

# The Flaming Sword

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

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## The Location of the Spiritual World.

The Environment of all Spiritual Consciousness and Life in the Human Race; Reasons Why this is So; the Aggregation of the New Jerusalem in Elijah the Prophet.

KORESH.

THE OBJECTION TO OUR STATEMENT that there is no consciousness outside and independently of the human brain, urged by those who believe in the existence of spiritual entities which they suppose inhabit realms not connected directly with the human organism, is not a serious one when once the character of the spiritual world is understood. So long as the human mind views spiritual existence from a purely material point of observation, the mental conflict will obtain with those who are attempting to reconcile their thoughts with the principle of Koreshan Science, as promulgated in the Koreshan Universology.

The spiritual world is the interior of the human race. Humanity as an integralism comprises the environment of the spiritual spheres which obtain as a series of degrees, one interior to another, constituting spiritual states, none of which are independent of their material pediment—the human race. If we think of the spiritual state or world as a condition to which space is ascribed, we apply in our thought the same principle which every materialist ascribes to Nature. In the material world there exist what we denominate space and time, the two great fundamental factors of material existence. If in what is called the spiritual world there exist space and time, then there is no difference between the natural and the spiritual; and this false conception is what led Drummond to entitle a book

"Natural Law in the Spiritual World." There is no natural law in the spiritual world, for if there were it would be a natural and not a spiritual world.

Spiritual existence is a quality of being distinctly differentiate from natural existence, but correspondentially cöordinate with it. There is no time nor space in the spiritual world. This may be a difficult proposition for the materialistic mind to contemplate; it is, however, a scientific fact. People who call themselves spiritualists are imbued with the materialistic conception that the spiritual world is in space, the same space occupied by all other materialistic things; the only difference being that the spiritual space is more attenuate; that is, more refined. Now, we know positively that the spiritual world does not occupy space, and is not governed by the laws of time, and that the inhabitants of spiritual existence, therefore, are not *outside* of but *within* the humanity which now exists. If the materialist cannot comprehend this, it is not our fault; it is not the only thing which he does not and cannot understand. He accepts purely on blind faith, the many things which conspire to make up his fund of assumptive knowledge, without the application of his reason.

When the spirit leaves the body and the old tenement passes to its corruptible dissolution, it passes as a spirit into the mental atmosphere of those who are still in the flesh, not by the loss of its viduality, but



## *The Flaming Sword.*

through the retention of its consciousness, which remains comparatively intact after the dissolution of the body. We positively assert from absolute knowledge, that there is no spiritual existence of man outside the human tenement, for the spiritual world has for its pediment the natural human existence. It follows, then, that whether a spiritual entity occupies specifically the vidual body or is a "disembodied" spirit, his environment in either case is the natural human and external body, and that he depends as much upon the fact of material existence as before his liberation from his own egoistic consciousness and material form.

It is possible for one human organism to embrace tens of thousands of spiritual entities. It is a fact that in the perfection of the New Jerusalem, the aggregation of distinctively divine beings, made so from the perfection of human beings who have lived in the natural world, the spirits of the New Jerusalem are actually gathered into one man, and that this man is the angel who measures the city; for "it is the measure of a man," that is, the angel who measures it, which means that it is the quality and character of the man who fulfils in

himself the measure of attributes which constitutes him the environment of the New Jerusalem. Before the descent of the New Jerusalem, Jerusalem is gathered into Elijah the Prophet, who is the manifestation of the coming of the Lord, the immediate precursor of the Sons of God, this Sonship constituting "the second coming of Christ."

The coming of the Lord and the manifestation of the Sons of God will be on a scale of grandeur surpassing the common comprehension; and the manifestation of antichrist and the power of false prophets will be on a corresponding scale. The devil will manifest himself in great pomp; but to the mind endowed with a scientifically rational comprehension, the differentiations will be definite. When the true Elijah "shows his hand," he will turn wise men backward and make their knowledge foolish, because the creation, as a matter of fact, is just the inverse of what the atheistic, so called scientific phase of mind has pronounced it. The Cellular Cosmogony will comprise the keynote to all scientific truth, and is one of the credentials to genuine prophetic authority.

## The Absolute Truth of Koreshanity.

Amusing Mistakes of Those Who Attempt to Criticise the System; Koreshan Theology and Its Foundation; the Promises of God and the Claims of Koresh.

KORESH.

ONE OF THE FUNNIEST things about the people who attempt to write up Koreshanity, and who assume to know all about it and what we teach, is their absolute ignorance and prodigious assumption of what we do set forth in the promulgation of the doctrines of Universology. Before us now is a queer genus of literary effort, in which it is declared that we put forth the doctrine that "God manifest is a fruit of the earth." We will not attempt to signify what the writer implies as "a fruit of the earth." But we do announce the fact that the Son of God, who was "the fulness of the Godhead bodily," was the product of the human race, for he was declared to be the "Son of man," which means that he was the offspring of man. He was declared to be the Son of God, because he was the product of the race by virtue of the fact that God fertilized the race to bring him forth. He, being the Son of God, was necessarily the offspring of God, and a knowledge of the offspring affords us a knowledge of the type of the parent.

If the Son of God was the man, then the parent was also the man; but further than this it is declared, that to all who believe in his name gives he power to become the Sons of God. Now, what does KORESH teach regarding this proposition? To believe in the

name of the Lord Jesus is to consciously comprehend his character, his demands, and to be obedient to his laws. If KORESH has a comprehension of these things, and power—through his comprehension—to apply his principles to life and thus to believe in his name, then the rest necessarily follows. He does overcome, and if so he does become the divine offspring, not from what the writer from whom we quote may call the "fruit of the earth," but from the fruit of the earthly man, through having had implanted the Son of God. "Cyrus W. Teed" claims nothing; CYRUS R. TEED claims all that has been promised upon the basis of overcoming, for to him that overcometh shall be given to sit in the throne of the Lord Jesus, as he overcame and sat down with his Father in his throne. It resolves itself to whether the promise of God is a sure thing, and CYRUS R. TEED does overcome. Does CYRUS R. TEED know what are the things to be overcome to insure to him the possibility of sitting down in the throne? "He [not they] that overcometh shall inherit all things; and I will be his God, and he shall be my son." This is a prediction pointing to the end of the age, and to the one who shall constitute the Messianic center of the dispensation.

There can be no question of the fact that there will



be many false christs and false prophets. This is not merely the natural result of progressive and retrogressive evolution, but it is according to the many predictions of the Lord and his Apostles. There must be some distinguishing characteristics of the true from the false who come in the name of Christ, but who are ignorant of all the principles of his manifestation and the product of the Sons of God. Upon whatsoever claims we make regarding our authority to teach, we are willing to compare credentials, both from a scientific and Biblical point of view, with any pretender to a knowledge of the truth. We know full well that upon the basis of discovery and revelation we have taken advantage of the "inside track," which gives us the short circuit in the race to the achievement of victory; and we are making the home stretch so thoroughly in advance of the puny competitors in the race, that their jealousy is necessarily aroused. This we cannot help.

THE CELLULAR COSMOGONY IS DR. TEED'S discovery

and revelation. It is the truth, and it is absolute. No wonder it worries the would-be prophets and seers! We place the cellular cosmogony, a cosmogony demonstrated to be true by the laws of analogy, optics, mechanics, and geometry, by the side of the so called science of astronomy, founded upon assumption, and confessed to be so founded by its advocates, with the assurance that the world will ultimately come to recognize its great truth, and with the further assurance that this fundamental and underlying truth of all science is the only great discovery of the present age. We are not worrying over the consequences, but we notice that some are worried because it was not given to them, as they desire to claim much while circumscribed in calibre, to know the inside, bottom, and top side of all things. "That saith of CYRUS, he is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [the New Jerusalem], thou shalt be built; and to the temple [the immortal body] thy foundation shall be laid."

## The Religious Bond of Social Unity.

Koreshan Universology and Its True Social Order; the Symbolic "City of Knowledge;" Description of the Great Floral Chronometer; the Prophet and the Fulness of Time.

BERTHALDINE, MATRONA.

**G**ENUINE RELIGION must constitute the foundation of any social fabric equal to meeting the demand of the best elements of humanity for equitable prosperity. The world has to be convinced by scientific processes as to what constitutes genuine religion. The scientific process of conviction is that of reasoning logically to a conclusion from the starting point of a demonstrated premise. The Koreshan System of Universology is the result of such a process of reasoning, and offers to the world a resource of absolute authority for an exercise of faith in works according to knowledge. The advocates of Koreshanity, as the one cult equal to the solution of all the problems of life, denominate it the pure river of the water of life which flows forth from the throne of God and the Lamb. The end of time has come for all those whose intellectual powers are so developed in capacity and ability that they can receive and apply the scientific principles and doctrines of Koreshanity for life in its supreme sense. "Life that is life indeed" is eternal life. Only in the at-one-ment effected by the science of truth applied for immortality and eternal life, can man be unified with God and identified with the sphere of his eternal life.

Koreshanity is offering to the world, as the basis of its restoration to divine social order, a system of science evolved logically from a demonstrated premise. The man who appreciates the full import of this statement has the first requisite of a suitable preparation to go forward till he is enclosed as a high priest in the Holy of holies, and unified with his God. Koreshan Science is unique in that by processes of logical reason-

ing from the premise of its system, it leads rational man into the presence of the Lord Jesus, prepared to name him Jehovah, worthily called God Almighty, because demonstrated by the operations of universal law to be the incarnation of immortality and eternal life. The illumination of the human mind given by the science of Universology leaves man in the science of the being of the Lord as his own divine origin and destiny, and leaves him confronting the fact that man perfected is the increate Creator of the universe in its entirety; and the incarnate epitomizer of all the laws and principles operative in its marvelous mechanism, and well fitted to name and rule over all the products of universal life, being the highest in God's image and likeness. The science of how to attain this image and likeness should constitute the reason for and basis of all social orders that succeed each other in timic continuance. For him who has attained immortality and eternal life, "time shall be no longer." The great cycle of Mazzaroth which Horos requires for the bringing of man into unity with his Creator, is twenty-four thousand years of time as indicated by the movement of the Sign of the Son of man, who is the Son of God.

It is interesting to note that the Louisiana Purchase Exposition of 1904 is demoninated by the press the "City of Knowledge." Bible students know that at the end of the great cycle of man's development as a race into the state of perfection, knowledge is to increase, and "to go to and fro in the earth;" that the knowledge of the Lord is to cover the earth as the waters cover the sea. The harvest of the earth is ripen-



ing for the revelation of God as man. For those who are to have part in the first resurrection, the resurrection of the firstfruits unto God and the Lamb, time shall be no longer. Father Time, as the reaper of life's harvest is called, is the author of all accurate time-markings; and to those who know the secret of his presence, it is interesting to note that one of the most marvelous floral tributes ever constructed, is to display that familiar indicator of our passing hours, the clock or chronometer. A floral dial is constructed one hundred feet in diameter. Its minute hand is fifty feet long, and moves five feet per minute.

As the hands of the giant floral clock reach the numeral naming a certain hour, the flowers in the great bed at the back of the hour so designated begin to open their buds and to exhale the perfume peculiar to the plant. The crowning glory of the floral clock is the group of twelve distinct plants that begin unfolding their petals with the morning glory at peep of day, and as each hour is registered a new plant begins displaying its charms, while the bloom of the plant of the hour before falls and dies to be reincarnated twenty-four hours later. Connected with the machinery of the clock, which is concealed in a beautiful white tower near it, is a magnificent crystal hour glass which surmounts the tower. The exhaustion of the sand from one globe of the glass is simultaneous with the completion of the circle of the hour numerals by the hour-hand, and is indicated by the far-reaching melodies of a sweet-toned bell moved to resonance by the chronometer's machinery.

With the first sound of the bell, the massive and beautiful doors of the tower swing open, and the machinery that peoples the great clock time-piece is exposed to the view of the public. In one minute the doors again close and the vine covered hands continue their never-ending journey, propelled by a power as incapable of detention as the power that causes the flower to unfold its blossom at the hour appointed by nature, or the force of gravity that causes the hour-glass to deplete itself in a given space of time.

The groundwork of the face of the clock is a short foliage-plant commonly known as "Joseph's coat." The ground-work of the harvest of the earth is Joseph's posterity—Joseph's coat of many colors, given to him as the result of his ethnic infiltration with many nations, through whom he becomes the "fulness of the Gentiles" in the fulness of Gentile times. The symbols made conspicuous at the three great expositions, called the White City, the Rainbow City, and the City of Knowledge, have been full of interesting suggestions to the student of Koreshan Science familiar with the keys of knowledge—the law of transmutation and the law of analogy.

It is an axiom of Koreshanity that a law found operative in one domain has a correspondential operation in all domains. In the great astronomical chronometer called the physical heavens, we have not only a marvelous time-marker, but also a marvelous pattern of the groupate system, which constitutes the divine social order of all the races as they progress in the order of law, and the changes incident in these relations as times are fulfilled which pertain to their development. The testimony of universal law as operative in the physical heavens and earth, leads the student of it to a devout reading of the ancient Scriptures which state that "God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Gen. i:14-18. The Scriptures relate to

the heavens and earth of humanity, but that they may be universally read with profit by all peoples, nations, and tongues, they are written in the language of symbolism. Material creation constitutes the book of this language, the compendium of all its words which express the thoughts of God in man and man in God. The time has come for the great book of creation to be studied scientifically, and one is found worthy to open the book and illumine its pages with the completed science of its full import. In the sacred Scriptures—which have been furnished humanity by the anthropotic stellar heavens, the mediums of the primary source of all radiance—the mind of God foretold as the factor of its prophetic spirit, its incarnation in human form; its dissolution as Holy Spirit, and its reincarnation as a great harvest of many Sons in the "fulness of times," when the Ancient of Days, who is also the beginning of years, comes as "the fulness" or Father of times to gather the fruits of time into the storehouse of eternity, where he who enters is without father or mother, without beginning of days or end of years, because identified with Israel, the strength of God, the science of the way, the truth, and the life.

"The City of Knowledge," erected by the hands of mortal men, will display nothing more vividly to the eyes of the Lord than the fact that his people perish for lack of knowledge. With all the cunningly devised machinery which will toy with the needs of humanity in the interest of the powers of its destruction, which the city will display, evidence will not be lacking in every form of man and woman present, that man is ignorant of and disobedient to the first law of well-being—polarization in the mind of God. "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Man may know God only in the way he chooses to make himself known. Man may reject the way, for the way is objective, and its Sign is the Son of man in divine illumination, the Messenger of the Covenant. A Prophet whom God raises up from among the people is "the sign of Jonah the Prophet"—Jonah meaning the dove, the symbol of the Holy Spirit or mind of God, which must be received by man if he ever becomes God's image and likeness. It comes to man from the Prophet of God, in whom it is formulated as the city or doctrine of knowledge. The symbolic city of the reflexed forces of the mind of God in the Messenger of his imminent conjunction with humanity, proclaims the presence of the Messenger. The reflex city is one of the "lying wonders" of this age of fallacy and evil that indicates the presence of "the way, the truth, and the life" in humanity, ripening for glorified manifestation as the citadel of life, resting on the immovable foundation of Koreshanity, the science of truth absolute. The Rock chosen of Jehovah and anointed by his indwelling as the *esse* of universal being, will stand steadfast, immovable, always abounding in the works of the Lord; while kingdoms fail and cities perish—because they have been built upon the shifting sands of time, products of ever disintegrating, unscientific fallacies of men who have forgotten God and turned to their own ways of disobedience to the laws of God.



# The Great Principle of Substitution.

The Mind the Theater of Evolvment and Involvement; Exchange of Mental Entities Between Minds; the Flesh a Precipitate; the Interior Likeness and External Image.

AMANDA T. POTTER.

SUBSTITUTION in the domain of thought, comprises one phase of the activities of involution and evolution. When a thought or spirit entity is ejected from the sphere of conscious activity, another spirit entity or thought is emplaced; thus making the mind the theater of evolvment and involvement. This conspiracy in the human brain has its correspondence in wider and in narrower scope. Reading between the Scriptural lines discloses the supreme field of thought emplacement and displacement in that dispensational era beginning with Abraham and closing with the Lord Jesus the Christ of God, who was the crowning issue of the apex of the thought function of that epoch. The activities of the human brain of this day are essentially the likeness of the working of the brain of that day; but as between the common intellect and that of the Man who, through successive reëmbodiments was being prepared to inherit God's throne because he should inhere God's throne, there is vast difference in degree of determination and intensity. This difference in determination and intensity, together with the magnitude of a dispensational cycle as against the cycle of the moment necessary to substitution, constitutes the wider field.

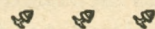
The human countenance bears the more commonly recognized effect of a cause whose character is unknown. Though but partially read it is the acknowledged signal of an unseen smoldering. The delineations of the invisible upon the visible are accepted prophecy of ensuing conduct; and one is warned of danger in a presence where riot in the heart has wrought ruin upon the face. Explanation in other terms, which are partial paraphrase, is as follows: The active entities of hatred, envy, jealousy, or all these combined, precipitate their substance upon their environment; and the complexity of the human face is due to the graving of the sum of human entities or mental invisibles.

The flesh of the newly born is a precipitation from the quality of spirit which, after the form has been launched into independent existence, will go on precipitating additions which are called growth. In the birth is shown the retrogressive phase of the function of that eternal law through which "The Word [God, Spirit] was made flesh and dwelt among us." After the birth of the newly organized form, the predominating spirit is also predominant as builder. The flesh is the truthful image of its within likeness, though that likeness be untruthful. As childhood matures to manhood, if kindness, benevolence, and love, with their concomitants be generally operative, the traceries which reveal them in fleeting expressions, become fixed, and the face and general bearing speak the nobility of the man; if the opposite conspirations have obtained, the tell-tale lineaments consign the man to the low and mean.

The flesh of the Redeemer of men was the redeemed

flesh; of necessity its office was redemptive: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" [at the end of the Christian age]. The flesh of the Redeemer was expressed—*ex, out, and premere*, to press—from the Spirit, God. Hence the Lord is declared to be the express image of God's person. His every lineament spoke divine handiwork. He was Yehovah Eloah, the Man-God. His perpetuation was the product of the activities of the God-entities comprising the inner man. It is equally in law that divine Wisdom and Love in activity were written upon Him, and that evil and fallacy are graven upon the adulterous generation it is his mission to redeem.

The activities of the unseen continue to transform the *persona*, mask, or fleshly covering, so long as the brief cycle of life continues; and there is constant interchange of entities between individuals. To this is due the physical resemblance often noted between persons of long and close association. When the God-Man appears there is a correspondential exchange between himself and those who love him. When he disappears, the loving become his habitation. The bestowal of the keys of knowledge is but the transference of the God-sphere of entities to the individual who is prepared to permit the manifestation of these knowledges. He who receives this sphere inheres the science of life and is enabled to cancel death in his own person, from which he expresses the life which becomes impression in those who receive. Today, in the death of humanity whose spiritual being enters living personalities, we see the retrogressed function of the higher law. The higher law through incorruptible dissolution, converted the flesh and blood of the Christ to Spirit, that it might enter and abide in his Disciples; thus redeeming his promise to them, and in them working out their salvation.



## The Work of Overcoming Sensualism.

FROM THE WRITINGS OF KORESH.

THE present human and mortal life was sown in sin. If man is born in sin and shapen in iniquity, then all the processes of that shaping are iniquitous, and the sooner the world begins to be educated to the standard of the truth uttered by the Lord Jesus: "I [the God-Man] am from above; ye are from beneath," the better it will be for the human race. When the Lord declared that men were of their father the devil, he meant that they were born of sensual generation, within the pale of what the world denominates wedlock, which in reality is nothing more nor less than licensed adultery. Why could the Lord Christ become the Savior of the world? First, from the fact that he came into the world through a process of generation that had no taint of sensualism; second, having so come, He could fulfil the work of purification essential to the transformation of the flesh to spirit, without descending through corruptible dissolution. By such procedure He could impart to the world the spirit of purity, which can and will finally enable humanity to overcome the tendencies of the flesh.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE SAGE OF CONCORD.

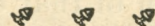
### *Koreshan Thoughts Concerning the Life and Character of Emerson.*

ON THE TWENTY-FIFTH of May will be celebrated the one hundredth anniversary of the birth of Ralph Waldo Emerson. Elaborate preparations are being made to render the event one of national rather than local interest. The Sage of Concord will be honored by a series of memorial lectures in July. Thus in a tardy manner does society discharge her debt. Emerson was a genuine American, as his face shows. In every seam of that rugged countenance character is written. It is not the sybarite, the apostle of luxury, who looks out from those firm lines, but the man of deep thought who exhorts the people to make their desires conform to their means. Against the tyrannous dominion of material things his voice was ever loud. Let us minimize our desires and exalt our thought—such was the tenor of his teachings, justified by a homely simplicity in his own mode of living. Like Agassiz, he was too busy to make money, and his quiet hearth in Concord became the resort of truth-seekers—men and women on the alert to seize every opportunity for culture. Here Emerson dispersed to all kindly hospitality and sympathetic help. His genial courtesy was never at fault, and he would listen for hours to the crochets of some would-be reformer.

His was an idealistic view of life. The heart and soul of all things, being as he conceived an immutable Love, therefore let us trust the universe to vindicate the wisdom of its purpose in its own time and way. He had no use for the whining pessimist. His transcendentalism was a transcendent faith in the inherent nobility of Nature. He scorned all petty meanness, makeshifts, and concessions to the god of this world who is worshiped under a variety of titles. Emerson was a noble example of faith in a dark hour, of trust in the supreme Intellect guiding and controlling the events of human destiny. His faith is about to be justified in a signal manner by the revelation of the majesty of God's purpose in creation. He believed with unflinching trust in the march of all things toward some noble and fitting end. His view-point was essentially that of the poet. He believed in the utility of science chiefly as showing the unity of law, and how one spirit permeates the universal frame. "Science," he said, "is nothing but the finding of analogy, identity, in the most remote parts."

When all has been said and the last word has been spoken upon Emerson, the fact remains that he had not mastered the secrets of creation. He had but faith. He died and passed to a corruptible dissolution just like other men who trusted in his wisdom. Let his friends and lovers when they meet to honor his memory, remember for a moment that, despite the fact that he taught a God enthroned in each human soul, he never

by this means effected entrance into the spheres above mortality. The God he thought dwelt in him did not help him to make conjunction with the invisible throne and pass out alive. Is it not possible that he was mistaken; that man needs the office and mediation of the personal objectified Divinity? "History," writes Emerson, "has dwelt with a noxious exaggeration about the person of Jesus." History records that for some reason one man overcame death. This is what none of the advocates of the indwelling Deity have ever done. May it not be, then, that God dwelt, nineteen hundred years ago, in this unique person, the Lord Jesus, and enabled him to triumph over the grave, while he is absent from the modern teachers who claim all while they perish?



### *The Maternal Element in the Godhead.*

THERE WAS a question asked not long ago, which indicates how far the orthodox teaching in regard to the trinity fails to commend itself to those who are looking and longing for a clearer revelation. This question was asked by a woman in a letter printed in the Sunday edition of a large daily, which invites discussion upon topics of that nature. "Is there not," the writer inquires, "some reason to infer that the paraclete, that wonderful personality who stands beside and comforts, may represent in some mystical way the maternal element in the Godhead?"

The person who wrote this letter shows an apprehension of the interior nature of Deity. She has given expression to the natural longing of the heart to find in the Divinity who claims our worship, a certain element of womanly tenderness found only in the maternal character. Humanity demands this element in the Godhead. It is a logical necessity. Being found in effect it must exist in cause.

The Greek words from which paraclete is derived mean, *to call to the side*. It was a legal term among the Greeks applied especially to an advocate, intercessor or helper in a court of justice. Jesus said the paraclete should bear witness of him; and it is a fact that after they had received this advocate, the Disciples were confident that the Master whom they followed only to forsake him in his utmost need was the veritable Jehovah. The spirit that proceeded from the Father—even the spirit of Truth—interceded for the Lord in the minds of his own. After the day of Pentecost the Disciples were bold to teach and preach the doctrine of the Word. After the paraclete had entered into him, John testified of the the Word, making full confession of the divine humanity.

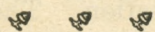
The paraclete or the comforter of which Jesus spoke was the veritable substance of his body after it was dissolved in his translation. It was not a personality, for in that dissolving the Lord lost his personality, being transformed to spirituous essence. The paraclete does not represent the inherent Mother principle which



was in the Lord Christ. He was an integral being, bride and bridegroom in one form. He infolded the bride or the Mother principle; so he was chaste. He never formed any external alliance like other men, being thus biune. His life was complete in itself.

The intercessory or the mediatorial function which the Catholics ascribe to the Mother of Jesus, in reality belongs to Christ in his theocrasis. He thus makes it possible for souls to come to God—that is, by implanting himself in the minds of men, he imparts to them the germs of regeneration. The Catholics think that the Virgin Mary prays for the souls in purgatory that their sins may be remitted.

It is the mother principle in Divinity which is manifest in external grandeur at the end of the age. After seven successive baptisms from the masculine personalities who infold the feminine principle, Deity will appear in the splendor of the perfect Woman.

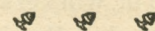


*The World-Moving Power of Koreshanity.*

**K**ORESHAN SCIENCE is the climax of divine truth. Its object is to deliver mortal man from the pains of hell and enable him to reach his supreme development in Arch-natural being. There are other schools of thought which claim to enable man to rise out of bodily weakness, but they have never demonstrated their claims. They are not associated with any organized system of science. They are not able to point to any clear and definite premise upon which to rest their arguments.

Koreshan Science on the contrary has done something which none of the astronomers, geodesists, or physicists have been able to determine. It has shown beyond a doubt that the universe has bounds. It has also demonstrated the contour of the habitable surface of the earth. With this fact for its pivot it proposes to move the world—not the physical world, but the thought world or the human earth.

It is not the object of Koreshan Science to convert the world for the sake of establishing a kingdom wherein a few may live in luxury while the many toil. Its purpose is to ensure to all an equitable division of labor as well as comfort. The division of labor ought to be made according to the measure of physical strength, as well as in agreement with the talents of each member of the body social. As it is today, people are not classified according to their merits or ability. They are obliged under the competitive system to let their real talents lie idle, while for the sake of earning the barest sustenance they engage in the most uncongenial occupations.

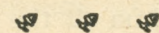


*Better Remuneration for Literary Work.*

**T**HE PROFESSION of literature is one of the noblest in which a person may engage, and yet it is one of the least remunerative. It seems strange that this should be so, in view of the fact that literary wares are always in demand, and it requires a large assortment to meet all tastes. It is, however, proverbial that the

literary man is, in general, underpaid in proportion to the amount of effort requisite to produce any extended work. In addition to the mental labor of composition, there is the mechanical task of putting ideas upon paper in proper shape to meet the eyes of the critic who is employed by the publisher to sit in judgment upon manuscripts. After he has spent days and weeks, perhaps years, upon a piece of work, the writer must submit to the crushing blow of having his book rejected. He is obliged to go from one firm to another until he finds a publisher. Very few writers of eminence have not had this preliminary discipline. They have tramped the pavement, weary and footsore, have haunted editorial rooms and eaten the bread of humiliation.

The profession of literature would be far more remunerative could the copyright laws be amended so that every author in his lifetime should be protected in his rights and none of his works fall into the hands of the book butchers. An author has as much right to the children of his brain as to those of flesh and blood who call him father. The annals of literature are full of the names of those who have suffered keenly in the effort to earn a livelihood along the lines of work for which their natural development fitted them. The profession of literature ought to be encouraged and the avenues to success made easier, not that the market may be flooded with trash, but that genius may find opportunity to exercise its powers.



*Corrupt Methods of Legislation.*

**I**T IS A MISTAKE on the part of any political machine to attempt to muzzle the press. There is, no doubt, room for improvement in the matter of accuracy, and a wholesome fear of action for damages would often restrain the papers from printing scandalous statements that assail the honor of reputable citizens. At the same time, it is better to let the public know just what goes on behind the scenes in our legislative halls and political assemblies. Corruption on the part of those who pretend to discharge civic functions in the interests of the whole body corporate would better be exposed. It will never be possible to purify politics unless the infamy of the deeds done in the name of civil government be made known in all their inky blackness. It is a mistake to attempt to force legislative enactments which are not in accordance with the will of the people. They certainly will not connive at any effort to blind their eyes. If any "gang" wants to tie on the bandage it must not expect the people to help. Let the press be given full power to disclose the hideous secrets of corrupt legislation. State censorship of the press in those countries where it prevails does not argue well for security of the government. It is rather an indication that a large portion of the population is unhappy and discontented. Anarchistic sentiments should, of course, be repressed because they are directed against a government, not because it is bad and needs correction, but because it is a government. The authors of these sentiments are so unreasonable as to wish to subvert all government. Their strictures apply to every form of civil order. The press and people have a right to criticise maladministration. They have no right to glorify chaos.





## In The Editorial Perspective.

THE EDITOR.



PROPHECY AND HISTORY deal with the name and character of Cyrus the King of Persia. The importance of his name and history is a subject of discussion. Without doubt he figures as a great hero in both the Bible and history; and the Almighty was sufficiently interested in him to make some specific promises and prophecies regarding him. The question is of deep interest from the Korreshan point of view—which clears up much that is puzzling modern students of the Bible. But let us examine the subject from the basis of prophecy and history. We have before us a notable work on the book of Isaiah, by Dr. George C. M. Douglas, Professor of Hebrew and Old Testament Exegesis, who was for fourteen years engaged with others in the work of revising the Authorized Version of the Bible. Considerable space of this work is devoted to the subject of the prophecies concerning Cyrus. It is shown without doubt that the name of Cyrus was foretold at least a century and a half before he was born; and much is made of him in the Bible, though he is apparently not related to the Israelites by any ties of consanguinity. Dr. Douglas remarks that the prophecy of the name of Cyrus is not so much a wonder as the fact that he is called the Anointed of Jehovah, the Shepherd. It is recorded that the Lord stirred up the spirit of Cyrus to make the proclamation that the Lord God of heaven had promised him all the kingdoms of the earth; and in the prophecies concerning him, it is declared that he is the Shepherd who shall perform all the Lord's pleasure; that he shall restore Israel, rebuild Jerusalem, and lay the foundations of the Temple. The Lord promised to go before him and prepare the way for his great work, and though Cyrus had not known the Lord, he would be surnamed that he should know him; and to Cyrus was given the title of the Messiah. It is a fact that Cyrus the King of Persia typically fulfilled a portion of the prophecies of Isaiah; but it is not a fact that Cyrus as he existed during the Jewish dispensation was the Shepherd of the Lord in that complete sense and state which enabled him to perform all the Lord's pleasure, neither was he a Messianic character. Under the King of Persia only two and a half tribes were restored to Palestine, whereas, it is obvious that the prophecies refer to the restoration of *all Israel*, the whole of the twelve tribes. If these tribes are ever to be restored, Cyrus must—at some time, in some state, under the name of Cyrus, and the title and office of Shepherd and Messiah—be instrumental in the restoration of Israel. We maintain that this restoration is yet future, and that Cyrus himself must appear as promised to perform the work. Dr. Douglas admits that the most prominent character in chapters forty to sixty-six of the book of Isaiah, is the Servant of Jehovah; and he asks, "*Who is he?*" That he is a Messianic character is beyond all doubt. He admits that according to some commentaries, it appears that the whole of the last twenty-seven chapters of Isaiah refer to Cyrus; but he concludes that they refer specifically to Jesus. Now, since Jesus was Jehovah himself, the fairest among ten thousand, the one altogether lovely, the Servant of Jehovah must be

another personality to come after Jesus. The Lord promised to go before Cyrus—and he did so in the personality of Jesus. If Jesus was the fairest among thousands, he was not, in his perfect manhood nineteen hundred years ago, the man with the marred visage—he was not the "man of sin." We must look for the fulfilment of all these declarations in another personality in a manner compatible with the dignity and purpose of Jehovah. Cyrus must yet complete the work he began in a typical sense—he must yet inherit all the kingdoms of earth, in that great and far-reaching sense in which the nations were to be inherited by Jesus, by David, and by Abraham. Jesus was the Shepherd of one flock; but he spoke of another flock, another infolding, and hence another personality in whom should be gathered the sheep of another dispensation. That one final Shepherd of all the sheep, the final infolding of the ages, is a personality that represents the conjunction of Jesus, Peter, and Cyrus in Elijah the Prophet, the Stone of Israel, the Messenger of the Covenant, the Servant of Jehovah, the final Overcomer of death in the body.

The discovery of the fact that cellular activity lies at the foundation of all life is about to revolutionize all modern thought. This principle as applied to the universal economy, this law which pervades all the kingdoms of existence, was discovered by KORESH in 1870. Virchow was the leading cellular pathologist, so far as recognized by the world. While he did not reach true conclusions concerning cellular life, he aroused considerable thought in this line. If the development of all life is in and from the cell, it necessarily follows that the universe itself as the aggregation of all cells, must be cellular in form and function; it must constitute in itself a great kingdom, an empire, in which its central and highest consciousness rules supreme. In a series of articles on "The Wonders of the Human Body," Dr. Latson, of New York City, concludes that the human system is a commonwealth; that the human body is a unit comprised of billions of cells. He considers that the cell doctrine is fundamental, and is destined to give to the world an entirely new conception concerning the nature of man. There are cells in the muscles, in the brain, in the glands, in all the linings of the body, in the skin, and in the blood; they are like inhabitants of the great world, each class having a specific work to perform, and their occupations are as various as those which we find in the world of human activity. The workers in the human body are countless—their number can scarcely be estimated. There are about 70,000,000,000 of workers of one class designated as erythrocytes or red blood cells, in a single cubic inch of blood, and inasmuch as there are about fourteen pints of blood in the body, there must be quintillions of cells in the system. Dr. Latson's classification of the cells of the body is interesting. Some are denominated as soldiers, policemen, laborers, repairers, and builders, and a class of migratory cells termed "globe trotters." This makes man a bundle of wonders, a world, concerning the government of



which we may quote as follows: "We may draw a moral from the conduct of the individual worker in this *stupendous physiologic commonwealth*, called the human body—his intelligence and industry and steadiness, his devotion to the common cause. We might show that the health of the great body of mankind, like the health of the body of each man, must depend upon the loving, *unselfish co-operation* of each individual. We might mention that in what we call disease (both in man and in the race), the failure is always due to lack of co-operation of the individual units." Koreshanity has reduced this question to a science; the industrial, social, and political economy of the world must be patterned after the economy of the microcosm and macrocosm, ere the world enjoys economic and social health and harmony.

One great factor of evil in state politics is the political boss who heads a clique or ring and becomes the power that controls the machine. He is a necessity to corrupt legislation, but he is not a necessity in the enactment of righteous laws. If he were abolished, more laws might be made in favor of the people. The republican party of Pennsylvania has long been dominated by a man who has become notorious for his machinations. Recently, the Pennsylvania legislature passed two laws which are utterly incompatible with the spirit of American liberty. One, while intended ostensibly as a blow to christian science, takes away all personal liberty in choosing treatment in case of sickness. Treatment of the sick in that state by other persons than regularly licensed physicians is considered a criminal offence. No matter if the Lord Almighty should take up his abode in Pennsylvania and undertake to heal the sick as he did in Palestine nineteen hundred years ago, the medical authorities would see that the new law is enforced. The other law, which if enforced may be regarded in history as the shame of America, is ostensibly for the purpose of preventing newspapers from slandering citizens by cartoon, editorial, or news item. It would be a good thing if the newspapers should desist from some of their unwholesome practices; but we do not believe that the press should be muzzled to such an extent that it cannot say one word that is likely to give offense to such corrupt politicians as rule in the Keystone state. The real and palpable animus of the new libel law is to protect the boodlers by undertaking to prevent the press from appealing to the people. Muzzle the press, and they think to do as they please; let an honest editor write an article exposing them, and it becomes a libel! The right of free speech and free press, and worship according to the dictates of the conscience, are subjects of guaranty under the American Constitution, and no political ring has any right to interfere under any pretense whatever.

The success of the Koreshans in the first regatta of gasoline yachts and launches ever held in Florida waters—or for that matter, anywhere else in the world so far as known—which took place recently at Fort Myers, sixteen miles north of the Koreshan Colony in Lee County, is worthy of special notice in these columns. The VICTORIA, of the Koreshan Unity, was duly entered, and participated in the races with five other launches. This boat is not merely owned by Koreshans—it was built by our own workmen at

our shipyards at Estero. The special prize, a beautiful silk flag, was awarded the VICTORIA. The first prize was given to the Montana, owned and entered by another party; but this also was of decided interest to us, because the Montana, as well as the Victoria, was built by Koreshans; so virtually, our people received double honor at the regatta. The following from the Fort Myers Press, may be of interest to our readers: "There were many visitors in town, the most notable delegation being from the Koreshan Unity at Estero, who came into town by the steamer Victoria and by hacks with flags flying, to the number of twenty-eight, headed by KORESH and VICTORIA GRATIA. The Koreshans wore badges of red, green, and gold ribbons, and the steamer was draped with the same colors; and a pretty Koreshan flag flew from her jack-staff. The Victoria carried a piano and the Koreshan orchestra of seven persons, the band [the only one in that part of the state of Florida] playing excellent music throughout the day. The orchestra included two cornetists, four violinists, and a pianist. The music was greatly enjoyed by all who heard it."

It is in the order of law that that which is valuable, that which possesses real merit in art and literature, continues to live through the generations. There must be a power about that which withstands all criticism and endures through time. If we use this as an argument in favor of the Bible, it may also be used in favor of other productions of genius, both ancient and modern. The works of William Shakespeare are a wonder in the world's literature. Shakespeare was a student of human nature; he possessed a wonderful power of imagination; he was a literary and dramatic genius of a high order, and his works are an enduring monument to his memory. Notwithstanding the fact that for over three hundred years Shakespeare has been the ideal dramatist, the principal of a Chicago high school presumes to criticise his productions as those of a "cheap punster—the author of shady jokes, whose wit was weak, whose language is behind the times, and whose spelling, morals, and grammar are all bad, and are not high enough standards for present-day students to follow"! Of course the world laughs at the folly of the critic, but he is no more foolish than the man who through ignorance of the laws of humano-divine economy, criticises the wonderful works collected in the book called the Bible. The time is at hand when the world will learn yet more of the records of the divine Word, and will laugh at him who presumes to ridicule their contents.

The American policy of peace when possible, but victorious warfare when necessary, was recently thus summarized by President Roosevelt: "Learn never to hit when it can be avoided, but when you have to hit, *never hit soft*." In different words this was both the motto and the secret of the great victories of the Israelites, and other really great peoples of the world.

A creator of form and function must possess form and function; cause and effect must sustain such relation to each other as to constitute a unity in the seed of ultimate expression.

Two halves are equal to an integer—but not until they are made one.



# The Open Court of Inquiry.

THE EDITOR.

## Room for the Resurrected Ones.

EDITOR FLAMING SWORD:—I have just received a copy of your paper, and note contents. A reformation in the practice of Christianity is certainly needed; yet the Koreshan theory is new to me. Permit me to ask you a few questions: (1) If this earth is a shell, and all things—heaven and the universe—are on the inside, where will there be room for the departed billions after the general resurrection? (2) Where are heaven and hell? (3) When persons become members of your organization, do you permit man and wife to live together? Do you permit intermarrying? (4) Do you believe in regeneration—that is, Holy Ghost baptism? (5) How is it that the mast or top of the ship on the ocean can be seen before the hull? Your theory may be right—I do not say it is not. But if it is, it is certainly a wonderful revolution in astronomy as well as Christianity.—H. McM., Grapevine, Tex.

(1) The Koreshan position regarding these questions is so radically different from all modern conceptions, that many of our conclusions at first seem strange to those beginning the study of the System; but it is soon observed that they are rational, scientific, and absolutely true, and withal marvelous and satisfying. The modern Christian world has no true conception whatever concerning the resurrection, and consequently misapplies all Scriptures which refer to rising again from the dead. Through the operation of the laws of re-embodiment, the life and mind of one generation become embodied in the generation succeeding. Mortal life is transmitted through ordinary propagation; a degree of mind is transmitted through the various forms of instruction; and the spirit and soul of those who depart from the natural world seek congenial mental or spiritual spheres in the living humanity. The identity of the dead must be preserved through the forms of the living. So that, from this point of view, the millions who have died in the past are active in the world today. Humanity progresses by virtue of the fact that the same beings exist from generation to generation. By virtue of the operation of the law of conjunctive unity of mentalities which pass into the spiritual spheres, there is a blending of consciousness, so that there is no multiplication of numbers by virtue of multiplicity of conceptions in the earth.

The resurrection occurs at the end of this dispensation because it is the fruit of an age of progress; the divine resurrection is the manifestation of 144,000 Sons of God; the resurrection to shame and age-lasting contempt is the false resurrection—the resurrection of evil and fallacy in a corresponding number of people who constitute the antithesis of those who attain to the divine life. There is no resurrection of the world in general at any one time. The mortal world is a kingdom which is as continuous as the animal and vegetable kingdoms. The world at present has reached the maximum as to number—and yet the world is not full. It occurs to us that for any purpose so far as humanity is concerned, there is as much room on the concave surface of the earth as there could be on a convex earth of the same size.

(2) The spiritual world of humanity is in the natural world of man; matter is the basis of all spiritual activity. Consequently, heaven and hell, so far as their spiritual states are concerned, are within the human world and constitute respectively the interior mentality of two different classes of humanity; hell is in the evil man, heaven is in the righteous man. The mortal state is hell, which is both spiritual and natural. The people of the present evil world are in hell now, in this world of which we are conscious. Jesus did not come to save men from going to hell, but to save men who are already lost in hell—to save them from mortality. With the descent of the New Jerusalem, heaven is manifest in the external world. Neither heaven nor hell exists apart from man; both God and the devil inhabit the human world.

(3) The central orders of the Koreshan System are celibate and communistic. In these orders there are no persons who enter into or continue the marriage relation. We teach the laws of attainment of immortality in the flesh; this cannot be attained by those who continue to project their life on the mortal plane; there must be a conservation and appropriation of the sex energies for higher uses. If these orders are entered the marriage relation must

be dissolved and the celibate life adopted. However, the System provides a marital order; and while it is on a lower plane than the central orders; it is much higher than the common married state, because in it the sex functions are not abused nor prostituted.

(4) Jesus the Christ departed from the visible world through the processes of translation or burning up of his body, which converted the substance of his body to Holy Spirit; the impartation of that spirit to his Disciples was the Holy Ghost baptism; the substance of that baptism was the seed of divine life sown for the regeneration of its kind. Regeneration means reproduction. The regeneration of the life of the Christ ultimates in the harvest of the dispensation. Regeneration, therefore, covers the entire period between what is generally known as the first and second comings of Christ. There has been no Holy Ghost baptism since the days of the Apostles. Men do not sow seed wheat all the year round; they sow at the beginning of the season and await the harvest. So it is in the divine economy. Modern Christianity has departed from the faith and life of the primitive church; it therefore baptizes its converts with an *unholy spirit*, which belongs to the order of the regeneration of fallacy. There is to be another outpouring of the divine Spirit at the end of this age; but it will come as the result of the translation of the Messianic personality.

(5) The CELLULAR COSMOGONY, a work of 200 pages, explains in detail how we have demonstrated the concavity of the earth by the most conclusive and certain methods of experimentation and observation. We have devoted time and means to testing the contour of the earth; and one of the methods employed is that of actually restoring to view by the telescope, the lower portions of ships apparently cut off by the horizon. This could not be if ships sail upon a convex surface. Ships sail upon a concave surface. The usual phenomena of ships' hulls are due to the operation of the principles of perspective and geolinear foreshortening. The horizon is formed in accordance with the law which causes railroad



tracks to appear to come together in the distance. The horizon is the vanishing-point of lateral vision over the waterscape; consequently, objects passing beyond the vanishing-point are cut off from view, lower portions first, until finally they entirely disappear.

## Is Conscience a Natural Faculty?

EDITOR FLAMING SWORD:—A friend of mine has requested me to ask you the following questions in the Open Court of Inquiry: (1) Is conscience a natural faculty? (2) Also, define the words space, everlasting, and eternity.—E. C. D., Bearville, Pa.

(1) The word conscience is from the Latin *conscire*, which means knowing together—from *con*, together, and *scire*, to know. As its definition is applied, it means knowledge of our acts, states, or character, as right or wrong; it is the faculty which approves or condemns our actions and affections. Hence, conscience is the moral faculty, or the moral sense. It is the summing-up of personal experience; through that sense we exercise judgment or discrimination in relation to moral questions—we estimate or determine what our moral walk should be.

The seat of the conscience is in the organ of conscientiousness, which is situated on the posterior and lateral parts or the coronal region, upward from the forepart of cautiousness, and forward from approbateness. In the skull, its place is on the upper and forward part of the parietal bone, about three inches above the opening of the ear, and about one and a half inches from the middle line of the head. It is located in what the phrenologists designate as the spiritual region of the head, in the religious group of the organs of the brain.

Is conscience a natural faculty? Every faculty of the brain is both mental and physiological; each phrenological organ is the seat of specific mental activities, and at the same time it presides over specific members of the human body. For instance, the organ of conscientiousness presides over the legs of the body, and consequently has to do with the physical walk of man; in this respect it is a natural, physiological faculty. It is also the seat of conscience, which determines man's moral walk; in this respect it is a mental faculty. So,

every organ of the brain is mento-physiological; and as both mental and physical activities proceeding from the external cortical area of the brain belong to the external man, every faculty may be said to be natural.

(2) The word space is from *spatiari*, to walk about; hence the idea of room or extension. Space is the interval between things, or the extremes of things, and must be considered in relation to matter. The space of an object is the room it occupies; the physical universe is a great room; between the extremes of center and circumference there is space. There can be no space without form, just as there could be no time without motion, without life. Space means extension, and applies only to things which possess properties of extension.

(3) The word everlasting means lasting ever—continuous duration of a thing or state during a definite or an indefinite period of time. Everlasting as used in the Bible does not mean without beginning or end, or even without end. The Hebrew word *olam* is analogous to *aion* in the Greek, and both may apply to *limited* periods of time, as an age or dispensation. They may be properly translated age-lasting, or age-during. Forever, and even eternal, are words rendered from *olam* and *aion*—the same words from which age is translated.

The word eternal, as used in the Scriptures, being rendered from *olam* and *aion*, or their derivatives, is applicable to things or states in different planes of existence. It may apply to a cycle or circle of time determined by a specific quality of life manifest in the human race; or it may apply to the life of Deity, which is without beginning or ending, or to the physical universe, which is the perpetual expression of the divine life and mind. Eternal is from *aeternus*, an abbreviation of *aevum* (related to *ovum* and *aion*), and *ternus*, meaning three, the numerical symbol of fulness. The life of Deity in its three specific degrees is without beginning or ending; hence, eternal as applicable to such life or state, means without beginning or ending. The first part of *aeternus* is from *aetas*, a contraction of *aevum*, which means lifetime. Time is related to life and motion, as space is related

to matter and its extension. The physical universe is eternal, because it lasts as long as Deity; it always was and always will be.

## The Descent of the New Jerusalem.

EDITOR FLAMING SWORD:—Will you please answer the following questions? (1) Are those who enter the spiritual world after having accepted the message of scientific truth, conscious of external conditions, that they should know that the Messenger is in the external, and help in carrying forward his work on the interior? (2) How will those who die before the baptism descend as a part of the New Jerusalem? Is not the Messenger the continent of the New Jerusalem in its entirety? and are not the 288,000 individuals who will go out alive, in the external world today? (3) Why are there six northern and six southern signs? Do they not reach from pole to pole, all around the belt?—E. E., Los Angeles, Cal.

(1) Those who pass from the natural to the spiritual world have the ability to remember their experiences in the natural, but they are not conscious of what is transpiring in the natural while they are in the spiritual state—that is, they cannot see into the natural world. Being able to remember natural things, they possess the knowledge that there is a natural world. Those who have passed into the spiritual world after having accepted the Messenger and his message, know that he is in the external, and they know that they must descend through the provided channel of down-flow, and not through sensual generation, if they enter the divine kingdom on the natural plane. Inhabitants of the spiritual world may accept Koreshanity through the teachings of those in the spiritual state who belong to the Koreshan spiritual sphere.

(2) The central nucleus of the Koreshan spiritual world—which is in the body of the Koreshans—is the New Jerusalem which is in the Messenger. Those who pass out of the natural in full faith of Koreshanity may, through progress, enter the central sphere, the New Jerusalem, and thus descend with it through the coming baptism. Those who are to be baptized are, of course, in the natural, but the baptism itself is imparted spiritual substance involved in the Shepherd. He gathers into himself the spirits of all who belong to him, whether they are spirits of those who died in the past, or those who may pass out now.



After the baptism, each of the 288,000 overcomes death through the power imparted, and enters the great conflagration which reduces them to spirit, the substance of which enters into conjunction with the personal Motherhood, whence they are projected as Sons of God. This is the final descent of the New Jerusalem, or rather, it is the materialization of the New Jerusalem in the divine flesh. The processes of this transformation are fully explained in *THE IMMORTAL MANHOOD*, which all interested in Koreshanity should study.

(3) The Zodiac in the earth is a belt about  $16^\circ$  wide, the median line of which is the geographical ecliptic, cutting the equator at an angle of  $23\frac{1}{2}^\circ$ . The signs correspond to constellations of the same names. There are twelve Zodial constellations; of course, six of these may be said to lie north of the equinoctial line in the heavens, and six south of that line. So it is with the geographical signs in the earth. Neither the signs nor the Zodial constellations extend from pole to pole, as they are located in corresponding belts which cross the equatorial lines at an obliquity of only  $23\frac{1}{2}^\circ$ .

### Thanks to Subscribers.

With Suggestions Concerning Subscriptions and *The Immortal Manhood*.

We have a number of inquiries regarding a systematic study of the Koreshan System. Many of our readers have all our publications, but some have not. The pamphlets include the *CELLULAR COSMOGONY*, which demonstrates our premise, of which thousands of copies are in circulation. But comparatively few have ordered the superb volume, *THE IMMORTAL MANHOOD*.

We cannot too forcibly impress upon the mind of students of the System, the necessity of obtaining this first volume of the Guiding Star Series, for it contains the very germinal principles of the solution of the problems of human life and salvation. Every reader of *THE FLAMING SWORD*, every one at all interested in Koreshanity, should obtain a copy of this great work and study it as one studies a text-book in school. Read it, thoroughly digest it, and impress its truth upon the heart and soul. It contains much that is new even to those who have read *THE FLAMING SWORD* for years.

### Subscriptions and Renewals.

We desire to express our thanks to those who have promptly renewed their subscriptions at the time of expiration, and otherwise favored us with orders. Our subscription list is in better shape than ever before, because the interest of readers is increasing in our work. Still there are many who are in arrears. We have estimated from data contained in our books, that there are some 360 subscribers to *THE SWORD* whose subscriptions are in arrears from a few months to a year or two, or now due for another year. In the aggregate, subscriptions due make an item of something over \$400.00, which we should have in hand to meet the demands of our work. The number in arrears is com-

paratively few in view of our large list of readers—still the item is one of importance to us.

It is our custom to continue sending *THE FLAMING SWORD* after subscriptions have expired; we do this because the majority of those not able to renew at once, desire it. But in some cases we do not receive advice, even where persons have no intention of renewing. We cannot always tell who are interested sufficiently to continue reading. It should be a rule among subscribers, therefore, to advise us promptly upon expiration of subscription, whether they desire the publication continued to their address. Many have not the funds in hand to remit at once at the time of expiration; we do not object to this—we gladly extend the favor; but we should have advice from all those whose subscriptions are due.

The date on the printed tab on the wrapper is the date of expiration. If our readers would kindly notice the date on their paper, they would never be at a loss to know how their account stands. We suggest that each one examine this date, and if it is in the present or past, to send renewal with arrearages at the rate of \$1.00 per year. Let us hear especially, and as

### ANNOUNCEMENTS.

*Victoria Gratia, Pre-Eminent of the Koreshan Unity, accompanied by Berthaldine, Matrona, returned to Chicago Monday morning, May 18, from the Koreshan Headquarters, Estero, Florida. Mail for the Pre-Eminent may now be addressed to 6310 Harvard avenue.*

*Services of the Koreshan Ecclesia Sunday afternoons 3:30 o'clock, and meetings of the Society Arch-Triumphant Tuesday evenings, 8 o'clock, at the Koreshan Hall, 315 Englewood avenue. Meetings addressed by Koresh. The public is cordially invited to attend.*

soon as possible, from those who are as much as one year behind. We cannot afford to carry subscriptions indefinitely without special request.

### Terms for Clubs.

We have inquiries concerning club subscriptions. Some of our friends do not desire to retain the commission we usually allow, but want to give the benefit of reduction to those whose subscriptions are solicited. In clubs of five, we will make reduction of 25 per cent, if sent and paid for in advance at one time; this is for full yearly subscriptions. Clubs of 10, 30 per cent reduction; in clubs of 20, 40 per cent reduction.

A great deal of work for our cause and Institution may be done in one year by interested readers and members of the Society, by soliciting and obtaining each a new subscriber, or making up of clubs of five, ten, or more. Let 1903 be one great year of progress in the promulgation of Koreshanity!

It is encouraging to us to hear from our friends often. Whether you have anything to order or any subscription to pay, write us sometimes, so that we may keep in close touch with the great Koreshan family scattered abroad.

### The Flaming Sword's Exchanges.

THE EDITOR.

*Leslie's Weekly*.—The "Automobile Number," dated May 14, is of special interest to those who are attracted to automobiles for pleasure or profit; but this number contains plenty of other matter and illustrations as well. Japan's Greatest National Exhibition, with illustrations, shows that the progressive spirit pervades in the extreme Orient. The President's Western trip is superbly illustrated by photographs filling two pages. The usual departments are all good. 10 cents per copy.

*Our Dumb Animals*.—Have you ever seen a copy? They go everywhere almost, and are read in all parts of the world. The paper is published by the Massachusetts Society for prevention of Cruelty to Animals; but it is different from what you may expect. It appeals to the kind-heartedness of man in direct and apt ways. If you write for a sample copy it will come free. Goddard Building, 19 Milk street, Boston, Mass.

### Summary of the World's News.

AMANDA T. POTTER.

May 13.—Infamous libel measure, muzzling press of state and providing shield to criminals, becomes law in Pennsylvania through machinations of "Boss Quay."—Federal Salt Company is convicted in United States Court at San Francisco on charge of maintaining a monopoly; important Government victory under Sherman anti-trust law.—Omaha strikers secure injunction against business men, forbidding boycott of union men or holding meetings to conspire against men now out.—Employing Chicago laundrymen ask arbitration board to bring about strike settlement.—Russia announces that all Manchuria is open to foreign travel; passports unnecessary.—May 14.—Illinois board of arbitration is in Chicago; will try to settle strikes.—Fourth of July firecrackers resolved against by board of education; favors lectures and special entertainments in parks.—"Never to hit if it can be helped, but never to hit soft," is America's foreign policy, per President Roosevelt in San Francisco.—Hungry day for Denver; cooks, bakers, butchers, waiters, all strike.—Business men of Minneapolis and St. Paul may avert Great Northern labor strike.—American Orthopedic Association endorses Dr. Lorenz's method of surgery.—Japan reported preparing for war with Russia over Manchuria.—Parliament of Victoria, Australia, will deal with big R. R. strike.—Strike riot in Valparaiso, Chile; 200 dead or wounded.—May 15.—*Jewish Chronicle*, London, gives 1,000 as number of Jewish victims of Kischineff massacre; 65 killed, 300 crippled for life, hundreds seriously injured; blames Russian government.—Degree of doctor of laws bestowed on President Roosevelt by University of California.—Scene of investigation of plot to destroy steamer Umbria shifts to Chicago; thought to be anarchistic.—Strike at Deering harvester works ended.—Chicago employers and unions reject overtures of state arbitration board.—May 16.—Newspaper correspondents in Russia confirm slaughter of Jews; police encouraged murders; funds raised in many cities for survivors; United States unable to protest to Russia against the massacre.—African Methodist Church, Evanston, Ill., wrecked by dynamite; pastor had taken stand on policy evil.—Ibsen, Norwegian dramatist, seriously ill at Copenhagen.—May 17.—Kischineff Jew massacre said to be primarily due to jealousy of their thrift and learning.—7,000 Chicago wage earners quit strike; Grocery and Butcher Clerks'