

# 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."*

Vol. xvii. No. 21.

CHICAGO, ILL., APRIL 10, 1903. A. K 63

Whole No. 540

## The Purpose of the Koreshan Movement.

General Answer to Inquiries Concerning Koreshan Communism; the Kind of People Desired; Government of the Institution; Advice Concerning Membership; How to Reach Estero, Fla.

KORESH.

INQUIRIES ARE CONSTANTLY being made regarding the Koreshan movement, as to its purposes, its methods of operation, means of access to membership, also what constitutes amenability of association, and many other inquiries pertaining to our cult. We have given much attention through our publication, THE FLAMING SWORD, and also by private communication; but as many of our more recent subscribers and readers do not have ready access to past issues of our weekly periodical, we take the occasion again to recapitulate the statements heretofore enunciated.

Koreshanity differs from every social reform movement, in that it is not a reform but a revolution. When we say a revolution, we do not mean to insinuate that it is in conflict in any way with the processes of government, through opposition to the Government as instituted by the people of the country according to their Constitutional acts. The present Government of the United States was ordained upon the principles of democracy or republicanism, and should be conducted along the lines of those principles so long as the people are thus inclined.

The attitude of what is now called the Government is insidiously changing front; what was once the voice of the people is being stultified through usurpations of the money power, which controls the halls of legisla-

tion. The people are becoming blind to their interests, and so hypnotized by the political jugglery of the times, that it is enough to be identified with either great political party, and to trust to the wisdom and integrity of the officials which "my party" places in official position. There is today an absolute subversion of the political rights of the people, not because the Government is either republican or democratic, but because republicans and democrats have not moral force enough to resist the influences brought to bear against the liberty of legislative judgment. There are few men in our legislative halls with integrity of purpose and force of character enough to withstand the psychological influence and insinuating potencies of the hundreds of thousands of dollars always in evidence at the lobbies of legislation. It requires an eminently *strenuous* character to meet and resist these inimical and insidious powers.

While we claim the right to criticise public functionaries and the methods and tendencies of legislation and the manner of the enforcement of the laws, we do not claim the right to in any way endorse any movement of force that would interfere with the Government as ordained by the people in whose hands lay the resources of political power. We could not associate with nor endorse any movement which has for its purpose the ultimate end of opposing, by force, the institutions of



the Government. What, then, do we mean by revolution? We mean that we have the right to institute a distinct social life not in conflict with the laws of the country, and to educate the people to the standard of this form of relationship in spiritual, moral, physiological, and social compact; that we have the right to enter into the relationship of organic form under the laws of the land, and to grow until this growth fills the whole earth. We mean that there is a stone cut out of the mountain without hands, that will continue to augment until it consumes every kingdom of the world; and that stone is the one around which the institution of Koreshanity revolves. The kingdom which is to supplant all of the kingdoms of the world is the kingdom of Koreshanity, which is the fulfilment of the predictions of the coming of Christ.

*Self-Sacrificing People Desired.*

We have no room for any who cannot recognize the Messianic law; especially, have we no room in the interior orders of our institution. Our literature sufficiently sets forth our religious and social principles, so as to leave no misapprehension of what we teach. We have now two distinct local divisions of our headquarters; one in Estero, Florida, and one in Chicago. Our Publishing House is located in Chicago. Our Capitol City is Estero, but remotely a developed Capitol. People coming to us in Estero come to a "simon pure" pioneer life, one of strenuousness and sacrifice. We have people, educated and refined, who have left the attractions of the worldly existence and are happy in the life chosen here. We have those who have been through the severest features of this pioneer work for eight or nine years, and are still happy in their efforts to plant for future generations the habitation of liberty.

When the Christian world, impulsed by the zeal of modern Christian purpose, sends forth its missionaries to what it deems heathen nations and peoples, it does not purpose to interfere with the governments of those heathen countries, but it does purpose to convert all these "heathen" to the belief of Christianity. When this effort is instituted, those who enforce the impulse know that when the "heathen" are converted, if the transformation is extensive enough, government will be revolutionized. This is what we mean by revolution.

Our institution is one of common interest. We hold all things in common, and so far as financial claim is concerned, there is no difference between one who has placed in the common treasury one penny, and the one who has contributed one hundred thousand. No person joining our community can claim anything upon the basis of having contributed a large amount of substance to the treasury of the commonwealth.

We are in no sense socialists, after the order of modern socialism. Socialism is individualism; Koreshanity is imperial. Nor do we hold all things in common

upon the basis of equality, for equality does not belong to the order of life in any domain of the universe. Our system presupposes the possibility of an equitable adjustment of education, industry, and commerce, founded upon the laws of order as they obtain in every department of being. All people coming into the institution are expected to abide the issues of progress in the body to adjust according to compatibility and adaptation.

Modern socialism is entirely theoretical and experimental. It assumes that because kingdoms and democracies have failed to meet the requirements of the age in such an adjustment of the race as to supply its wants and insure its happiness, the institution of socialism will answer the end in view. Socialism as an experiment would prove a disastrous failure, because it is an attempt to place society upon a basis which is entirely contrary to the laws of order as they obtain in the universe as a whole. Socialism is the insanity of democracy.

*One Great Objection to Our Institution is that We Separate Families.*

When people come into our body with the claim that they have left *all* and followed the divine teaching, that *all* signifies all that the term implies. To leave all, is to sacrifice everything pertaining to the individual loves, and to so revolutionize the love that it will pertain to the general uses rather than to personal desires as founded upon individual and selfish loves. If families are dissolved and are no longer such, it is no more than the results of primitive and modern Christianity; for in the early days of the church the family tie was broken in every instance; it was the foundation of the Abrahamic covenant, and one of the foundation principles of the Christian religion. Wheresoever Christianity goes, especially to what are called heathen nations, it divides the family relation, and the Christian missionary is relentless in his purpose and practice in these separations; and this is one of the most prolific causes, if not the most prolific cause, of the alien opposition to the invasion of heathendom by the Christian missionary. This is a fact that no one can successfully contradict, and one that cannot be controverted. Christian missionaries to "heathen" countries divide families in every instance where a "heathen" is converted to Christianity and the entire family is not converted at the same time; therefore, the charge that Koreshanity severs the family tie, holds equally good with the Christian propaganda.

When a family comes into the Koreshan Unity, it comes with the understanding that there is a separation; that the children no more belong to the parents, but to the institution, and that the Unity claims the right to direct the education, industry, and care of the children exclusively, without any regard to what the parent may suppose to be the right thing. The male



children belong to the institution until they are twenty-one, and the female children until they are eighteen. This limit is the one placed by law, and all children should be taught that they belong to the Unity and not to their parents. This is a fundamental principle of transposition from the sensual natural to the immortal plane of being.

"Behold, we have forsaken all, and followed thee; what shall we have therefore? \* \* And Jesus said unto them, verily, I say unto you, that \* \* every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake," shall have all these things in the new order, according to the greater relations of the better life. The doctrine of the Lord Jesus dismembered families; and he did not hesitate upon the basis of sentimentality, to emphatically pronounce this law of salvation. The salvation of the race means the sacrifice of its lusts.

Families desiring to enter our organization should first send for cards of application to membership in the Unity. Their initiation is first into the Society Arch-Triumphant. They are supposed to enter upon a probationary period of six months. This allows time for consideration and acquaintance with our principles. We do not always compel applicants to remain out of the body until the expiration of this probation, for sometimes our acquaintance with those who wish to associate with us enables us to insure them an earlier entrance into full fellowship.

*The Bond of Fellowship is Religion.*

The foundation of our system is religion; it is a re-tying to God, for without a true and definite religion there can be no permanent bond of fellowship and social obligation. Every dispensation begins with the seed-sowing of that particular age, and terminates with the fruition of the order included in the special dispensation. No two dispensations are alike, of any given grand cycle, and every age progresses from its inception, passing through its various degrees of progress until it reaches its culmination in the special fruit of the age. Every dispensation has its retying to God at its beginning, because through the progress of the age there is always a declension of the visible career, and a divorce from God. The following Scripture expresses this fact as belonging to every dispensation. "The Lord said also unto me in the days of Josiah the king, hast thou seen that which backsliding Israel hath done? she has gone up on every high mountain and every green tree, and there hath played the harlot." This signifies that through every dispensation every church of God has passed through its declension, for it is one of the laws of human progress.

Every dispensation, therefore, must begin with a retying to God, for there has been a divorce, and the religion means nothing more than the tying again. In

every age there must be a new church, because in it there has to be a new bond of unity. The retying, the religion, is the marriage again of God and man in the church, wherein resides the matrix for the planting of the seed which belongs to the age.

A dispensation is like a tree; the seed produces the trunk, branches, foliage, blossoms, and fruit. The cells of the tree are both progressive and retrogressive; some of the cells are moving toward and becoming the fruit, while other cells retrogress toward the trunk and go to make the body of the tree. A dispensation is like the tree, in that some of the cells are progressive while others are retrogressive. We may cite the Jewish dispensation as a type of all ages of the world.

Begin with Abraham and observe the career of the Abrahamic dispensation. It progresses from its root until it develops into a great ethnic tree, with many branches passing through various degrees and stages of declension until the coming of the Lord at the end of the Jewish age. The Jewish church had so far declined at the time of the Lord's manifestation, that it had lost the true conception of the character of the Godhead; and when the Lord came to his own, his own received him not because it did not know him. There had to be a retying and the planting of the seed anew; and as the Jewish age passed through its declension, so the Christian age and church have correspondingly passed through their own declension, and now at the end of the dispensation, man will be again retied to God. This means the establishment of a new church with a new name. The name of the new church is Koreshanity, and its science is the science of Universology.

The Jewish dispensation ended, notwithstanding the fact that it was a church of God's own planting and care. The Christian church was the fruit of the Jewish age, and when the fruit of the Jewish dispensation ripened, the Lord came and replanted the fruit for another age, in the church of a new name and in the womb of a new character. Now the Christian age comes to its end, and with it matures its particular fruit. This fruit will be gathered and its seed planted again for another crop, another harvest, another kind of fruit at the end of the age which now has its beginning in the Koreshan System.

The sign Aries on the physical ecliptic is now transiting from the constellation Pisces to the constellation Aquarius, and the new dispensation will be marked by the passage of the sign through the constellation which scientifically signifies science. Aquarius implies science, for it is the water-carrier; water is the symbol of scientifics, because it is the universal solvent; and as true science is the solution of all problems, so water is its symbol. The sign Aries is now coming into Aquarius, and will be in this constellation for the coming dispensation; hence there will be a new church founded on the



principles of true science. We have been somewhat explicit in this elaboration, because we desire that those who make application to become a part of our institution, should thoroughly know what they are entering into.

Now, at the end of the dispensation, the old church and state will pass away. The passing away of the old heavens and the old earth signifies nothing else than the passing of the old conditions which have marked the progress of the passing dispensation. This is the end of the world; it will pass away, and the new world will be established while thousands still continue to look for the coming of the Lord and wonder why he does not come according to the predictions concerning him. There comes the Messenger with his new name; he is the root of Jesse, not the root of David. The Lord came as the root and the offspring of David; but now the Branch comes, not as the offspring of David, but as the root of Jesse, as it has been predicted.

#### *Religion of Discipline and Industry.*

If any would become a member of our institution, there must be a recognition of its religious principles. Ours is a religion of discipline and industry. People who come to us should endeavor to bring with them moral characters, refinement, and contentment. If they are void of these virtues, they should submit to the necessary discipline for a revolution in their characters. Koreshanity is a kingdom of uses, performed in the spirit of love to the neighbor, which constitutes the foundation of a true religious and social life.

The purpose of the Koreshan System is first, to mature the fruit of immortality. This fruit can come only through the observation and application of the laws of life. To insure immortality, the laws of immortality must be obeyed. These laws reside in the scientific unfoldment of the Hebrew Decalogue. The enunciation of the true science of life is made possible from the discovery (a new revelation) of the significance of the ten principles of the covenant of immortality, declared in the ten commandments. Obedience to this law of God enabled the Lord Christ to overcome death and attain his inheritance of immortality and eternal life, and to sit upon the throne of his Father, the Almighty God. After the gathering of the fruit of the tree of immortal life, there remains the foundations of the new earthly kingdom. It is in the purpose and province of Koreshanity to found and establish this kingdom, and to extend its influence until the entire world is subject to its power.

We want all people who are reading our literature and who understand the principles of our annunciation, to come to us when they can come under the jurisdiction of the laws of our Order. It is for this reason that we are establishing centers of aggregation in community life, where we may exemplify the principles of

love to the neighbor, which the Lord came to make possible in the earth. We have reached the point where we cannot assume the responsibilities of making a home for aged and impecunious people who have no purpose but to find a place for the closing days of worthless lives. We cannot cripple the energies of the youthful and vigorous members of our organic unity with faithless and perverse obstacles to our progress. We are not making, at present, a home for the indigent; but we are preparing a kingdom for the Lord's people who are about to arise to the firstfruits of immortality.

Our kingdom is not merely a return to the conditions of the primitive church of the Lord; that church was but the initiation to the final kingdom in the earth. The Lord himself contained the germ of the true kingdom, and the church comprised the soil in which the Lord's life was planted. Into this stock there were other forces incorporated which added to the development of the forces of a final organic unity which must become the final Empire, greatly transcending the stage of unity and power reached by the early church. That was not the ultimate fruition; it was but the planting of the seed of organic perfection; now comes the fulness of the evolution of the Tree of Life.

"Saviors shall come up on Mount Zion," as it has been predicted; and these Saviors will be the Sons of God, the children of the Lord Jesus, the Christ. Mount Zion is the immortal condition in the Sons of God which constitutes them immortal. The Sons of God when they appear constitute a mountain, because they are in the supreme Arch-natural state—the most exalted condition of life possible to attain in the flesh, for it is the veritable flesh of God. It is supreme; it is the most exalted; it is the height of perfection, therefore it is the Mount Zion. This immortal state will be attained in the world, in America, in the particular spot appointed of the Lord and defined by the Messenger of the Covenant.

#### *Directions to Applicants.*

We are making of Estero the capitol City of the new kingdom. Those who have made the proper arrangements through the officials of our Order and have provided for entering, in an orderly way, into fellowship with us will find herein all the necessary instructions for reaching Estero. At present, Punta Gorda is the terminus of railroad connection. The steamer is boarded at Punta Gorda for Punta Rassa. Our boats meet passengers coming to us, at Punta Rassa. All such as come to us will therefore observe the directions to land at Punta Rassa, unless specially notified to make some other landing. It is expected that by another season, perhaps by next fall, the railroad will be extended to Fort Myers, which is sixteen miles from Estero.



All applicants should be particular to make a statement of the general character, habits, previous employment, also the capacity for mental or physical uses, nationality, sex, and age. State whether married or unmarried. What is the attitude of either husband or wife toward Koreshanity, and what opposition exists to an entrance to our Order? This enables us to provide for the reception of people coming to our Community, and gives us a better basis for receiving members and understanding the worthiness of applicants. We have not the time to scheme the horoscopes of all applicants,—this being the only real source of scien-

tifically defining the true status of each vidual of the distinctive groups.

Genuine members of the seven genera of the new Order will naturally gravitate to their divinely-appointed places, and there will naturally aggregate many Judases; but we wish in some measure to control and direct the forces of aggregation. Let all applicants, therefore, be specific to enter into the details of their lives as much as possible, for their own and our best service. Jesus knew his people philosophically, intuitively; the sheep of this fold will be known scientifically, and the basis of this science is astronomical.

## Central Idea of Primitive Christianity.

KORESH.

IN THE beginning of the Christian age of the world, so called, a higher truth was born through the instrumentality of the man Jesus and the apostleship of the teachers who were taught of him. The great central idea of that religious system was not merely that love to God and man was the fulfilling of the law; but that by such attractive force, God and man became so unified that they should become one at the end of the period and process of regeneration, the one God-Man, Theo-anthropos. This system of religious cult involved the great central doctrine that, by the process of regeneration (which in other words is but the process of reproduction, and would be much more readily apprehended if the latter were always substituted for the former word), the humanity then existing should be reincarnated or reëmbodied in the more perfect humanity in the biological era Aquarius or Water-carrier; in other

words, that they who were then born of the Spirit should also be born of water. "Except ye be born of water and of the Spirit, ye cannot enter the kingdom of God." To be born of water is to come into a knowledge of the divine scientifics, through the application of which the new immortal body is structured. The return of those who constituted the early Christian church in this higher phase of embodied life, was called the resurrection of the dead. This thought of reincarnation or reëmbodiment, denominated the resurrection of the dead, or *anastasia*, was the central idea around which the whole system of Christianity revolved. This reëmbodiment was to come through the process of human regeneration, a process which was to culminate at the end of that age, or when the sign then passing into Pisces from Aries, should pass from Pisces into Aquarius.

## Equity in Human Affairs.

AMANDA T. POTTER.

"RIGHT WRONGS NO ONE," though accorded the position of a truism, is not cordially accepted as an elbow comrade. Be this as it may, it has been made axiomatic as much by universal as by sectional or vidual experience; for there is nothing too broad and nothing too narrow to flourish under its protection. Impartial relation at the fireside (which, in that domain, is the correct or right relation) prohibits over-consideration of any one member; and it is a pretty well understood fact that the over-favored state reflects as much ill upon him thus made to eclipse, as it does upon him who is eclipsed. Right adjustment of social conditions will never elevate one vidual or class of viduals to the detriment of another vidual or class. When we balance the account, and take into consideration the fact that material wealth is the apex of evanescence so far as our natural experience extends, we find no difficulty in discovering the parallel with relation to the hearthstone and society universal.

Today sees a world full of people separately bent upon eclipsing all the rest. Not all the hewers of wood and drawers of water strive to surpass in hoard of

shekels, but the least of these is in his heart diligent to shine in one or more particulars, brighter than his fellow, by whom, if need be and can be, he will climb.

This is the outcome of the competitive spirit whose activities possess no boundary of restraint with sufficient vitality to resist encroachment. The religious attitude of the times is part with the competitive impulse; the moral posture, a reflection of religious vitiation, does no battle with the prevailing greed, and the laws of men are made the convenient implements in the hands of the plutocrats who manage their repairs or substitution in agreement with their own interests. The wage slaves, the so called free people of these United States, boast their vote, and cast it just as those who are to reap the advantages, dictate. The laws, under existing circumstances, most naturally favor the makers of the laws, and there is no hope for change except in an utter change of human impulse. However much the promise may be ridiculed, the day of the coming of the Lord fast approaches, and right, not might, will again prevail in the earth.



## THE DIVINE MATERNITY.

*The Lunar Festival is Dedicated to the Pure Womanhood of the Coming Age.*

THE MATER DOLOROSA has been the emblem of the Christian age. Great painters have depicted her with upturned face, kneeling before the crucified Savior. The agony of loss is in her pleading eyes, not the joy of the resurrection. The mystery of Christ's ascension has been so great that the centuries have hardly kept note of the resurrection. So far as visible and practical results of His mission are concerned, the Christian age despite its boasted progress has seen little fruit. At the beginning of the twentieth century little more than a tradition is left of the Lord's triumphant disappearance in the presence of many witnesses. Modern science is so utterly unable to cope with the facts of New Testament history, that the Lord is practically hanging still upon the cross. Enough that He disappeared and that woman with her sorrowful gaze is still kneeling at the feet of the retrospective Jesus, who in his last moments thought of her and turning to the beloved Disciple exclaimed: "Woman, behold thy Son." The significance of these words is not apparent in a church which keeps Easter as a religious festival, but is unable to explain any feature of the Lord's reputed history after his eyes closed in death. So the Mater Dolorosa continues to hang upon the walls of our galleries, and no sect nor denomination justifies woman's faith in Christ as her Deliverer from the bitter woe and curse of the ancient fiat: "I will greatly multiply thy sorrow and thy conception."

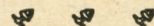
The Koreshan Unity has instituted a new festival at the season when Jesus rose from the dead. It is called the Lunar Festival, because it commemorates the return of the age when the femininity of the biune Divinity comes into external manifestation in power and great glory. This principle was inresident in the Lord Christ. He infolded it in his bosom as the eternal Motherhood, without whom God would be less than God and womanhood an insolvable riddle. The moon in the physical heavens as she rides majestically upon the clouds represents this principle. Goethe has immortalized it as the Ever-womanly in his magnificent conception in Faust. Poets and seers of all ages have paid tribute to the invincible beauty of the ideal and reverend Motherhood, while the Catholic church in its worship of the historical Mary has made it the heart and soul of its belief.

To woman, then, this festival is dedicated—the fair, pure womanhood of the coming age; not woman with her follies and her vices as the closing epoch finds her, but clothed upon with the regal majesty of Arch-natural infoldment. When the new age dawns a woman, one chosen of God and ordained for this work, whose birthday the Lunar Festival commemorates, will infold

the life of the celestial spheres. In her brain will be lodged the power which shall constitute her the divine and reverend Motherhood. From its cells will be projected into natural life, that new order formed by the conjunction of the Gods with a transformed and glorified humanity.

To the office and function of woman, in the exercise of her divine prerogatives, the tenth of April has been dedicated. Let it be kept by future ages with the same intent. Let the face of the sorrowful Mother as she kneels at the foot of the cross be remembered only in connection with its meaning in terms of divine symbolism. Let us see in it the type of the Christian dispensation—the church of Christ in which he was buried, as the widow and the fatherless mourning for her Lord. When He disappeared from view in his translation he went down into hell, entering into conjunction in the descending degree with the hearts and minds of sinful men. So the church was bereft.

The Koreshan age marks the inception of an epoch of joy. The enthronement of woman, her complete emancipation from the curse, and the triumphant reign of the Lord in earth will be simultaneous with its advancement.



## Meaning and Intent of Philosophical Anarchy.

ATHEISM is the logical concomitant of anarchy. The word means without a head, beginning, or inceptive center. Any person who calls himself an anarchist, by that avowal logically subscribes to a non-religious platform. If he denies the necessity for a social nucleus, he also implies the corresponding denial of a universal head. Whether the cosmos be a fortuitous concourse of atoms, or a great self-existent machine, it cannot, according to the anarchistic concept, have any governing center.

The term philosophical anarchist has been adopted by some societies as their distinctive title, but an examination of the words hardly justifies the association of the two ideas. The true philosopher is he who observes phenomena and in the exercise of reason as applied to the facts of observation forms his judgments. It would seem to require very little knowledge of the laws of stirpiculture to understand that every species proceeds in orderly sequence from its progenitor. He is the inceptive point of a new creation, and to deny this is to deny one of the commonest facts of observation and experience. Philosophy does not quarrel with the orderly succession of related species from a common head, while anarchy in its fundamental concept declines to believe that government, society, or civilization should have a localized head, a visible and tangible point of influx for the thoughts, desires, and aspirations of the people.

A slight acquaintance with the laws of anatomy



and physiology suffices to show how perfectly the human organism obeys its governor, the brain. This is the controlling center of the whole structure sending its mandates into its remotest territories, and not the smallest cell is exempt from its allegiance to the one head—an allegiance which is not forced nor arbitrarily demanded, but natural and orderly.

So universally has anarchy come to be considered an excrescence and a blight, a foe to recognized authority, that the United States Government has imposed laws by recent legislation to curb the power of the secret emissaries of disorder. Revolt against tyranny is right, and a ruler who renders himself obnoxious to his people should be quietly deposed. But revolt against government itself is more tyrannical than any other form of social injustice. What philosopher would desire to kill a man simply because he is in a position of trust, simply because he is at the head of a nation? And yet, this is the only reason why William McKinley was shot. "Oh, the men who did that were not philosophical anarchists," those who assume the latter title would say. No combination of words can change the meaning of the term anarchy, and unless those who would fain marry it to a nobler title will discard it altogether, they must expect to be classed with doers of foul deeds universally execrated. How unreasonable it would seem, should the corpuscles of the body, resenting the tyrannical rule of their primary center, the brain, plot to decapitate the body. Each tiny cell is nourished from the center, and sends up its forces to maintain that center's life. How suicidal, then, to destroy the head. Not more surely does the body depend upon the brain than society, properly organized, depends upon its head.

As recently enacted, every foreigner desiring to enter this country must make oath that he does not belong to any organization which advocates the removal of kings, the destruction of society, or resistance to authority. The penalty for evading this law by making oath falsely is fixed at five thousand dollars fine and imprisonment for five years. Thus society has set its seal upon the definition of the term anarchy as here interpreted,—a blind destructive force that makes for chaos. No man can be an anarchist and a philosopher at the same time.

*The Forging of Woman's Fetters.*

IT IS RUMORED that the women of Chicago are about to open a new club for the convenience of out-of-town visitors—a cosy, homelike place where strangers may find refreshment. Among the conveniences offered will be a smoking den fitted with every appliance of luxury. Drinks will also be furnished, though not from a regular bar. Perhaps the liquor will be kept in a chest or closet, but it will be the genuine article and taste as well as if proffered from a bar. Do the women of Chicago desire such a club? Certainly they do. It is a case of conscience. They must have it in vindication of the principle of equal rights. No matter how tobacco nauseates her, no self-sacrificing and devoted lover of

the cause would hesitate to smoke when society demands it in proof of her ability to share with man the rights of citizenship! The woman who will not smoke to show her loyalty to equal suffrage must be sadly wanting in the civic virtues. Her soul has scarcely risen above crazy quilts and antimacassars. Let her go and draw in rugs. Alas! Alas! It is said that in the oldest club of this character already established for women, not more than five or six members may be found occupying the smoking room at one time!

No wonder that the cause has met with signal defeat in the recent electoral test in New Hampshire where, for every vote cast in favor of giving woman the ballot, there was 1.6 of a vote against the movement. Now if the women of New Hampshire could have had the wit to open a fashionable club and invite their male friends to an ocular demonstration of the proficiency of the gentler sex in the use of the weed, all might have been different. An overwhelming majority in favor of equal suffrage might have swept the state!

Putting irony aside, it may be said that woman is her own worst enemy. So long as there exists a contingent of fashionable women who think it is smart and mannish to ape the vices of their husbands, so long will the reflection of their folly cast a shadow over all womankind. No woman liveth to herself. Conduct is three fourths of life—yes, and the other fourth also, for thought, faith, love, translate themselves into conduct, and by their acts are women forging their own fetters.

*Schemes for Social Advancement.*

FROM THE STANDPOINT of the ordinary observer, it cannot be denied that the condition of the world is hopeless. Every system of organized charity fails to afford relief to the suffering masses. No plan for social advancement has met with any degree of success, and it would seem that every imaginable form of government has been tried. Plato's Republic and More's Utopia have been read and studied with a view to bettering the condition of the human race. No scheme that has yet been devised seems to yield the desired quota of happiness to the individual, or afford him opportunity to rise in the social scale. How shall equity prevail and tyranny be blotted out of sight? How may those who wish to be just and honest, maintain themselves and those dependent upon them without a hand-to-hand fight with society—such a fight as makes every citizen feel himself an outlaw and a villain, rather than a law-abiding, law-loving fellow among his brethren?

There is nothing before the world today, of which history, as recorded gives account, that can promise the desired improvement. Koreshanity offers the only fresh and absolutely original method of dealing with social conditions. It is going to succeed because it involves a new power and influence beyond any force of social renovation which the world has seen.

*Judgment and Love.*

SO LONG as man is under the curse he judges his brother, and in that judgment he confesses his own estate. In the unfallen state of divine innocence judgment has no place. The angels in the most interior world do not judge each other. They love. So long as man judges he confesses himself a subject of the law, not yet emancipated.





## In The Editorial Perspective.

THE EDITOR.



THE MODERN SCIENTISTS have never been able to satisfactorily answer the question as to what matter really is. To the unthinking mind it seems that there should be no mystery at all about the constitution of matter, because the world is comprised of various kinds of *palpable* substances. Nor is there any mystery about matter in the mind of the genuine scientist, who is able to solve the problems of universal relations and qualities. But the more the physicists delve into the mystery of matter, in the endeavor to reach some definite and adequate conception of matter in its last analysis or ultimate state, the more intricate and difficult the problem becomes. A prominent writer on scientific subjects has made the declaration that matter cannot be defined. This conclusion is reached because all prevailing theories have failed to account for all the phenomena of matter as manifest in the fields of organic and inorganic chemistry. In the endeavor to account for the various motions and changes in matter, numerous conceptions have been evolved. The idealistic or spiritual school holds that matter is a mere conception; while the materialist holds that matter is real, and that there is nothing in existence but matter—all energy being mere modes of motion of matter. But after all, the materialist's atom is but a conception—and the two seemingly diverse views are not very far removed from each other. The most popular atomic hypothesis is that every atom of any particular kind of matter is a minute and indivisible particle possessing definite qualities, everlasting in form and properties, and infinitely hard. This theory is plausible, but the most advanced scientists admit that the difficulties to which it leads are insuperable. Descartes put forth the hypothesis of continuous matter—that is, that matter does not exist in atomic or molecular states, but of units of substance in tangible form. Bosovich's conception was that atoms are infinitely small and indivisible masses of matter, each atom being the center of an aura of force which does not permit the atom coming in direct contact with another mass of the same kind. The elastic solid ether hypothesis has been advanced and endorsed by prominent thinkers. Another class of conceptions may come under the head of dynamical atomic theories—that is, that atoms themselves are forms of motion in one elementary material like ether. Helmholtz held to the vortex ring theory, and endeavored to show that the size and rate of rotation of the vortex atom are unchangeable. The vortex sponge hypothesis admits of atoms being compressed. Perhaps the most novel dynamical atomic theory is what is called the *ether-squirt* hypothesis, in which an atom is conceived as a point at which ether is pouring into our space from space of four dimensions; we feel and sense these ether-squirts, and the impressions they give us lead us to conceptions of matter, the substances and forms of which we come in contact. Now, it would seem exceedingly strange to the modern mind if it should be discovered that these various conceptions of matter are *in part* true, but yet so far removed from the absolute truth concerning the real constitution of matter, as to make each of them a

fallacy. One difficulty has been in the endeavor to make matter itself perform the office of both matter and energy, which is in fact as great a blunder as that made by those who hold that matter does not exist in fact. Substance really exists in two general states—matter and energy. In the Koreshan conception, matter exists in the visible mass, the molecular or small mass, and the atomic or smallest mass in which a given kind of matter can maintain form. There is a vortex at every atomic point in dissolution and materialization. We believe that a mass of matter is susceptible of being disintegrated, whereas before disintegration it was in an *integral* state as to its large mass. In disintegration it is reduced to the molecular and atomic states respectively, the atomic point being the point of transmutation from matter to spirit, or in materialization from spirit to matter. The point of transmutation constitutes the fourth dimension of matter. In the materialization of atoms there flow from a realm or condition unknown to scientists, substances which form the atom, the molecule, and the visible mass. The Koreshan discovery that matter and energy are correlates is one of the greatest discoveries of the age—one which will ultimately be recognized as containing the solution of all the mysteries and problems concerning the relation of spirit to matter in both the vital and non-vital fields of existence.

If there ever was a time when the modern idea of the boundlessness of creation requires defense if it is to stand, it is now. The absurd conception is questioned by such eminent scientists as Doctors Newcomb and Wallace; and it is not only questioned, but conclusively refuted from the Koreshan point of view. Scientists, who teach, or rather promulgate, the assumption that the universe is infinite in extent have now ample opportunity to put forth their best arguments in defense of their views, and some are endeavoring to avail themselves of it; but their efforts only go to show that the foundation of the entire system is an hypothesis, a guess, an absurdity. No less eminent "authority" than Professor Turner, of the Oxford University, claims possession of new evidence that the universe is illimitable—and this evidence he puts forth in lieu of the older "evidences" or arguments, which he doubtless realizes are insufficient in themselves to substantiate the view, but upon which the conclusion has hitherto rested. The "new evidence" is the occasional discovery of new stars, which he holds are not new in fact, but old stars hidden by dark nebulae. Professor Turner sets aside at one stroke all the recent arguments that in the formation of the nebula of Nova Persei, the nebular hypothesis is fully corroborated—he maintains that the nebula was already there. By supposing that there are dark nebulae interposed like clouds between us and certain star clusters, he endeavors to account for the dark rifts in the Milky Way, which Professor Wallace assumes are openings into the void beyond. A little study of the arguments and propositions put forth against the conception of the limitation of the universe, reveals the fact



that the popular conception of infinity has no basis whatever. Not one of the arguments offered in support of it is founded upon any demonstrated premise, and not a single rational conclusion is incorporated in the mass of speculations which passes current for science. Years ago an astronomer at Cambridge declared that if ever the basis of the old system were questioned it would be utterly defenseless, because its sole support is the implied approval of eminent men. Let us here note that instead of looking outward from a central point in space, the eye through the telescope is turned toward the center of the earth when peering into the star depths. Looking toward the center of a hollow sphere, no material boundary will be observed. The real boundary of the physical universe is the shell of the earth upon the inner surface of which we live. The astronomers are looking away from this material environ, seeking to discover things remote. The objects they perceive in the sky are only a few hundred miles distant. The question of the limitation of the universe is not to be settled by looking into the sky, but by actual test and measurement of the environ itself!

The following quotations, which we place in contrast for a purpose, are extracts from a letter before us, written perhaps at one sitting. A man who is not sure of the ground of his belief may unwittingly contradict himself in admissions here, and assertions there—especially if he is undertaking to defend the conclusions of modern astronomy: "The defenders of the Copernican system do not claim to know it all. They thus show their modesty and their wisdom. They admit that the Copernican concept is an hypothesis. It has been a good working hypothesis; it has been modified, and will be modified as greater knowledge is acquired. It is the beginner or tyro in science who claims to know it all." The admission that the Copernican conception is an hypothesis is an admission that the system has no certain foundation—that its premise is not demonstrated. An hypothesis is a supposition, something taken for granted, a guess, upon which a system of conclusions may be made to rest; it is a false foundation, a something "placed under," because of lack of a true foundation. The fact that the Copernican hypothesis has been modified, and will be modified as greater knowledge is acquired, shows the Copernican foundation to be uncertain. But before the writer saw fit to close his letter he grew more bold in his declarations, and therefore, we find these words: "Any person of ordinary intelligence and observation, unless deluded by some attractive vagary, knows that we do not live in a hollow shell of an earth. He knows that we are on the outside instead of on the inside. He knows that the curvature of the earth's surface is convex instead of concave. He knows that the sun, moon, and planets are many thousand times further away from us than Koreshanity says there is space." Now, how does any person of ordinary intelligence, or even extraordinary intelligence, *know* that a thing is true if it be only an hypothesis subject to modification through further investigation? We judge that if the most eminent advocates of the Copernican system are both modest and wise in the admission that the system is founded on an hypothesis, he who asserts that any one

*knows* that the earth is a convex body, must be a mere tyro in the study of even the popular system. Thousands of tyros are turned out of modern educational institutions every year!

Comprehension of the mystery of iniquity which has worked in the church of this dispensation, involves comprehension of the laws of regeneration and resurrection. It is generally supposed that the apostasy of the church might have been prevented—that if the church had not fallen the world might now be enjoying a higher degree of civilization, and the Lord might have come two or three centuries ago. The vital Word of truth was sown nineteen hundred years ago in order to produce certain results after the lapse of a definite period of time called the Christian dispensation. A farmer sows his wheat in the soil and looks for a crop; but what must occur to the seed sown before the harvest can come? It must die in order to reproduce itself. "Thou fool, that which thou sowest is not quickened except it die." Therefore, the day of the Lord could not come "except there be a falling away first," or as rendered from the original Greek, "the apostasy *must* come first." Now, what is it that was destined to fall away? Why, that which had attained altitude, from which only a fall is possible—it was the whole church, Head and body, not a part of it. The actual facts concerning the condition of the church today demonstrate the truth of the Apostolic prophecy. The Christian church fell, just as Judaism fell; the old church must be succeeded by another, a new and pure church known by a name as distinct from Christianity, as the name of Christianity is distinct from the name of the Jewish church.

A book just published bears the title, "Human Personality and its Survival of Bodily Death." This is an utter, though popular disregard of the meaning of words. How would it sound to say, "The human body and its survival of bodily death"? Personality is the body, the human form. Do we not refer to the body as one's person? *Persona* means mask or covering. That which is covered or hidden in the flesh is that which survives bodily death; it is the individuality, which is the specific character of the substances of the soul and spirit.

If matter were a mere conception it could have no more weight than the arguments put forth to show that matter is not material. Masses of matter are ponderable; different kinds of matter are of different specific gravities, qualities, and properties, which nothing but matter could have. Matter is substance in tangible form—substance possessing mass and magnitude.

The human brain performs mental functions; therefore, true mental science is the absolute knowledge of the relation that mind sustains to form and function.

There is nothing so small as to possess no magnitude, and nothing so large as to possess no limitation.

April Tenth, nineteen hundred and three, is the Koreshan good Friday.

He is most courageous whose cause is most righteous.



# The Open Court of Inquiry.

THE EDITOR.

## The Revelation of Divine Motherhood.

EDITOR FLAMING SWORD:—I have a question or two which I hope to see answered in the Open Court of Inquiry: What character in prophecy is represented by VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity? And what will be the manner of bringing forth the Sons of God, in which I understand, she is to officiate?—MRS. H. A. F., Stockton, Cal.

It is fitting that we answer these questions in the Lunar Festival Number of THE FLAMING SWORD, when the attention of Koreshans and friends is specially directed to the personality in whose name and honor the Tenth of April is celebrated. Let us observe that revelation is progressive—that at the beginning of every dispensation a new revelation is made and a distinct degree of truth is manifest. The manner in which the prophecies were fulfilled nineteen hundred years ago was quite different from what was expected. Instead of an earthly monarch possessing military honors, there came a Man born in obscurity, but who was in reality the King of kings and Lord of lords. While many of the prophecies pointed to him, his name was not disclosed until after his conception. He came as the Son who should attain to the divine Fatherhood. The revelation of the Father in Jesus was the great revelation of nineteen hundred years ago.

It must be apparent to all Bible students that in some way femininity has its place in the divine economy. We cannot disassociate Eve from Adam. Eve in Hebrew is *Haveh*, which means life-giving; she was the Mother of the living. The living are those who are resurrected; and those who are to be resurrected must be projected into being through the office and functions of the divine Motherhood. The Bride mentioned in the New Testament is the feminine principle in the biune and perfect Man, the tangible Godhead, who was the trinity of Father, Mother, and Son. The Bride referred to in Revelation prepares for the marriage of the Lamb; primarily, she is the New Jerusalem which descends as a Bride adorned for her husband; and the New Jerusalem

will ultimately be centrally represented in the Woman of destiny. We must associate the Bride with the office and functions of divine Motherhood. So strong is the desire of the religious heart to love the femininity of Deity, that Catholicism has exalted Virgin Mary as the feminine pole of affection.

The divine Mother is a representative and composite character; she infolds the many in one personality. If we would know something of her character, we may blend in one the great women of Biblical and later times. The appointed representative Woman has not yet attained to her perfection and glory, any more than those who are destined to the Sonship have attained to the immortal state. We may mention some typical and prophetic characters, the ultimate destiny of whom is in the exalted Motherhood. Asenath, the wife of Joseph, is a typical character. Asenath was the Minerva of mythology—for Asenath in Egyptian means "she is Neith"—and Neith in Egyptian is the same as Minerva in Greek. Asenath was in the house of Joseph—and from Joseph is the Shepherd and Stone of Israel; and in the house of Joseph, Asenath or Minerva, is embodied anew at the culmination of the cycle.

In prophecy we find the declaration: "The Lord hath created a new thing in the earth, a woman shall compass a man"—that is, the time comes in the progress of life when a woman shall infold a man. The man is the Branch; and "this is the name wherewith She shall be called, the Lord our Righteousness." (Compare Jer. xxxi: 22 and xxxiii: 16.) And thus, as it has been declared, the Woman becomes "the *glory* of the Man." The coming of the Lord in power and great glory is in and through the manifestation of the divine Maternity and the establishment of her kingdom; for the glory of that kingdom will be the Mother, the Head of all divine orders, both spiritual and natural.

When Jesus dined at the house of the Pharisee, a woman washed the feet of Jesus with her tears and wiped them with the hairs of her head, and

anointed them with precious ointment; and when some of the Disciples considered it a waste of substance, Jesus declared that wherever the gospel should be preached, her act would be mentioned as a memorial of her—but so far the fact has not been made prominent in the gospel of this age—it is a mere matter of record. The Godhead existed at the beginning of the dispensation; the feet of Christ, symbolized by the natural feet, are manifest at the end of the dispensation. Hair signifies ultimates of life—and we must associate woman, her tears under the curse, and life in ultimates through her functions, with the end of the dispensation.

When Mary Magdalene recognized Jesus after he had risen from the tomb of Joseph, she fell at his feet to embrace them after the manner of salutation of the times; but he said, "Embrace me not, for I have not yet ascended to my Father"—as much as to say, "When I attain to the amplification of my Fatherhood, you *will* embrace me, encompass or enfold me, in fulfilment of the declaration that "a woman shall compass a man."

We are nearing the time of the manifestation of the glory of the Lord's coming in and through the divine Mother. We must look for the flower of the Tree of Life in the association of the masculine and feminine poles of the axis of human progress—the pistil and ovary of the flower of the Tree of Life. The stamens fertilize the pistil by the discharge of pollen; the stamens represent the resources of entities of life shepherded by the Messiah of the age—they are communistic and celibate societies which have yielded up their substance to the central pole, and which have declined or withered away in consequence, like the stamens of the flower. The botanist is familiar with the fact that the pistil also disappears—not by withering, but by being absorbed into the ovary containing the cells through which the fruit and seed are formed. The Messiah of the age must be centrally absorbed in a central and representative feminine personality; and when the Woman is so baptized, she



will become the composite character and exalted Head of the new order.

In the production of all life maternity is absolutely essential. The Sons of God can no more appear in the natural without a manifestation of divine Maternity in the natural, than mortal men can come into existence without maternity on the mortal plane. But the manner of bringing forth the Sons of God is as distinct from the birth of mortals, as the manner of begetting of the Sons of God is distinct from mortal conception. Jesus, as the seed of divine life, projected himself into the church through dematerialization; the divine seed was planted in the matrix of regeneration, and the period of gestation is the period of the dispensation.

The begetting of the Sons of God was by and through spiritual processes, and the regeneration has been in the domain of mind—in the spiritual spheres in the church. If the Father disappeared through *dematerialization* and passed into the church, which is the woman, the Sons of God must be brought forth through processes of *materialization*, through the functions of the Woman who involves the church, the New Jerusalem, the Mother of all the divine offspring. The Sons of God will be projected or materialized as full-grown men from the vitalized cells of the brain of her who, through absorption of the Messianic pistil of the flower of the Tree of Life, will become the manifest Femininity of Deity, the Lord our Righteousness.

#### Fallacy a Perversion of Truth.

EDITOR FLAMING SWORD:—Why does the size of the dark disc vary in solar eclipses? See explanation on page 218 of sheets enclosed. In the Copernican system, the shadow of the earth is projected as a cone in space; and if the lines be extended from this cone at same angle from the earth to the sun, they would form a larger and longer cone, the base of which would be the disc of the sun itself. Have astronomers been able to determine this angle? And if so, have they been able to make the diameter of the cone at its base and the diameter of the sun, (obtained by means of angles from the convex arc) coincide or tally? SUBSCRIBER, Buffalo, N. Y.

Our correspondent has submitted to us several pages of a work on astronomy; the matter contained in these pages is intended to explain the cause

of eclipses from the Copernican point of view. Reference is made to the variation of the apparent size of the sun's eclipsor as observed in total and annular eclipses. The cause assigned for this difference or variation is the varying distance of the sun and moon from the earth. We are asked to give the cause of the variation from the Koreshan point of view.

Let us observe that in the popular system the relation of the sun, moon, and earth is mechanical, and the cause of all eclipses is supposed to be the mere interposition of some sphere and the consequent projection of a cone of darkness. Now, the reason the Koreshan conception of the cause of eclipses is more difficult to understand than the prevailing conception is, that instead of dealing with bodies after some order of mechanical relations, we deal with energies which, from the very nature of the existence of the universe, are complex in their activities. The universe is not constructed like an astronomical orrery, but is constituted as an organic thing of life; and its phenomena must be explained from the basis of comprehension of its functions. The word eclipse means a swooning. Suppose we say that a lady has swooned; if we should undertake to account for the swoon in the way that astronomers account for an eclipse of the moon, we should say that some one is standing between the lady and the light, casting a *shadow* on her—this "explanation" is simple, but it is not true. If we account for the swoon, we must take the functions of the human body into consideration.

In the Copernican system, variation in apparent size of the heavenly bodies is attributed to difference of distance from the earth, as in the case of the sun, moon, and planets. In the Koreshan System, these changes are accounted for on the basis of respiration, and consequent contraction and expansion of the images reflected in the heavens. The dark disc which eclipses the moon not only varies in size, but also in degree of translucence. The sun's eclipsor is its own dark reflex in the heavens; and the apparent size of the reflex or dark moon depends upon the distance of the lunar sphere from the earth.

The angle between the lines bound-

ing the hypothetical cone of darkness projected on the side of the earth opposite the sun is a mere fictitious angle; the angle has never been measured or determined by any direct processes. It is difficult enough to determine the sun's horizontal parallax, and the distance to the sun from the basis of the convex idea, without attempting to measure a fictitious thing. The angle is projected in diagram, in accordance with theoretical relations of sun, moon, and earth. If it be supposed that the earth is convex, that it rotates diurnally upon its axis, and that it revolves annually about the sun—then, having once given a value to the solar parallax, the distance to the sun is computed; and then, of course, the calculated diameter of the sun, occupying as it does, about 31' of arc of a circle, would necessarily be in harmony with the sun's assumed distance.

The fact that there is an apparent harmony in the Copernican system does not constitute a proof that its conclusions are true. It is well known in the history of astronomy, that every system that has ever prevailed in the world, has shown exactly the same apparent fitness of things. In the Ptolemaic system it was held that the earth is stationary, though a convex body. From the basis of the stationary earth, other values were given to observed relations and angles—and yet a degree of harmony obtained in the system.

Let us note that the Copernican system is the complete inversion of the universal order—it is the *absolute of fallacy*. All the movements in the heavens may be accounted for from the basis of observations supposed to be made from the convex arc. The system has been devised to explain observed relations, and it should not be surprising that after centuries of work on the problems from the basis of an hypothetical premise, that the orbits of the heavenly bodies may be so arranged in theory to account for all *appearances*. But if we arrive at a knowledge of the *true premise*, and that premise is demonstrated to be the earth's concavity, we may construct a true system of relations which, from the very nature of things, must be the *exact opposite* of the prevailing gigantic fallacy, and which must not only be



perfectly harmonious with observed facts and consistent with itself, and account for all observed motions, but also reveal the mysteries and solve the "unsolved problems" which confront the modern astronomer.

If it should be argued that the Copernican system must be true because a number of things coincide or tally, we answer that a more perfect harmony can be shown from the Koreshan basis, and its obvious fitness is still more striking; and yet this fitness is not in itself set forth as proof that the System is true, but rather, the fact that the surface upon which we live is actually concave. The character of the earth's surface—that is, whether it is convex, flat, or concave, must be known to an absolute certainty, before the astronomy of the heavens can have any true basis of interpretation. Therefore, we refer the whole question of astronomical relations to the basis from which observations are made—and that is the contour of the earth.

#### Concerning the Millennium.

EDITOR FLAMING SWORD:—If the period of the thousand years, the great millennium advocated by many sects, is already past, please definitely locate it in time, and explain how the devil was bound during that period.—READER.

It is generally supposed that the millennium is yet future, a period of universal peace and harmony, the Golden Age of righteousness. The premillennialists hold that the coming of the Lord is at the beginning of this period; while the postmillennialists argue that the Lord's coming is at its close—but both classes hold that the period of the thousand years is yet to come. No one should be at a loss to locate the period of the millennium as to its timic aspect. The great battle of Gog and Magog, which comes after the close of the thousand years—after satan has deceived the nations and prepared for revolution—is the conflict of capital and labor, the time of trouble such as the world has never seen. It is not reasonable to conclude that this great conflict comes after the establishment of the Almighty's kingdom of righteousness. The world is now entering this great conflict, and the facts demonstrate that the period of the thousand years is in the past.

The thousand years began with the ascendancy of Catholicism in the sixth century, and ended during the Reformation in the sixteenth century. During this time satan was bound through the universal sway of the church. The bondage consisted in the restraint of the devil through the supreme power of the church over all its subjects, in both the natural and spiritual worlds. The devil was in the church, but his forces were directed and controlled by the organic power of the church. He was thus restrained by and in bondage to the organization. He obtained his freedom through the breaking up of the church during the Reformation; and has since had opportunity to put forth great systems of fallacy—modern astronomy and related so called sciences—with which he has deceived the

natural things. That which comes as the full product of the thousand years is the substance of the thousand years. Hence, the thousand years is that life in which the fulness of time culminates as its fruit—the flesh of the Arch-natural life.

It does not follow because the church fell into apostasy, that the power of the Almighty was not operative in it. The Head of the church fell with the church; and the reign of the Christ during the dispensation has been in the hells—so far as his descending life is concerned. The binding of satan was through the Angel which descended from heaven into the abyss to determine the direction of the course of progress toward the goal of regeneration.

#### Koreshan Lectures in Liverpool.

I enclose notices and reports of meetings. Both audiences were very much interested, and put not a few questions. But only one young man made any attempt to criticize, and was most obtuse on the subject. It was in relation to the dip of the needle at the north magnetic center; he could not see that it could be a fact in the inner surface of the earth.

A spirit of inquiry has been aroused. I have decided on a course as follows: Select those inquirers who are interested, and call a meeting here at my place of business. I shall treat them as friends, thus rendering the meeting more of a private nature. In this way I may be able to get a class formed to meet at regular periods for discussion.

One of my young friends has drawn for me two charts for lecturing purposes. One is a combination of the figure on page 14 of the CELLULAR COSMOGONY, and the metallic strata in colors to suit the metals. The whole is done exquisitely, for which I was overjoyed when I first saw it. The other contains the diagram of your experiments on Lake Michigan, and picture of the lighthouse.

I am very pleased with THE IMMORTAL MANHOOD; but I have not had time to peruse it yet, having had a number of engagements of late to address meetings on various subjects. I was pleased with the answers to questions I recently submitted.—W. H. C., Liverpool, England.

#### Summary of the World's News.

AMANDA T. POTTER.

April 1.—Secretary Hay and Senor Quesada exchange ratifications of Cuban reciprocity treaty.—Wm. E. Curtis holds new immigration law, restricting influx, a failure.—Wayne MacVeagh to represent United States in Venezuelan case at The Hague tribunal.—Chicago custom tailors will strike; employers have failed to provide shops in which they can work.—President Roosevelt "simply desires to meet the people and give account of his stewardship;" resents suggestion of intention to capture nomination.—April 2.—Emperor William leaves Berlin for Copen-

#### The Lunar Festival.

The date of this number of The Flaming Sword coincides with the day elaborately celebrated this week by the Koreshans at both Chicago and Estero, Fla.

We anticipate that reports of the ceremonies in both North and South will appear in The Flaming Sword under date of April 24, together with important documents. The Founder of Koreshanity and the Pre-Eminent are present at the Estero Community.

world. Conflict and revolution follow the period of deception. The reign of Christ during the thousand years is his reign in the church militant.

In another sense—the celesto-literal—the thousand years represents the state of quality of life brought forth at the close of the great cycle; hence, the thousand years is that in which the fulness of time culminates as its fruit—and in this sense the thousand years represents the temporary period of existence of the Sons of God. A kernel of wheat is the natural fruit of a cycle, and represents the cycle in itself—the cycle in which it was developed, and a corresponding cycle in which its life is to unfold and infold again. The way in which we know that the thousand years is related in this sense is the fact that thousand signifies the fulness of