

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 Great Doctrine of the Resurrection.

Consideration of the Question as to Whether Swedenborg Denied Reincarnation; the Spiritual "Sense" of the Word; Swedenborg's Mission; Why "Apocalypse Explained" Was Never Completed.

KORESH.

AN INTERESTED READER of Koreshan literature asserts that Swedenborg denies the doctrine of reincarnation, and then asks the question: "Why was this fact not revealed to Swedenborg?" Emanuel Swedenborg never claimed that any degree of the Word was revealed to him, more than its spiritual "sense." He saw that there were three "senses" of the Word, and that in the literal "sense" the "Word was in its *fulness*, in its *holiness*, and in its *power*;" but he was not permitted to know and define the character of the literal "sense." Had he reached such a degree, that would have been the time to begin the establishment of the literal kingdom of God in the earth.

Swedenborgians absolutely deny the possibility of redemption from hell of those that are lost, because of their misinterpretation of Swedenborg's exposition of the Scriptures. He expressly declares that the Lord came to save from hell, and that redemption takes place from no other source. Swedenborg was intromitted into the spiritual world and saw from the spiritual, not the scientific point of view. He knew that when a spirit was liberated from the tenement of clay, there was no return from the spiritual world directly back into the natural. This fact is not denied in the doctrines of the Koreshan Cult. The man passes into the spiritual world and remains there as to his spiritual consciousness; but when he passes on into another degree of spiritual existence, he does so by leaving behind him the debris of the transposition. That de-

bris is precipitated and is reëmbodied. It retains somewhat of the characteristics of the personality and constitutes the remains of the individual; it is not the full reincarnation of the man. If the spirit while embodied were in the effort to fulfil the laws of moral life under the conviction of the Divinity of the Lord, he was permitted to enter one of the heavens prepared through the Christian religion, for his progress toward final Sonship.

Swedenborg taught that no person could enter from the spiritual to the celestial, or from the celestial to the spiritual heavens. This is true, for during the Christian age the heavenly degrees were instituted that the two states should progress until the time of the passing away of these heavens in the establishment of the new heavens and the new earth. At the time of the end, both the spiritual and the celestial heavens flow down together into the new natural earth, to make one in the resurrection of the dead. At the end, the old heavens are destroyed in the formation of the new heavens, and are thrown down, cast down as the debris of their elimination from the spiritual world.

Swedenborg says that rain signifies conflict and victory. Why? Because in the formation of the falling rain there is a conflict of the ascending and descending physical forces, an alchemical union of the anodic and cathodic physical spirit; and in the conflict there is a precipitation of the debris, while there is also an ascension of the new force generated in the union. As there

is a correspondence between Nature and human existence, and the operations of anthropostic existence are signified by natural operations, rain signifies a corresponding conflict in the heavens of anthropostic activity. We may know the character of the one by a scientific knowledge of the other.

In the descent of the New Jerusalem and the conjunction of the New Jerusalem with the natural humanity, there is effected a new earth; that is, a new Arch-natural life in the flesh. This new life does not do away with the life in the heavens, but it opens a new and a more exalted field of being for the spirits of the inflowing heavens. The influx conjoins the spiritual mentality with the natural mentality so effectually that the spiritual and natural consciousness and identities are made absolutely one, while at the same time the consciousness of the New Jerusalem has progressed into another and more central sphere, this sphere still being within the habitation of the external environment.

In the formation of the immortal humanity, which is the resurrection of the dead, the reincarnation, there is an awakening of the precipitated consciousness with the conjunction of the descending New Jerusalem consciousness there, with the ascending and resurrecting life. A denial of the doctrine of reincarnation is simply and purely a denial of the doctrine of the resurrection of the dead, which is a fundamental doctrine of Christianity and of the Lord himself. If there be no resurrection of the dead, then our faith is vain. It is the sowing of the seed and the coming again of the fruit of the harvest. The good seed are the children of the kingdom; the field is the world, and the harvest is the end of the world.

The New Jerusalem is incorporated in a natural man, the Messenger of the Covenant, who constitutes the natural nucleus of that world of which Emanuel is the spiritual nucleus. Emanuel Swedenborg is not known in the spiritual world, because when he took his departure his ascending life entered into conjunctive unity with the center of the spiritual sphere to which he belonged; he was the Messiah to that sphere, and is known only as Emanuel, which being interpreted is God with us; that is, with the spiritual world. His external consciousness is one with the natural consciousness of the Messenger of the Covenant in the flesh. This conjunctive influx took place in the year of our Lord 1870; and since that time the Lord has been specifically preparing for the final consummation.

The Swedenborgian church is in an *intellectual* enlightenment from a mental misconception of the writings of the great spiritual Seer. They are not enlightened from the Lord, therefore in no sense do they constitute the New Church. This fact they will learn to their sorrow in the near future. The Almighty is setting up his Arch-natural kingdom; he will bring forth

his Arch-natural humanity, and fulfil in them the promises he has made of immortal attainment: "To all that believe in his name gives he power to become the Sons of God." Swedenborg's logic lead him to this conclusion; and when in the exposition of the "Apocalypse Explained" he came to the inevitable conclusion to which his logic led him, he became alarmed and dropped his work. He did not complete the book, but left it for the final scientific exploitation.

The Swedenborgian church is the precipitate of Emanuel's function to the spiritual world. He was the Messiah to that world, and it was through his mission that the New Jerusalem was recreated. The New Jerusalem in the spiritual world began to be gathered when, as designated by himself, he saw the twelve Apostles gathered and sent out to preach the new spiritual gospel to the spiritual, not to the natural world. Since 1870, the science of Universology has been promulgated for the final descent of the New Jerusalem into the Arch-natural life, the life of immortality in the body, through a new exposition of the science of the Decalogue. This corruptible shall put on incorruptibility, and this mortal shall put on immortality. This is the manifestation of the Sons of God, the offspring of the universe.

The Standing of the Great Ensign.

FROM THE WRITINGS OF KORESH.

"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." The great controversy of life and death hangs upon the solution of this problem of rest. Everything is restful which involves the factor of pure and useful delight. The drudge of labor is a curse, and forever will be. The original curse pronounced upon the man was: "In the sweat of thy face shalt thou eat bread." The equitable adjustment of wealth and the mitigation of labor (through its modification) to a state of pleasurable use in which enters the prime factor, love to the neighbor as the incentive to exercise, will insure those conditions implied and understood in the origination of the term rest. The Sabbath or rest condition established in one domain, will be followed by equilibrium in every other. Rest is the key-note of life. "Remember the Sabbath day to keep it holy," is the pivot of the covenant of God, and has the same significance as the statement of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." When man reaches that period in the progress of human affairs wherein he is enabled to husband the potencies of his being, he begins to rest upon the seventh principle and element of that which comprises the essence of being; he begins to appropriate the hidden manna. In other words, he begins to live.

The Progress of Cycles of Life.

KORESH.

IN TRACING THE CELLS through their movements in the circulation in the stalk of wheat, as they pass in their devious careers from one transformation to another, it would not be understood, except by some knowledge of the law of their progress toward perfection, how some of those cells would so appropriate the forces of aggregative desire as to move out in a new direction and form little groups, which, as they become perfected in their tendencies, would comprise what is called the seed. These seeds are simply the aggregations of perfected cells; their very perfection causes them to aggregate in groups. This disposition of the cells to accumulate in aggregative arrangement indicates that the cycle has come to its close, and that the seed must renew its career. While the seed is the end of the effort, it was also the beginning; and when the wheat reaches the extremity of its growth, it is evident that the beginning and origin of that little seed was a like seed, and that to perpetuate its kind it must fall into the ground and pass to dissolution.

Observe the specific relation of a kernel of wheat to the prior and subsequent stalk; it is related to the subsequent one by being posited at the foot or root of it. Notice also the two tendencies; at the top of the stalk the tendency is to harden; that is its determination. At the root the tendency is to soften, for it cannot produce the new stalk except through its dissolu-

tion. It is through this continuous round of reproduction that the wheat cycle is perpetuated. The question now arises, Is this cycle of its own perpetuity the highest and noblest career the wheat has to fulfil? Koreshanity answers, No. It subserves another and higher purpose; but to enter into that higher circle or cycle of a new career, it closes its direct relation to the cycle of its kind.

The higher use to which the grain is appointed, is to supply the life of the animal kingdom. If the wheat goes to supply the animal life, as food for that cycle, it ceases to propagate. The spirit of the wheat (its life or soul) enters the stalk; and when it departs from the stalk it enters the wheat. The spirit of the wheat does not get out of this cycle by the process of death. Its transposition from the cycle of wheat life to the animal cycle is through ultimates. The spirit of the wheat cannot enter and form a cell in the higher and new cycle except through the appropriation, by the animal, of the wheat itself, which is the ultimate of the wheat cycle. The wheat itself is taken into the stomach of the cycle of animal life. There the substance of the wheat is transformed to the blood cell, and as such moves forward toward the sperm and germ of animal reproduction. But remember, the spirit of the grain enters the higher cycle only by the higher cycle's appropriation of the wheat through its ultimates.

The Principles of Koreshan Psychology.

The Mystery of the Human Soul; the Physiological Basis of All Mind and Life; Origin and Destiny of the Soul Determined; Soul and Spirit Differentiated.

LUCIE PAGE BODEN.

THE RELATION of mind to body has been the wonder and the despair of mankind in all ages. To find the soul in its secret chamber; to follow it into whatsoever part of the human frame it lies hidden; to compel Nature to yield this greatest of her mysteries—such have been the universal dream and longing, puzzling alike the philosopher and the physicist. The medieval alchemist thought of it as he bent over his crucible. The chemist of today relegates the soul to matter, while the agnostic and the Christian agree in placing it beyond the limit of human perspective.

The term psychology is derived from two Greek words—*psuche*, soul, and *logos*, word; therefore, it means a word upon the soul. It is the mission and the purpose of Koreshanity to exposit the science of immortal life in the body. In order to do this its first concern is to divest the mind of its erroneous conceptions. One of the greatest of these delusions which the modern church is hugging to its bosom, is the popular

fallacy that the soul is immortal. Koreshanity is unequivocal in declaring that such a view is not in consonance with the teachings of the Bible, where it is expressly said that none hath immortality save One. "The soul that sinneth, it shall die." That which is already immortal does not exist with the contingency of death.

The location of the soul in man has been referred by some of the ancients to the pineal gland. Others have sought to locate it outside the man himself, considering it as a kind of fluid ether by which he is bathed and surrounded. They have given to this ether the name of God and have written about the Creator as the Over Soul, the great fluid Deity! Emerson says that every man is an inlet to the same and an outlet to the same; that there is no bar nor wall in the soul where man the effect ceases and God the cause begins. Many persons like this view. They like to feel that God is flowing into them as water flows through a pipe. It

enhances their sense of relative importance in the universe. Besides, it does away entirely with the necessity for any mediator, any central personality who stands in Messianic relations between God and man. What authority is there for such a belief? None whatsoever. It is neither Scriptural nor scientific. History records the birth of a Man nineteen hundred years ago, who was essentially different from the common humanity about him—so much so, that he could say "I am from above, ye are from beneath." John wrote: "In the beginning was the Word, and the Word was with God and the Word was God; the Word was made flesh and dwelt among us." Flesh is visible and tangible. It is said that God is spirit. Here is a record of the transmutation of spirit to matter—of Deity visible among men as a man, walking and talking in their presence, not as oversoul, but the veritable Jehovah. As He existed in human form he was the product of the materialization of energy—the hopes and desires of the whole Jewish people who for ages had looked for the Messiah to come. In Him was life; the grave could not hold him. He came forth from the tomb of Joseph after his death on the cross of wood, which was but a type of his crossing himself with the race of lower or animal men where he was subsequently buried. He was an Individual—an undivided being, biune, having the male and female principles inherent in himself. After His resurrection he converted his body to spirit in the presence of many witnesses. The Holy Ghost imparted to the Disciples was an electro-magnetic energy created by the combustion of the Lord's material body in the fires of alchemical dissolution.

The correlation of spirit and matter is illustrated by the processes of physiology and psychology constantly operative in a human being. The material food substances are converted to the immaterial substances of intellect and affection, the pneuma and the psyche, the spirit and the soul. Those finer essences, both electrical and magnetic, together with every quality of mind and will, are the product of the combustion of matter. Thus the soul is generated throughout the entire man; specifically, it is the spirit of the blood. This is will, as the spirit of the nerve comprises those intellectual forces which translate themselves into thought. The soul is not material any more than the light, heat, electricity, and magnetism generated by the combustion of a piece of coal are material, but they owe their existence to the material fuel supplied. So long as there is coal to burn, the generation—not the liberation—of these energies continues. They are created in a manner precisely analogous to that in which the soul and the spirit of man are continuously created.

These processes are maintained throughout the entire organism, so that the seat of the soul is the man himself. It is present in the heart as the impulse which sends the blood coursing along the arteries; in the liver as the discriminative function in its application to the digestive tract of the system; in every part of the body, controlling and animating its functions. The soul is the entirety of the man, but in the brain its throne is set.

The soul in its peregrinations from north to south and back again conforms to the dip of the magnetic needle, or to the spiral motion of the sun as it winds through the tropics in its course along the ecliptic. The tropic of Cancer constitutes one pole, the tropic of Capricorn the other. The physical universe is an index to the anthropotic or the biologic. The front and the back brain with their respective centers are the seat of the soul's dominion. Here it is enthroned, radiating its mandates through cell and fiber to the uttermost parts of its empire. Here will is translated to intellect and intellect to will by a constant interconversion of the energies passing alternately from north to south. To translate is to transcribe from one language into another. Love and wisdom in the supreme mind, passing down become faith and charity in the spiritual realm, changing again to good and truth in the natural or external degree of man's being.

While the periosteal currents charged with magnetic or soul energy set toward the vertical plate of the ethmoid bone, which is the north pole of the longitudinal axis of the brain, there is a counter flow reciprocally generated, setting toward the corresponding pole of the dura mater.

The man that is from below, born in sin and shapen in iniquity, is going to be transformed by the power of a baptismal energy imparted from above through the office of the Mediator whom God raises up periodically to be the Savior of the human race. This corruptible must put on incorruption; this mortal must put on immortality. Jesus renewed the wills of his Disciples by planting himself in their hearts. The substance of His body converted to electrical energy,—the veritable Holy Ghost,—entered into conjunction with a sinful race. This was his tomb. Here he was buried, and at the end of the age he must arise from the grave where he was laid, coming forth in newness of life. Another personality must come,—has come in the spirit and character of a Mediator to perfect the work which Jesus began. Man as he exists today, despite the implantation of the living Word 1900 years ago, is mortal. Spirit, soul, and body, he is given over to the fires of hell—his unholy loves, which ultimate in the death of the body. The office of the Mediator of this age is to effect the redemption of the body. He proclaims the science of immortal life. In order to share in the destiny which God has appointed for every human soul and escape death, sin must be overcome. "If thou wouldst enter into life keep the commandments," said Jesus. Now as then the same law holds good.

The soul in its essential essence is then the spirit of the blood. Jesus poured out his soul unto death. The life of all flesh is in the blood. Jesus poured out his blood; he poured out his life. In the transposition of spirit to matter and of matter to spirit, which takes place throughout the whole body continuously, a portion of the spirituous essences generated in the brain is changed by the action of the will to thought. As a moulding, formative force, thought not only permeates the entire animal structure, but it reaches out to other minds forming conjunction with the will of others according to the laws of attraction. This constitutes the outflowing aura.

The Importance of Right Thinking.

The Relation of External and Internal Worlds; Man Inhabited by Millions of Spiritual Entities; Wonders of Mind and Life; Substitution, Concentration, and Co-ordination.

AMANDA T. POTTER.

WHAT TO THINK, how to think, how to possess proper thought, is subject of less consideration by the modern world than what to eat, how to eat, and the wherewithal. The nature of foods, their specific adaptation; pure foods and adulterated foods with circumvention; foods preventive and foods remedial, have run the gamut of the literature most affected by the masses, with a relative slight attempt at discovering thought to the world in its various characters, bearings, and possibilities.

Koreshanity imparts this truth to the human understanding—that humanity is the receptacle of the total of the inhabitants of the spirit world; that every entity of our subjective being—our mental world—is a thought in perfection as related to our ego, or in some degree of development as thereunto allied. We may appreciate a difference in these as they engage our consciousness. Some are ill organized and quite inadequate. These compel us to further seeking. Others extend our mental vista; through the fact and power of coördination their fellows come trooping in, and according to their virility and perfection of organization we are made rich with fresh conception. The correct elucidation of a problem, and the profitable elaboration of a subject, together with the corresponding growth of the intellect, depend upon wise and thorough discrimination of these—the supplanting the weak and meager with the stronger, fuller thought. Decision in this premise establishes and rounds out the relatively perfect character, while inability to relinquish one of two opposing opinions, and fully subscribing to neither, advances vacillation.

The visible world is the natural expression of that with which the invisible world teems. All principles, laws, forms, and functions exist in the natural and visible by virtue of their correspondences in the spiritual and invisible, where they are upheld and perpetuated by these same visible and material pediments. The activities of the invisible outnumber those of the visible domain because of the twelve manner of fruits of the Tree of Life, each of which is accompanied with divergence from the other orders. Each dispensation projects its own peculiar manifestation in the visible as its fruit, while in the invisible there eternally exists the correspondences of the unit of manifestation.

The variety and extent of the activities of the spirit world are beyond fathoming by the mortal mind, whose paucity of development forbids the perfect sounding of any given line. For instance, we appreciate that the world resounds with song; that song has potency beyond the power of statutory law, to modify the moral asperities; but until the working of the human mentality becomes an unsealed book, only a vague imagery of the invisible propulsion bears in upon our imagination. What wonders would be revealed to us could we be for an hour a poet, always provided the spiritual eyes were opened! What a marvel were dis-

disclosed to the continent of unuttered song waiting utterance! waiting in that wonderful soul-stirring harmonious order which marks the interblending of that which comes to our consciousness as ideal assertion mingling with imagery, symbolism, trope, measure, rhythm, rhyme, not as abstracts, but as conscious, living moving entities in voluntary and glad activities!

But the poet's influence is dependent upon universal law axiomatically active upon all planes. The idea may be elaborated in the consideration of terms accepted as of literally identical meaning. Words posed as synonyms admittedly possess small, subordinate, and partial differences; so, while of like signification in the main, they entertain unlikeness. Again, the millions of corpuscles composing a human frame are the analogue of the forms comprising the mass. Not one of the lesser elaborates qualities identical with those produced by another of the remaining number; and this distinction will reach in application to the total elaborations of one body in relation to the sum of bodies. This prepares us to say that the subtle vibrations from the poet sphere can affect in fulness of potency only a sphere of kindred quality and consequent kindred tension; and while the likeness will almost be completeness, it will lack enough to debar any one vidual from reveling in the full exuberance reigning in the brain of the author, because the inhabitants of the author's brain, who are *defacto* the brain pictures, have not their exact counterpart. The sun pours forth its radiations upon the myriad; none receives the total; each object absorbs with due respect to condition. Were the poet able to exactly reproduce his mental creations in the person of another, that other would be his precise duplicate *interiorly and exteriorly*, and would vibrate in every atom to the poet's every atom.

In the chaotic whirl between the old and the new age there has come the instruction by means of which a soul may voluntarily and effectively struggle to the goal of perfection—Godhood. Man born in sin and shapen in iniquity is composed of evil. Evil dwells within as the inhabitants or spiritual entities which compose him. Through divine source of influx these entities so choosing, are transformed; those not so electing, are eliminated. Upon these two processes hangs accession to heaven, or continuation in hell. The voluntary means to the issue of our supreme aspiration is substitution, concentration, and coördination. The substitution of a groveling thought for the purest and noblest we can entertain, is to exchange an abject active presence for the most exalted spirit entity at our command. Concentration should then provide for the constant presence and activity of such, by which means the undesirable become discouraged and finding their surroundings distasteful, they seek elsewhere a more congenial environment. But the supreme effort must ever be for coördination with the Deific center. This can only occur through relating the sum of desires upon Him, and by constant effort approaching more and more nearly to the life he appoints to those who love him. The endeavor toward coördination, which at the beginning is but a lesser degree of receptivity, under nurture grows into the fulness of union with the Lord God of the universe.

RACE PREJUDICE.

The Messianic Tragedy a Potent Cause of Hatred Existing Between Jews and Christians.

RACE PREJUDICE seems to have reached its ultimate when a little child, the son of Jewish parents and only eleven years old, can be brutally stabbed in open day. The incident is told by the Chicago papers and is related in good faith, incredible as it seems. The boy in question, while passing along the street in New York, was assailed by a number of older boys. One of them, a lad of only fourteen, asked little Peter: "Are you a Jew?" The child said, "Yes." "Then take that," said the older boy, thrusting a knife into Peter's heart.

The Lord Jesus was of Jewish parentage, and he predicted that the time would come when the father should betray the son to death and the child the parent. He was the child of the Jewish age or dispensation, and in its culmination he was betrayed by his parent, the Jewish nation and its hierarchy. The haughty and insolent priests of that time were looking for someone to deliver the Jewish nation from its servitude as tributary to the Roman empire. They desired a temporal leader—one who could ride at the head of their armies and make war upon Rome. They saw in the lowly Nazarene who had just made his entry into their city, riding upon an ass, nothing but a crank, an insane visionary who opposed their traditions and wanted to pull down their temple. They feared and dreaded His influence upon the crowds that flocked around him and hung upon his words. They were jealous of his power over the multitudes, and fearful lest the man who had on many occasions denounced their extortions and exposed their hypocrisies supplant them in the favor of the mob. The events of Palm Sunday were a prelude to the crucifixion.

What did Jesus typify when he made his entry into Jerusalem on the ass's colt, hailed by the people with shouts of victory, his way strewn with palm branches, the symbol of victory? He indicated in unmistakable language the character of his final triumph and entry into the citadel of heaven, the spiritual Jerusalem, of which the Jewish capital was a type. He showed that he should conquer ultimately when, in the character of an ordinary human being, he should dominate all the appetites and passions. The ass is the burden-bearer, and to bestride the ass and receive the palm is to be exalted above the condition of the sin-curst, burden-bearing humanity. The Lord Jesus was born pure and holy—in the unspotted character of the Son of God. In regard to His second coming to reign and to triumph, his entry into Jerusalem indicates that he will come through one born out of ordinary mortal conditions, who will triumph by transcending those conditions. The palm is the emblem of immortality, to be attained by the natural man in overcoming self. The palm is the emblem of victory, and to the victor belong

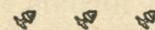
the spoils. Immortality is the spoil or the prey of the man who has risen superior to the desires of the lower animal nature—when he bestrides it as its master. Then is he exalted above his fellows into the glorious freedom of Arch-natural life.

The Jewish nation did deny its Lord, and by that act it drew upon itself the hatred of the coming age. The horrors and the crimes committed in the name of Christianity against the Jew because he slew the Christ, transcend the pen. Nor have they ceased down to this frightful act of violence against a Jewish child done on Palm Sunday of the present year. The Jewish race, the parent stock, produced the Christ and then denied its offspring. Now the child, the Christian church, betrays and stabs its parent race. Thus is the prophecy made by our Lord fulfilled.

Race prejudice when analyzed is but the hatred borne by members of one family against one another. The processes of race infiltration began long ago, yet the Anglo-Saxon of today is but the Jew remade. He who hates the Jew denies his parentage, for, cavil as he may, he must confess that in his veins runs the same fluid. Nothing is surer than the fact that of one blood God hath made all the nations of the earth. The Jewish church looked back to Abraham as its common father. The Christian church looks back to Christ, and he was a Jew.

One of Chaucer's Canterbury Tales gives the story of little Hugh of Lincoln, a Christian child who was set upon and foully murdered in a lonely spot by Jews. They dragged him to a pit, so the story runs, whence his songs issuing forth did vex the passers so that their souls misgave them. If the child denies the parent, none the less has the parent also denied the child.

The final obliteration of race prejudice is predicted by Malachi. He speaks of one to come who shall turn the heart of the fathers to the children, and the heart of the children to their fathers. In this wonderful prediction the reign of peace in earth is foretold. It involves the at-one-ment of God and man, also the breaking down of the partition wall of prejudice which hedges about the different nations. To conjoin the fathers to the children is to effect that spiritual conjunction called the resurrection, whereby the Anglo-Saxon and the Jew will be made one. The children of Abraham, now become the fulness of the Gentiles, are to be united with the spirit of their Progenitor of the Hebrew race.



The New Fad of the Four Hundred.

THE DEAR FOUR HUNDRED are to have a fresh diversion. Mrs. Jacob Vanderbilt has fitted up a luxuriously appointed smoking room, where the fair ladies of Gotham may enjoy the privilege of puffing their cigarettes just like the men. Adjacent to the den is an exquisite tea-room which is said to be a "dream."

Perhaps a smoker's den where nicotine is used may not be as conducive to dreams as an opium joint where couches are provided. In the case of the opium smoker the fairy scene is subjective. The nicotine devotee is supposed to be soothed and elevated by the use of the weed until she is ready to see a beautiful externalized dream where tea is served. The furniture of green rattan is clean and dainty, while the opium den is often reeking with filth, but the fair ladies of New York, no less than the denizens of Chinatown, are introducing a nauseous and disgusting drug into the human system. Not content with the liberty already accorded her in the business world, woman covets those choice and expensive luxuries, such as smoker's heart and cancer of the larynx, which have hitherto been the exclusive right of men.

No elegance of surroundings can make tobacco clean and wholesome. Upholstery is no antidote for nicotine poisoning. The woman who is willing to entail the baleful consequences of the use of tobacco not only upon herself in her own lifetime but upon unborn generations, has very little consideration for her own happiness or the future welfare of humanity. Yet these same "ladies" move in what is called society, and are prominent in all kinds of philanthropical work. A little reflection will convince anyone that race suicide is the true name for this fashionable indulgence. The men of this generation who have fostered the habit are responsible for the misery or the happiness of those who shall come after them. Philanthropy which is not broad enough to embrace their descendants is not worthy the name. No man is a lover of his kind who will not do all in his power to promote the development of the human species to a higher plane of physical and mental wellbeing. Unless he is willing to forego the pleasurable indulgence which gratifies a morbid and artificial craving, no person is humanitarian in his sympathies. It is mere maudlin sentimentalism to endow hospitals, creches, and prisons for the relief of society while indulging in vices which undermine health and weaken the stamina of the race. Let reform begin at home among those who aspire to be the leaders of society, else is it false-hearted and hollow at the core.

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Supreme Power of the Central Will.

"THE NOBLEST mind the best contentment has." The noblest mind is the one which involves all knowledge. Looking at creation from the viewpoint of the angel standing in the sun, all things are seen to be subjected to an inflexible purpose. All things are dominated by a central will. The will is the correspondent of the blood in the animal system,—a fact which has been intuitively divined by the poets. "My will runneth as my blood," cries one of Mrs. Browning's characters. The fluid ether is the solution of all the elements of the physical universe, just as the blood contains all the elements of the body. The streams of gravic and levic energy are essential to the conservation of the cosmos. They ascend and descend in perpetual flux. In like

manner the interior and exterior spheres of man's being are related.

The hardest portions of the physical earth, even the metallic strata, are derived from substances in the fluid ether; so the bones which constitute the solid framework of the animal body are derived from the blood.

The whole existing scheme of things is the product of the currents of spiritual energy radiating from the theocrasis of the Man who is the manifestation of God in human form. He is the Will, perfect in its subjection to law. He is the beginning and the end of the creation of God.

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Concerning Election Frauds.

ALLEGATIONS of fraud seem to be the necessary attendant of every election. Scarcely have the official returns been declared before there is a demand for a recount and an investigation. Instead of electing the public servants honorably, every kind of chicanery is practised. The Electoral college itself by which the chief magistrate of the country is chosen, is not free from suspicions of fraud. A notable instance in point was the election of President Hayes, when the gravest charges were made by partisans of the disappointed candidate. There are many who believe to this day that President Hayes was not entitled to take his seat in the Presidential chair. Like Caesar's wife, the public morals should be above reproach. Let the management of the polling places be in the hands of persons of unimpeachable honesty. How would it do to depute the most prominent clergymen of both parties to take charge of the elections? Let them see to it that all registrations are carefully scrutinized. It ought not to be necessary to summon Diogenes from the spirit world to make a round with his lantern in order to discover men of honesty and capacity.

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The Orderly Sequence of Events.

IN THE CONSECUTION of events as they unfold preliminary to the establishment of the divine kingdom, the hand of God is plainly visible. Men and women as they fulfil their destiny contribute to bring about the crises of history. To a superficial observer or to one who does not understand whither mankind is drifting, these events seem to follow each other without orderly succession. But the moment that one has grasped the meaning of life, all is different. The logical necessity for apparently unimportant changes on the great chessboard is seen. There are no accidents in a universe where all is ruled by law. What is law? It is the externalized expression of the divine love coöperating with the divine wisdom. As man comes to know this, he falls into harmony with what he sees to be eternally beneficent in all its workings. He knows that the outcome of events is assured by immutable law rooted and grounded in Being. Security for the whole does not lead him to inaction, but it gives him strength to work. "My Father-Mother worketh hitherto, and I work," he exclaims.



In The Editorial Perspective.

THE EDITOR.

TIME AND SPACE are universally recognized as essential co-ordinates in their relation to existing things. This is obvious from the fact that whatever occupies space possesses qualities or properties of duration. According to some scientists, matter, time, and space are only matters of consciousness; but if this were true, material, timic, and spatial relations could obtain only when the mind is conscious of matter, time, and space. Others recognize that matter is real, but hold that time and space exist only in the abstract. Herbert Spencer defines space as the abstract of all co-existent relations, and time as the abstract of all relations of sequence. Koreshanity affords the only rational basis of comprehension of time and space in their relation to the external world, because it is the only system which reveals the fundamentals of life, which are the principles of the perpetuity of life through the functions of the cell. Our conceptions of time and space are radically different from those generally entertained. Neither time nor space are infinite, but both time and space are limited, because the things to which they are related are limited as to extension and duration. We cannot think of space apart from matter, nor time apart from motion, or life as the cause of motion. It is a mistake to suppose that time moves in straight lines—a mistake to suppose that time is something that may exist independently of Nature. We maintain that time progresses in circles. We speak of the rounds of time, and the rolling of the centuries. A cycle of time is a circle of time, whether that time be an hour, measured by the minute hand on the clock; a day, measured by the diurnal revolution of the sun; a year, measured by the progress of the sun on the ecliptic; a dispensation, measured by the movement of the sign Aries through a constellation; or a precessional cycle, measured by the precession of the equinoxes; or a longer cycle, measured by the precession of a planet. The word time is from an old root meaning to *cut off*. Time in the physical cosmos is measured by motions on or near the ecliptic, in the Zodiacal belt—by the sun, moon, and planets. The ecliptic is the line on which eclipses occur, and constitutes the middle of the belt in which occur all solar, lunar, and planetary motions and events. The ecliptic is the “clipper.” Space in the physical cosmos corresponds to time in the human world. Cycles in humanity are determined by states or qualities of life in processes of propagation and perpetuity—and the important periods in the human world are measured on the ecliptic of human progress. We propose to show that time in humanity is related to human life; that the progress of life is dispensational, and that time is circular because the universe is cellular. The word Zodiac means the circle of God’s animal life—the time of development and manifestation of the fruit of the circle of progress. A twelfth division of the Zodiacal cycle is a dispensation. A dispensation is a period in which the substances of the Seed of life are dispensed or disseminated for reproduction in the matrix of the church. The word age is from the Latin *ætas*, which means a *life-time, a generation*. In this definition we have the idea of the intimate association of time

and life, as the generation of life is related to the period of generation. Swedenborg says that every dispensation proceeds as from an egg. The church of every dispensation is the matrix of generation or regeneration of divine life. The period of gestation in the church is one-twelfth division of the complete Zodiacal circle. Now, the word *ætas* is from the Latin *ævum*, which is allied with *ovum*, the egg or cell. The fulness of time is the time of birth; and all progress of the life in generation may be involved in personality; therefore, time has its origin in life. The Creator is the material point in which all lines of life, and time, and space converge, because he is the beginning and cause of things to which time and space refer. The church is known as the woman, the mother; the church embraces its membership in its bosom. The college is the *alma mater*, the fostering mother; and the students constitute the *alumni*, or those fed or nourished by the mother. Those who enroll for a term in the college enter the matrix of development, and pay the matriculation fee; and at the end of a period of time they are born as suns and stars in the intellectual firmament. The word matter is from *mater*, the mother; the earth is the mother, therefore, the earth is cellular, and constitutes the great womb of the universe.

The annual Easter theme is the resurrection; in the thousands of churches throughout the world this subject is discussed, and many able minds are exercised over its problems. The modern church, however, does not comprehend the power of the resurrection, because it mistakes the type for the reality. The fact that Jesus came forth from the tomb of Joseph is one of great import, but it does not constitute his greatest victory, his greatest resurrection. We declare that the great resurrection, the one of greatest importance to God and man, was the birth of Jesus into the natural world. He came into the world as the Seed of all life—and every seed is in itself when borne, the actual resurrection of the seed sown; hence, the Lord Messiah was the resurrection—that is, he was the resurrected Man before his martyrdom. The incarnation or the reincarnation is the resurrection, the coming in the flesh. The crucifixion of Jesus was the type of his cross with mortal humanity; and his coming forth from the tomb was typical of his resurrection from the tomb of Joseph’s posterity at the end of the dispensation. The church misconceives the purpose of the incarnation. It is generally supposed that Jesus “took upon himself the nature of man” for the purpose of appeasing the wrath of an offended God; and that as a result of Jesus’ being martyred by the powers of evil, the Almighty arranged with himself to save, by miraculous and arbitrary methods, all who should believe that Jesus thus came to passively submit himself to maltreatment by his enemies. The Koreshan conception of the great incarnation so far transcends the common view as to make comparison odious. Jesus came to perpetuate the life of Deity and of humanity; he came to save the divine life through its propagation, and to save the life of fallen humanity by

entering into conjunction with it—that at the end of a period of development he should appear in multiplied form.

Of all the theological productions which the present Easter has suggested, a short article by the Rev. F. P. Duffy, of the American Bible Institute, comes so near to the Koreshan conception that it is inconceivable that he should be able to entertain it without having read at some time some of the Koreshan publications. He says: "The incarnation, atonement, and resurrection affected good for the whole creation, animate and inanimate. The scope of Christ's work is as wide as the universe. Like all energy, the divine energy works through a medium. There was only one medium created through which the divine energy could affect all things in the universe, whether matter or spirit. Humanity was that medium. By taking man's nature upon himself Christ could affect all things. Through his body he could affect all matter; through his spirit he could affect all spirit. Through the power of the resurrection he sends life pulsating throughout the universe, so that all things live in him." Such a conception carried to its logical conclusion makes the man Christ the pivot of creative power, the seed of Arch-natural life in which the entire universe was involved; therefore, God in his creative power is the Man-God, the nexus or conjunction of spirit and matter.

"America the Cradle of Asia" is an article by Dr. Stewart Culin, in the March *Harper's*, discussing the question of the antiquity of America, in opposition to the usual view that America is comparatively a new world. It has been supposed that civilization began in Asia, and has steadily worked its way westward. But suppose that discoveries are now made that Asiatic civilization was "cradled on this side of the Pacific"—that the Aztec and Peruvian civilizations, as found by the Spaniards in the sixteenth century, were but remnants of a very ancient, grand, and glorious civilization in America? It would be in perfect accord with the Koreshan conception of the continual march of empire westward, round and around the earth in a zone of progress. Some of the most startling facts conceivable may be required to force the world to the conception that there never was a time, in all the ages of eternity past, when human civilization was not—that there never was a time when the world did not exist.

The relative importance of mundane affairs from the standpoint of modern science, may be seen from the following question and answer by Flammarion, after a characteristic description of the "millions of other and greater worlds" in the universe: "In the face of such realities, what is our earth? *An insignificant atom!*" It is generally supposed that the Psalmist intended to reduce man to an insignificant point when he asked, "What is man that thou art mindful of him, or the Son of man that thou visitest him?" But his question is of greater import. What *is* Man or the Son of man that the Almighty should find it necessary to *remember* him? Why, the man that the Almighty remembers or infolds from humanity is the seed of all life, the Creator of the universe.

Some one says that the Bible cannot be true because it says that the earth is flat and has four corners. Where does the Bible say the earth is flat? Can nothing have four corners but a flat surface? The latest conclusion concerning the shape of the earth, put forth by scientific men, is that the earth is tetrahedral—in the form of a four-sided pyramid. This would make a body answering all the purposes of a convex spheroid, possess four corners. The word corner means an enclosed place, an angle, a point where converging lines meet. The four corners of the physical earth are the four points of bisection of the ecliptic by the equinoctial and solstitial colures. Let it be remembered also that a room may have *inside* corners.

The Creator of the universe has expressed himself clearly, definitely, and emphatically in the form and functions of the physical cosmos. This expression is not understood, but frightfully misconceived because the modern mind is ignorant of universal relations. The Almighty has expressed himself as definitely and emphatically in the Bible—and we should not marvel if it is understood only by those who attain to a high degree of spiritual and intellectual enlightenment. The Bible is not a book for beginners in the school of progress; it is a text-book on the science of life, and is written for the use of the God-Man, that he may be thoroughly furnished unto every good word and work.

A materialist, wishing to emphasize his declaration that all mind is material, shows how a drink of liquor taken into the stomach may shortly change the current of thought. He forgot to mention, however, that the processes of digestion may be stopped instantly by a mental shock received through intelligence communicated from another mind. One may pale or blush at a spoken word; and cases are on record where men have died under the delusion that they were bleeding to death. The facts demonstrate that mind and matter are reciprocal; the entire human system is under the control of the mind.

The fact that more steel is used in the manufacture of pens than swords and fire-arms is offered as evidence that there will be a peaceful evolution of the age of peace; but the fact does not so signify. The pens of slander, of controversy, or moral and political corruption, and of fallacy are more deadly in their effect than the sword. There is virtue in that pen only which is wielded for the weal of humanity.

To mental scientists every mysterious power is mind; to the modern Christian it is God; to the materialist, it is a mode of motion; to the spiritualist, it is a spook; to the Indian, it is the "great spirit;" to faddists, it is the "I am," psychic power, or hypnotism. The names of things which the modern world does not understand are various.

All truth is positive; the three negative antithets to truth are atheism, agnosticism, and anarchy.

Equitable exchange is the scientific commerce on the three planes of human activity.

Justice can be administered only on the basis of equity.

The Open Court of Inquiry.

THE EDITOR.

The Church Astray in Doctrine and Life.

EDITOR FLAMING SWORD:—I have been a reader of your very valuable journal for over three years; and the more I read, the more I am convinced of the truth of Koreshan principles. I would like to ask, What is your attitude toward the churches? Some years ago I joined the church of England (I was not brought up to it), for reasons which appealed to me. The church of England emphasizes more than any other the Divinity of Jesus the Christ—"the very God of very God," "of one substance with the Father, by whom all things are made." It does not preach salvation through mental attitude alone; works are emphasized.

Where are modern evangelical preachers astray? They teach that man is a sinner, unable to save himself; Jesus is the only Savior; a man is accepted by Christ the moment he believes; and works will be rewarded at the judgment, but salvation itself is independent of works. If this is a mistake, how do you interpret such passages as the following—as a Bible-class teacher I am anxious to have correct exegeses: "Believe on the Lord Jesus Christ, and thou shalt be saved." "By grace are ye saved through faith, * * not of works lest any man should boast."—E. B. S., Ninette, Manitoba.

The Koreshan attitude toward modern Christianity is much the same as that assumed by Jesus and his Apostles toward the decadent Jewish church. The teachers of the law discussed subjects which agitated the minds of the early teachers of Judaism; they upheld the law, and endeavored to follow numerous customs and rites instituted at the beginning of the Jewish dispensation. During the dispensation the church lost all true conception of man's relation to Deity, so that at the end of the dispensation it taught forms of doctrine without the spirit and life; its thought was effete, and its truth vitiated. The fact that the church failed to recognize the personal manifestation of Deity as the product of divine activity in the Hebrew race, is evidence that the body of the church had fallen; it was condemned for its failure to perceive the truth and adhere to its vital principles.

The modern church is in error concerning the very fundamentals of the true religion; it has lost its original conception of the Messianic law and the great purpose of the coming of Jesus nineteen hundred years ago. The conceptions of the church concern-

ing Deity and his relation to the human world are not even remotely true. The clergy are astray in both doctrine and life; they entertain fallacious conceptions of divine relations and purposes, and do not adhere to the communistic principles which were operative in the primitive church; and moreover, they are without the life and spirit of Deity which were present in early Christians. The apostasy of the church was inevitable; it was impossible for truth in its descent through the age to retain its pristine purity; the truth has been let down from plane to plane until it bears little resemblance to that held by the Apostles.

It is true that the church believes that God exists; but that which it conceives to be God is not God at all, but an *impossible* being; it is held that Jesus is the Son of God, but the character and purpose of his Sonship is utterly misconceived. It is held that man is a sinner, but the character and consequences of sin are misunderstood—so also are the purpose and processes of salvation. The church is in ignorance of the character of Deity and the purpose of the great incarnation; and it can never entertain any genuine truth so long as it is imagined that God exists apart from the world of humanity.

Jesus the Christ was divine, not as a mere third part of Deity, but as the very Godhead in and of himself—entirely, fully, and completely the very Jehovah, the Seed of all life. He was the Creator, not as he was in some remote period of the world's development, but as he was manifest in his own humanity nineteen hundred years ago. He came as the Creator in his perfect manhood; he came as the Seed to be planted in the human race; the processes of his planting involved the incorruptible dissolution of himself and the dissemination of his life to receptive minds. Faith was essential, because without it the mind was not receptive to the kind of salvation that obtained through the divine baptism at the beginning of the dispensation. The Holy Spirit was the result of the combustion of the substance of Jesus'

body; and its dissemination during the ministration of the Apostles was the only outpouring that has occurred during the career of the Christian church. The seed-sowing was at the *beginning* of the age, the processes of regeneration have taken place in each of the baptized individuals during the age, and the harvest comes at the end of the age. Since the vitiation of that substance there has been no *Holy Spirit* operative in Christendom.

The salvation that obtained through Jesus was a spiritual salvation; it was not final nor complete, because salvation is not complete until those who believed in his name stand forth in the natural world as perfect in the flesh as Jesus was. This attainment is not miraculous, but is according to laws of growth and experience in obedience to law. The Disciples were born of the spirit; but they were not yet born of the divine flesh, and cannot be until the fruition of the dispensation. The birth or salvation of the spirit was through faith—it was the gift of God; the final salvation, or the salvation of the body is through the keeping of the law of life. This has been a dispensation of mercy, of grace, a dispensation in which thousands have been prepared to come into a comprehension of the laws of life and to apply the same in effectively overcoming death in the body. The law cannot be kept except through the science or knowledge of it. So, instead of a man being saved the moment he believes in the Christ, the processes of salvation are age-long; the regeneration of a single individual requires about 2,000 years, for that is the length of the period of divine generation or regeneration. The Disciples knew that their salvation was not completed at the beginning of the age; they looked forward to the *harvest* of the divine sowing, when the external man should be redeemed.

If we should conclude that the salvation that obtained through faith is final without the keeping of the law, we should be making one class of Bible texts stand as opposed to another class, which declares that in order to enter eternal life the law must be ful-

filled to the letter. The church accepts the one class and rejects the other; Koreshanity at once solves the problem, and settles the question of salvation without discarding a single word ever uttered by divine authority regarding the conditions of salvation. Divine progress is dispensational; another great covenant is instituted upon the basis of scientific principles—upon the basis of fulfilment of the law and the overcoming of death in the body. The church looks for a resurrection from the cemeteries; Koreshanity reveals the fact that the resurrection is from the mortal humanity, and that it obtains through the application of science. *The resurrection must come from the field in which the Seed was sown—and the seed was sown in the mortal humanity.*

At the time when the great work of overcoming death is necessary, the church blindly reposes hope in a salvation that is past. The age of faith is nearing its close; we are entering the period of judgment through immutable law. The Decalogue, involving the ten fundamental principles of life, is redeclared and revealed in the scientific degree, that the mind may grasp its import, apply its principles, and attain the divine inheritance in the earth.



The Koreshan Conception of the Universe.

EDITOR FLAMING SWORD:—We acknowledge receipt of THE FLAMING SWORD containing your Summary of Koreshan Universology. You write with so much command that it seems dangerous to ask to differ. We should like to appear in print, but our hope for this is small. In answer to the question, "What does Koreshanity teach?" you say, "It is the antithesis of all modern theories, of all schools of thought." Then, what was its starting point—or did it start from the point the others started from, and go the other way? Of course, its antithesis came *this* way. This is an honest question. "The universe is a cell; the sun is at the center; the sun, moon, planets, and stars are all within the globe." Our sun is the center of the planetary system, and is a small star; by its attraction it holds and carries 7 planets, 21 moons, and 250 asteroids in circles. Other suns do the same, and probably carry their own systems; but judging from their distance, they must be entirely outside of your hollow globe, revolving in regions beyond your computation. Am I right? The remainder of the paragraph is correct: "The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself."—J. W. B., Everson, Wash.

If the Koreshan conception that the universe is an organic and eternal structure, possessing functions of self-

perpetuity through processes of involution and evolution, be admitted to be a correct conception, it is consistent to admit that the premise or basis of this conception is also true. All life is generated and perpetuated in and through the cell; this is a universal law—therefore, if the universe perpetuates itself, it possesses the cellular form and performs the functions of the cell. This conception is in accord with the meaning of the word universe—from *uni*, one, and *vertere*, to turn. The universe is *one* system of existence, organic in form and function, and necessarily possesses a structure or body which is the physical basis of all its activities. The physical or material basis of the universe is the earth, the environ of the whole. There is but one physical world, and it contains one solar system and one lunar system; it is a unit in itself—and there are no worlds outside of it.

The knowledge of the form and function of the universe constitutes the basis of the entire system of Koreshanity. This knowledge is certain because the premise upon which the System is founded is a demonstrated premise. Because this knowledge is positive, the Koreshan Scientist is enabled to speak with authority, and all who come in contact with the Koreshan literature feel the force of our positive statements. Our correspondent has but recently heard of the Koreshan System—and he would like to appear in print, but has small hopes of it. May we ask why? What he has written appears above. But let us observe that he who desires to suggest something as against our conclusions, needs to study the System thoroughly, as our readers have little interest in pointless arguments.

It were a long story if we should attempt to explain to one unfamiliar with the Koreshan System in general, the operation of the laws and principles of antithesis in the development of truth and fallacy, in such a way that it may be said that they proceed from the same point and move in opposite directions, and yet meet in the arena of contest at the same point in time. Nevertheless, it is true that opposites may be brought into proximity in both time and space. We may feel the effect of the most intense heat on the

one side, and the most intense cold, as manifest in liquid air, on the other.

The starting-point of all conceptions of astronomy is the shape of the earth; every system of astronomy that has ever prevailed in the world has been constructed upon a primary conception of the earth and its relation to the universe. The starting-point of modern astronomy is the assumption that the earth is a convex body. We begin with the earth also, but our demonstrated premise places us on the *opposite side of the shell*, and enables us to observe the universe in its true relations. From the one side, a gigantic fallacy develops; from the other, we obtain an interior view of things, and genuine scientific truth results. We therefore *inhabit* the earth—that is, our dwelling place is *in* the earth, not outside of it.

The convex idea is the primary assumption of the Copernican system; the second assumption is that the earth rotates on its axis diurnally; the third assumption is that the earth revolves annually about the sun. If these three assumptions were true, it might follow that the stars we behold above us are suns, millions of miles distant; but if the assumptions are fallacious, there is no basis at all for supposing that the stars are suns. They are, in fact, very minute but most intense points of light. It is a fact that the most powerful telescopes have not magnified any star beyond the mere point apparent to the unaided vision. If we take the premise of the earth's concavity into consideration, it necessarily follows that every visible heavenly body is *above* the concave surface, and is therefore within the globe. To conclude that any of the visible orbs are outside of the hollow globe would be a violation of all logical principles.

The sun that we observe in the heavens is not the center of the solar system; it follows the same general course of revolution which characterizes the planets and the moon. The sun we see is a projection or refocalization of the central and invisible sun. The primary and secondary planets, and the so called asteroids revolve in orbits about the invisible sun at the center of the earth. The earth is *not* a planet. In giving the number of the

planets proper (which are Mercury, Venus, Mars, Jupiter, Saturn, Uranus, and Neptune), our correspondent for some reason, excludes the earth. Let us note that in all tables of planetary conjunctions, the earth is not included. No one ever hears of a conjunction of the *earth* with any of the heavenly bodies. Astronomical terminology stands as opposed to modern conclusions. A planet may be in conjunction with the sun, or in opposition to the sun; or in conjunction with other planets and the moon, as related to any particular time and to the circle of the heavens as seen from the earth; but a planet is never said to be in conjunction with the earth. There is a reason why the earth is not so classified in astronomical tables of conjunctions—and that reason is that the terminology of astronomy is derived from the ancients, who had true conceptions of the universe.

Astronomy and Physics.

EDITOR FLAMING SWORD:—So far in my study of the Cellular Cosmogony, I think I understand the arrangement of the atmospheres, in a general way. From the surface of the earth to the central sun there are seven distinct thicknesses or layers of gases termed atmospheres; and each of these throws off a different light—from violet to red, or vice versa, as we see them in the rainbow. Please explain the last with bearings upon the first—whether or not these colors are proportionately contained in our own limited atmosphere.—J. Q. A., Cedar Rapids, Ia.

The inquirer has in some way reached an erroneous conclusion concerning the arrangement of the atmospheres in the cellular cosmos. There are three general divisions of universal space as related to the atmospheres. The outer division is our own atmosphere; the middle division is the sea of hydrogen, while the inner division is the sea of aboron, which immediately surrounds the solar atmosphere which constitutes the central sun. These three divisions correspond to the primary divisions of the mental or spiritual world, containing the outermost or natural; the spiritual or middle, and the celestial or inner degrees. The innermost or the highest is the first; the middle, the second; the outermost, the third. The septenary division is more occult, and applies to the planes or stories of energies, both stellar and planetary. Each atmosphere has its own series of divi-

sions of sevens, and each atmosphere has its own sun and retinue of stars, all of which are invisible to us except those located in our own external atmosphere.

Each atmosphere has also its own degrees of light and darkness, or degrees and qualities of substances which, upon entering our atmosphere, become manifest as light and darkness. The light that exists in the sea of hydrogen could not be perceived by the human eye. All the lights that we see are created in the outer atmosphere. For this reason our vision does not extend beyond the upper limit of our air, which has depth of about 900 miles. All the different colors of light have their most direct and immediate origin in the medium in which things are visible to us.

A pure white solar ray is not comprised of seven colors; it is only when the ray is decomposed through prismatic agency that the spectrum is formed. Decomposition takes place because of alchemical activities resulting from the conjunction of the white light with the prismatic base; and as each quality of the decomposed light is subject to different degrees of reflection and refraction when thrown through the prism or reflected from drops of falling rain, we see the seven colors distributed in the order of violet, indigo, blue, green, yellow, orange, and red.

It is erroneous to suppose that the seven primary colors are in the white ray. The colors in the spectrum are created at the time they are manifest, and always through processes of decomposition in some prismatic form. Of course, all the atmospheres are essential to the descent and transformation of the substances radiated from the central sun, which become solar or stellar light through refocalization; but the direct cause of spectrum colors is prismatic.

The Flaming Sword's Exchanges.

THE EDITOR.

Leslie's Weekly.—The Easter Number, dated April 10, is an elaborate affair, full of interesting matter and illustrations, with colored covers. Not far behind in quality, however, is the succeeding issue. It contains an illustrated article concerning the famous French Bertillon system of identification of professional criminals. Students of human nature should obtain

this number. Waldon Fawcett contributes an article entitled "The Young Man's Administration," showing how the Government at Washington is now largely administered by young men. Mexico in Dread of a Volcanic Horror, is an article illustrated by four remarkable photographs of the smoking and threatening Mount Colima. Interesting departments embrace the dramatic page, amateur photographs, illustrations of sports, etc. 10 cents per copy. The Judge Building, New York City.

Health Culture.—It will be interesting to the general reader to know something of Pope Leo's Method of Health Culture, as told by George F. Murray. The Pope is ninety-three years of age, and is yet able to accomplish a daily routine as comprehensive as that of any king or president. This article gives an insight into the Pope's daily life and habits. Wonders of the Human Body should be read by every Koreshan, as it is a comprehensive classification of the organs and functions of the body. These articles are followed by Hygiene of Childhood, Habits and Health, and other interesting matter. 10 cents per copy. 481 Fifth avenue, New York City.

Human Culture.—The most important article in the April number is "Dangerous People," fully illustrated. It analyzes their character and describes their appearance, with shape of face and head, which are a warning in themselves to those who know how to read human character. Much other interesting matter follows. Two new departments are in evidence: "Mental Culture" and "Physical Culture," which are ably conducted. 10 cents a copy. \$1.00 yearly. 130 Dearborn street, Chicago.

The Scientific American.—If you are interested in automobiling, bicycling, yachting, sand-sailing, steam or gasoline launches, send 10 cents to Munn & Co., 361 Broadway, New York, for their Automobile and Yachting Number of the *Scientific American*, containing over 75 photographs, drawings, and diagrams, and subject matter pertaining to these subjects. It is a fine number, with 42 large pages, and colored covers.

Summary of the World's News.

AMANDA T. POTTER.

April 8.—Mayor Harrison of Chicago is re-elected.—Women rural mail carriers entirely satisfactory to postal department.—Re-election of Tom L. Johnson as Mayor of Cleveland makes him political monarch in Ohio and the logical candidate for governor.—President Roosevelt at Fargo, S. D., lauds American army and laws which have lifted Filipinos out of slavery.—Holland strike waxes greater; transportation facilities of country practically tied up.—April 9.—Dr. Arthur Dean Bevan says epidemic of hydrophobia threatens Chicago.—Owing to attitude of strikers Holland government orders marines and three war ships to be in readiness.—A dozen strikers