

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xvii. No. 24.

CHICAGO, ILL., MAY 1, 1903. A. K. 63

Whole No. 543

The Koreshan Science of Astrology.

Prime Essentials not Considered by Modern Astrologers; Planetary and Zodiacal Relations; Solar and Planetary Precessions; the Application of the Science.

KORESH.

MANY OF OUR READERS are more or less interested in the principles of astrology, because they are aware of the fact that everything in the composite structure of the universe has relation to every other thing, and that without such relation the universe would not be a multiplex unity. The science of astrology as now generally understood and applied, is significant from the conception that people are born under certain specific planetary influences, and are ruled more or less by the aspects or positions of the planets as related to the Zodiac in the physical heavens. We have already hinted at the fact of the correlation of the Zodiac and planets of the physical heavens, with the Zodiac and planets of the biological heavens, and that nativities are not so much influenced by the physical as by the biological; also that a study of the biological factors is a prime essential to a comprehensive knowledge of astrological phenomena.

There are but seven planets, though in astrology as taught there are nine. These are Mercury, Venus, Mars, Jupiter, Herschel (or Uranus), Saturn, and Neptune. The sun and the moon are not planets, nor is the earth a planet. These are correlated in biological incident, with seven corresponding planetary phases or characteristics of human existence. If we attempt to consider the imperfections and inaccuracies of astrology as now taught and practised, with a view to the correction of its imperfections, we would, for instance, criticise such a statement as the following: "No two persons are exactly alike, unless they are born at the

same time and in the same place, when, of course, the same sign or degree will be rising, and will produce persons the exact fac-simile, or counterpart one of the other." This is quoted from Raphael.

Such a statement bears upon the face of it the extreme of absurdity; because if two children could be born under the same physical horoscope from dissimilar parents, the biological horoscope would be dissimilar, and the spiritual influx rather than the physical influences would determine the character. The same biological horoscope could not obtain with dissimilar parents. It is for the purpose of reducing the principles of astrology to scientific proportions, that we have attempted to place the subject before our readers under the high light of Koreshan Science. We cannot regard the physical Zodiac as the primary director of human results, but as subsidiary to the biological Zodiac: nor can we regard the Zodiac as signifying any number of men, as for instance in "Solar Biology," where it is declared there are twelve manner of men, or twelve kinds of men. The alchemico-organic (physical) Zodiac is one man with twelve spiritual parts, as represented in the celestial cycle. This corresponds to the head. The same was coördinated in the Jewish age, by twelve parts of the anthropological Zodiac, in the twelve tribes. As the Jewish age—signified by its twelve divisions—represented the spiritual degree, so in the heavens, when the heavenly fruit has reached its perfection, it attains the function of the cube; hence it is composed of the correspondent of an exact cubical

amplitude, in twelve tribes of one hundred and forty-four thousand units.

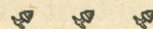
In Koreshan Science, or the Science of Universology, there will be found this axiom: Given the character of the pole of any definite naturo-spiritual axis, the opposite may be known according to its coördinating ratio. Explanation:—The axis is the conjoining relation of any given coördinate of the two domains—the natural and the spiritual. Absolute perfection as to righteousness is the cube; it is foursquare. Nothing can be squarer than foursquare, hence the absolutely square man (the absolutely righteous man) is the cube; therefore the New Jerusalem, being perfect as to righteousness, is on the cube or square, the length, breadth, and height being equal. What is the coördinate of the square? Necessarily, the sphere. As the New Jerusalem in the heavens lieth foursquare, its natural complement must be the sphere. The number twelve cannot by any mathematical possibility represent the natural correlate of this heavenly state.

The two Zodiacs in the physical or alchemico-organic domain; namely, the Zodiac in the heavens (the constellations) and the Zodiac in the earth (the signs), represent a distinct septenary division, as there are seven parallels running through the twelve signs and the twelve constellations. These (not the divisions on the Zodiac) must define the primary divisions of human character. The study of all human characteristics (astrologically) must be predicated upon the basis of this septenary distinction, just as all modifications of color are reduced back to the primary solar spectra. The celestial anthropotic state is represented by twelve; its coördinating natural state by seven. It was for this reason that the Jewish race was typical in the division of twelve, as the spiritual, while the Gentile into which Israel finally flowed was typical as seven in the natural. There were seven Gentile tribes. These were *goy*, plural, *goyim*, from the root *gava*, body. There must be seven modifications of human characteristics to finally aggregate into distinct fellowship in the earth. The solar spectrum radiates into the natural atmosphere, our own native gas, said to be compounded of two qualities—oxygen and nitrogen, through the refractive medium of the rain drops, as seven distinct phases of light to the natural eye. So the corresponding anthropotic solar spectrum must reach the eye (science) correspondingly, as seven distinct divisions of the modifications of the solar cube, the New Jerusalem, as she descends from God (the anthropotic Sun) out of heaven, into the earth. It is the province of the Shepherd to distinguish these characteristics upon the basis of the true science of astro-anthropology.

The key-note for the determination of a vidual nativity is found upon the precessional relation of the sun, moon, and planets on the Zodiac. These must

be correlated with the corresponding anthropological movements. Let us define what is signified by the above. The sun has a precessional movement; so have the moon and the planets. Astrological (astro-anthropological) science must include these relations in order to be anything like a definite scientific projection. The precessional movement of the sun places this luminary in the constellations (not signs) Pisces and Virgo. The precession is culminating these constellations. This is on the equinoxial; on the solstice the sun or sign is culminating Sagittarius and Gemini. It would be impossible under any circumstances for any nativity in these four culminations, for the last two thousand years, to embody a likeness to any nativity of the preceding two thousand, during the passage of the sign through the constellations Aries and Libra, and Capricorn and Cancer, for the reason that when these precessions are in progress, the corresponding precessions in the anthropotic realm are also progressing.

We have thus far only considered the sun's precessional progress. It should be remembered, in the study of astro-anthropology as a department of Universology, that the sun and moon are not planets. Aside from these, there are only the seven planets above mentioned. The precessional movements of the planets are as definite as the precessional movement of the sun, and they pertain as definitely to the universal Man as does the sun's precession. The axis (the poles of which are the bowels and feet of the Grand Man) is that upon which all nativities have been domiciled for the past dispensation. The fruit of the dispensation has not matured, therefore there have been no virginal (men-women) men. So far, the people born into the world have been prostitutions of this axis. When the fruit matures, the product will be clean every whit, because Virgo is the ruling love, and the whole man is clean because the whole man is in the feet of the dispensation, and being clean through the virginal principle, the declaration of the Lord finds fulfilment: "He that is washed needeth not save to wash his feet, but is clean every whit."



✻ *Necessity for the True Theology.*

THERE never has been a time in the history of the Christian church, when there was more of a necessity for a thoroughly defined statement of the doctrine of the triune God than at the present. It becomes a necessity today more than ever, in view of a particularly subtle and active manifestation of antichrist—in fulfilment of prophecy—presented in a hydra-headed form through the materialistic philosophies of the day, through so-called spiritualism, and through certain outgrowths of Christianity that are well calculated to lead astray from the teachings of our Lord, because ostensibly founded on his teachings.

The Character of Genuine Salvation.

Higher Attainments Admitted Possible by Evolutionists; the Testimony of True Science and Prophecy; the Arch-Natural Life in Earth; the Overcoming of Death.

BERTHALDINE, MATRONA.

EVOLUTIONISTS must unanimously admit the rationality of the human hope for the evolution, within the universe, of an order of beings superior to any now extant, with whom members of the present human family may, by the operation of laws of progress, become identified. A system of science founded upon a demonstrated premise, thoroughly justifying this hope and defining the processes by which it may be realized, deserves a warm welcome from benighted humanity. The human beings now heading the list of created things are in every sense ignoble, and many of them far from satisfied with their present ignorance and helplessness to control the vital forces of being. Some are strenuous in their efforts for higher attainments, and maintain an agony of desire for God's image and likeness. Such search in all directions for voices which can speak with supernatural authority of the desired but unattained powers they persistently hope for. Only the Voice of a demonstrably genuine science can meet their requirements. Genuine science must fearlessly lay hold of the great books of recorded law and prophecy, and of the greater book of the living Word—the eternal universe, and unite the testimonies of all in a tome that speaks all truth concerning God and man, and leaves the aspiring alone with the personal possibility and power of becoming one with God. This "lively hope," enlivening the investigative and progressive orders of creation, had its origin in One at one with his God, the firstfruit of all the Gods in their combined efforts for their own reproduction in the personalities of men in the image and likeness of the Beginning. Without the personalities of men in the flesh the Gods can do nothing in earth to express the divine order of the kingdom of heaven. God and men must unify to manifest the highest possible orders of creation, the Sons of God.

The great head of the church militant, Peter, the Lord's anointed, Cephas, in whom and through whom he chose to destroy the enmity that severs God and man, wrote these words: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"—"the elect according to the foreknowledge of God the Father, through the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ"—"who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The last or harvest time of the age we call the Christian era, is the time fixed and recorded by the prophets and Apostles of God, as the time for the revelation of salvation. Men at present know nothing experimentally of

genuine salvation. They lack even the science of the laws of its attainment. At the end of the era, so falsely called enlightened, men die as revoltingly in corruptible dissolution as they did at its beginning. Death is the climax of all that is loathsome; it requires all we can do and say to screen and mitigate its horrors. We bury its embodiments in flowers and sing sweetly around its disintegrating elements to make the familiar sight of it endurable, and still we loathe, hate, and shrink from its foul emanations and repulsiveness. In their ignorance of law, men look for its indefinite continuance in the flesh of all succeeding generations, and they try to console themselves for its omnipresence with an unjustifiable hope that after death in the body, there is an eternal, joyous life for its spirit, the spirit of its corruptible dissolution which is freed through the disintegration of the body. A disintegrating body generates a disintegrating spiritual household, every entity of which finds a mental habitat with kindred of its own quality; and until the earthly tabernacle becomes a purified, holy, or integral temple of God, no holy or undying spirits will be its permanent residents to absorb and glorify it as a masterpiece of God's handiwork.

"The devil hath the power of death;" and until he is destroyed he continues to exercise his power for the construction and destruction of his graven images, by means of which he perpetuates his worship in the mortal world, the sphere of hades. The devil operates in every man conceived in sin and shapen in iniquity, and is self-destructive till he loses his own life for the salvation of others. When the most circumferential or comprehensive man of the universe is ripe and ready to do this, he becomes, through a most central and comprehensive scientific understanding of the laws of his being, the voluntary servant of the Most High, and presents himself a living sacrifice to the laws of divine being, the laws of conversion or genuine salvation; and the corruptible seed of the woman is transformed by the renewing of his mind in the service of God, to the incorruptible seed of the Almighty Jehovah. A disintegrating devil is made whole or integral by obedience to the law "and the sprinkling of the blood of Jesus Christ." The blood of Jesus Christ in essence is the science of the doctrines of the law, the purifying water or white blood of life which he possessed and applied to his conduct of life for its salvation from the power of sin, which is felt in the operation of the law that "the soul that sinneth it shall die." The soul of Jehovah, which is poured out unto death, sins in the production and worship of graven images, and its ripe product is the "man of sin." None but the soul of Jehovah can sin, for none but the soul of Jehovah has the science of the law to either obey or violate it by an act of the will. It is the soul

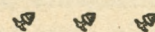
of Jehovah poured out unto death that gives a Lucifer or light-bearer to the world, who knows the secret of all its woes, and can wipe away all tears from the eyes of men, and give the oil of joy for mourning and the garments of praise for the spirits of heaviness. It is only the soul of Jehovah poured out unto death that can become one with the Father of Lights. The Ancient of Days and the beginning of years—the man of sin who, knowing no sin because he is in the spirit of obedience to the law, the light of his life—is ever the sinner's friend and Savior to the outermost, which is the body of death.

Man dies or disintegrates corruptibly—body, soul, and spirit—until he applies the doctrine or blood of Jesus Christ, the science of the law to life for its salvation. When he does this he is saved—not *in* his sins, but *from* sin, and consequently from the death or disintegration of body, soul, and spirit life. This genuine salvation is due to appear when and where genuine science appears to effect a conjunction of God and man by its reconciling power. In a given sphere there comes a time in the order of law, when death has served its purpose and the devil has completed the cycle of his transformation. In this sphere and at this time, a class of people confessing one Master and themselves as brethren, come into conjunction with the spirit of the law fulfilled—the quickening spirit of the Father—and they awake to newness of life, the fruition of their lively hope, that they who were God-begotten in the beginning of the age should become new creatures, the Sons of God and joint-heirs with the Lord at the end or last time of the age. To be saved from sin is to become a Son of God as a legitimate consequence. No one in this dispensation has been saved from sin; hence, no Sons of God are manifest in the flesh which constitutes the sonship or product of genuine Godliness. The flesh which constitutes the name of God in the completeness of its fruition, represents the perfect co-ordination of the processes of evolution, and is their highest product.

It is a grand thing to be living in the end of the age or “last time,” if you are animated by the God-begotten “lively hope” and vivified by the blood or doctrine of its justification inhering in the science of the application of the law of its fulfilment. Those who are of this scientifically hopeful or optimistic class will be found in the investigative order of those who love His appearing and kingdom due “in the last time.” People of this order will prove receptive to the science of the law and have ability to believe in the evolution of a divine kingdom in earth from the soil of our common humanity in which the holy Seed of the kingdom was planted. They will prove sufficiently rational to believe that this kingdom must have a King, its priesthood a High Priest, and its collegiate or industrial order, an Eye of Prophet for its enlightenment. They will be able to comprehend that these three are necessarily one for the harmony of the life of the body. God is one, whose triune functions are indicated by a triunity of his primary attributes expressed in one personality, the Lord, the revelator of God. This personality can say, “I and the Father are

one; I and the Mother are one; and I the Son, am the out-shining of my Father-Mother Deity.” The Mother or Bride of the Lord is the New Jerusalem, the city or doctrine of God, which is made the life and glory of God in the expression by the Lord of his inherent possibilities and powers, as Life-giver and Savior.

Men become the embodiments of dissatisfaction with themselves and all their powers before they experience the divine satisfaction of Godliness with contentment, which is great gain. The faith of men that their “lively hope” is destined to be victorious is promised sore trials, and these trials in their functions are declared to be more precious than the gold that perisheth. Their faith is destined to be tried with fire—tested or measured by God's love for humanity which made him glad to lay down his life for the salvation of men—to surrender his body as holy Seed. Men of the faith of the Son of God will present their bodies living sacrifices as a reasonable service, and subject them to the obedience of the laws of God, that the world of which they are to constitute the life and light may be saved, every man in his own order. To do what the Lord Jesus did, to obey the law as he exemplified obedience, is to praise and honor and glorify his name when his name appears, no matter who or what that name may be in the estimation of the non-elect, to whom it is unknown. Prophecy and universology furnish the knowledge of the name to be hallowed or made holy by the application of the law to life. The name may be in two syllables, but they constitute one in the Word made flesh, which is to conjoin them as the formate Deity. Hence, though in the order of law man is turned to destruction, it is for his returning and reconstruction in the fulness and power of the Godhead bodily; and what is good and just, what is good in the sight of God, becomes in the fulness of times, just and good in the eyes of man; and in the unity of being of God and man, the law is their delight.



Demonstration of Genuine Faith.

FROM THE WRITINGS OF KORESH.

TO profess to believe the Christ or love him is one thing; to possess a saving love or belief is quite another. “If you love me,” said Jesus, “keep my commandments.” These commandments are summed up in the two great ones; namely, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself.” If a man fails in these two demonstrations he fails to believe in Christ, or to attain to the perfect law of love, and therefore fails to attain eternal life. Eternal life is not reached until this law of life is comprehended and applied. It is by the planting of the God-Man in the race, and the culmination of this planting in the perfect fruit of the age, which may be denominated the God-Men or the Sons of God, that this perfect law of love may be understood and applied. When mankind reaches the knowledge that Jesus reached, and by it are enabled to make an application of the same laws he applied, they will have the same power over death which he possessed. In them the last great enemy will be destroyed; they will then be at-one with God, and will acknowledge him as the one common and only Father, and the redeemed human family as the common brotherhood.

Copernicus as a World-Builder.

An Ironical Review of the Work of the Prussian Astronomer; Reversal of the Cosmic Order and Extension of Space—all in the Imagination.

AMANDA T. POTTER.

THE MEDES AND PERSIANS at one time in their history, formulated and sustained laws held as irrevocable. A saying embracing the idea of their immutability has passed into the phrase vocabulary of the present. The Koreshan, however (who contemplates universal law as operative through the congeries of universal function with which it is co-existent and of which it is formulator), queries concerning the source of this escape from change. Plainly, as viewed from the standpoint of modern science, change works upon all those procedures typifying man-made statutes. In the brief annals of humanity, diametrically opposed systems of astronomy have succeeded each other and finally become the swept site of the deep-rooted, the universally honored truths (?) of Copernicus. Though he be dead his works do follow him; and in all the arena of human affiliation, excepting our Lord Jesus Christ, no other man living or dead, has so manifestly dominated the career of humanity. A central figure is he, with his limitless realms of space through which the mortal may fly his imagination to reach—nowhere!

Copernicus has, by the widely infiltrated conception of the illimitability of the creation of the Lord, thinned Him to an interminable, immeasurable, unapproachable, non-understandable character, whose identity is in some sense challenged by the entire mass of humanity. Viewing Copernicus and the Lord in the light of their present manifest influence upon men, we correctly mention the former first. He has wrested the world from the order of its Creator's intention; he has made it a whirligig of his own invention; he has converted its *inhabitants* to *on-habitants*. In setting aside the laws of physics to create and perpetuate this new system, he has educated the world into a consistent life with the change;—their social, political, and religious trend are agreeably responsive, as an inseparable belonging of the system Copernican, while as a professed following of the Son of God they are less than half-castes.

Wizards there have been whose wonder-working has written their names in the memory niche of men. Moses outstripped all Egypt's magii; but such machinations, performed in consonance with Nature's laws, pale before those of the Prussian astronomer. For instance, a ball flung from the hand admittedly leaves its enviroing atmosphere behind it as many times as its diameter is contained in the distance of its flight. But with relation to the great and supreme sphere, Copernicus dissolves the law of physics upon which this depends, and spins the world through the blue at the rate of nineteen miles or so per second, while its encompassment of atmosphere and cloud remains quiescent.

Then, too, when the world hurtled forth from disruption, its line of direction is acknowledged to have been straight; but the sun, subject to the all-potent

direction of Copernicus, undertook and accomplished the task of overcoming this primal prejudice; and it allots our sphere just twelve months in which to virtually double upon its track, and report at a primary starting point. Though the quotation we are about to append is from the source of all Wisdom, at the mandate of Copernicus the speed of the earth continues constant to the primal impulse, and mere laws of physics gracefully and discreetly blot themselves out. The quotation of the reference is this: "If the sun's attraction for the earth moves it from a straight line, to assume the direction of orbital motion, the resistance of the sun to the straight line would be in proportion to the square of the distance, and the diminution of speed would be in the same proportion. The speed would decrease in proportion to the departure of the earth from the direct motion, until the original impulse was exhausted."

The very existence of this universally received astronomical system demands the impossible to become possible, and lo! it is done. Space (which must not be a vacuum since the energies from the sun need a medium of transmission; and space, which must be a vacuum as a prevention of friction which would enwrap the speeding earth with a holocaust) is simultaneously a vacuity and a region teeming with the needed vehicles of energy conveyance!

And the sun is open to a charge of partiality, even as some pedagogue will neglect the lesser for the larger pupil. He tugs at the earth most mightily. He pulls toward himself a solid sphere of earth and rocks 8,000 miles in diameter. It is noontide with the sun directly overhead. An urchin flings zenith-ward an infinitesimal fraction of the weight which the fiery orb constantly attracts from its course; but old Sol doesn't encourage the pebble to come on. The pebble falls a dead weight. *The boy who throws it isn't Copernicus!*

Origin of Equinoctial Storms.

FROM THE WRITINGS OF KORESH.

AT the equinoxial, the central star has its vertical center directly toward that point of the earth on the equatorial axis which begets and librates the forces of generative preparation. The vertical of the sign Aries is in the vortex of the central star. This accentuates the blending of the forces of the heavens and the earth, wherein the storms arise.

The "I am" of Mental Scientists.

FROM THE WRITINGS OF KORESH.

THE world of humanity is at present in hell and in the mortal state. The "I am" which the so called mental scientists maintain is within, is the "I am" devil; and he is as conspicuous as the "New Thought"-ers and christian scientists make the title of him.

THE OBJECT OF KORESHANITY.

The Attainment of Arch-Natural Life and the Blessing of all Peoples.

THE PRIMARY OBJECT for which the Koreshan societies are instituted is to effect the incorruptible dissolution of the physical body. This is only possible in the case of a limited number of persons in this age of the world. Twenty-four thousand years ago there was a corresponding effort, and those members of the human family who were ripe enough for the change, escaped death. In other words, they reached the summit of human attainment and were transformed to the status of the Gods. They were absorbed into the central consciousness of the universe. They reached what all men long for—happiness; and they reached it in an orderly way, in the only possible manner. Everything is subject to law, and the evolution of the human race progresses according to scientific principles.

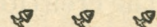
In every age of the world, through all grades of experience, man is striving for happiness. His definition of the term changes as he develops through trial and discipline. He comes at last to see that it is never to be found in material possessions, nor in human love. The latter is of so transitory and imperfect a nature that it cannot yield the satisfaction he craves. He comes at last to welcome the thought of taking on a higher than the human consciousness, in which there is no escape from selfhood. To be self-centered is hell. To be God-centered is heaven.

Absorption into Nirvana becomes the goal alike of Christian and of Buddhist. In order to escape from the pains and ills which torment the mortal flesh, there are certain laws to be obeyed. These are exoteric and easily communicated. They do not comprise those macerations by which certain religious sects have sought mastery. The Hindoo devotees aspire to win the goal by contemplation and rapt ecstasy. Not so, the aspirant who looks to scientific means and finds in Koreshanity his hope; the science of the Decalogue as taught by one who knows the law and has exposed its content is his study; work and not quiet contemplation demands his energies.

Coincidental with the supreme attainment of Arch-natural life by those who culminate in this cycle is the renovation of society. The Koreshan in seeking the goal strives not only for himself, that he, personally, may effect conjunction with Deity and enter into the higher life. He knows that in proportion to his victory over the powers of death and hell, others will be purified and strengthened. He knows that while he is striving, others, looking up to see him win the day, will gain courage. He knows that in obedience to the first commandment lies the secret of happiness. "Taste and see that the Lord is good!" exclaims the Psalmist. Complete love can be yielded only to what is seen to be supremely good. The soul that remembers God's com-

mandments to do them, yielding perfect obedience through devotion will become one with the object of his devotion. This is life eternal—to be absorbed into Divinity.

The object of Koreshanity is, then, to effect an entrance into the Arch-natural domain in order that the Gods may rule in earth through their conjunction with natural humanity. A consideration of its claims will show that they are not unreasonable in view of what has been already accomplished. It is no small thing to prove the Copernican system a fallacy and to prove it by the extension of a mechanical straight line. Strangely enough, the first step in the great work of overcoming death, is to establish by geometrical proof, the elements of perpetuity in the existing universe. Given a universe which is eternal, and the pediment is found for an order of life which is no longer subject to death. The first step has been taken. The concavity of the earth is assured. Other things will follow in orderly sequence. The object of Koreshanity is so far-reaching that it intends to benefit every man, woman, and child in the whole earth. All will share in the spiritual baptism it foretells.



The Relation of the Drama to Life.

THE OBJECT of the drama is to purify and elevate the public morals. Now it may do this in two ways: either by depicting vice and folly in their depraving influence upon character, or, secondly, by presenting an ideal picture of what life and manners ought to be in a community governed by higher conceptions. In the first instance vice is left to tell its own story. The spectator sees it in all its hideous blackness. If he has not learned to discriminate between good and evil, he may not be repelled. He may find his attractive force in the lurid scenes where death reigns. The midnight carouse, the stealthy murder, the premeditated seduction, the gilded palace of sin, all point to the same goal—death. The end of such pieces is tragic. That is enough to show whither such things tend. Men choose darkness rather than light because the tendency of their own thoughts is toward the same goal.

In the other instance, the mind is elevated by the contemplation of great actions. Deeds of superhuman prowess claim the attention of the spectator and fortify his courage by their successful issue. They are accomplished with such ease than he is urged to similar effort. All that is noble, pure, and refined in his nature springs up to respond, and he goes away strengthened and uplifted. He feels sure of winning in the battle of life.

In regard to the drama of the future it is only necessary to say that it will be a source of education and refinement. It is intended to portray the unity of history in the sequence of events all tending to one end—the recreation and renewal of humanity and Deity.

The story of their interblending through the periodic death and revival of the divine Man is the noblest theme suited to the stage. It will never be found in more fitting and beautiful language than that furnished by the Bible text illumined by scientific understanding. To preserve the unity of history it is necessary to show the golden thread of divine purpose running through the ages. The understanding of man has failed to see it; therefore certain periods have been called dark. The eye, (Christ), has been lost; but with the reappearance of the light of the world in the unfoldment of the content of the scientific degree of the Word, the function of sight is restored.

The Koreshan idea of the drama is to make it a means of instruction to the multitude. It aims to set before the people in the shape of a vivid and delightful entertainment, those higher truths which are now being promulgated.

Looking Forward.

THEY WERE STANDING beside one of the cases in a museum where many relics of the times long past were placed on view to delight the studious.

"What can this be?" said the sylph, turning to her companion, one versed in ancient lore. "Surely there is nothing like it elsewhere in the world. The universe can not contain the mate to this marvelous and most ingeniously contrived arrangement. I would fain know the use to which it was put. Was it not, perchance, an offering to some divinity?"

"Before the Golden Age dawned," answered her companion, "Men were very barbarous in their customs." It is impossible to determine in all cases why they were led to make so many strange and incongruous articles. But you know the instincts of the savage are unaccountable to us who have reached the pinnacle of a higher civilization. I have heard that in former days certain objects were designed to frighten away the birds which infested the cornfields ready to devour the seed sown. It is not improbable that this mysterious object served such a purpose. The corvus omnivorous is now extinct. It went out with the predatory instincts of mankind. There still remains, however, the root of a verb now obsolete meaning to frighten, to intimidate. This verb, *to scare*, was combined with the vulgar name of the corvus; the noun thus formed, meant just such a nondescript invention as we see before us. I feel sure it must have been made for such a purpose. See if I am not right in my conjecture. There is a label attached to the other end of the case."

"I still think," said the sylph, looking for the label, "that this article, representing as it does every kingdom of Nature, was designed to propitiate Ceres, the goddess of plenty, whom the ancients called the earth-Mother."

They stooped to examine the inscription. The sylph's head surmounted with a crown of braided hair bent eagerly over the case. This is what they read:

"The Last Easter Bonnet. Age unknown; supposed to be the only specimen of its kind. Archæologists think it was used as a head-covering by the male Anglo-Saxons."

Russia's Aggression in the East.

THE ATTENTION of the world is centered upon a distant Chinese province whose cession to Russia seems imminent. Will the bear reach out its paw and capture the prize which has been the secret aim of Russian diplomacy for many years? The future of the great northern empire ruled by the Czar is the subject of many conjectures. Here is a race differing widely in its peculiarities from any of the dominant nations of Europe. The peasants of Russia are many of them descended from the Tartars who overran northern Asia. They have passed from a condition of servitude into one of nominal freedom, coupled, however with the most abject poverty. They have never been emancipated from the extortionate demands of the civil and religious authorities. The Russian serfs were the object of universal pity, but the peasant of today is scarcely less miserable.

If Russia is to begin a career of conquest and aggression, it is absolutely necessary to ameliorate the internal condition of the empire by removing some of the causes of discontent which lead her people to immigration and revolt. The Czar has, accordingly, made important concessions to the peasantry, giving them greater civil and religious liberty. This is a wise provision in case he desires to launch the nation upon a career of victory. No nation is strong enough to cope with foreign powers unless pacified at home. The Czar is probably astute enough to recognize the fact. The Slav policy is keen, subtle, and far-reaching. Manchuria, the coveted prize, is not going to fall into the paws of the bear without resistance. There is a war cloud over the peace temple (prospective) at The Hague.

The Beauty of the Lord's Character.

THE BEAUTY of the Lord's character appears in the least of his actions. When He took the little children in his arms and blessed them, he showed the tenderest love. When He asked the multitude to sit down in companies upon the ground that he might feed them, he had compassion on their weariness. He never varied in his consideration for the mental and spiritual needs of those who surrounded him; and though he denounced the hypocrisies of the Scribes and Pharisees, he did this in the exercise of the same humanity. They needed sharp and stinging rebukes to startle them out of their apathy and their self-righteousness. He never swerved from the purpose of his mission. Even in the hour of His betrayal he healed the servant of the high priest whom Peter had wounded. "The Son of man came not to be ministered unto but to minister." Absolute self-forgetfulness was His distinguishing charm. This was because His external consciousness was in rapport with the central life of the universe.

Equity not Equality.

THE REASON WHY some persons are dissatisfied with the conduct of affairs in the Koreshan body, is because they have preconceived concepts of equality. If they would study the natural world they would find that no two objects of intellection are exactly alike. Nature as a consecrated whole does not furnish an example of equality, but of variety in unity.



In The Editorial Perspective.

THE EDITOR.



ETHICAL CULTURE is a subject which has commanded the thought and attention of all thinking minds, the great philosophers and teachers of ages past; it has always been considered of great importance because of its relation to human character and conduct; but like all other subjects, it has been considered from various points of view, and as a consequence, many erroneous conceptions have been entertained regarding it. The word ethics is from the Greek *ethikos*, meaning custom or usage, the manners and habits or moral nature of man. Ethics is defined as the science of human duty, or a system of principles or rules concerning duty. Morals pertain to the conduct of men as social beings in their relation to each other, under the bonds of moral obligation. It has been conceived that morals have to do with human happiness, or at least endeavor has been made to attain happiness through courses of conduct which meet the approval of the conscience. The question arises, What is moral obligation, and what is it for? What is the duty of man, and what determines what his duty is? It must be admitted that modern moral codes fall far short of being complete, and they are for the most part erroneous because there are different codes pertaining to the conduct of the individual, the social body, and the nation. Modern Christians have a poor conception of ethics, for the reason that they fail to grasp the fundamentals of moral obligation; happiness is looked for in another world; there is no thought of perfect happiness in perfect states of existence in the sphere of actual human relations. Modern science has done much to destroy the sense of moral obligation; man is a transient being with an uncertain future; if man will not live again moral progress counts for naught. The fact is indisputable that the moral life of the modern world is at a low ebb; the state of society as it at present obtains is utterly incompatible with the principles of true ethics. Men have lost the true conception of the moral law, and consequently disregard all true moral obligation; they lack the knowledge, the power, the motive of that high moral life which characterizes perfect manhood. Let us inquire, What is moral obligation? What makes duty imperative? And what is the purpose of moral rectitude. A duty is something due from one person to another, an obliging force of that which is morally right; service rendered, or respectful obedience. The science of ethics is nothing less than the science of the perfection of human character, the attainment of the highest possible natural and spiritual life. True moral obligation is what a man owes to himself, to his neighbor, and to the creative origin of his life; its basis is the law of relation existing between man and man, and man and Deity, in the sphere of actual life in the one universe or system of being and existence. All law and all the teachings of the prophets and sages of all ages depend on two principles of duty—two great commandments which lie at the very basis of all righteous human conduct of whatsoever kind: "Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself." The man is perfected, the life of Deity maintained,

and the universe perpetuated through fulfilment of the laws of human obligation and life. To know this is to receive the greatest impulse in the direction of the goal of destiny, which is the perfect life and character here in the natural world. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: *for this is the whole duty of man.*" What this whole duty is, is scientifically defined in Koreshan Universology. Emerson looked for another great teacher to succeed Jesus and his Apostles in the work of redemption: "I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding, complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that he ought, that duty is one thing with science, with beauty, and with joy."

Following closely upon the rabid speeches of Senator Tillman on the Negro question, are the plea of Grover Cleveland for the solution of the Negro problem through practical education, and the gift of \$600,000 by Andrew Carnegie to the Tuskegee Institute. The most civilized portion of the American people is in favor of granting to the Negro all the opportunities possible for advancement in all lines in which actual progress may be made. The highest tributes have been paid by the most eminent men of the nation to Booker T. Washington, who is the moving spirit of progress of the colored race; his work is noble and progressive in its line and domain, and is exerting a great influence over the Negro population. But now and then a voice is raised against the Negro. A writer in the current number of the *Atlantic Monthly* endeavors to show that so called solutions of the Negro problem hitherto proposed have been undertaken on the basis of misapprehension of the status of the Negro as a race, which he concludes is vastly inferior in comparison with the white races of the world. We recognize the fact that the most advanced and enlightened people of the world to-day are Anglo-Saxon, but we are positive in the statement that there are hundreds of thousands of white people who occupy a lower moral and intellectual scale than many active Negroes in the field of endeavor. Recently a poor Negro boy from Arkansas won the \$100 prize for oratory at Yale University—and there were thirty-seven white contestants. Thousands of white people are interested in the productions of Paul Laurence Dunbar, the Negro poet and novelist; and many other instances of Negro progress might be cited. The physical vigor of the Negro and his deep religious sentiment and nature count for much as elements of progress; he may be developed intellectually and surprise the world. If the American nation has endeavored to create an artificial being of the Negro it is owing to the fact that the Declaration of Independence places all men on equal footing, to whom equal rights are due in lines of life, liberty, and the pursuit of happiness. We believe in the Negro occupying his own place—a better one if he can attain it. History proves that

they who place obstacles in the way of actual progress of any people, find themselves ultimately being punished for the deed. If men of the present cannot solve the Negro problem it is no excuse for persecuting the unfortunate blacks. The Israelites were once in slavery, but afterward became a great moving power in the world.

It would be paradoxical to say that defeat may obtain in victory, but it is almost true in the case of the victory of the Administration in the famous merger suit. By reason of this victory the Federal Government has found itself in a predicament, and some of the Administration officials are reported as being worried over the fact that there is a halt in the trust pursuit. There are scores of other instances in which the anti-trust law is being violated; movement against all cases of violation is as justifiable as movement against the Northwestern Securities Company. Will the Administration take up these cases? There is no indication that such is the intention—and in this the trouble lies. It is affirmed that the President cannot afford, from a political point of view, to incur the enmity of the great trust magnates by executing the law; neither can he afford to ignore the desire of the people that the trusts be regulated; he therefore stands between two fires, and the wise men of the nation are busy speculating as to what the result will be. We believe that the Administration has discovered that the business of the trusts, no matter what evils may result from its conduct, is as legitimate as any *small* business in the field of competition. There is not a law on the statute books of the nation that forbids the massing of millions or the aggregations of billions; the limit of wealth is not fixed. By this we are not saying that the competitive system is right, but that the trusts are an inevitable consequence of competism—and to move against the trusts generally with the view to forcing disorganization of the trusts already in existence, or to preventing their formation in the future, would be to institute such measures as would militate against the very principles and methods of the competitive system. To change the tendency toward the formation of gigantic corporations, the aggregation of great wealth, and the conduct of giant enterprises, and yet allow the old order to remain, would be to incur the most awful consequences in the field of industry and commerce. We assert that despite all opposition, the trusts will thrive as long as the order of competism remains in vogue. The tree has borne its fruit; the people have cultivated the tree and fostered the causes which have created and produced the fruit. The fruit is bitter; the power of the trusts is strong. If a change comes—as it must—the whole system must be revolutionized.

No more striking example of the utter corruption of state politics—or of municipal and national politics, for that matter—has lately come within the sphere of our observation than the recent attempt in the Illinois legislature to destroy a bill designed to benefit the people of Chicago and other cities of the state. The attempt was made, not by the legislators themselves, but by the republican political boss and lobbyist, in conjunction with the governor, and the speaker of the house. That the bill would pass if properly put before the houses of legislature was almost a

foregone conclusion—certainly it was known that the people desired the passage of the bill, which relates to municipal management of street cars; but to prevent its passage, the state republican machine deliberately manipulated the speaker of the house and dictated to him an uncalled-for and unconstitutional course of conduct—that of absolutely refusing to permit roll call at the time when vote on the measure was proposed. The result is a political scandal, now under investigation by authorities. The work of Lorimer and his faction is most despicable and ought not to be permitted; but it is encouraged by men of wealth who sought to defeat the bill. Such men are to be found actively engaged in having laws made to suit the political rings. Such instances ought to be a lesson to all socialists of the present order; without a radical change in human nature by the power which perpetuates the universe, there will be evil influences operative in and through ring leaders who have their own and not the people's interest at heart. Purity in politics cannot spring from present sources of power; there must be a renovation, not merely of external affairs, but in man himself.

The common idea of the Lord's coming is that he will descend to the earth from some point in the regions of space—a conception founded on a misconception of the great Ascension. The text of Scripture which declares that Jesus shall so come in like manner as he went away, is frequently suggested to us as a refutation of the Koreshan conception of the advent. He went away going up; if he comes in like manner—he will come going up. This is a necessary consequence, since He is the resurrection and returns to the world through processes of resurrection. The only way in which the life of the seed planted can return is through reproduction—through coming up; and Jesus was the highest Seed of all life. The life of that Seed went both up and down; therefore, in his coming he will come down from heaven, the spiritual heavens; and he will arise as the prodigal Son and attain to his perfection. The visible Man arises; the invisible spirit descends from the interior spheres of human life and mind.

Scientific truth is the proper comprehension of the laws, principles, and relations of existing things; all truth is divine; it proceeds only from the point of divine conception. Truth is absolute because the universe is one and its Creator one. There can be no truth concerning an infinite universe, because an infinite universe does not exist. Truth is vital because the end of all learning is life.

Modern political economy treats of how various forms of government are administered at present; scientific political economy treats of the conduct of the true government in its relation to all human affairs.

If it were not possible to understand the laws and processes of creation, the momentum of investigation could not obtain in the human mind.

Definite comprehension of the universe involves no part of an hypothesis; there is no doubt or uncertainty in understanding.

We should have no faith in men who have no faith in themselves.

The Open Court of Inquiry.

THE EDITOR.

Periodic Messianic Manifestations.

EDITOR FLAMING SWORD:—Please answer the following questions in the Open Court of Inquiry: Did the Messianic character of Adam correspond to that of Jesus? Was the fall of Adam a baptism for a then future sonship? If so, who was the Messiah that was instrumental in bringing forth the Sons of God at the end of Adam's dispensation? Did a Golden Age ensue, ending about 8,000 years from Adam? Who was the Messiah that introduced the first dispensation subsequent to such Golden Age? A lucid explanation of the above will greatly oblige the writer and others who have been endeavoring to solve these problems.—A STUDENT.

It may be sufficient for all present purposes in the Koreshan propaganda and its instruction, to answer the above questions in a general way. It is sometimes better to answer a question in this way than to be specific, especially if the principles involved are intricate—as they are in the matter of the order of Messianic manifestations in different cycles. A student might ask a question regarding a higher calculus; yet if he has not paved the way by a study of the underlying principles, a direct answer, such as he might expect, would only increase the difficulty by creating the more confusion. Let us rather for the present consider the subject in outline, and thus prepare the way for further necessary study.

It is obvious from the fact that a Zodiacal cycle completes itself every 24,000 years, that there must be a degree of likeness in the manner in which the old cycles terminate. Every time the sign Aries exactly covers the constellation Aries, a character corresponding to that of Jesus the Christ of nineteen hundred years ago, makes his advent as the head of a new creation. One Zodiacal cycle is comprised of twelve dispensations of about 2,000 years each; each dispensation is indicated by a specific relation of the signs and constellations. The cycle is one great year of twelve Zodiacal months; and in the cycle occur four ages of 6,000 years or three dispensations each; designated as the gold, silver, brass,

and iron ages. At the end of every dispensation a specific kind of life is manifest, for the Tree of Life bears its twelve manner of fruit, one kind every month. These relations are regular from cycle to cycle; the order is fixed and is the same for every cycle.

Adam was a "type of him who was to come;" he who was to come was Jesus the Lamb of God; therefore, Adam was the typical head of a Zodiacal cycle in the human world; and there followed a condition of things similar to that which is expected at the beginning of the soon-coming Golden Age. With Jesus the Christ one phase of the old cycle terminated; another phase terminates at the end of this dispensation, when a Golden Age succeeds. The fall of the divine Man is always for purposes of divine reproduction; but the manner of the maturity of the life regenerated may not be the same in the different cycles. The Zodiacal cycles differ from each other much as do the dispensations, but it is easy to perceive the general order of the dispensation.

Now, it does not follow because the Tree of Life bears its fruit at the close of every dispensation, that the fruit must be in the form of a Messianic manifestation, for the reason that there are *twelve* dispensations, but only *seven* Messianic characters. The order of the dispensations is fixed and regular—the dispensations belong to the timic order of the solar precession; but the Messiahs belong to the planetary orders—and it is just here where the most intricate phase of the subject develops. In the Iron Age of the present cycle there is a grouping of at least four Messianic characters or anthropostic planets—two appearing during the Jewish dispensation and one at its close; and one at the end of the Christian dispensation.

Now, as each planet has its own period of precession, and as the planets may be grouped differently in the constellations in different years, so each Man of the Messianic order has his period of progress, and the *Messianic characters or anthropostic planets are differently grouped in the different Zodiacal*

cycles. The Jewish dispensation began without a Messianic appearing, but not without a conjunction or covenant of God and man. Abraham was God's covenant, for Abraham was the fruit of the dispensation preceding. Other dispensations may begin without a man who overcomes and baptizes a following, or without a Messianic conjunction.

To understand, therefore, the order of the Messianic manifestations for given cycles, would be to comprehend the principles of planetary precession and the various planetary conjunctions and groupings in different periods of astronomical time. The seven Messiahs are the seven seals, the heads of seven churches; corresponding to these in the order of their distribution in time, are the seven manifestations of the divine Motherhood, the seven unsealings; they are the Goddesses of mythology, and have to do with the dispensations during the ages of light, when the divine life is transmitted through orders of the Sons of God.

The Great Secret of Soul Power.

EDITOR FLAMING SWORD:—Please answer the following questions in the Open Court of Inquiry: What is soul substance, and how do we gather it? Do we have to reap what we sow, or can we change our environment by control of the mind? What is the secret of soul power?—M. J., San Francisco, Cal.

Instead of clarifying the subject of the soul, mental scientists have made it more obscure. There is such a confusion of terms and failure to distinguish between spirit, soul, and animal magnetism, that one is led to conclude either that mental scientists know nothing definite concerning the soul, or else the soul is any and every mysterious force of human life. We hear a great deal about psychic power, soul force, hypnotism, mesmerism, magnetism, spiritual force, and the "I am" within, with suggestions as to how to increase personal power, control environment, attain success in business, influence friends, and acquire fame. An army of pretenders is reaping a harvest, not by applying any secret which they are supposed to reveal, but by receiving

fees for lessons in "psychic science."

Generally speaking, the man is the soul; more specifically, it is the animal life of man, the spirit of the blood—hence, it is the affectional principle. Two qualities of substance are generated in the mind—the substance of the intellect and the substance of affection; the first is pneumatic, and the latter is psychic. We gather the substance of the mortal soul from the resources of mortal life—that is, by transmuting the food and air and water we appropriate, and by influxes from the world of mind. That which sustains the man sustains the soul.

One may extend his area of influence through intense desire and strong determination. The kind of substance received from the mental world or spiritual spheres depends upon the quality of desire. Capacity for evil may be increased through desire, and the power of the soul augmented by influxes of spirits of evil, and the intellectual activities increased by entities of fallacy. On the other hand, if the desire is for truth, for righteousness, that divine uses may be performed to the neighbor, one's power for good may be increased. So it is not enough to merely strengthen the will or to increase one's force of attraction; we must receive our power from the proper source if it is to be of any avail for our progress.

We may change our environment by changing our minds and habits of life. We may deliberately or otherwise enter upon a career of dissipation. Desire toward sensualism may be strong, and the determination fixed to gratify all the lower passions of the soul; the mind becomes weakened, the character degraded, the system wrecked, and the individual forced into undesirable environment—all these states come as a consequence of disobedience to law, and one reaps what he sows. It is a law that one must suffer the consequences of every evil thought and deed. But we may escape from the plane of punishment when through suffering we have met the consequences; we may change the mind and determine to engage in pursuits of righteousness; we may discharge from the mind entities which seek gratification, and gradually develop the character and rise to a higher plane of morality and enjoy more de-

sirable environments as a consequence.

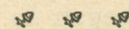
If one would know the secret of righteous soul power, let the mind turn to the life and the character of Jesus the Christ. He taught a few Disciples; and when he went away they became imbued with the power of his spirit and soul. He poured out his life and soul into the church; in the dissemination of his life, the Lord psychologized his following with the essences of his own being. They thus received their soul force from the divine source—and that source was the man Jesus who, through processes of involution, gathered into himself the progressive entities of the Jewish people.

This gathering into Himself was the work of the Shepherd; he carried the sheep in his bosom—that is, in the bosom of his affections, in the very soul of his being. He attracted the minds of the Disciples to himself as the objective pole of their highest love and aspiration; he thus prepared them to receive his life, spirit, and soul when he departed from the natural. His Disciples received the spirit and soul of Deity on the day of Pentecost and began working wonders among the people. Let it be observed that Jesus did not come to teach men that they had within them a power to do what he did independently of him; he did not teach them that they contained the "I am;" but *he did come to put his own soul into them*—and into those only who received his teachings and himself as the Messiah.

If we seek to know the truth and its power, we must again center our affections in the objective Shepherd of the age. There is no other source of the power of righteousness. There is no other secret of its attainment than that revealed through a comprehension of the Messianic law. The treasures that each progressive mind has laid up in heaven during this dispensation, can be received and enjoyed only through definite relation to the medium of their communication. The divine impulses are communicated through baptism—an actual impartation of the Messianic life.

At the end of every dispensation a time of refreshing comes from the presence of the Lord. The word refreshing in the Greek means a "*souling-*

up"—when the accumulated soul forces of the dispensation are poured out upon those receptive to divine truth as revealed through the Shepherd and Baptizer of his people, who are prepared to receive the Messenger of the age. Against all other sources of influxes the mind of the truth-seeker must establish a perfect insulation.



Eternal Life and Eternal Death.

EDITOR FLAMING SWORD:—According to Koreshanity, everything has its opposite. It follows that if there is such a thing as eternal life, its antithet is eternal death. Does the ever-dying sensual body constitute it? By the way, why do you speak of eternal life only? If your views are correct, everything that the universe contains is necessarily eternal—even though any given substance is destructible so far as concrete and visible form is concerned. It is an axiom in Koreshanity that energy and matter are interconvertible; thus substance, whether it be spirit or matter, undergoes various changes, but it is not susceptible to annihilation because it exists always in some form. All that the universe contains seems, after all, to be but the expression of life in its various phases—all necessary to the perfect whole, and hence as eternal as the life of which they are part and parcel. Am I right?—W. B., Orange, Tex.

We maintain that if the popular conception of the universe were true there could be no such thing as eternal life. If the universe were a transient thing, life could not be eternal because it would have neither continuous medium of expression nor continuous basis of activity. Life is the interaction of spirit and matter; it is such an adequate relationship of form and function as to constitute them equivalent and reciprocal factors and co-ordinates. The universe is so constructed as to insure its own perpetuity on the basis of continuous maintenance of its highest and most central consciousness and life. Hence, that life and consciousness are the summing-up of all universal experiences and activities. No other life and consciousness, therefore, can be without beginning and end, because all other life is derived from the central.

An inspired writer declared that things that are visible are temporal, but that the eternal is invisible. Everything that is visible and material, with its quality of life inhering, is created,

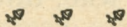
and belongs to the world of time and space. The physical universe itself is created; it has its periods or cycles in which definite creative impulses are expressed; so that while the earth is continuous as to form, it is created anew in time. The great cosmic orders are limited; but the processes of renewal of the physical cosmos are continuous; therefore, the form of the universe is eternal because in point of time it never began to be, and there will never be a time when it will cease to be. The substance of the universe is eternal, but its states are not eternal, and the forms contained in the universe are not eternal because they have both beginning and end. The fact that a tree is comprised of substance that always was does not make the tree itself eternal; it has no eternal life; neither has any being eternal life until it is brought into conjunction with the central life and consciousness. That which has beginning and ending is not in itself, an eternal thing.

If there is a state of eternal life, there is also a state of death which is continuous in its plane. It is the state of mortality, from *mortis*, meaning death. It is a condition which has always been and always will be; it is not the mortal body, but the condition in which the mortal body, soul, and spirit exist. In a higher sense, eternal death is the perpetual focus of all evil and death in Satan, the antithet of Deity. The sensual human kingdom is continuous; it is from everlasting to everlasting, but neither the consciousness nor the life of the viduals in that kingdom is continuous. The vidual man is not eternal because the continuity of his consciousness is broken; his life is corrupt and imperfect, and susceptible to processes of dissolution.

When we refer to eternal life, we do not mean the aggregate or sum total of all the life or kinds of life in the universe; such a conclusion would necessitate the conclusion that every man, every animal, and every plant possesses eternal life. If the aggregate life of all the world does not constitute eternal life, then the various forms of expression of the highest creative life are in themselves transient and temporal, and though part and parcel of the whole, they do not partake of the eternal life of the whole. What, then, do we mean by eternal life and consciousness? We mean that life and consciousness which belong to the most central Being of the universe.

There must be a central line of persistency of life through which the universe and its various kinds of life are perpetuated—a central consciousness which is the summing-up of all experiences and activities in all planes of existence. That life and that consciousness are Deity's own. No part of the

universe, therefore, is as complete as He; but the whole is eternal when considered as a whole, because it is the perfect expression of Deity. His most interior life is the highest condition of all attainment; it is the Most High. His most interior consciousness is that consciousness which may be reached by those whom he absorbs—by those who have completed the longest cycle of experience, and who have died completely to all external things. Divine consciousness alone is eternal; it is the absolute. The universe is eternal, and the life and consciousness of the Almighty are the central life and consciousness of the universe.

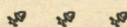


From Opposite Sides of the World.

EDITOR FLAMING SWORD:—Among some sample copies of magazines sent me a few days ago, I found one entitled THE FLAMING SWORD. It was quite new to me, as it was the first time I ever saw or heard anything of Koresanity. I read the paper with great interest, and I never before felt more anxious to know more of the truths of Nature. Though but an uneducated peasant, I felt more able to grasp the common sense reasoning which I have never found in the numerous theories now promulgated. I subscribe for several papers on new thought lines, but not one has touched the question of immortal life from as clear and reasonable a point of view as KORESH in the first article of that magazine—for December 26, 1902.

I can say no more than that I am sincerely interested in your work, and my inner self yearns to know more about it. Being in poor circumstances, I cannot at once afford a subscription, but I shall do my utmost to send the same in my next letter. You will not throw this letter aside as unworthy of attention, but believe it to be an appeal of one humble soul longing for the sweet joys of comprehensive idealizing of truth. Pray you will help an humble searcher.—F. A. S., Demerara, British Guiana. S. A.

EDITOR FLAMING SWORD:—I am sending you under separate cover a copy of *The Daily Bulletin* for your inspection and approval, and request that you have us put on the exchange list of your publication. *The Bulletin* is the only commercial and shipping publication in the Orient. We shall greatly appreciate your compliance with this request, and upon receipt of your reply, will have *The Bulletin* mailed to your address regularly. Very respectfully yours,—EDITOR *The Bulletin*, Manila, Philippine Islands.



The Flaming Sword's Exchanges.

THE EDITOR.

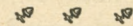
American Monthly Review of Reviews.—The dedication of the St. Louis World's Fair is the occasion of a brilliant series of articles in the May *Review of Reviews* on the Louisiana Purchase and its results, the exposition in forecasts, and the city of St. Louis. The same number has an outline of the plans formed for the municipal exposition to be held at Dresden this summer, and the noteworthy features of

several other European fairs and congresses are summarized in an article on the great gatherings of the summer and autumn at home and abroad. Mr. W. T. Stead writes a character sketch of the Right Hon. George Wyndham, the author of the Irish land bill introduced last month in the British Parliament. In "The Progress of the World" for May, the Editor of the *Reviews* comments on the present era of prosperity, on the North securities case, and on the question of "smashing versus regulating combinations." 25 cents per copy. For sale by newsmen, or direct from 13 Astor Place, New York City.

The Arena.—An interesting feature of the May number is a symposium on the Mormon question, or "Mormonism and polygamy," which is discussed by the president of the Mormon church, the president of the "Reorganized" church, and the general secretary of the National Anti-Mormon Missionary Association. These papers are followed by a lengthy report of the municipal ownership convention recently held in New York. Col. Hemstreet discusses The Problem of the Blacks, urging the emigration of our Negroes to Cuba. Other important subjects are discussed, making the entire number interesting and up to the usual standard of excellence. 25 cents per copy. 569 Fifth avenue, New York City.

The Daily Bulletin.—The exponent of Philippine Commerce, published at Manila. We have received the Anniversary Edition, 36 pages full of interesting news, items, and articles concerning the resources, industry, and commerce of the Archipelago. The *Bulletin* is specially adapted to give reliable information to those who desire to establish any kind of business relations with firms in the Orient. The daily is printed in English, and is an up-to-date publication in every way; it is certainly a very creditable production for the most distant of our possessions. Subscription per month, 25 cents; per year, \$2.00, gold value. Address, No. 62 Calle Nueva, or P. O. Box 383, Manila, P. I.

Mind.—Astrologer John Hazelrigg is running a series of articles in *Mind* on "The Sun Book;" the second paper of which is The True Locale of Scriptural Geography. It is full of symbolism and etymology, and if read with discrimination, a helpful article. The Political Significance of New Thought is a good topic; also Why Churches Fail. The entire number is good—from a popular point of view. 20 cents per copy. 569 Fifth avenue, New York City.



Summary of the World's News.

AMANDA T. POTTER.

April 22.—New York appropriates \$50,000 for monument to commemorate "battle above the clouds;" Gen. Boyton denies both battle and clouds for Lookout Mountain "on that November day in 1862."—President Hadley of Yale declares as equally great mistakes, the giving the unprepared Negro the ballot, and taking it from him now when he is fitted to use it intelligently.—Draper medal for most important advances in astronomy in last two years awarded Geo. E. Hale, director Yerkes Observatory.—April 23.—Equalizing of rates to the Orient by way of Seattle and the Suez Canal is alleged to aid James J. Hill's plans to secure absolute control of oriental trade by way of Seattle.—Alfred Dreyfus appeals to Minister of War Andre to reopen his case as the supreme head of military justice.—New \$4,000,000 Stock Exchange Building of New York dedicated in presence of leading financiers