into the spiritual, without the ordinary corruptible dissolution of the body. The misguided and misleading theologian will argue that the Cyrus mentioned in Isaiah is none other than Cyrus, king of Persia. This is a great mistake, as may readily be seen by a careful perusal of this Scripture, in the new light of the Koreshan dispensation. Cyrus, king of Persia, did not fulfil the prediction prophetically declared by Isaiah the great prophet; though there is a sense in which Cyrus, king of Persia, will fulfil the prediction. This is through the reincarnation of the Persian king in the Messianic character of this age, in the prophetic Cyrus who is in the world with a full consciousness of his reincarnation, and of the Messianic office which he has come to accomplish.

The hope of the world, and its only hope, resides solely and absolutely in the coming of Elijah the Prophet, or in the coming of God the Lord, which is the same thing, and through him the manifestation of the Sons of God. The modern reformers on the lines of socialism, and modern Christianity of the various and prevalent types and phases, may look for the evolution of the race into an altitude of moral and social perfection, or for Christianity to bring about the conditions of righteousness so essential to the happiness of mankind; but there never will develop the desired changes on these lines of human desire and activity. The Lord was the germ of all creation, the archetype

of the kingdom to come. He was planted in the soil of human evolution, and from that planted germ will spring forth the divine kingdom—and from no other. Cyrus, the Shepherd and Messenger of the Covenant, will perform the work of conjunction through his own theocrasis, a process within the scientific field of operations.

The Christian church has passed into its last stage of moral degeneracy, and its hope of a final salvation resides in its blind adherence to a spurious and vitiated faith without the works of the law. Nothing will save humanity but a restoration to the sanctity of the law of God, and the baptism of the world into the possibility of its complete observance. The race will be redeemed by the full observance of the spiritual, moral, and the higher physiological laws of God. "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The church has fallen according to the ancient prediction concerning it, and there will be a new church and a new power to take its place. The old church has performed and completed its mission; its corruption is an offence in the nostrils of Jehovah. It will shortly be buried out of sight, and God will create all things new. The old heavens and the old earth are passing away, and there are being built new heavens and a new earth, wherein will obtain the righteousness of men. It is the fulfilment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."



#### The Leaven of Israel in the Gentiles.

FROM THE WRITINGS OF KORESH.

JESUS was the centralization of the desire of the Jews for a Messiah, reflexed and pneumically manifest. He was a quickening spirit, and came forth from the Father; he was the *semen patris*, or the Father's seed. In His theocrasis he descended into the race by the operation of the Holy Spirit, which proceeded from, and was the product of the dissolution of his visible form in the translation, after his resurrection. The people into whom He thus descended comprised the very race into which, more than seven hundred years before, the lost Israel had been infiltrated; hence the spirit of the house of Judah, conserved and concentrated in the Christ as the Messiah of the age, was—by his dissolution and transformation to Holy Spirit—carried over in one of its channels of transmission and imparted to the Teutonic family of races, who became receptive to its influence. The leaven of the Israelite transformed the whole Gentile lump to leaven; it also perverted, in subsequent time, the spirit of Judah—committed to the nations through the Christ—to leaven, so that in the present age the entire Christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation.



## In the Conflict With Evil Powers.

Significance and Use of the Whole Armor of God; the Protective Sphere of the Chosen People; the Church Militant and the Gospel of Peace.

BERTHALDINE, MATRONA.

THERE ARE PEOPLE in abundance who habitually groan because their feelings are hurt. Whatever is, is necessary. We do not say that whatever is, is right, but is emphatically necessary in the economy of a long cycle. There are two ways out of the condition of being habitually hurt or offended: One way is to become so dead in trespasses and sins that one petrifies from hardness and impenitence of heart; and the other way is to put on the "whole armor of God." The whole armor of God is a protective sphere of scientifically controlled virtue, emanating from a mental dynamo that generates the love of God in the heart. The helmet of the armor, called the helmet of salvation, is the wisdom of God which originates in a genuine science of universology. We are told to have our loins girt about with truth, and to have on the breastplate of righteousness, and the feet shod with the gospel of peace. The shield of faith is also needed, and the sword of the Spirit, which is the Word of God. With this armor on we may join the invincibles and be invulnerable. To gird ourselves with truth we must be able to recognize it and possess ourselves of it; for this we need the helmet of salvation, the wisdom of experience. The science of truth will help us in the attainment of the breastplate of righteousness, and enable us to walk shod with the gospel of peace. The science of truth furnishes the shield of faith also, for faith is according to knowledge. When we know God, and ourselves the ungodly, we know that there is so much in our ungodliness to be forgiven that we dare not cherish anything but the spirit of forgiveness toward all men—ungodly like ourselves. This spirit overcomes evil with good and does away with the necessity of resistance, and enmity is slain with the loving kindness which forgives as we hope to be forgiven.

The spirit of forgiveness is a healing spirit; it heals that which would otherwise hurt. When we are hurt a weak spot has been touched that we have failed to cover with the armor. The hurt is a blessing, for it tells us where our danger lies and makes us look to the extent and adjustment of our armor plates. We need sometimes to broaden the vision of our faith; it should include the universe, for the knowledge of God is life eternal. Sometimes the gospel of peace means war to the knife on some of our offences, vidual and social. We cannot have or enjoy peace without war as its basis or price. Nations are told by statesmen to prepare for war in times of peace, that peace may be perpetuated in its times. Sometimes we get hot-headed and doff our helmets; and our tongues kindle fires that roast us out of stagnation and chills, and lead us to respect the wisdom of experience and accept her dictum of justice as a balance for our activities.

The College of Life is the military school of the

Church Militant, which does not cease fighting until it becomes the church triumphantly alive unto God, the conquering Hero, the author and finisher of its peace. To cry peace short of man's destined attainment of immortality, is to cry in vain for what is not possible in the order of law. Fight we must! "He who fights and runs away must live to fight another day," is a familiar saying. The Lord left us his peace as the goal of attainment of immortality, which we were to win by fighting with the sword he also left. The Word of truth slays to make alive; it captivates to set free. It is a trusty weapon; we need not fear to take it or to perish by it. It is mankind's great deliverer from all thralldom; it cuts him that gives it and him that receives; it severs to conjoin, and speaks words of eternal life; it lays open the bowels of compassion, and brings forth the Son of God. It is a glorious sword, the sword of truth. It is the sown Word, the sworn Word or promise of God fulfilled to the letter. The letter is the one who does not hinder, but who lets, helps, and makes possible the literal or living sense of the Word, in which redeemed man becomes a living soul, the regenerator of a quickening or life-giving spirit.

The Armor-bearer, to whom the world must look for equipment for the final fight for the peace which passeth all understanding, is the man in Jesus Christ who is thoroughly furnished unto all good works; he has all the instruments of service, and the art of their multiplication for the whole armor of God. He is the Voice of the great trumpet that awakes the dead. He is the Rider on the White Horse that leads them forth from the tomb of Joseph alive. The very thought of the sword and all that it signifies would seem to be enough to inspire the very stones of the temple with life; but they are so dead that the sword itself must dissolve in flame, and with the flaming tongue of fire from the altar of self-sacrifice, quicken to newness of life the stony hearts of men. Men will then be movable—they will respond to the laws of order; and being placed under the searchlight of God's truth, regenerated by the *flaming sword*, they will conform to the lines of the great temple of the divine humanity.

Into the great temple nothing can enter that can hurt or destroy. It has been made perfect through suffering, and was wounded in the house of its friends, for it made friends of the mammon of unrighteousness, which wounded it without mercy till it became merciful, just, and kind. The wounding served its purpose and ceased to be in the body of Christ; the armor of God became its protection, and the wings of victory spread over it. Victory—how we long for it! Who embodies the courage that wins it? Who bears the torch and leads the army on? "The excellency of knowledge is, that wisdom giveth life to them that have it."



# The Question of Curbing the Trusts.

Measures Introduced to Regulate the Corporations; How a Scheme Profited the Standard Oil Company; the Present Movement a Political Measure, not a Remedy.

AMANDA T. POTTER.

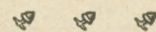
AT THE PRESENT writing a bill providing for the supervision and regulation of corporations engaged in interstate commerce has passed both houses of Congress and is now in conference committee. This supervision is to obtain through a bureau forming a part of the new executive department of commerce and industry. In bold headline a leading Chicago daily announces that this bill pleases the trusts; that financiers favor the proposed regulation plan; that few object to publicity; that abolition of rebates appeals to heads of industrial and railroad interests. The corporations are to be subject to the head of this bureau, and to it periodical reports are to be made. Everything is to be as open as daylight to this supervisory head who will demand investigation at his discretion, and upon his judgment report to the United States Attorney who will then take up the subject in open court.

The people feel the need of curbing the trust power; but upon grounds easy of discernment, there is room for grave doubts as to the efficacy of the proposed plan, or of *any* plan. As is already feared, the bureau in the hands of the present political power may be made a means of pressure to secure political ends which, secured, will merely eventuate new adherents who will be forced to foster the monopoly. The swift concurrence of the head of one of our gigantic trusts gives countenance to this conviction. The projector of the Standard Oil Company some years ago collided with the anti-monopoly law of one of our states. Since then he has been casting about for a good working plan whereby the people may be placed as his auxiliars and incidentally as the abettors of their own despoiling. (Howbeit, we do not intend to say, nor do we think that revenge was element of a scheme which would improve his fortune at the expense of the public; it goes without saying that the multiplied revenue of the millionaire is always expense to the public.) The scheme was to place the Standard Oil Company under the jurisdiction of the Federal Government; and in the present legislative move, meant to shrink him, he sees the proffer of his coveted expansion. So placed, his business becomes the ward of the nation. He will be able to pocket the profits, and the nation will as undoubtedly be able to unpocket the means of his protection against any anti-monopoly law of any of its states. The rebound is upon the people, even as the added struggle of the entangled fly more securely enwebs it.

The marvelous financial successes of our land obtain through ability to manage any and every line with which the interest of the financier comes in touch. This of necessity includes the molding and the bending of law. These things are learned in a school the most comprehensive of any the universe contains. Its students are the young, the middle aged, and the old, each

studying to master not only circumstances, but men. The curriculum, reduced to a fine art, inheres an elasticity which permits its remodelling to fresh exigencies; and when one sees the financial world set a-dancing by some proposed law, he may know that the world upon which finance preys is to pay the fiddler.

LATER.—This article was yet in manuscript when the public press rang with the assertion that the head of the Standard Oil Company is using the power of his influence to thwart the anti-trust measure he had so lauded! The query is, Has he lost all that remarkable appetite for being regulated, or, did he never have the appetite? Verily, verily, one must be swift as the weaver's shuttle if he keeps within so much as good guessing distance of the web the monopolist weaves.



## *The Garden of Eden in America*

FROM THE WRITINGS OF KORESH.

THE United States of America is the country, and the American people constitute the nationality out of which will be developed and manifest the nucleus of the divine government, and in which shall first be established the divine brotherhood, the restored Garden of Eden. The American people are the culmination of ethnological filtration, the foundation or basis of the mixture being the mixed Hebrew and Egyptian, the tribe of Ephraim. This people is the product of the pneumo-psychic union of the German and English, the German constituting the pneumatic (male or impregnative), and the English the psychic (female or conceptive); the one is therefore called the Fatherland, and the other the Mother country. The German and English are the male and female branches of the Teuton stock, and the American people are the offspring of their pneumo-psychic conjunction. The Teutonic family of nations, as such, originated with the ethnological blending of the Egypto-Hebrew with Media, Persia, and Assyria. The people of the United States are therefore the descendants and product of both Israel and the Aryan families. The Indo-Germanic family of nations, though having descended from the pre-Noatic race in a line outside of the Noatic channel; that is, the so called Aryan family, did not become Germanic until after the Japhetic fusion, and subsequently the mixed Israelitish fusion. This combination produced the Germanic family, which constitutes the basis or groundwork of the conglomerate mass, here in the United States, out of which shall evolve the seven distinct genera or heads of the coming nations of men. This new order or genus, composed of seven *genera*, is the new church or brotherhood, the new Canaan, in which dwells the Israel of God.



## "THE LADY OF SHALOTT."

### *A Correction of Popular Misapprehension of the Character of Allegory.*

THERE IS A LEGEND which Tennyson has preserved in a beautiful word-picture called the Lady of Shalott. All these legends have what is termed an allegorical meaning and refer primarily to fundamental truths. The relationship between Christ and the church is the central theme of many an ancient writing whose significance has, perhaps, been lost. The poem relates how the Lady never stayed her hand, weaving ever at her loom by night and day. She knew a curse was on her if she did not keep her work in progress; therefore she never allowed herself to be diverted from her web by any of the distracting circumstances of the great world. She could see the broad highway with persons passing and repassing, as they were reflected in her mirror while she worked; still she never stayed her hand. Her life hung upon her activity.

By and by, as the story goes on, her attention was diverted by a knight. The sight wrought upon her feelings so that she forgot her loom. Her busy fingers passed no longer through the meshes of the shining tapestry. She looked down toward Camelot. The mirror cracked, the web broke. She did not heed the warning, though she cried: "The curse is on me." She passed down the river in a mournful barge though in pursuit of pleasure. Borne by the current she was carried on until she fell into the lethargy of death. When the people found her she lay thus, in a cold and lifeless stupor. Is she not in this state a perfect similitude of the church in her present condition? When she ceased to work the works of righteousness and openly adopted the doctrine of justification by faith alone, then she fell into grievous error like the sleep of death. Then she left her web and loom, lured by the passing stranger. When they found the lady, though her face was fair, it hid the corruption of the grave.

"But Lancelot mused a little space;  
He said, 'She has a lovely face;  
God in his mercy lend her grace,  
The Lady of Shalott.'"

The reason why the term allegory is so generally misapplied, is because a proper conception of its primary significance as derived from the Greek of the New Testament has been lost. It is used only once and that is by St. Paul. He is speaking of the immediate descendants of Ishmael and Keturah. In this connection he refers to the fact that Abraham had two sons, the one by a bondmaid, the other by a free woman. "Which things," he explains "are an allegory." In what sense a record of historical events may be considered as an allegory will be apparent from a study of the context. "These are the two covenants," he continues, "the one from Mount Sinai, which gendereth to bondage." Sinai was where Moses derived the law, from among the

black people, the descendants of Ishmael. Moses received the law as it was transmitted to him from the priest of Midian. Raguel was the channel of descent for Abraham's interior life, that is to say, such a portion of it as had passed into the child of the bond woman, Ishmael.

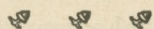
In the exposition of this passage it is necessary to note that it was predicted that Abraham's seed should become the fulness of the Gentiles. The immediate effect of the law given by Moses upon the children of Israel, was to force them into closer relations with the people through whose dominions they were traveling. Moses instituted circumcision, and as a result the Jews intermarried freely with the women of the nations among which they found themselves. They became more and more infiltrated with the blood of the black races. Out of this infiltration sprang in time a new race, the Germanic peoples. In them is the blood of Abraham or Chaldea, mixed with Ethiopia and Egypt, which also coalesced with Media, Persia, and Assyria. Now the Anglo-Saxon is the product of that racial blending. In him the promise is fulfilled and Abraham's seed has literally become the fulness of the Gentiles. If these things, viz., the two sons and the promise made with each, are an allegory and that promise has been literally fulfilled, it must follow that an allegory is an expression of some literal truth and not as is commonly supposed in the ordinary acceptation of the term, a figurative expression merely of some truth concealed in a fanciful narrative of events. The historical fact that Abraham had two sons is a literal truth, but St. Paul terms it an allegory in the sense that it comprehends "another assembly," viz., the people who should come from Abraham's loins through the coalescence of the posterity of Ishmael and Isaac. The first assembly was the conjunction of Abraham with the black peoples through Hagar, the second the conjoining of his posterity from both sources in the Germanic peoples.

What then shall one call a truth disguised in such a story as the Lady of Shalott? Would it not be better termed a similitude than an allegory? The suggestion is made more to redeem the term allegory and restore it to its former acceptation than to cavil with the rhetoricians in their appropriation of the Greek word, which is compounded of *allos*, other, and *agora*, assembly. The conjunction of these words and their use by St. Paul show conclusively that the term comprehends fact, not fable, or a fictitious narrative of events which never happened.

The relations of simile and metaphor when extended as in the case of Pilgrim's Progress through an entire volume, are more happily blended in the Hebrew word which has been translated image, and which really means the shade or covering of interior things of the Word. God's image is that which hides his glory, and the Man Christ was the persona, mask or covering for



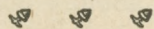
the intellectuality enclosed. This is the veil of Isis which descended to hide the incarnate Deity. The veil, that is to say his flesh, was lifted when the Lord was theocrasised and his glory was revealed.



*Attainment of Perfect Life and Knowledge.*

THE STATE OF CONSCIOUSNESS which immediately precedes entrance into the pleasures of eternal life has been termed immortality. As the antecedent of divine joys it comprehends more than has ever been attributed to this condition in the popular acceptance of the word. It is thought by those who believe in a future state, that immortality relates specifically to a career of progressive development upon which those who have acquitted themselves with honor here will enter in the world beyond the grave. It is supposed that the acme of human desire will be found in pursuit of what cannot in the nature of things be actually reached. If it be thought that God will remain to all eternity a mystery undisclosed, ever receding from the earnest seeker, there is no possibility of finding satisfaction. The progressive theory needs to be capped with the climax of universal attainment, else were it as delusive as the hypothesis of an infinite universe never to be explored. Breadth of view is now supposed to consist in speculating vaguely upon the impalpable universal soul so *clearly* and *logically* defined by an eminent writer as "that circle whose centre is everywhere, the circumference nowhere."

In the sequential view of immortality as a prelude to eternal life, it is shown that the human soul purified from mortal errors and the mortal body transformed to spiritual substance enter into conjunction with a higher sphere. Blent in sweetest unity with interior love and wisdom, man remains awhile en rapport with the external world and consciousness. He becomes the missing link between time and eternity, life and death, the lower order and the higher. The Immortal Being stands at the apex of development, not as having explored all knowledge but as having begun a career certain to end in such an exploration. The universe is before him an open book wherein to read. He is not perfect in wisdom, but he holds within himself the germ and potentialities of such perfection. And why? because he knows that God is finite or finished, complete and circumscribed by his own nature just as the physical cosmos is complete and limited by its environing cell. The divine mind, if it contain *all* knowledge, can be explored, for there is nothing beyond it and its bounds are fixed, limited by itself. Were it but an unfinished or limitless sea of knowledge, a nebulous mist of possibilities stretching on and on, as astronomers say of the star dust, the desire which man feels to know all things could but mock him to eternity.

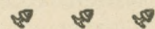


*Refraction a Factor in Astronomy.*

ASTRONOMERS have at last been greeted with a phenomenon which seems to confirm their reasoning. During the past year the star Betelgeuse, the blood star situated in the right shoulder of Orion, has grown in lustre and apparently increased to twice its usual brilliancy. It has recently been made the subject of an article by Mr. Garrett P. Serviss. Starting with the assumed premise that the earth is a convex

body, the sun, moon, and stars are found by mathematical calculations made on this basis to be far remote from our atmosphere, at immense distances from each other. Granting that this be true, how could the light coming from a rare medium into another of greater density fail to suffer refraction? And if this were the case, how would it be possible to determine where any star observed here is located without knowing the exact difference between the two media? No astronomer pretends to be able to tell the refractive power of the luminiferous ether. The inference drawn from the appearance of what they suppose to be a great sun in the constellation of Orion, viz., that our sun being of a similar character will also vary in its radiations so as to make the extinction of life here a certainty, is all founded upon the premise assumed at the outset that the earth is convex. This assumption has been disproved by actual experiment upon the earth's surface.

The refraction of light, a phenomenon belonging to the science of optics, is a fact. The star Betelgeuse lies within our own atmosphere at a distance not exceeding nine hundred miles. The wise men of this day and generation are too much engrossed with fallacies pertaining to the convex hypothesis to reason clearly upon their own statements, else would they see that the known laws of optics contradict their deductions, and that mathematical calculations made upon a star millions of miles distant and located in a different medium would be deceptive.



*The Turning of Water into Wine.*

THE BEGINNING of miracles which Jesus did in Cana of Galilee was the turning of water into wine. He thus prefigured the consummation of his own mission, while at the same time he demonstrated his knowledge of the very laws which would enable him to effect that consummation. Why should it be considered more incompatible with the laws of Nature to change water into wine than to convert a bar of zinc into electricity? Yet every school boy knows that the latter feat is daily and hourly accomplished. When it was first discovered how to do it, the fact was a miracle, that is, an astonishment to the gaping crowd. In like manner when it is known how Jesus turned water into wine, one process will seem no more of a marvel than the other. The burden of ridicule will fall upon the shoulders of the higher critics, who have said in their ignorance that the Son of God resorted to hypnotism or else by sleight of hand, he introduced some powder or liquid to color the water. Such a view is incompatible with the character of His doctrines, which Christendom has confessed to be noble and pure. It is wholly inconsistent with historical evidence to put Him thus upon the level of the common quack or charlatan.

Water is a type of natural life and wine of spiritual doctrine. As the continent of spiritual truth which was to baptize the church, Jesus was to convert his natural body into spirit. In so doing, a thing which happened when he was translated, He turned water or the natural man into wine. In a larger sense the mission of Jesus is not accomplished until all whom he baptized spiritually nineteen hundred years ago, shall have passed through a similar alchemical transformation. All who were called to the marriage supper where God meets man will be similarly changed.





## In The Editorial Perspective.

THE EDITOR.



THE INDUSTRIAL WORLD gives no promise of peace during the present and coming few years; on the contrary, the indications are that the conflict between capital and labor will be waged more fiercely than ever. There is no lull in the voices of agitation; the working classes are growing more bold and daring, and the millionaires are more determined than ever to hold their own; the organization of unions continues unabated; strikes occur in new industries; the spirit of discontent spreads, and class hatred becomes more intense. In the conduct of strikes the leaders endeavor to take advantage of all strategic points and to maintain the same by force. The modern strike is a virtual declaration of war against two classes of men—the employers and non-union laborers. Ostensibly the unions exist for the purpose of obtaining higher wages and shorter hours—less work and more pay; but in the heart of the labor movement there is cultivated a spirit of revolt, or rebellion against the present order of things—and that spirit must soon or late manifest itself with fury. Many of the reform papers, in one way or another, encourage the uniting of all trades for the purpose of overthrowing by force if not in peace, the forms of industrial and commercial imperialism which exist, and with them the Government itself. The advocacy of the ballot-box is a mere blind; the spirit which inspires the laboring classes does not propose stopping at the ballot-box, nor yet with agitation; proposed education of the masses means the creation of discontent, looking to the employment of the ultimate factor of settling questions by force—and that factor is war! The enraged mob is blind and furious; inflamed, the mob is destructive. There is a catering to the common love of bloodshed, the instinct of revenge. We cannot sympathize with the editorial utterances of many labor publications which openly advise the purchase of Winchester to mow down the capitalists, and advocate that strikers must be armed, drilled, and prepared to give battle to the police, militia, and Federal troops in order to win strikes as they are ordered and to overthrow the Government as desired by trade-unionists. We see in bold lines across some pages such expressions as, "We must not forget to shoot; we must hang them to the banisters and lamp-posts." "The idle, rotten rich in all the States are cut-throats and my common enemy to be hated and hanged as soon as workingmen can be united for the work." If only the unions and the corporations were concerned in the conflict the people might be more willing that the conflict should be waged; but in the fiercest struggles the avenues of distribution of the necessities of life are blockaded and a famine of food and fuel threatens. There is every evidence that the world is facing the greatest crisis of the ages. In three domains of life the curse exists. The secular life is the most external; in it are the activities necessary to the production and distribution of food, fuel, and clothing, upon which human life depends. In this domain the laws of equity have been wantonly and universally disobeyed; both the oppressor and the oppressed have encouraged eco-

nomic prostitution in actual engagement in dispensations of competitive struggle. Economic and social sins of generations past are heaped upon the generation of the present, and these sins can be expiated only through suffering and bloodshed. The great curse upon labor, or the curse of labor upon man, must culminate in a great woe, and this woe the industrial world is now entering; it is a crisis, a conflict, in which the furious and fiery volcano of discontent will work wreck and ruin. This is not only a subject of Biblical prophecy, but of scientific analysis. There is no foundation for the belief that the new order is to be peacefully evolved from present chaos. The warnings of Koreshanity are neither heard nor heeded; but when the nations are ruined through the conflict which cannot be averted, the people will gladly listen to the voice of the Prophet and welcome the great work of the world's reconstruction.

The so called scientific world continues to agitate the question of the age of the world, the age of the human race. The idea that at some time in the past the universe and humanity did not exist pervades the entire field of modern thought; but of all people under the sun, orthodox theologians advocate the shortest period of the world's existence. Six thousand years ago, it is supposed, the Almighty made the universe and all it contains in six days of twenty-four hours each. But there are abundant evidences that this view is not true—that it is even foolish and utterly absurd. There are geological evidences which go to show that the earth was in existence *millions* of years ago. But follow the modern scientist in his speculations as far back as he can go, and the point is reached where even he concludes that the world began to be. There is a class of minds which delights in the discovery of the evidences that man has been in existence a much longer period than is generally supposed in paganized Christianity; this delight is felt because it is conceived that if the evidences are true, the Bible is overthrown and that to science belongs the credit of demonstrating the fallibility of the Sacred Writings. Through investigations in the Nile valley, which is subject to annual overflows from the Nile river, and where annual deposits of alluvium are made, it has been shown by counting the number of strata of sediment, that pottery excavated from beneath undisturbed strata was buried there over ten thousand years ago; and many similar finds have been made in other portions of the world. The latest is the discovery of about a dozen skeletons of human beings in a cavity of sandstone in Austria, which is estimated to have been closed at least 200,000 years ago; and modern scientists exult in apparent triumph. But it is not a victory over the Bible to establish the fact that the earth and man have been in existence for ages; such evidences only overthrow the common interpretation of the Bible. It does not help the matter at all, however, to simply extend the time of the world's existence a few millions of years beyond the commonly accepted date of "creation." The claim that the world at some time in the past did not exist



is as absurd in modern science as it is in modern theology. Koreshanity goes beyond them all in the scientific establishment of the fact that the universe is eternal, and that humanity has always existed; and so far from the great age of the world being antagonistic to the teachings of the Bible, we maintain that it is in strict accord with them. "The earth abides forever;" "there is nothing new under the sun." The creation of the universe is continuous; its processes are derived from periodic creations of new worlds of humanity; and it was one of these typical creations, made in the "beginning" or Head of all things, the God-Man with his resultant evolution, that Moses describes in the first chapter of Genesis.

A wave of indignation has been aroused by the attempt of the Standard Oil magnate to stop antitrust legislation by Congress. During the past week numerous telegrams were received by members of Congress urging all present bills before the Houses looking to the regulation of the trusts, be either killed or emasculated. The question, "What has Rockefeller to do with Congress?" at once rose in the minds of the millions; and the President became so incensed that he forthwith made public the fact that the influence of millionaires was being brought to bear to prevent passage of the bills. Such action on the part of the President was entirely proper, and strengthens the people's confidence in him. With his characteristic boldness he has endeavored to safely conduct present bills through Congress, and if reports are true, the prospect for passage of the publicity bill is good. It has been reported that the trusts are pleased with the bills; but the attempt of the Standard Oil magnate to thwart the President's efforts to secure some legislation somewhat in favor of the people, conclusively shows that the proposed antitrust laws would in some measure curtail the liberties and privileges of the corporations. It cannot be doubted that the President is honest and in earnest; not so, however, with some representatives of the people, and certainly not so with a number of leaders in the republican party. The President knows that he has the party to deal with, and he has taken so firm a stand against some of its policies and against institutions which republican leaders would foster, that were it not for the fact that the President is very popular and the only available candidate for 1904, the party would discard him entirely. This is decidedly what Wall street would do if it could; but the speculators have discovered that the President cannot be coerced or cajoled from his present position, and they must either accept Roosevelt with the best grace they can, or turn to the democratic party, or to an unsuccessful republican candidate. In Wall street "it is anything to beat Roosevelt," and the cry is taken up by the trust magnates; but the people are with him, and he stands firm; he is a popular leader, a rough rider over forbidden ground.

After centuries of investigation, research, and experimentation, the scientific world is yet in ignorance of the fundamental principles of being and existence. Outside of Koreshanity there is not put forth a single true conception that embraces the solution of the problems of life. The newspapers frequently contain sensational reports to the

effect that the great secret of life has been discovered; but the basis of such reports is mere theory. We may judge of the present state of modern biology from the frank admissions of Professor McFarland, of the chair of histology in the Leland Stanford Junior University, who declares that "the most enthusiastic and sanguine of these workers will not assert that we have advanced further than the threshold of this domain [biology], in which are concealed the answers to the questions as to the ultimate structure of living matter, and even to the very nature of life itself." Professor David Starr Jordan, of the same institution, says that "As to the origin of life we have as yet no basis for speculation. We can only say as a matter of fact that life exists on the earth which was once lifeless. How the first organism came to be we cannot even guess."

An exchange announces itself as "the only journal in the English language devoted to alchemy." If its editorial eye will examine the cover pages of THE FLAMING SWORD; the Summary of Koreshan Universology; or the original contents of this publication, the discovery will be made that not only the subject, but the principles and laws of Alchemy as applied to physics, biology, and all the phases of divine life and creation, are specifically set forth and defined. If by alchemy the exchange means that of the Hermetic philosophy, there are other publications devoted to its exposition; but if by Alchemy, the pure, unmixed truth concerning the processes of transmutation that obtain throughout the universe, is meant, then we are prepared to demonstrate that it can be found only in the publications of Koreshanity.

It is said that nothing outside of Christianity has benefited labor so much as the unions. But has not organization likewise benefited capital? If modern Christianity were not fallen from the principles and conditions of the primitive Christian system, there would be no necessity for labor to organize and enter into conflict with another department of economy; for if all were genuine Christians who claim to be, the present unjust conditions would not exist.

Many minds lack the moral courage to accept a new system of thought; they fear they may be considered unstable in character. Cicero declared that "No well-instructed man has called a change of opinion inconstancy." A desire to hold on to old conceptions led the Jews to reject the truth of the Christian gospel.

Germany's opinion of The Hague peace tribunal is forcefully expressed in repeated attacks upon Venezuelan forts after agreement was reached by the powers to leave settlement of the difficulties to the court of arbitration.

Modern reformers have a great deal to say about elevating humanity to higher planes of activity; but how is it to be accomplished, now that the elevator men and janitors of Chicago are on a strike?

The devil never places danger signals over his own institutions.

The oil in the virgin's lamps is not kerosene.



# The Open Court of Inquiry.

THE EDITOR.

## The Koreshan Conception of Deity.

EDITOR FLAMING SWORD:—The Koreshan view of God puzzles me. If Abraham, Moses, and others were manifestations of Deity, who was the God that walked with Adam in the Garden? Who was angry with Moses? Where was the God worshiped by the Israelites, and to whom they offered sacrifices? Was not God visible in the burning bush and in the temple? These manifestations were outside of humanity. Where is God today, and to whom should I pray?—E. B. S., Ninette, Manitoba.

The Koreshan conception of Deity should not be difficult to comprehend, for the fundamental principles are simple, and easy to grasp by the mind. But if one persists in the thought that the Almighty exists separate and apart from humanity, maintaining his life independently of any base of operation or pediment of activity, such difficulties as the above will be met every time the theology of Koreshanity is considered. The Christian church has so long endeavored to interpret the Bible on the basis of the supposition that God is not dependent upon the human world through any laws of vital relationship, and that he exists as mind, intelligence, or spirit outside of any tangible form in which to perform the functions of being and creation, the mind finds it difficult to grasp the conception that God as the Spirit is active in his chosen people during the course of the dispensations, and periodically appears in specific manifestation in his own central personality as the perfect Man.

The life of the plant or tree in the development and production of its seed or fruit, furnishes us a perfect likeness of the development and progress of the divine life from the sowing of the divine Seed in humanity until the fruit of that sowing appears. The spirit of life of the plant is in the plant; the spirit is invisible; yet the operations of that spirit are such that at the end of a given cycle or season, that life is manifest in the form of the *seed*, the perfect embodiment of the progressive life of the plant. The church of every dispensation is a plant or tree. "Every plant that my Father hath not planted shall be plucked up." "I am the true Vine, and ye are the branches." The

church is the tree of life, which bears its human fruitage in seed form. *God is the very highest essential spirit and life of the human race.* He was the very heart of the Jewish people; they alone, of all the nations of the earth, he knew as his own. At the end of the Jewish dispensation Jesus came as the fruit of the Jewish tree; and one needs but turn to the genealogy of Jesus to meet the evidence that the divine Spirit infolded in Jesus was active in line of human generation extending from Adam to Jesus.

Eloah is God the Spirit; Jesus was Jehovah, or God incarnate in his own perfect flesh. As Eloah, God is subjective—in the minds of his people; as Jehovah, God is objective, and may be seen and handled as the very Word of Life. While the perfect Man walked and talked with his Disciples, the spirit of the Father was in Jesus and truly walked and talked with Jesus from within. The external mind of Jesus was inspired by the interior and invisible spirit of God. Jesus prayed to his own interior, and the Father on the throne in his own perfect tabernacle or temple of the immortal flesh of Jesus, communed with the Son, answered his supplications, and encouraged him with promises.

Likewise, God was in Adam in the Garden of Eden, and God and Adam walked together—not as two persons, but as interior Man and external form; God in Adam was subjective. God's Garden is wherever he plants his seed; God walked with Jesus in his Garden nineteen hundred years ago. Enoch walked with God, not as one personality may walk with another along the street, for God was in unity with the mind of Enoch. The Almighty was in Abraham in a lesser degree, but he gave Abraham communications from the interior, and guided Abraham in the establishment of that great system of ethnic culture that resulted in the glory of the kingdom of Israel. God was not outside of Abraham, for God made a covenant with him—and covenant means *conjunction*. God was in Moses, and communicated the law to Israel through Moses. Moses was not

a perfect man—he did not manifest God in his completeness. The God that was angry with Moses was the God of Israel in Moses.

After the mysterious disposition of the body of Moses (which was translated or theocrasised as were the bodies of Enoch, Elijah, and Jesus), the Almighty was in the Jewish people in various degrees, but specifically in the priests of the tabernacle, in the prophets, and in the kings. The God to whom the people made sacrifices was therefore within the Jewish race. The phenomena of the burning bush and the cloud of glory of the tabernacle which we explained a few weeks ago, were effects of forms of combustion produced from the mind of Moses and the priests. These phenomena in no way indicate that God dwells as immaterial substance in the atmosphere.

When Jesus went out of the natural world he went into his Disciples, for they then became the temple of God. The Almighty has moved and operated in the church or plant of this dispensation, because he sowed himself as the divine Seed in the mortal soil. At the end of the dispensation he comes with a new name, the name of the Overcomer. God today is wherever his truth is manifest; the Messianic appearing is the manifestation of God in objectivity, in personality. The Hebrews prayed to Eloah. When Jesus came he revealed the Father, to whom he taught the Disciples to pray. The great mystery disclosed at the end of this dispensation is the Motherhood of God, and effective prayer is now directed to the Father-Mother manifest in biunity of being in the Messenger of the Covenant, who is the conjunction of God the spirit and the external man.

## The Substances of Light and Darkness.

EDITOR FLAMING SWORD:—Is it an accepted law taught in the text-books that if a ray of light is thrown on an object which is a reflector, all of it is reflected from that point, leaving a dark place at the angle of reflection? What difference in effect would there be in throwing light from the surface of a whole sphere to the center, and throwing the rays from a part of it? Could an experiment be performed with a miniature sphere, focalizing the light in the center, and demonstrating the law of reflection and its dark reflex?—READER.

We do not know of any one who holds that any object, even the most perfect reflector, reflects all of the light that falls upon it; certainly not the recognized physicist who, through



comparative measurement of direct and reflected rays, determines the fact that a portion of the substance of light is absorbed by the reflecting base. It is impossible for all of the qualities of a ray of light to pass through the most perfect crystal, for the reason that some of it is reflected at point of contact, and some of it impinges upon the atoms of the crystal; but of course a large percentage is transmitted through the crystal. It is equally impossible for all of the substance of light falling upon a reflector to be reflected from it, because the rays enter into conjunction with the material base, and there is a percentage of absorption.

Neither do we know of any one who holds that there is a dark point at the angle of reflection. Physicists hold that the light absorbed by any object is transformed to heat—and this is partly true. The difference between the popular conception of the reflection of light and the Koreshan conception is that in the former it is held that the reflecting surface merely changes the direction of the transmission of modes of motion—or, in the emission theory it is supposed that the particles of light undergo a mere mechanical rebound; while in the Koreshan System it is maintained that the substance of light enters into conjunction with the reflector at its surface, and the reflection is due to a new impulse; and that the character and color of the reflected ray depends upon the kind of material of which the reflector is composed. The substance of light is spirit, not matter; light is visible only through its action upon and in material bases.

We do not know that we fully apprehend the import and purpose of these questions; but doubtless, the inquirer desires to know what facts known to the physicists demonstrate the Koreshan conception of the origin of darkness. A mere reflection of light from the inner surface of a sphere—from the entire sphere or a portion of it—by way of experimentation, would not produce a focus with light and dark sides. But there is such a thing as the "interference" of both light and sound. Two sound waves may be made to cross each other in such a way as to bring their condensed parts together and thus produce a wave whose amplitude is equal to the

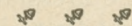
sum of theirs, and a sound of greater intensity results; but they may be made to cross each other in another way so as to produce a wave whose amplitude is equal to the difference of theirs, thus producing a sound of less intensity.

So it is with light; if two sets of light waves have equal amplitudes their interference in like phases will give a double brightness; but in unlike phases, darkness results. In the well-known Newton's rings, produced by the transmission of light through thin curved and plane glass plates, a black center is visible; and if red light be used a series of red rings separated by black rings appear. A series of interferences would ultimate in complete darkness, because through such processes the substance of light would become transmuted to darkness.

The spectroscope reveals a difference between the natural light of the sun and stars, and that produced artificially. In the former, numerous dark lines, known as Fraunhofer's lines, appear in the spectra; in the latter only colors appear. There is therefore a difference between natural and artificial light; and there is a great difference between the angle of reflection of a ray of light in transmission, and the point of origin of the ray in sun or star. For this reason, physicists have not, through empirical processes, come face to face with the fact that there exists contiguous to the point of generation of light in the central sun, a pole of darkness. In the universal center, every ray of light generated has a corresponding and antithetical *reflex ray* which goes in the opposite direction. The processes through which this reflex obtains is not like any effect that can be produced by artificial means; for into the center of the universe there continually flow energies of opposite qualities, and substance of opposite qualities must be generated there.

Once we establish the fact that light and darkness are *substances*—energetic, not material corpuscles nor ether atoms possessing mere modes of motion—the conclusion becomes inevitable that darkness must have a source of origin; and when it is determined that darkness as a substance possesses qualities opposite to those of light, we may know

that darkness is the reflex or rebound from the point in which light is generated—that is, the light of the universal sphere. This is demonstrated from a metaphysical point of view: Good and evil, truth and fallacy, must be contrasted in the same mind ere the one is voluntarily accepted and the other rejected. Both history and the Bible record numerous instances of contact of the poles of good and evil, truth and fallacy. Jesus and Judas constituted the two poles of the one anthropotic sun nineteen hundred years ago; Elijah met the prophets of Baal; and Moses and Aaron contested the power of Janes and Jambres. These relations of mental light and darkness could not obtain without corresponding relations existing in the physical cosmos, which is the analogue of the human world.



#### The Coming Conversion of the World.

EDITOR FLAMING SWORD:—Will the theocrasis of the Messenger of the Covenant be a universally known and accepted fact, or will it be as before—"His disciples came by night, and stole him away while we slept"?—A STUDENT.

Between the closing scenes of the Jewish dispensation and the events relative to the Messianic career of this age there are, of course, some points of similarity; but we are nearing the culmination of a cycle which will terminate the old order of things, and factors under divine administration will institute the new order of civilization. There is necessity, therefore, for that greater work which the Lord Christ said would be achieved; and many events attending the establishment of the new order will have no external likeness to those of nineteen hundred years ago. While Jesus possessed all power in heaven and in earth—the power to create all things and to give the world a new impulse, that power was not destined to reach its amplitude in the specific work performed by Him at the beginning of the age; for before the beginning of the new era the work of regeneration was to be wrought out in another dispensation of experience.

The Christian system was founded upon the principles of the divine Philosophy; these principles were beyond the grasp of the multitudes—but they were accepted by those prepared to receive them. The teachings of the



Apostles were not founded upon the facts of the martyrdom, resurrection, and translation of Jesus; the crucifixion of Jesus was of course, a subject of public knowledge; but the testimony of the Disciples concerning his resurrection and translation was not in itself, apart from the power of truth and the vital impulse of the essential life of the Almighty, sufficient to convince the hundreds of thousands who awoke to a knowledge of the gospel. Jesus did not appear to the world at large at all after his coming forth from the tomb of Joseph; in his Arch-natural state he was seen only by his Disciples. They were accused of taking his body secretly; but notwithstanding all the doubts of the times, the Christian system pushed its way through the darkness of that period and successfully accomplished its mission in the world.

Now one marked difference between the end of the Jewish dispensation and the closing period of the Christian age, as related to the Messianic appearing, is in the fact that there is a wider field of application and an acceleration of force. The evidences of the truth of the Koreshan System will be more numerous and manifold greater than the evidences of the truth of the Christian system—that is, there will be all the satisfactory external evidences which the mind of this age requires. Whether the theocrasis of this age is to be witnessed by a few or by thousands, it will settle all questions of controversy; it will end the great contest of the prophets, and the results will be of such a character as to most rapidly convince the world that the actual work of overcoming death will have been achieved.

Not long can any doubt remain; when the "nail is driven in the sure place," all reflexed fallacies which have arisen and have depended upon the involuntary generation of their substance, will fall to the ground, and all opposition to Koreshanity will fail for sheer lack of force. The conversion of the world to Koreshanity then will not be through conflict, but pure evangelization and reconstruction. Teachers will go forth to instruct, and to manifest the great power possessed; and the hundreds of thousands and the millions will rally round the Koreshan standard.

### The Venezuelan Cake: a Fable.

ISABEL HOYT.

Twelve little ants set out one day to make a raid upon a sovereign state. So great were their pretensions that they threatened to menace the whole world's peace. Every ant, black, red, large, or small, has a liking for sweet things.

Now as it happened, a small plum cake, which had not been carefully preserved, was lying on the border of the Caribbean sea; and three large black ants, which

considered that they had claims on the cake, made an attempt to devour it. But the cake was old and very crusty, and for some time resisted all attacks. Then these three black ants, which called themselves great nations, drew back for awhile and conferred with other ants which also called themselves great nations, and which were protesting against the three black ants gorging themselves by eating up the whole cake; and the other nine ants which could not eat so much (some of them being quite small), still made a great disturbance because they could not agree as to which should have the largest share of the Venezuelan cake.

Now one large ant, called the United States of America, which lived so near the top of the ant-hill that he could observe the doings of the other ants, rose up and made this warning prophecy: "Hear ye, all the nations of the earth! So many states and qualities are in myself combined, I shall soon grow to such

### ANNOUNCEMENTS.

*For the present and until further notice, all mail matter for Koresh; Victoria Gratia, Pre-Eminent; and Berthaldine, Matrona, President of the Society Arch-Triumphant, may be addressed to Estero, Lee Co., Fla.*

*The Founder of Koreshanity has been in the South for the past few weeks; and the Pre-Eminent, accompanied by Berthaldine, Matrona, left Chicago for the Koreshan Headquarters, on Tuesday, February 10.*

*The meetings of the Society Arch-Triumphant, at our Hall, 315 Englewood avenue, Tuesday evenings, 8 o'clock, continue as usual. Interested friends cordially invited.*

immense proportions that I will swallow not only the Venezuelan cake, but also all of you!"

### The Flaming Sword's Exchanges.

THE EDITOR.

**American Monthly Review of Reviews.**—The Venezuelan and Panama Canal situations are editorially discussed in the *Review of Reviews* for February. In addition to his comments on these very prominent topics of the hour, the editor gives his usual valuable survey of the month's important happenings, at home and abroad. The President's Southern policy is discussed. Among the contributed articles may be mentioned: The Present Status of Wireless Telegraphy, by A. Frederick Collins; The New Cables Across the Pacific, by T. C. Martin; Ireland's Emancipation, by Walter Wellman; and Labor Unions and the Law, by A. Maurice Low. The contributed articles are nearly all illustrated; and the cartoon department is full and interesting. 25 cents per copy. 13 Astor Place, New York City.

**Mind.**—Among the subjects discussed in the February number—subjects of interest in advance-thought circles, are: Reiterated Experiences, by Dr. J. R. Phelps; the Tahiti Fire Walk, from an occult point of view, by C. W. Smiley; the Ideal as a Dynamic Force, by Agnes Proctor; and the Nature of Spirit Messages, by Adelle W. Wright. Besides the contributed articles, are the usual departments full of interest. 20 cents per copy. Alliance Publishing Co., 569 Fifth avenue, New York City.

**The Co-Operator.**—This is a neat little magazine published by the Co-Operative Brotherhood, at Burley, Wash. It has been lately much improved, and is now well edited, and artistically printed. Its aim is to show forth the benefits of mutual co-operation in industry and society. 50 cents per year.

### Summary of the World's News.

AMANDA T. POTTER.

Feb. 4.—Two cadets of Annapolis Naval Academy tied for first honors; unique.—Blizzard sweeps Chicago; fuel famine imminent.—Cheap light and heat expected in Chicago from city ownership; city electrician says gas might be sold at 65 cents per thousand.—Berlin statement claims misinterpretation of demands on Venezuela; only separate payment is asked; blockade continues until specific arrangements are made.—German government re-admits Jesuits.—Vermont abandons prohibition for local option.—Feb. 5.—Representatives of allies are striving to settle Venezuelan affair at Washington; wish to avoid Hague court.—Chicagoans in Berlin invited by Kaiser to attend court ball.—Pretender to Moroccan throne reported captured.—Indicted coal men escape prosecution under anti-trust law but must stand trial for conspiracy.—Feb. 6.—Elevator conductors in fifteen large office buildings, Chicago, on strike for uniform pay and recognition of union.—Anthracite coal strike commission completes hearing of evidence; arguments will begin on Monday.—Montana Senate defeats woman suffrage bill.—President-elect of Honduras is raising an army; office withheld by efforts of incumbent.—Feb. 7.—President Roosevelt looks upon Congressional action on anti-trust bills in light of personal triumph.—President Roosevelt again declines to arbitrate Venezuelan dispute, as requested by allies; case will go to Hague court; Minister Bowen's course criticised.—Sickness in Chicago so prevalent that all hospitals are crowded; little room for even most serious cases.—Members of Teamsters' Union in Chicago give aid to striking elevator men in the big buildings and shut off coal supply.—Feb. 8.—Strike of union elevator men, janitors, and window washers likely to spread to all the buildings controlled by managers' association.—200,000 acres in southwest Texas, for Boer settlement, bought by the Harri-men lines.—Bituminous miners at Indianapolis accept 12½ per cent wage advance; peace assured for one year.—Littlefield