

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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Whole No. 542

The Successful Entertainment at Estero.

A Description of the Character of the Drama of Joseph as Rendered by Our Own People; the Drama as a Means of Promulgating the Koreshan System.

KORESH.

Synopsis of Story of Joseph.

SCENE 1.—Jacob's Home.—Joseph brings Jacob report of his brethren's evil treatment.—Jacob presents Joseph with coat of many colors.—Joseph's vision on receiving coat.—Joseph tells his dreams.—Tableau.

SCENE 2.—Jacob's Home.—Jacob's prophetic soliloquy.—Jacob comforted by song of Lysanias.—Jacob sends Joseph to his brethren to see if all is well.—Tableau.

SCENE 3.—Highway among fields.—Joseph wandering in field; is directed where to find his brethren.—PART 2.—Strolling Minstrels' Camp.—Refresh themselves and rehearse for their night's performance at Sebaste.

SCENE 4.—Field.—Brethren conspire Joseph's death.—Strip him of his coat of many colors.—Cast him into pit.—Tableau.

SCENE 5.—Camp in field.—Brethren at camp, eating and drinking.—Ishmaelites going into Egypt.—Joseph taken out of pit and sold to Ishmaelites.—Tableau.

SCENE 6.—Field.—Reuben seeking Joseph to deliver him from pit.

SCENE 7.—Field.—Reuben seeks Joseph among his brethren.—Departs to Jacob's house.—Brethren dip Joseph's coat of many colors into the blood of the Kid.—Tableau.

SCENE 8.—Jacob's Home.—Jacob makes prophetic declaration; longs for Joseph to come.—Brethren present coat to Jacob.—Jacob's lamentation.—Tableau.

SCENE 9.—Receipt of Customs.—Entrance Gate into Egypt.—Ishmaelites pay tribute on goods.—Ishmaelites taken before Potiphar, Official of the Guard, with Joseph.—Flower Girls sing, "The Flower Song."

SCENE 10.—Potiphar's House.—Joseph brought before Potiphar.—Joseph sold to Potiphar, Official of the Guard, into Egypt.—FINALE.

OUR SPRING FESTIVAL is now a thing of the memory, with the exception of a thousand pleasant reflections. I am happy to say that there was not a ripple of dissatisfaction to mar the equanimity and pleasure of the occasion. Victoria was not only happy, but looked the queenly representative of the Koreshan Unity, so much so as to call forth the admiration of strangers to our Cause who were present at the entertainment of the evening. One expression was: "You looked so young and beautiful, I feel that you must have discovered the fountain of youth."

I will not attempt to furnish a description of the

day's exercises, as the task has been delegated to one who will patiently devote the time essential to a full delineation of its interesting program. I will confine myself to a partial description of the dramatic exercises of the evening. The success of the occasion was greatly due to the indefatigable persistency of Sister Annis Knowles, who took the responsibility of instituting the drama of Joseph upon the basis of the Koreshan conception of the character of Joseph, and the purpose of the Almighty to finally enthrone him as the son of the universe. The fulfilment of the effort was a perfect vindication of her executive ability in the role of dramatic development and discipline. The results proved that she had good material to work from, so far as dramatic ability is concerned, from an amateur point of view.

Our scenery was produced from the artistic hand of Brother Moses Weaver; and those of our people who know of his faithfulness to anything he undertakes in the line of art connected with our work, can well judge of the execution of scenic display of the stage. A large canvas scene of the Valley of Hebron was deserving of great credit; there was a beautiful scene in Jacob's house; also an Egyptian wall and gate of stone-work—the entrance where tribute was taken from aliens, and a magnificent scene in Potiphar's house, where Joseph was purchased from the merchantmen who bought him from his brethren.

Too much praise cannot be awarded Sister Hester Douglass, Sister Birdie Boomer, and others of Sister Hester's aids, for their perfect mastery of the art of costuming the forty-one characters of this magnificent drama. The drama was one act only in the life of Joseph, placed upon the stage with ten scenes, which

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meant ten changes of scenic display, and a revision of the cast of characters. The settings of the stage "were superb," to use the expression of strangers who were present from a distance of sixteen miles. It would be impossible to so describe the effect of the characters in their Oriental costumes, upon the audience, as to adequately portray their exquisite appearance. This must be left largely to the imagination. One man of a good deal of discriminative ability said to me the day after the performance: "I have traveled all over the world; have been in all the states of the Union, have attended many of the best theaters of the world, have seen the best acting and paid the highest prices, but never have I seen anything that gave me the satisfaction as did this performance. It was equal to the best I ever saw." Some of the Myers people complimented it as highly. It was an eye-opener for everybody present. We had provided considerable seating capacity, and every seat was occupied.

The acting was fine; there was not a weak character in the production. The part of Joseph was taken by Sister Marguerite Borden; the selection for this character demonstrated that the choice was not a disappointment, for her acting was charming and called forth great encomium from the strangers present, as well as from our own people. The song of Lysanias, accompanied by Salome, (words by Sister Annis, and music by Brother Jay Morgan), was executed with great skill, the talent of a real artist. Catharine McCreedy was instructed in its execution by Victoria Gratia, who is deserving of praise for her skill in bringing out the merits of a wonderful voice. Eva, Mamie, and Lovell sang the flower song, making a graceful appearance on the stage, and executing their work in artistic style.

Brother Ross Wallace, as Jacob, took his part with true professional style, and was a fine representative of this great Biblical character. His execution of the difficult part, where the brethren brought in the bloody coat of Joseph, was excellently performed; and the hypocritical acting of Brother Rollin Gray was equally well executed. It is impossible to delineate the various characters in this play; the only disappointment, was in the character of the "certain man" who directed Joseph to Dotham, when his brethren departed from Shechem where Joseph had sought them. The "certain man" lost his "lines" and had to go out on impromptu and extemporaneous efforts. The audience may not have detected any deviation from the regular course of the evening's intents, because of his departure from the role.

The setting of the first act in a series of dramatic productions from the stories of the Bible, affords us great pleasure from the perceptible effects upon our own people. In placing the Scriptures in the new light of Koreshan Science, it has awakened an interest in

Bible reading; those not in the scenes as actors are studying the Bible with a new and deepened interest, and especially this wonderful story which we have thus presented.

The act was one of such a serio-dramatic character as to demand a decided contrast, therefore I introduced the part of the third scene, which made one of the decided hits of the evening's entertainment; or rather, I re-arranged Sister Annis' outline on plans of my own, furnishing the dialogue. The audience was uproarious during the entire scene. A comic minstrel troupe was represented on its way to Sebaste for an evening's display. Brothers George Hunt, Charles Hunt, James Bubbett, Jay, and Rollin constituted this troupe.

On their way to Sebaste, the troupe stopped for rest and refreshments. They laid out their camp for provisions, and, during the time of preparation, entertained the audience with various comical performances befitting the dialogue. Four of the company arrive together, and wait for the remainder of the troupe. As they "are ready to fill," as one remarks, "Abner" (Bro. James) enters, dressed in a long straight gown, with a hat high and straight like a stovepipe, ejaculating: "Have ye prepared something for the stomach of a hungry beggar? I've run the gauntlet, and gaunt I am as a beanpole without any beans,—placing his hand upon his stomach,—with great emphasis and corresponding grimace. "Aaron" brought the house down when he prepared to stow away the commissary, while the singers sang their last song before their departure for Sebaste. Instead of stowing it away in the ordinary traps for the occasion, he made great haste to stow it away in his own commissary department, which he had evidently not filled during their lunch. The way he performed this feat was comical, and kept the house in an uproar. The brothers were all wonderfully comical, all through the scene. No one could appreciate the acting of this part without having witnessed it. It was too funny.

The final tableau was a brilliant affair, with forty people in different costumes of Oriental pattern, grouped artistically on the stage, Victoria Gratia as the leading figure. She directed the singing of the hymn, "Lift up your Heads, O Ye Gates."

I have contemplated for years the importance of placing Koreshanity upon the stage, as a fitting means of reaching the public, maintaining that the pulpit of the future would be the drama. The ritual of the Roman Catholic church is a faint attempt and approach to the true conception of entertaining the masses of the people with the truths of religion. This effort has demonstrated the possibility of an execution of the proposition. It required some one to accept the suggestion and, without any further urgency, to enter upon the practical work of consummating the wish to

have the suggestion put into practical execution. We feel that this effort is the beginning of a great undertaking in the direction of a dramatic power in the world, which will terminate as a great climax in the brilliant display of the manifestation of the Sons of God in the scenic conclusion of the one hundred and forty-four thousand Sons of God, standing on Mt. Zion, having their Father's name written in their foreheads.

No descriptive effort could do justice to the character of the acting of this drama. The scene where the brethren are about to throw Joseph into the pit was so wonderfully realistic, that one person of the cracker variety of this country, in true cracker dialect, ejaculated: "Them do shuah want to git shut of that boy." As they drew Joseph toward the pit, he pleaded to be allowed to return to his father Jacob, and attempted to resist their determination. Just before reaching the pit, Joseph makes one final plea to his God for deliverance. At this point in his plea for succor, while kneeling, Joseph seems to have found relief; for his plea is accompanied with a sudden calm, portrayed in the appeal. It seemed a willing submission to the inevitable, or a composure born of his faith in his God. Sister Marguerite acted her part with great credit.

I have not specially dwelt upon her acting for any detraction from that of any of the other characters, but more particularly because it was the center around which the play revolved. Sister Birdie made an exquisite Dinah, daughter of Jacob. Our orchestra was led by Brother Harry Boomer, our new acquisition to this part of our great pleasure, here in the wilderness of Estero, which is practically beginning to blossom as the rose. The orchestra furnished some very beautifully executed music of the most classical variety, under the direction of our new leader. The strangers enjoyed the music immensely.

One feature of the occasion fitting of remark, is the fact of our having prepared, in connection with the free entertainment given to the community in general, a free lunch. The people began to assemble early in the evening; and as many were expected from Myers, a distance of sixteen miles, it was deemed admissible to give the strangers an evening lunch. We erected a long line of stalls for their teams, out in a distant part of the grounds, and provided tables and seats upon the lawn, where our guests were sumptuously provided with substantial and attractive delicacies. This part of the program seemed to be greatly enjoyed by the strangers present. Thus endeth this lesson.

The Pre-Eminent's Imperial Edict.

Message of Victoria Gratia to Her People, Upon the Occasion of Celebration of the Annual Lunar Festival, at Estero, Florida, and Chicago, Illinois.

TO ALL KORESHANS THROUGHOUT THE WORLD, GREETING:—In the name of KORESH, it again pleases me to commemorate with you the Semi-Annual Festival of Koreshanity. It is an occasion dedicated by the Master of our Cult and Shepherd of the flock of Israel, to the celebration of the imperial function of the Royalty which distinguishes our authority from every other ordination. We honor and celebrate this day, because it defines the inauguration of a unity in which is recognized the centralization of the governing power of the world in an imperial Head, ordained by the only authority entitled to the prerogative of recreative command.

We hail with reciprocal delight the festive ceremonies of this august occasion, for in it we renew the emotions which awakened in our souls when we first heard the glad tidings of the gospel of the Immortal Manhood with which we are to be endowed; and because it enables us to fraternize upon the basis of a mental and physical relaxation from the arduous obligations of the otherwise economic uses of our time and functions; and because of the more intimate social affiliations of our membership. This is a day appointed by the Master Builder, to be perpetuated in memorium with future generations as marking the establishment of an indissoluble unity of God and men, specifically in

the revelation of the Motherhood of Deity and her material enthronement.

If it were not for the inexorable laws of progressive evolution which must mark our growth with all other phases of development, I might regret the fact that this Imperial Edict cannot be accompanied with all the material and spiritual blessings to my people which my soul dictates, and which I would gladly bestow. I would make of this occasion, were it in my power as it is in my heart, a time for bestowal of a profusion of the things which contribute to the happiness of my people, whether they be the appropriations of necessity, of comfort, or of luxury. And above all would I shower the blessings of the Kingdom of Immortality, knowing that in this gift all that is righteous would be added unto you. We are trusting that in the not distant future, through the enforcement of the laws of organic order and the principles of industrial economy, I may call upon the Koreshan treasury, overflowing with wealth, for distribution from my own hand, the contributions of joy which wealth always affords when devoted to divine uses.

I am not unmindful of any want of my people who come within the special jurisdiction of our Communistic Unity; and if I cannot always supply immediately what seems to be every urgent necessity, it is because

in the rounding out of your characters there is a needed discipline for which the laws of organic growth, not I, are responsible. The cultivation of all the graces constitute a part of the discipline which contributes to the perfection of human character; and the virtue of patience in adversity is one of the essential factors in the appreciation of prosperity.

In the exercise of the functions of this our Festal Day, I trust that you will be forcibly reminded of the purposes for which it is instituted. It denotes the fact of the inauguration of an Imperial Unity in which a new and distinguished government is enthroned, one in which the God of heaven is to reign, fulfilling the prophetic dictum, "Behold, the tabernacle of God is with men, and he will tabernacle with them; and they shall be his people, and God himself shall be their God." Our empire, though but a nucleus, has within it all the forces of organic life, and it breathes the principles of a solidarity incorporated in the pivot of its revolution, which shall finally encircle within the vortex of its potential greatness all peoples and all nations.

We are actuated by the powers which in the beginning of the dispensation awakened the consciousness to the truth of human origin and destiny, and with a re-awakened consciousness, proceeding from the origin of life, the Son of God, who is our Father and our Mother, we are renewed again, awakened out of the sleep of generations to the final truth, through which we are to be reborn into immortal life. As we celebrate this day let us make of it one of circumspection and avowal. Let us take upon ourselves deeper obligations in the deter-

mination of our walk and conversation, entering more deeply into the investigation of the significance of that law through which our Lord and the Savior of the race was enabled to constitute himself heir to the eternal throne, and through obedience to which we may also inherit the throne of God according to our God's irrevocable promise.

Let this be a day of rejoicing in that it awakens a new revival of hope and more trustful anticipations of the fulfilment in our day, of the marvelous promises of our God. The contemplation of the truth that we are coming into the immortal birth in which the corruptions of the mortal flesh can no more defile, and in which the second death cannot hurt, should so enthuse us as to overwhelm us with the ecstasy of divine emotion.

We rejoice together today in that we are endowed with the presence of the Messenger, and that in his appearance with men we have the assurance that the time is short in which the world shall groan under the bondage of iniquity and the burden of sin. We know the hour hastens wherein the power of evil and the enthrallment of death shall relinquish their hold, and wherein our endurance but for a little while shall bring us to the fruition of our hopes in the perfection and establishment of an immaculate life. We will rejoice together in the renewal of the reënergizing of our anticipations of a glory to be revealed in us when our restoration is complete. May the blessings of our God and his power to restore and perpetuate, attend, strengthen, and exalt you.

VICTORIA GRATIA KORESH.

The Scientific Interpretation of the Bible.

Thoughts Concerning the Restoration of the Power of Organic Unity; the Methods of Sects and Creeds; the Keys Committed to Peter; the Great Restorer and His Work.

BERTHALDINE, MATRONA.

MANY ECCLESIASTICS of existing Christendom are profoundly impressed with the desirability of a restoration of the power of organic unity to the church at large as represented by the ever multiplying variety of sects calling themselves Christian. Each sect is apt to consider itself the most truly Christian, and to deem its specific creed the best possible basis for the organic unification of all sects. Contrary to Scriptural teaching which denies students the right of private interpretation of the records of the Word, the leaders of each sect have assumed the right to interpret the Scriptures in defense of a creed of their own devising. They do this by selecting such texts of Scripture as seem to coincide with the statements of their creed, and ignoring others equally canonical, which are in direct conflict with them. Apart from the science of the origin of all truly sacred writings or Scriptures, there exists no source of legitimate power by which they may be correctly interpreted for the enlightenment of men and applied as doctrine to life.

God is supposed to be the author of all writings called sacred Scriptures, while men are admitted to be his natural mediums or scribes. Both God and man are found to be essential to the existence of legitimate sacred Scriptures. Genuine science teaches us that man apart from God cannot give a divine or scientific interpretation of any Scripture, nor the scientific meaning of any symbolic word formed as what we call a natural object. When any man claims a right to correctly exposit the Scriptures held sacred by men, he should be required to furnish satisfactory evidence to rational minds, of his conjunctive unity with the mind of Jehovah, which unity alone could give him the wisdom and understanding constituting the spirit of the Word, and clothe him with authority to serve his God as a prophet or teacher. He should be able to take the conceit out of men wise in their own conceits, and make their wisdom foolishness unto them. He should be able to make them fall flat—that is, prostrate before him.

God dwells in the generation of the righteous—in men from whom he produces the formate fruits of righteousness. In the sacred writings of Christendom there is given but one standard of righteousness, and any man upholding or serving any modification of this standard or any theory apart from it, cannot be in conjunctive unity with the God of Israel the Savior. This standard or law was given to humanity by Moses, and was fulfilled as a firstfruit by the Lord Jesus, who showed forth in his application of it to human life, its grace and truth. This law is so all comprehensive in its fulfilment, in its principles of divine being thus set forth, that obedience to it means as a consequence, man in the image and likeness of God. It is wisdom to reject any man coming before men and assuming worthiness as a teacher of divine origin, without the plumb-line of the law scientifically applied as the measure of his integrity. "All manner of signs and lying wonders" offered by men, form no worthy substitute for the science of the law, and offer no legitimate basis for the psychological unification of men's minds in a determination of purpose. Nevertheless, "signs and lying wonders" are what the great mass of Christendom is mad after and will surrender to; and every forceful psychologist who can furnish them with what they want is sure of a strong following. He has only to cater to the demands of the ignorant who worship they know not what.

There is no schism in the body of Christ. Therefore, modern Christendom is not the body of Christ, but of antichrist, and is a mass of degenerate corruption. The body of Christ will be obedient to the law of Messiahship, which is the law of polarization. It will know its Messiah as the Son of God, one with the Father, and will have no other Gods before him; it will not bow down to them nor worship them, nor make any graven images of him. The members of the body of Christ will confess their Messiah as their sole Head, and will subordinate themselves to no other known or unknown power. A spiritual body requires a spiritual head, and a natural body, a natural head. Things spiritual inhere in things natural. When the Lord Jesus became a quickening spirit he became the spiritual Head of the spiritually begotten, a spiritual Shepherd of a spiritual fold, which dwelt as inner men in the earthly tabernacles of men sinfully conceived and shapen in iniquity. The tabernacle which the ego of Jehovah Jesus chose as a dwelling-place was that of Peter, his Apostle, a naturally discriminating, scientific man. The Lord appointed him to become his Apostolic Successor; and in the fulness of times his name was to be made holy as the visible head of his visible church, to be the visible firstfruits of the planting of his visible body as the spiritual essence of his future reproduced and resurrected visible being. The Lord Jesus, Seed or Savior of the God-Men planted nineteen hundred years ago, determined to be the Tree of Life and bring forth her twelve manner of fruit, a visible temple of perfected humanity in which his saved life would appear in power and great glory. He committed to Peter the science of

the laws of his being. He gave him the keys of his kingdom and right of way into it as a conquering Hero, a Son of God, who should become the strength or life-source of all the God-men. He made him to represent his papacy of Fatherhood of all the Gods; and all false claimants to his office, who have assumed his throne, the papal throne and power, have been embodiments of antichrist, the spirit of whom already worked in the days and work of Paul, who countenanced adultery as a sin-bearer for the saving of the Gentiles. He was willing to be made a castaway if some might be saved.

The true unadulterated Papacy, the power and glory of Abraham as Elijah the Prophet, the Father of the multitude, was a thing due only at the close or harvest of the age as their crowning glory. The inner court of Peter, which received the spirit of Jehovah as the Father-Motherhood of all being, has been to the world of our era a sanctuary of saving grace, from which the salvation of Peter as a name of God to be made holy, has been working out, till today the reëmbodied Man in the natural form of men, has been brought by scientific enlightenment, of which he can give scientific evidence, into conscious conjunctive unity with the mind of God which was in Christ Jesus. This conjunctive unity, of which scientific evidence can be given, constitutes the man a legitimate prophet or true expositor of every form of the Word which he involves as the holy seed of the divine kingdom, a nation to be born in a day, the day of which he becomes the Deity or ruling spirit. He becomes Deity through theocrasis or conversion to Holy Spirit, the essence of divine being.

The theocrasis of the Anointed is the result of obedience to the laws of attainment of immortal life, of which he possesses the science as imparted to him by the wisdom of Jehovah. He is Elijah the Restorer as a prophet, and would restore the science of the law to the throne of its legitimate dominion in the intellect of man, which should direct the will of man to do the will or obey the laws of divine being till his unity with God is accomplished. He will teach the few whom he called and anointed to joint-heirship with himself in the beginning of the age, that they may, in answer to the prayer of the Lord, become one with him when he sits down in the throne of his future dominion; and through agencies of his appointing and anointing, he will move the mass of the world, yet in its sins, to repentance and works mete for repentance; for God would have all men to be saved, every man in his order, Christ the firstfruits, and afterward they that are his at his coming.

He will know his own when he comes because they will hear and obey his voice. They will be of one fold and one Shepherd; there will be no schism in his body. They will possess the keys of knowledge, and will obey the laws of life, and will go out alive to meet their Lord in the throne of his dominion which he will have established in the earth, and it will extend from sea to sea, from the evolution of one age to the evolution of another. His theocrasis, the theocrasis of Elijah the Restorer, will baptize the world with a spirit of scientific enlightenment, which will be as a consuming fire to every existing form and spirit of evil, and will effect an organic unity of all the kingdoms of earth on the scientific basis of righteousness, that nothing can break down but the divine orders of law for its reproduction, the law of seed-time and harvest. Without the winter of our discontent we would be powerless to appreciate the glorious summer of the Sons of God, the harvest of the earth's yielded increase.

RELIGION OF MEDIEVALISM.

The Revival of a Curious Drama Embodying Misconceptions of the Dark Ages.

THE MOST CURIOUS dramatic event of the year has been the revival of an old Morality written by a Dutch monk in the fifteenth century. The Mysteries and the Miracle plays which represented the Deity with saints and angels as characters upon the stage, were succeeded by this form of allegorical composition. Thanks to the Elizabethan Society of England, the student of literature has had an opportunity to witness one of the performances which were designed to inculcate moral lessons and afford amusement,—though the latter would seem to be woefully lacking.

The interest of this play, if play it may be called, centers in a personage named Everyman. He represents humanity in general. Gay, careless, with his lute in hand, Everyman is tripping lightly along the street when he is suddenly met by death, grim death, whose cavernous cheeks are damp with churchyard mould. In merry mood Everyman hears his doom. It is so natural when the red blood goes bounding through the veins and life is at hightide, to feel that death is but a sorry jest, a mime, perchance a phantom of the brain.

The old monk has tried to portray with faithful art the feelings of man overtaken in the midst of his pleasures and suddenly told that his account with life is closed. Scoffing at first, Everyman comes by quick transition to believe that he must die. Like the men of his time, he thinks that he must go straight to appear before the bar of God. He wants to make his peace with the inexorable Judge, and the remainder of the play sets forth his preparations looking toward this end.

The revival of this old Morality with all the harrowing details of its simple plot, four hundred years after it was written, might argue nothing but historical interest in the evolution of the drama prior to Shakespeare. But the encomiums showered upon it by press and pulpit are significant of the hold which medieval theology still keeps. People have been exhorted to see the piece because it is so "religious;" whereas, in the true sense of the word, not a single religious idea is presented. There is nothing that speaks of overcoming death through conjunction with the invisible spiritual center of life and consciousness. There is no hint of the true religion which binds man to God through the office of the divine Man who infolds that center. Slavish subservience to the tenets of the church and her behests characterize it from beginning to end, as is shown in the presentation of Good-Dedes in the person of a nun. The scourge, the camlet, and the holy monk who shrives the sinner constitute his only medium of peace with God. As soon as Everyman begins to flagellate himself, Good-Dedes, thus far lying upon a couch, too weak to stand, rises to her feet in sudden strength. She will be his companion; she will lead him through

the dark valley and stand beside him at the throne before the great Judge.

This is religion as it was conceived in the dark ages, but not religion as it really is, the most beautiful and joyous fact of universal existence. It is a morbid, gloomy conception—that of the old monkish asceticism which transformed life into a charnel house and cast the shadow of the tomb over every innocent amusement. True religion ought to be a vital source of happiness, purifying and elevating soul and body. The horrors and the sufferings inflicted upon mankind in the name of "religion" and that monstrous conception of the benighted intellect, the trinity, are enough to make the angels weep, could they know such sorrows. Let us have a religion that proclaims a victory over death, not one which shows a trap door in the middle of the stage waiting to swallow up its victim. Let us have a religion which means the practical liberation of the race from monkish traditions.

How far has humanity traveled in four hundred years? The question is answered by a dramatic critic. He says: "The themes of Everyman are those eternal problems which we are no nearer solving than the unknown author of this play. Indeed, we are far from being as near." Commenting upon the appearance of Everyman as he stood upon the border of the grave, another critic says: "It seemed as if already the mortal part of Everyman had taken on immortality."

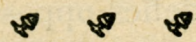
What is immortality? There is one universal error that has been proclaimed from every pulpit in Christendom this Easter-tide. It lies in the belief, just as strong today as it was in the fifteenth century, that immortality is to be found through death. Not until this fallacy is erased from the tablets of the mind and the counter-truth accepted will the race make any progress. A true understanding of the principles of religion by means of which the race is vitalized and recreated is essential to progression.

The Resurrection and the Ascension.

THE SIGNIFICANCE of the resurrection as an historical event has been lost, nay more, its value has been lessened by what the world esteems the greater mystery of the translation. Had Jesus staid in the earth to set up a temporal kingdom, or had his followers escaped death, all might be clear that is now blank mystery. But He went away and his Disciples died. The Christian church, although it affirms that Jesus rose from the dead and became the firstfruits of them that slept, is unable to explain his subsequent disappearance, nor the sinister fact that death obtains just as it did nineteen hundred years ago. It has not grasped the glorious truth that the translation completes the resurrection, being a practical demonstration of the new and living way by which every man in his order will overcome death in the body and go out alive.

Although Jesus did not escape the universal doom in that he died upon the cross, a fact which was patent to the Roman soldiers, his body did not decay. The psycho-pneumatic forces of his followers revived him. They were the recipients of His interior life in that dreadful moment when the earth quaked and the sun hid its face. Then it was that the Son of God cried with a loud voice and gave up the ghost. The spirit that was within Him passed out and entered into conjunction with a mind prepared. When the proper moment came, these forces were re-impacted. The Lord revived. Joy that his visible presence was restored intensified the glowing love of the Apostles. From the resurrection morn the attractive force which drew them to the Lord redoubled. He became negative to their desires, and when desire reached its maximum he dissolved in the presence of many witnesses. The alchemical fire of dissolution was kindled by the contending forces of love and hate which He focalized as a burning glass.

The translation of Jesus Christ has overshadowed the resurrection, because it is an event so inexplicable from the viewpoint of the ordinary physicist who does not understand the correlation of matter with spirit. The chemist thinks that it would be impossible to decompose the human body in a battery formed by electro-magnetic energies from many minds, brought to bear upon a single personality. The laws of electro-magnetism are very little understood, but the time is not far distant when the world will see some astonishing revelations of the power which built the pyramids, in its application to biology. Men and women too, are going to be dematerialized by the action of the same forces which caused the Lord to disappear. The record of His translation has been a marvel and a dream, disbelieved because it had apparently no substratum of scientific fact. The law which underlies this and kindred phenomena is simple and universal. Koreshanity is the only system of religious teaching which gives this law.



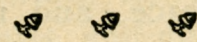
The Art of Journalism.

JOURNALISM is not ranked among the arts, but in its bearing upon life and character, the newspaper threatens to eclipse every other form of literature. More and more the great body of citizens is coming to depend upon it for their daily sustenance. As a moulding, formative influence the press is second to none. The newspaper wields a greater power than the pulpit in these days, and the secular sheet has a wider field than any denominational organ. The newspaper is undoubtedly the greatest factor in modern life. The importance of elevating its functions and purifying its pages from any taint of vulgarity or sensationalism is apparent. The public taste and the public morals need a censor. The stage is also a corrective, but its influence is limited. It does not come in contact with men in all grades of life like the newspaper. Thousands of persons who never see the inside of a theater read the daily papers assiduously, and their opinions are largely

due to rumors circulated by the press. Ask a man in Chicago what he thinks of King Edward or the viceroy of India, and his reply will be founded upon the utterances of his favorite daily upon those personages. The newspaper of the average citizen constitutes his only avenue of communication with the world at large. It lifts him out of the petty interests of the home, street or neighborhood, and broadens his views. Men who once met only to gossip now exchange ideas about the internal conduct of affairs in Macedonia or the larger themes which pertain to justice and morality. The newspaper opens a window in the narrow tenement house so that its occupants may gaze into Washington, London, and farther Europe.

The first requisite for a good newspaper is truth. No piquancy of description can atone for false statements. Better the plain, unvarnished narrative with substantial groundwork of proof than the most alluring rumors. Divorce court proceedings are not a fit subject to be retailed in the columns of a self-respecting journal, any more than the morbid details of a clinic. No matter if a certain portion of the community is anxious to read such news. The minority is not supposed to govern. The best rule for a clean, artistic sheet is not to cater to this element, but to elevate it by education. No paper can afford to print matter which does not conform to truth and decency.

If the great dailies were not run along party lines with a well defined policy in regard to every issue; if they did not in their digest of the political situation twist events to suit this policy, they would gain immensely in popularity with the better class of citizens. Instead of being confined in their circulation to partisans of the movement to which they are committed, they would be read by twice as many as at present. There is room for a newspaper with broader aims—one whose intent is to benefit humanity.



Stars as Related to Humanity.

A REMARKABLE variation in the color of the "pointers" as well as in Sirius is noted by astronomers. The relation of the stars to humanity is such that at different phases in the progression of the race, many unusual phenomena occur in the heavens. The whole stellar universe in its motions conforms to the biologic; therefore it is not strange that when a certain epoch in the destiny of a people or a personality who dominates that nation arrives, sudden and startling changes should be observed. The dog star which was once a fiery red has changed to a bluish white. Any one who is capable of relating Sirius to the constellation over which it presides in humanity, will find no difficulty in accounting for this change. The stars do not control the events of human destiny. They simply indicate what is transpiring in the microcosmic world. The "pointers," which are the two stars in the bowl of the big dipper, are so named because they point toward the north star. Any change in their aspect shows a change in the disposition of a certain portion of the present humanity toward the corresponding pole star of the biologic world.



In The Editorial Perspective.

THE EDITOR.



TENNYSON'S DREAM of the "parliament of man and the federation of the world" is expected by many able minds to become a reality; but various are the conceptions as to the manner in which the age of peace is to be realized, and the character of the system of government under which universal peace will obtain. There is a class of sentimentalists who claim to have progressed so far in civilization as to perceive that if all nations should agree to go to war no more, that if there should be a universal disarmament, there would no longer be any necessity for the various political divisions of the world, but that as a necessary consequence of the abolition of war, the nations would form a great federation which should constitute the great righteous government foreseen by seers and sages of the past. In common with many others, we heartily desire the coming of the reign of peace; we desire to see war abolished, and the military forces of the world converted to armies of industry. We believe that the institution of the new order of things upon a radically different basis from that which obtains is not only possible and practicable, but also the inevitable result of the operation of certain laws of human progress of which the modern world is ignorant. It cannot be denied that the suggestion and the hope that ultimately a great system of human economy would be instituted throughout the world, have come from the teachings of Jesus and his Apostles; and all legitimate impulses in that direction are derived from the source of all life. While the world generally gives the great Teacher credit for having begun a work looking to the establishment of the divine kingdom in earth, the tendency is to undertake the completion of that work without that power which moved the world nineteen hundred years ago. During the past several years a number of plans have been advocated for the establishment of universal peace, and many works have been written concerning the federation of the world. These efforts are significant in themselves—not as indicating that any one of the plans so far popularly conceived will be successful, nor that the United States of the World will gradually evolve from certain efforts in the direction of the abolition of war—but as counterfeits which indicate that the true System is being promulgated. The fact should be quite obvious to all thinking minds, that so long as the present economic conditions and the mental chaos obtain, naught will be effected through any attempt to establish peace. The righteous kingdom will come as an evolution—not from the present popular movements, nor peace compacts nor arbitration, but through the work of formation of a new government from a central nucleus of development, in which there shall be incorporated in unity the principles of the kingdom, the empire, and the republic, on the basis of the unity and harmony of church and state. If the new order is to be in any sense divine, its central government must be supremely religious. The reason that the new order was not established nineteen hundred years ago, nor since, under the supervision of Christianity, is because it was never designed in the order and purpose of things, that

Christianity should bring peace to the world, but rather war. A new church must co-ordinate with the new state, in its primary nucleus, as well as in its universal sway in the zenith of its glory and power.

The drink habit has recently been discussed by the *Outlook*, from the basis of the relation of man to the body social; and it is noted that the saloon has three powerful supports—the thirst for drink, the need of a part of the community for social intercourse, and pecuniary profit. The saloon keeper has learned to foster a taste for liquors, and he successfully applies his art. It is noted further that the social need is legitimate and very large, and the saloon meets it with skill and success. Among the masses the number of those whose homes are unattractive is great, and there are many more who have no homes at all. The saloon is open to the transient visitor as well as regular customer, and serves as a poor man's club. The social instinct is strong, and the sensual man is happy in sensual surroundings and association. In the saloon he meets his fellows without restraint, and the saloon affords him comfort and caters to his tastes. Back of the saloon keeper are the producer and the wholesale dealer. The manufacture and sale of liquors constitute a great business, and that business is thoroughly organized and very profitable. The retailer not only makes money, but he has a large influence, and oftentimes is a political leader in his vicinity. The licensing of saloons for purposes of municipal revenue relieves to a certain extent the burden of the tax-payer—therefore, the saloon is graciously permitted by the authorities and by the people. So it appears from the review of the situation by the *Outlook*, that the liquor traffic is a great evil which has fastened itself upon the American people through being fostered by the people themselves. There are reasons for the existence of the saloon, reasons for the demand for intoxicants. The traffic itself has attained great power which, like the trusts, defies opposition. The appetite on the part of millions cannot be allayed by legislation. Has social ethics reached so low a scale in a so called enlightened nation, that suitable and refined entertainment cannot be provided for its citizens? Has the family relation become so degraded among the masses as to lose its attractions for its members? From a critical observation it would appear so; "'tis true, 'tis pity; 'tis pity 'tis true.'" The church is unable to cope with the evil from moral and religious points of view; the prohibitionists fail to strike at the root of the matter; and the effort of legislators is merely to regulate, not to abolish it. The root of the drink evil is sensualism, which has its correspondent in all the abnormal states and conditions of modern society. The liquor traffic will be destroyed only when the human heart is changed, the money power abolished, and the new order of things established—and this is the purpose of Koreshanity.

The Jaquet-Droz androids or automatons attracted considerable attention in Europe one hundred and fifty years ago; they were away for a century or more, but are now

receiving attention from the press. The androids were invented and constructed by two Frenchmen, father and son; one was made to write any sentence; another to play any piece of music; while the third, the draughtsman, drew sketches and diagrams. The mechanism was truly ingenious; they could write, play, and draw much better than most people—yet they were lifeless and without consciousness. They were patterned after the human form, but no vitality could be imparted to them. It is possible to construct a social system which shall closely imitate the true order of human society, and yet fail to accomplish the world's restoration or reformation, because it has not within itself the essential vital elements of the true social life. Vital unity does not obtain from mere aggregation of parts, nor from such arrangement as will insure an apparent working harmony within certain limits. An artificial system may serve all the purposes of agitation and argument as against the old order of things, but it is not practical. A thing is not practical simply because it is supposed to be confined to industrial affairs; there must be a living heart, mind, soul, and body social. An engine is useless without the power of steam; and a new social order is equally useless without the powerful impulses in the direction of true social progress. We believe that modern socialism is artificial; that it is without the essential elements of life and power which must co-ordinate with the form of the new social order; neither has it that essential authority which must mantle the leaders of the successful system. The fact that modern socialism ignores religion—or if it does not, it accepts the modern Christian conceptions—is evidence that it is without the very heart of social life, which is the *true* religion. An engine cannot be run with exhaust steam, nor a religio-social system be revived on the basis of expended enthusiasm, nor the true economics be established on the basis of effete thought. The true system must come through the processes of divine reproduction and scientific reconstruction. Koreshanity possesses these essentials, and it will therefore succeed in establishing the new order of vital and organic relations in all planes of human activity.

The question of overcoming the "last enemy," which is death, is discussed by a prominent science journal. The conception advocated is that we as mortal and vidual beings, males and females, may overcome the tendency to death and continue to live on and on indefinitely in the natural world, without any other change in the body than that of gradual cell-building, or gradual renewal of the vidual structure. The fact is pointed out that much in new thought is comprised of fine-spun theories about the "I am," which are mere wind to the patient worker in the laboratory of the mind. The idea that one may *will* himself into immortality is not satisfying; but on the other hand, can we say that one can *think* himself into immortality—can he enter the immortal state from simple imagination that the cells of the body are being renewed? Every theory which does not comprehend a scientific conception of the fundamental principles of life and their application, must utterly fail to enable any one to put on immortality. We know that it is certain that no mortal being ever got into the natural channel of life except through the functions of ma-

ternity; and we affirm that no one will attain to the immortal state except through the functions of divine reproduction—for every immortal man must be born into the state of perfect life. The attainment of immortality is the new birth, the resurrection. Immortality is not the vidual state; it is not health as pertains to the mortal body. If mental scientists could conceive of what immortality is—that it is the biune state, the state of unity of the male and female in one perfect form, and that that state must obtain through the conjunction of the male and female in the divine Motherhood—they would cease speculating as to how they may continue to live in the mortal body by application of imaginary cell-building, breathing air, appropriating new breakfast foods, resorting to gymnastic exercises, or concentrating the mind on the subject of health.

An exchange admonishes us to remember that its conclusion is that in partaking of the flesh of animals the tendency of the mind is downward to the plane of the animal nature. If this were so, we should beware of appropriating vegetable life for fear that we should gravitate to a plane just one step removed from the mineral kingdom. It is fortunate, however, that food appropriated does not digest the man, but man the food. From the basis of the conception that mind has power over matter, we conclude that it is inconsistent on the part of mental scientists to refuse nourishing food because of the fear that it will degrade the mind and character.

A publication advocating a new theory regarding the constitution and motion of matter, takes the position that electricity is a gas, and that all energy is material. Instead of there being two states of substance—matter and spirit—it is supposed that there are expanded matter and contracted matter produced through the action of heat and cold alone. Ether has had its turn in the so called solutions of difficult problems in physics, and now gas may be brought into requisition. We are aware, however, that gas is essential to the nebular hypothesis, and much of it is used up in the promulgation of other modern theories of the universe.

A writer presumes to feel stifled in the hollow globe 8,000 miles in diameter. It is well to be thankful for what air there is; for if by any unlooked-for calamity the earth should ever become a convex body moving through space at the rate of nineteen miles per second, all the air would be swept from its surface during the first hour of its progress!

Hypnotism is advertised as the world's greatest power. The word hypnotism is from the Greek *hupnos*, sleep. Judging from the deep sleep into which humanity has fallen, hypnotism must be universally potent; but the Truth which awakens is the greater power.

A gentleman expressing surprise that we should be so positive concerning the shape of the earth, was asked if he then were not so positive that we live on a convex surface. He was not!

"As a man thinketh so is he"—but the mortal man is not always what he thinks he is.

New life obtains through the death of the old.

The Open Court of Inquiry.

THE EDITOR.

The Lunar Festival.

Reports of the Celebration by Koreshans at Estero, Florida, and Chicago, Illinois.

IN ARIES AND LIBRA occur two days celebrated every year by Koreshans; they are April Tenth and October Eighteenth, and are designated the Lunar and Solar Festivals. At every celebration some new features are presented, aptly setting forth lessons of truth and life; and it is interesting to note the progress made in the line of entertainment and instruction which are designed to exert refined moral and religious influences. If evidences were needed to show that the Koreshan methods of education are practical and effective, plenty could be given. The recent celebration at the Koreshan Headquarters, Estero, Florida, is a magnificent example of the achievements of true genius inspired by a supreme purpose. The dramatization of the story of Joseph, the writing of the songs, the costuming of about forty characters, and the execution of all scenic effects, as well as the successful rendition of the drama, were all through Koreshan talent alone.

The interest of the citizens of Lee County, Florida, in the Estero celebration is noteworthy from the fact that perhaps nearly one hundred people came from Fort Myers, the county-seat, sixteen miles north of our Colony, in carriages and wagons; and many came from neighboring districts, even from as far as twelve miles south of the Community. All the visitors enjoyed the hospitality of our people; and the manner in which they were cordially received and royally entertained doubtless did much to break down popular prejudice against our work, and to turn public sentiment in our favor. We take pleasure in appending the following report from the Secretary of the Southern Division of our Society, written especially for THE FLAMING SWORD:

THE CELEBRATION AT ESTERO.

"This memorable occasion, the birthday Anniversary of our beloved Pre-Eminent, was celebrated at Estero with impressive ceremonies, and under the

most favorable conditions. The sunshine of Nature seemed to blend and correspond with the radiance filling the souls of our devoted people; and when the day was done, the silvery light of the moon in an unclouded sky was bestowed on scenes of tropical beauty, adding intensity to the enthusiasm of all, and perfecting peace. Unanimity of sentiment and an evident delight to do honor to the gracious ordained Head of our System prevailed. It was a time for the revival of hope and communication of new impulses to righteous effort.

"Orchestral music was an oft-recurring feature in the performances of the day. Selections were played in the morning while our Pre-Eminent was receiving and being greeted by her people; and the breakfast hour was also rendered the more enjoyable by the orchestral strains. Music was again heard at the repast at noon, and in the evening it was interspersed among the scenes of the drama, a unique production briefly described below. Supper was served on the lawn in thorough picnic style, much to the delight of all.

The Imperial Edict, Benediction, and Address.

"With palm fans, forming a kind of arch, the brothers and sisters were lined up on either side of the walk as VICTORIA GRATIA, with her escort passed from her own dwelling to the Assembly Hall to voice the Imperial Edict. After a song of tribute from the people by a quartette of male voices, congratulations from many enthusiastic members and co-workers now absent from Estero, were read by Sister Berthaldine.

"With intense fervor and reassuring tones of one who may speak with authority, KORESH pronounced the following benediction:

"I, KORESH, the Lord's Anointed, chosen King and High Priest of God, acclaim thine exaltation. The world of the heavens and the earth has ordained that thou be installed Empress of the Koreshan System. We shall treasure thy life as the bees of the hive treasure their queen. God has ordained it, and it is in the decrees of Nature that

thou be enthroned Empress of thy people and kingdom.'

"The Imperial Edict was then proclaimed by the Pre-Eminent, and was enjoyed by an attentive audience. The brief address by KORESH which followed, was one of congratulation, felicitation, and encouragement, bringing out the fact that we are made 'perfect through suffering' and sacrifice; and giving assurance of the fulfilment of our expectations in the perfect unfoldment of the kingdom of righteousness, likened in its present stages to a wheel within a wheel, yet complete in itself, and the attainment of the Immortal Manhood, when the world will come to realize that God walks with men.

"I shall make but one appointment at this Semi-Annual Festival. Esther is emplaced as a member of the Planetary Group.' He bespoke his satisfaction at finding his people unanimous and sincere in their expressions of loyalty, and his pleasure because of the heartiness of their devotion. His closing words were in invocation of the blessing of God upon this body and its royal Head of his appointment. These, with songs sung by the Assembly, constituted the morning ceremonies, which began at 10 o'clock.

The Evening Entertainment.

"Part of the story of Joseph had been dramatized specially for this occasion; and the play was enacted before a large and appreciative audience—invitations having been extended to the people of our County, many of whom were present. Following the overture by the orchestra, KORESH, in his introductory address, called attention to the blessing of Jacob upon the son of his love, indicating his destiny as the Shepherd to the Gentiles, the Stone of Israel.

"In ten scenes, Joseph's career was traced from the time of the bestowal of his father's prophetic gift—the coat of many colors—until he was made a servant of Potiphar's household in Egypt. Appropriate stage scenery and settings, and costumes for the actors were prepared, and all elaborations, even down to the songs and music, were accomplished by our own people.

"The part of the chief character, Joseph, was of thrilling interest throughout. Upon receiving the coat he is quickened to 'open vision,' and prophecies concerning himself: 'These many colors shall be dyed in blood; the kid adorns this vesture, and my prophetic vision, my eye of forecast, encounters Capricornus, my guiding star and ensign of future exaltation to my throne. I shall go to Egypt; not there, my gracious parent, shall my eyes behold the fulfilment of all my years; I shall gather Egypt as a shepherd calls and infolds his flock; thence, in my bosom, to nations symbolized by this thy prophetic gift, shall I carry and hide them until the scroll of predestination unrolls them from out the Book of Life, and they pass me in review seated upon my throne of glory.' This is but an extract from a profound speech full of sublime prophecy and promise.

"The song, 'Lift up Your Heads, O ye Gates,' by the entire cast of characters in tableau on the stage, singing led by VICTORIA GRATIA, constituted a brilliant finale and closed the day of a delightful celebration."

THE CELEBRATION AT CHICAGO.

The exercises at the Koreshan Hall were confined to the evening of April Tenth; notwithstanding the most inclement weather which prevailed, many of our Chicago friends enjoyed the entertainment with us. An important feature of the evening was the reading of the Imperial Edict, the text of which appears in this number of THE FLAMING SWORD; and another, was the Pre-Eminent's Greeting to her people in Chicago. After an introductory, setting forth the purpose of the celebration and explaining the meaning of some of the symbols employed in Koreshanity, an elaborate program was carried out, consisting of two series of tableaux, interspersed with music, both vocal and instrumental.

In the first series of tableaux was the "Dance of the Muses"—costumed figures in pose in a sylvan scene, adorned with wreaths. This was followed by "The Blindfolding of Truth," a very interesting production in which Truth is blindfolded by the king, whose shameful work is endorsed by his court. The third tableau of this

series was "The Triumph of Truth," in which she mounts a pedestal and holds a light aloft to enlighten the world, while those who had dishonored her were humbled at her feet.

In the second series of tableaux, the progress of the Koreshan Literature was shown. This series was quite original and the effects were fine. In 1879, the Founder of Koreshanity began the publication of THE HERALD OF THE NEW COVENANT; in 1886, THE GUIDING STAR; in 1889, THE FLAMING SWORD; and in 1892, THE PLOWSHARE AND PRUNING-HOOK. These publications were the subjects of the tableaux. The first was a representation of a herald of olden times, going forth with trumpet to call attention of the people and to deliver the king's message; in the background appeared the words, "The New Covenant." In the second, representing THE GUIDING STAR, a maiden in pose was looking intently upon a glittering six-pointed star. In the third, a sword held aloft, from which emanated jets of flame, producing a very fine effect, represented THE FLAMING SWORD. In the fourth, representing THE PLOWSHARE AND PRUNING-HOOK, appeared figures in pose, one holding the handles of a plow, the other a pruning-hook.

THE FLAMING SWORD extends congratulations to all those whose ingenuity, talent, and spirit of devotion, made the celebration in both the North and South an enjoyable success; great credit is due to each and all who had to do with the drama so successfully staged and rendered at Estero. We desire to specially mention in this connection, Sister Annis K. Knowles, who dramatized the story; Sister Hester Douglass, who devised the costumes for about forty characters; and Sister Marguerite Borden, age only sixteen years, who played the principal part—the character of Joseph.

The Universe an Integral System.

EDITOR FLAMING SWORD:—Dr. A. R. Wallace, the noted scientist, holds: 1. The universe is finite. 2. Our sun occupies position in the center of the universe. 3. The earth is probably the only planet containing all the conditions for a higher order of economic life. This, I imagine, is a long stride toward the "universe a hollow globe;" but Dr. Wallace does not say that the earth is a hollow globe, and the only universe—for how could he know that it is the only universe if he is shut up inside of it?—REV. I. G. O., Brighton, Eng.

The conclusion put forth by Dr. Wallace—that the universe is limited, and that the earth is the basis of the development and perpetuity of human life—is an indication of the fact that

the thinking mind can find nothing in the modern idea of infinity to satisfy inquiry concerning the origin and destiny of man and the purpose of creation. His step is but the beginning of a great turning-away from the old system, which consists of the most absurd conceptions ever entertained by man. But the eminent scientist, while rejecting many of the popular cosmogonical conclusions, still holds to the old assumption that the earth is a convex body turning on its axis diurnally, and revolving about the sun; and hence, he does not say that the universe is cellular, nor yet that the universe which he conceives to be in existence is the only system of worlds. He is not in ignorance of the true relation of things because he is shut up inside a hollow globe, but because the light of true science has not yet dawned on him.

The fact that Dr. Wallace does not know whether there are other worlds does not signify that it is not possible to know definitely. It is a fact, however, that nothing can be known concerning the universe as a whole, so long as the prevailing methods of investigation are followed. The usual methods are empirical; the endeavor is to understand a part without an adequate conception of the whole. Once the whole is conceived, the parts may be understood in their relation to each other and to the whole. But the question arises, *how is the whole to be known?* What can man know as to what exists beyond his ken?

Koreshanity teaches, from the basis of a demonstrated premise, that we are living in a cellular world about 8,000 miles in diameter. It may be admitted that the premise is correct; but the question is frequently asked, How do we know that there are not millions of other worlds, other universes, outside the one in which we live? Astronomers assume that creation is infinite; Koreshanity teaches that it is limited. Illimitability is inconceivable, but we can conceive of that which is finite; Thus we have at the outset, a rational ground of conclusion—that nothing exists which the human mind may not understand when clearly revealed.

From the very nature of things, that which exists has form, and everything that has form is limited. No matter how large we may conceive the uni-

verse to be it has its limit—and beyond its own environ there can be no other existing things because the limit of existence is reached. If, therefore, space be considered as pertaining to all co-existent relations of matter, it follows that space does not exist beyond the limit of these relations, and that room for other universes does not exist. Our conception of the universe is that it is a great system of existence, between the center and circumference of which, or between the universe and its highest seed of perpetuity, there exist a perfect interdependence and reciprocity. This must be so from the very principles of relation between cause and effect. The poles of universal expression and impression must coordinate; the one is the macrocosm or large world, and the other is the microcosm or universe involved. Hence, the great universe of effect must be as integral and as perfect in its organic structure and functions as the Creator. If the universe in which we live is the perfect expression of the Almighty Creator, it would be impossible for *another* perfect system, or *any* other system of whatsoever character, to emanate or evolve from the same point of origin, because there could not be *two* perfect universes as the product or expression of the life and mind of *one* Creator.

Let the student of Koreshanity guard against endeavoring to improve upon the System by adding to it such false conceptions as are part and parcel of modern astronomy; for the idea of the multiplicity of worlds belongs exclusively to the Copernican system. There is not only no necessity for such conclusions, but from the very nature of things it would be impossible for such conclusions to be true. But it may be said that we have not been outside, in order to determine what is or is not beyond the confines of the earth—a statement which is quite true beyond question. But we maintain that life in its development, progress, and ascent, registers impressions of experiences of substances at the very confines of existence. Man may understand the universe when he understands that life which has progressed from the outermost things.

If we can analyze the character and functions of the divine Creator as he walked and talked with men nineteen

hundred years ago, we may find *in him* the one and only universe involved. All knowledges of all things were possessed by Him; he obtained these knowledges by methods not followed by empiricists; he obtained his knowledge in the same way that a seed obtains its consciousness from the plant—by involving the life of the plant itself. The seed contains the life of cells which moved at the extremities of circulation of the plant; the seed is the point of vital impression.

Let us suggest that the fact that the universe in which we live is the only universe in existence or possible to exist, is known by the same processes that it is known that the universe is cellular; the two conclusions go together, for they are essential to each other. We believe that there is *one* being in the universe who *does* know whether there are one or more universes, because he knows the extent of his creation; that being is Deity. The discovery of God is the greatest of all discoveries, and it is the beginning of all true discovery. In coming into conjunction with the mind of Deity in the outermost degree of mind and consciousness, man comes into the knowledge of Deity—not simply knowledge about Deity, but the knowledge which is Deity's own.

Genuine science is Deity in the intellect; the substance of true science holds in solution all the essential elements of the new creation, because it is the knowledge of the laws of creation. The new creation is just like the old creation was when it was new. The universe is the perpetual expression of the creative power of the one Creator; therefore, the universe is one in the meaning of the word and in fact. Thus the entire universe is brought within the ken of man by direct processes—the communication of divine intelligences through the medium of the Deific Eye, whose perspective reaches to the outermost environ of the one cosmic system.

The Cellular Cosmogony.

An English Journal Reviews Koreshan Astronomy and Mentions Theology.

"CELLULAR COSMOGONY, or The Earth a Concave Sphere," (paper, 25 cents, Guiding Star Publishing House, Chicago.)

The author, KORESH (Dr. Cyrus R. Teed), Founder of the Koreshan Community, not only undertakes to overthrow the whole of the Copernican system of astronomy, but challenges the scientific world to disprove his theory, and offers the sum of \$100,000 to anyone who succeeds in doing so. Dr. Teed claims to have made a complete geodetic survey of the earth, and to have proved his points

absolutely. He asserts that the usually accepted proofs of the shape of the earth are due to errors in "horizontal rectilineation" and to an imperfect application of the laws of optics. He would have us believe that we live on the inside of a concave sphere of about 8,000 miles diameter, in which are placed the sun and stars; in fact, that the earth contains the universe. Well, we must not forget the long years of imprisonment and suffering which Galileo underwent for advocating a theory afterwards proved to be true. All reformers have to face persecution, and it is only long after they have passed away from the scene of their labors that the tardy world wakes up to the debt it owes them. So we will not be too hard on Dr. Teed, but most of us, I think, will decline without more proof to exchange our glorious Infinite for this.

How does this theory affect theology? The Koreshans say that "God is the center and heart of creation instead of being its circumference." I fail to see in what way the Copernican system involves the implication that God is not the center of creation. But leaving the scientific point of view entirely on one side for the astronomers to settle, which would you rather have, a God who is represented by a circle so immense as to have its "center everywhere and its circumference nowhere," or a limited universe with consequently a limited God at the center, shut in by a wall of material substance? The very thought of it almost stifles one. Nevertheless, let us have the truth at any price, and having got it we can and must adjust our thoughts and our lives to it. But we must see to it that we have the truth. Credulity is as fatal as lack of faith; more so, for it is more difficult to overcome.—*Anubis*, London, Eng.

Summary of the World's News.

AMANDA T. POTTER.

April 15.—Grover Cleveland and Booker T. Washington spoke last evening from platform in Madison Square Garden, N. Y., in interest of Tuskegee Institute; Cleveland declares the uplifting of the Negro to be a task for the whole nation; urges sympathetic co-operation with people of the South.—President Roosevelt sends Pope as jubilee gift, ten handsomely bound volumes containing messages of all the presidents.—President Parry, National Manufacturers' Association, says Chicago is being throttled by "lawless labor organizations."—April 16.—National Association of Manufacturers disavows war on unions as such; asserts right of all to work.—Administration finds merger victory a white elephant because of difficulty in explaining policy of inaction now that law is made