

# 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 Importance of the Lord's Coming.

General Misapprehension Regarding the End of the World; Full Salvation Includes Redemption of the Body; the Divine Sonship Necessitates Tangible Manhood.

KORESH.

THE CENTRAL IDEA of the Christian's hope is the promise of the coming of the Lord; this hope still clings to the small minority of what goes to constitute the numerical aggregate of the great body of the church. If the doctrine of the "end of the world" and the coming of the Lord be expunged from the gospel of life, there is nothing left of the great science of the salvation of the race. The mere mention of the "end of the world" and the "coming of Christ" by one who still adheres to the desire for a fulfilment of the prophetic declarations of the Lord and his Apostles, is enough to stigmatize the audacious one as belonging to the grand army of cranks, and to place him in the category of candidates for the lunatic asylum.

The great mass of church goers and professors of Christianity—and this may include a large majority of the clergy—are strenuously set against any discussion or consideration of the Lord's coming; and any allusion to the possibility of such an event excites either to so much fear or disgust as to place a rigid barrier against the intrusion of the advocate of the proposition. "Keep away from here; I have heard enough about the coming of the Lord," is the positive attitude, if not the exclamation of the ordinary Christian believer. Let us here state that, without the coming of the Lord (commonly called the second coming of Christ) there can be, positively, no salvation of man. It will be argued that as the Lord came nineteen hundred years ago as the

Savior of the race, he fulfilled his mission as the world's Redeemer, and that there is practically no further necessity for the Lord's advent, because the development and expansion of Christianity are the actual fruits of the Lord's advent and manifestation nineteen hundred years ago.

There are thousands in the church who think so little, and reason less, regarding the attainment of immortal life, that they would be struck with astonishment to be informed by what they call a substantial church member, that the subject of the "end of the world" constitutes a part of the gospel of salvation. Many in the church fear to have it discussed or broached, because they are afraid of the effect of its discussion on the minds of themselves and friends. The fact remains, however, that there is coming the end of the world, and the time is definite and fixed. Should any student of Koreshanity, a beginner unfamiliar with its teachings, run across this present article, let him understand that the end of the world is naught but the termination of this specific age or dispensation of the world, after which another and better one shall follow.

It is not commonly known in the church that times progress and are marked by periods defined as dispensations, and that the Christian dispensation is distinctively marked and definitely designated as but a restricted cycle in the Zodiac of time. Such is the fact,



## *The Flaming Sword.*

however, and further than this, the end of the dispensation is as positively now, as that the advent of the Lord nineteen hundred years ago began the age. The coming of the Sons of God now, at the end of the age, will be the final fulfilment of the prediction of the advent. That we may define and distinguish between this conception of the fruition of Sonship and the common fallacious idea of the children or the Sons of God, it may be essential that we define the ordinary Christian concept.

Our argument may as well be predicated upon the basis of the text: "Now are we the Sons of God," which does not mean the Son in the ultimate sense, because it is not the word in the Greek which signifies son. The statement literally means begotten, the word being *teknon*, as distinguished from the word *whyos*, written merely as pronounced. If we allow that this implies children, it still must imply a distinction from the declaration made in the text, that "To all who believe in his name gives he power to become the Sons of God," for in this text the word is *whyos* instead of *teknon*. We are to become the Sons of God in a different sense from the one involved in the prior term. If this be true, then wherein resides the difference? It must be remembered that the statement was made at the beginning of the age: "Now are we the children [not the Sons] of God;" that it meant for that time, and applied only then, and was not to be applicable at the end of the age, nor to apply to church members now at the closing time of the dispensation.

The Holy Spirit was shed then (not now), and such as received it were fertilized by the seminal fluid of Deity, for the Holy Ghost was the impregnating principle through which the process of begetting then took place, and by which the processes of regeneration are

made to progress until the end, when they culminate in the fruit of the harvest. In the spiritual degree or "sense," there was a birth at the end of the old or Jewish dispensation; therefore, there was a spiritual Sonship. This was the birth of the spiritual part of the man, but it had no power over the body; hence it was declared by Paul: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the sonship [*whyos*], to wit, the redemption of our body."

Paul admits that, though being born of the Spirit, the redemption had not yet been accomplished, for he awaited something; and that something was "to wit," the redemption of the body, *not the spirit*. It was therefore a natural new birth rather than the spiritual new birth. If mortality of the body came through transgression, then the power of redemption is not complete until the man, the entire man, is redeemed from the curse. This redemption is full when the body is redeemed. This is the reason why, at the end of the age, the Lord is looked for as an essential factor in the principle of redemption, and why this principle must be applied in the reality of the transformation of mortality to the immortality or life of the body. We look for the "second coming of Christ," therefore, that the Sons of God may mature as a tangible and visible reality. Before the Sons of God appear, the Lord will appear in the visible presence of the Messenger of the Covenant; and the most special feature of authoritative credential is that his name appears conspicuously in the Old Testament, so there can be no mistaking the character of his personality.

## The Weakness of Modern Astronomy.

Reasons Why Prominent Scientists do not Wish to Discuss the Cellular Cosmogony; the Success of Koreshanity Will Finally Arouse Astronomers to Defense.

KORESH.

THE INQUIRY IS FREQUENTLY MADE of us: "Why do not some of the noted scientists of the world interest themselves in the Koreshan Universology if it be true, as you profess to claim, and why do they not regard it of sufficient importance to openly discuss it? We answer, that the principal reason for the apparent lack of interest, is that no astronomer of great repute has sufficient confidence in his own system to expose it in open discussion to the certainties of the Cellular Cosmogony. The astronomer knows that his whole system is founded upon an assumption, and that hypothesis is not proof; and he is just wise enough to know that his safest place is under cover.

We are ready to meet any astronomer or any noted

physicist on the face of the earth, in public or in private, to discuss the subjects involved in Universology, with the assurance that in every instance we have the best of the argument—in fact, the only argument. The very starting point of our discussion is the character of the premise. Our premise is a demonstrated fact; the premise of the Copernican system is an acknowledged assumption. This is the initiation of the Copernican weakness. If we say to any astronomer, "Is your premise demonstrated?" he will invariably say no, unless we happen to meet a man who thinks it easier to lie out of a bad situation than to openly confess the truth.

Out of about fifty different "scientific" assumptions



as to the source of the sun's energy, one is held to be the most tenable; namely, the contraction of the sun by its own gravity. Will some "scientist" give us the reason—upon the basis of the sun's contraction by its own gravity—for the orbital motion of the earth and planets around the sun in a given direction, and the axillary motions of these planets, and why the moon as a body defies the ordinary relativity of orbital and axillary motion and revolves upon her axis once a month? What are the processes of contraction by the sun's own gravity, that determine these peculiarities of motion in the heavenly bodies? In the Universology of Koreshanity, it is positively asserted whence the source of motion; not only so, but why the kinds and differences of motion, not upon the basis of assumption, but upon basis of established truth—the logic of demonstration.]

The time is coming when the so called scientists will come out from under cover to meet the progress of the Koreshan System of science. We have no fears of the results. It will be a great conflict, because it is the

final struggle between a fatal fallacy and God Almighty's truth. When satan was let loose in the sixteenth century, he hurled into the face of Christianity his satanic majesty's most fatal bomb; it swept the Christian church from off its feet and launched the "higher criticism," which has led the church into atheism. It is the devil seated on God's throne in earth, against which the science of Universology is waging war, and the fight will wage until nothing remains of the system of fallacies built upon a succession of hypotheses, so ridiculously absurd as to incite to wonder, at the credulity of men, the mind capable of rational exercise. We are not worrying about the scientists. We read that nineteen hundred years ago a certain man came to the doctors and theologians and was rejected, but "the common people heard him gladly." We will awake the common people, and the scientists who bask in the sunshine of their own blissful ignorance will finally drop into line as they find themselves out of lucrative professions and employments, when the people are apprised of the existence of so many scientific confessions of supreme ignorance.

## The Great Law of Conservation of Life.

The Absolute Necessity of Husbanding the Strength of the Human Race; the Messiah is the Husbandman; the Savior of the Life of God and Man.

BERTHALDINE, MATRONA.

"CONSERVATISM is the husbanding of all our strength and all our resources, and the spending of them wisely, and to good and effective uses," says Senator Breckenridge. The most potential forces of any form of life are involved in its seed; hence he who conserves his seed and wisely uses its resources for life as its best estate, is rich indeed. To husband is to house for care—wise use. Since the strength of man as a race is in his seed, if he would have it bear its choicest fruit, the fruit of the tree of life from which evolves the universe in its entirety, he must find a husbandman or conservative representative of the Gods and man, who can husband and control the aggregate potentialities of the universe for their best and most effective uses. The law of Messiahship, inherent in or in unity with the law of seed-time and harvest, provides the universe of earth with just such an husbandman. The Bible is a book devoted to the science of the husbandry of Deific life. It is written in the language of symbolism, the divine language of the universe—of which only the husbandman of God is the scientific interpreter into the language of the natural science—with the facts of which students in the schools of mortal experiences become familiar.

The husbandman of God makes himself known as "the house of the Interpreter," who opens the Book of Life to all who have turned from the city of destruction intent on reaching the Celestial City by walking in the way of life, which is the way of obedience to the laws

of life, the fourth commandment of which is "Remember the sabbath day to keep it holy." The timic day called the sabbath is but a type, as was every functional ordering of the Hebrew cult, of a principle in the constitution of man. It was a type of the seventh principle in the organization of man, which is the seed. Man does not keep the antitypical or ultimate sabbath till he conserves the potency of his seed for its highest or divine use. This divine use is the yielding of all its forces to the husbandman of God for that most effective of all uses—the regeneration of the life of God in the flesh. None can keep the sabbath at this the harvest time of the Lord's regeneration who does not re-store his most potential energies in the husbandman, the "mighty One of forces," who is the Lord of the harvest.

The science of economy is the science of wisely conserving and expending. Continuous waste means continuous want and general impoverishment. To have an increase to conserve and expend continuously, one must wisely invest the working capital or most potential forces of each succeeding harvest. The Lord Jesus said, "My Father worketh hitherto, and I work." His working capital was his life, the harvest of the most potential forces of the Jewish age. To conserve it with increase, he wisely expended it according to the laws of his divine being, in the schools of experience offered by the mortal hells, for the attainment of the wealth of his legitimate inheritance—wisdom, whose price is above rubies, and lies in the hand of science, the Al-



mighty comptroller of all things in heaven and in earth. To save his sacred life the Almighty spent it so lavishly that to the indiscriminating, the results apparent seem an awful waste. Jehovah is a balanced man, however; and his almighty self-controlling power has been just as active during the cycle of his reproduction, with increase in conserving as in expending. Righteous judgment is suspended, till the fulness of times when the evidence is gathered in to justify the divine science of economics, and to condemn the folly of the adverse, perverse, and premature judgments of the Lord by the ignorant. The Lord gathers up the fragments of his broken body so that nothing is lost, all that is waste to the untaught of God is worked over as fertilizer for a succeeding harvest of the Gods.

Today the world is practically ignoring the Lord as the supreme Scientist of political economy; and so we have its seeming triumph of ignorance and wastefulness on all hands. Nevertheless, bad as it looks, it is the legitimate inheritance of the Lord of the harvest, who will in due season take it in hand and see to it that nothing is lost. Primarily the vidual man, the seeming "waste" of the Lord, wastes in sensual indulgence the most vital forces of his being; and this is the source of every succeeding waste. The first product of this primary waste through excessive proliferation, is a short-lived, degenerate humanity which scorns the divine ideal of life set forth by the law of the Lord. Mortal man deems this divine ideal impossible of realization, and squats in sin and misery, and spawns in lust the hard hearts of man's inhumanity to man. The noblest of human hopes are daily wrecked by the inhuman boulders called the "hearts" of men, whose so called economy is a pernicious greed that counts the lives of fellow-men but fuel for the fires of its lust for gain.

It is well for the world of today that nineteen hundred years ago the Lord God revealed his transmuting and transforming power, a power that is the same yesterday, today, and forever to the subjects of it—the power of his cross and passion. It is a power miraculous or wondered at until the science of it is given to those who, by its operations have been made wise to understand. Boulders it can melt with fervent heat, and dissolve in the consuming fire of God, which is a "ship of state" to carry every God-begotten hope to the sphere of its full fruition. The Almighty has come to judgment with fire. He is working over a fire of these boulders, "graven images with hearts of stone," to conserve and transmute their latent energies to the fire of the world's purification. He opens a door of hope to the world of waste, that it may be wisely used in the divine economy to reproduce that life of the Gods, which in the divine economy husbands all their strength and all the resources of men in the flesh to the end that they unite in earth's husbandman, to clothe him with the glory and power of her most perfect form and comeliness.

The world's hope of immortality and eternal life must come to its fruition through the polarization and

wise husbandry of its sex energies. All tithes—not *one* tithe—must be gathered into the anointed storehouse or husbandman of the harvest of this age. In him is the Guiding Star of the New Jerusalem, the divine intellection which adds to all the virtues, science, their controlling power, to direct their activities in earth, that in earth may be the kingdom of heaven. This earthly kingdom of heaven is the Theocracy of the Gods, who give to the world the peace and good will of God. No arbitration at The Hague, in temples of competitive powers, will ever secure the peace of nations and establish commercial equity. The Lord has chosen his temple Builder, and located the seat of equity. It is for man to exalt the choice of the Lord, to ratify and glorify his Anointed. It is for men and women to formulate in obedience to his commandments, the Church, the Bride that is married to the Lord alone, that she may bring forth the Sons of God. Those men and those women who would have part in the holiest resurrection or reproduction of the divinest form of comeliness, will neither marry nor be given in marriage, but be as the angels, the Messengers or Messiahs whom the Gods send to prepare the way for their entrance into divine-human life, as the Saviors of the life of the universe.

#### *The Keeping of the Commandments.*

KORESH.

"**T**HOU shalt have no other Gods before me." This involves, first, the Messianic cognition in each age of the world; second, the cognition of the Godhood in every regenerated man after the baptismal outpouring. "Thou shalt not bow down to any graven image." The mind shall not descend through sensualism into the body. The energies of life must be conserved, appropriated, and assimilated through the Messianic law. Immortality cannot be acquired except through the Messianic outpouring. Profession of Sonship without a life according to the requirements of the law is desecration of the Word. "Remember the Sabbath day to keep it holy." Maintain in wholeness the germinal substance of being; this is the seventh principle of life, and in it resides the hidden manna. This is why enough manna in the wilderness was gathered to last over the Sabbath day. The Messiah of this age contains the Sabbath. "In that day there shall be a root of Jesse, which shall stand for an ensign [sign] of the people; to it shall the Gentiles seek; and his *rest* [Sabbath] shall be glorious." The seventh day is the Sabbath of the Lord. In the universal sense this applies to the great day of rest wherein no work (drudgery) shall be performed. The equitable adjustment of recreation destroys the principle of labor, and reduces all things to the possibility of pleasure and renders all recreative. It is for this reason that normal conditions reduce what is now labor to the state of rest. This is the day of rest prophetically declared; a state that will as surely obtain as that at the head of the universe there is an all prevailing and directing consciousness which the world has denominated Deity.



# The American Negro Problem.

Part I.

Attitude of the South Toward the Negro Before and After the Civil War; Moral and Industrial Sides of the Question; the Vitality of the Race.

AMANDA T. POTTER.

THERE IS A TOUCH of the ludicrous in the mockery of loftiness with which the mass of Southrons eschewed all channels of usefulness possible to the slave. The bondman became the freedman and the farce went on wherever its continuance was possible; for the gentleman of the South did not voluntarily descend to *equality* with the black man by pursuing any avocations common to him. Yet he breathed with him the same air; walked in the same sunlight; drew from Nature the same means of sustenance; worshiped (?) the same God, and in fine, through equivalent processes, trod the same earth to the same inevitable and corruptible dissolution.

A healthier sentiment perforce begins to be the present actuating power. Partially it springs from the "poor white trash," once the contempt of the blacks, who have taken a decided advance step since the close of the civil war; and partly it results from the stern necessity laid upon the more lordly white in the loss of his black servitor. With serfdom obsolete, a spirit of progress stirs the better class of whites and blacks, with an antithetical effect upon the more worthless black. Viciousness unlashd is viciousness unleashed, and the signal for indolence which must look to petty larcenies or greater crimes, for bodily sustenance. Rescue involves energies foreign to the boot-strap tug, or to the efforts of the once slave owner, who complains that the average of Negro usefulness has not advanced; the more industrial and capable Negro having abandoned the common industries for the professions.

Skilled labor, the necessity of industrial and commercial prosperity, must mainly originate from apprenticeship, institutions of training, or daily observation and attendant copying of dexterity in handicraft. Generally speaking, all these have been inaccessible to that class of the race which occupies the philanthropic thought in the guise of a problem. Further, had the Negro possessed all these, there still would have existed the lack of the external energetic moral propulsion, the beneficent and necessary substitute for proprietorial surveillance. A wise and untiring zeal is necessary in placing these irresponsibles upon a self-respecting and moral footing; moreover, time, as a completing factor, must be permitted its replete operation. Oh, the travesty upon human judgment and justice which placed in the hands of such crudity, the franchise—a power denied the cultured daughters of the foremost land under the sun!

It is said that the South of ante-bellum days strove to retain an incompetent Negro because it owned him, pitied him, and often loved him. If the South ever loved the colored man of non-utility, it is obvious that circumstance has reversed the sentiment. The white man does not now own the Negro. He pitied Negro incompe-

tency little and loves it less. Capability for service represents the sum total of desirableness wrapped in the black's cuticle. If he can be made useful, he may abide; otherwise the white Christian will make the black Christian go—if he can.

The law of ethnic development demanded the influx of Africa into America. Africa will remain and Africa will enlarge. Apropos are the words of the vanguard of his race—Booker T. Washington—before a recent Auditorium audience in Chicago. Incisively he reminded the Anglo-Saxon that their advent upon this continent was in opposition to the resident population; that they were met by a people who did not want them, and who tried to get rid of them. "But," said he, "you wanted us; you invited us; you wanted us so badly that you sent for us; and when we arrived we found that our passage was paid. After such handsome treatment as this it would be ungracious for us to leave you. We do not intend to leave you. The Indian, the Mexican, and the Hawaiian have looked in the face of the white man and—died; but we do not die; from 20 slaves we have grown to 9,000,000, free men."

One catches the thrill of the man's earnestness and determination. In strong well-chosen phrase he points the way his race must tread. To quote him: "It is the old, old road that all races have had to travel which have got upon their feet." He points, substantially, to the necessity of the useful and blameless life as the black man's most potent personal means of exaltation, and as his unanswerable argument in the face of the world. And when overpowering determination and unwavering endurance have wrought their certain work; when the black race stands shoulder-to-shoulder with the white race—what then?

## *The End of the Age of Grace.*

FROM THE WRITINGS OF KORESH.

THE Lord from heaven fulfilled the law in person; he fulfilled it in the body, in a life generated in the world. Having fulfilled it He was made the seed of redemption to the race, being planted by the operation of the Holy Spirit—this Spirit being the substance of his personal form—and manifested through the dissolving of his body in his theocrasis. He was planted in the race that the entire humanity receiving that Spirit might, through regeneration, be brought in this world to the quality of life attained by him; that is, that they might also be made perfect as he was, being enabled to fulfil his word; namely, "Keep the commandments." The church has passed its age of grace or mercy. This age was essential because the world had not ripened to the possibility of even comprehending the purport of the commandment and covenant, to say nothing of the possibility of keeping the law of life inviolate. The science of the law of God is now manifest, and the time for man to keep the law has come.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## LORD KELVIN'S LATEST DICTUM.

*The Adherents of Darwinism are Alarmed by his Admission of Directive Power.*

THE DARWINIAN HYPOTHESIS has again been called in question, and again the doubt comes from a source of recognized authority in the scientific world. Scarcely have the echoes of surprise caused by Professor Wallace's defection from Copernican ranks died away, before the astonishing news that Lord Kelvin has discovered scientific reason for believing in a creative power, comes to startle the perturbed advocates of evolution. There is said to be great bitterness of feeling on the subject, expressed by those who prefer to believe that dead matter was the progenitor of the human race. If any proof were needed of the absolute lack of ability in the strongest advocates of this theory to prove their assumptions, it would be furnished by the present controversy. The most significant fact which has been brought to light is found in the admitted testimony that Darwin himself did not claim that he had spoken the last word upon the universe. He did not profess to explain the origin of the law which governs the ascent of beings from lifeless matter to the human plane. Why, then, should his followers cavil at the statement that creation implies a creator? It would be far more reasonable to examine the evidence carefully and decide whether or no Lord Kelvin's belief that the universe must have an intelligent cause is in conflict with common sense and reason. The most extraordinary ideas have been promulgated in the name of modern science. It is high time to call some of them in question.

The greatest delusion that has ever been foisted upon the public is the belief that Darwin has explained the universe. He simply observed phenomena produced by the operation of certain laws. He was not correct in drawing deductions. The Cellular Cosmogony starts with a basis of proof. It is not a hypothetical system. Having determined by actual experiment the fact that we are living in a hollow globe, the Koreshan proceeds by processes of reasoning to deduce the laws of life.

While Darwin lived he never discovered the origin of primordial protoplasm, nor has he been enlightened during his sojourn in the subjective world. That is not the place whence genuine discoveries proceed. The external mind is to be naturally enlightened by knowledge concerning natural things. This knowledge must proceed from some definite source or channel of instruction. There must be a teacher capable of enlightening the world concerning those points where it is in error. The natural mind of the ordinary man is befogged. He requires instruction in the art of exercising his reason properly along the lines of natural science. It seems incredible that it should be necessary to remind people over and over again that a system founded upon hypothetical premises will lead to erroneous con-

clusions. Yet that is what the adherents of the Cellular System have been forced to do, year after year. A choice is now offered the modern world. It is free to cling to the mouldy traditions of a system founded upon guesswork; or it may accept the proofs of a mechanically demonstrated system of Universology representing the complete reconciliation of science and religion. These terms represent a unit. They are the two essences of the biune life soon to appear in structured integralism. The time is not far distant when shouts of universal acclaim will hail "Science and religion, now and forever, one and inseparable."

## *The Koreshan Premise Corroborated.*

IF THE HABITABLE surface of the globe were convex, and two plumb-bobs were suspended from the same altitude inside the shafts of a mine, it is evident that they would converge if dropped from a sufficient altitude. The direction of gravity would be toward the center of the solid ball, consequently all perpendiculars must converge to the center.

In the experiments at the Tamarack mines it was found to the surprise of all, that there was no convergence. On the contrary, the divergence of the plumb-bobs was apparent. How to explain this phenomenon upon the basis of the convex theory has been a source of much anxiety. A great many theories have been advanced to account for this divergence but none has been found to fit the case exactly, and the disappointed investigators are left in the dark. They are still groping for an explanation which is amply furnished by Koreshan Science.

In running the air line on the west coast of Florida, an experiment performed in 1897, Koreshanity has furnished the world with conclusive evidence of the earth's concavity. To a fair-minded person the proofs rendered are indubitable. The work was done under the supervision of the Koreshan Society, and for that reason its validity has been called in question by those who are more anxious to cavil than to reason. During the past two years, however, this proof has been corroborated in a startling manner, and this time evidence is furnished by the advocates of the Copernican system in their efforts to demonstrate their own theories. The suspension of two plumb-lines nearly a mile long in the Tamarack mines in northern Michigan was instigated by the owners of these mines. They thought that the depth of the shafting furnished ideal conditions for testing the theory of convexity.

If the lines sunken to such a depth diverged perceptibly without any plausible reason, it is clear that the direction of gravity is toward the circumference of the concave shell and not as supposed toward the center of a solid earth. The report of this experiment, conducted with the utmost care, shows exactly what the Koreshan scientists have already proved in a different manner



but with equal care, viz., that we are not living upon a convex surface. The divergence of the lines has proved a puzzle to the modern world. Nobody has been able to explain it in a way to justify the Copernican hypothesis. Here, then, is satisfactory testimony coming from those who would refute it if they could. It is a most important corroboration of all that Koreshanity is teaching—one that cannot fail to inspire the thoughtful seeker after knowledge with confidence in the new doctrine. It has been presented independently of any attempt to make proselytes.

The Tamarack mine experiments may soon be repeated on a larger scale, which will afford even better opportunity for a conclusive demonstration.

*The Divine Impulse Versus the Competitive.*

THE ORDINARY IMPULSE leads a man to try in all things to pass beyond his fellows. He looks around upon the world and he sees men in the enjoyment of luxuries. He immediately begins to crave those things for himself. They seem to him to be desirable to complete his happiness. Had he never seen them, he would not, perhaps, have suspected that he needed such things. Thus, a man who is perfectly contented with an air tight stove, has no longings for steam heat. But, once let him see his neighbor in the enjoyment of the latest methods of warming an apartment, and he knows no rest night nor day until he has obtained the same conveniences. This is competition, and it is supposed to be a means to the highest civilization. Sociologists, however, are declaring that happiness is not the result of modern civilization—that the more a man's wants increase and the greater the state of refinement to which he is brought by the multiplicity of his desires, the less contentment he enjoys.

There is a spirit which may be imparted—one of which the modern world has had no experience. It is a spirit of which men may talk and write as an intellectual abstraction and still know nothing of its import. It was shed abroad nineteen hundred years ago, and so far as practical experience is concerned it has not been heard of since that time. It is wholly foreign to the spirit of competitive effort, and it may be summed up in the word—love. It is not to be found in the sinful earth today—no, not in the remotest nook nor corner. Where, Oh, where is the man who will sit down with equanimity and complacency, rejoicing in his neighbor's prosperity while his own fortunes are upon the wane? Yet there is a spirit of which it may be said that it is an end in itself, because it is the source and origin of happiness; and this spirit of which man has heard much and felt nothing, prefers another's pleasure to its own. Can this spirit become grafted upon human nature? Can it flourish below the skies? Not unless some one comes down to bring it from heaven. Not unless a man who is its vehicle and continent give himself utterly for the upliftment of a sinful race. Not unless this man, having sown himself in the ground of humanity, rise again out of that earth multiplied in

the harvest growing from the seed sown, which was Christ. Koreshanity does not claim that this spirit has been diffused. It does claim to present scientific evidence of the prospect of a harvest in this age from the seed sown nineteen hundred years ago, when the Son of God fell into the race.

*Necessity for a Recognized Center of Government.*

A LITTLE INCIDENT which has recently taken place refutes the anarchistic platform, showing that even in such minor matters as the conduct of a state institution, it is better to have a governing head. The University of Virginia made petition to the legislature to have its charter amended. This institution was founded by Thomas Jefferson, with the proviso that there should be no regularly appointed head other than a chairman chosen annually from the faculty. It has been found by experience that the plan as outlined by Jefferson does not give satisfactory results. The functions of administration need to be conducted by a chief. Liberty to choose a president has been granted, and the officers of the university recently met for that purpose in Washington. The incident is significant at a time when anarchists are openly denouncing every form of government. They deny the very principle which is most prominent in a department quite beyond the jurisdiction of man. The realm of Nature has never been exploited by the trusts. It is not in the power of man to alter or to corrupt the eternal laws which govern the sun in his shining. As he rides forth in his chariot in the morning he is a perpetual example of an imperial head and center radiating his forces into the uttermost bounds of the earth. Not even a little university can dispense with a recognized head. How, then, can society at large be organized without a center of influx for the thoughts and desires of the people? The necessity for organic unity renders the anarchistic platform untenable.

*What Memorial Day Recalls.*

SOCIETY worships a man who gives up everything for an idea, providing the event shows the idea to be a true one. If the result shows that he was following a chimera, the would-be martyr is stigmatized as a fool. Decoration Day is a perpetual reminder that the men who fought in the civil war gave themselves to a noble cause; that those who denounced them for laying down their lives and property on the altar of a false sentiment, were themselves acting under a delusion. The outcome of the civil war has shown what true patriotism meant as contrasted with folly. It has shown more than any other conflict in the history of the race, that the men who fought to free the slave were God-chosen instruments in the hands of the Almighty.

The divine love and patience never tire in their efforts to melt recalcitrant hearts. Like the eternal sun of the physical heavens in its shining, their holy influence is shed abroad.





## In The Editorial Perspective.

THE EDITOR.



KORESHAN UNIVERSOLOGY is a system of knowledge which embraces all departments of the sciences, inclusive of scientific theology and social economy. All of the departments of the System are related, as are all the departments of universal activity. Koreshanity is the only system before the world founded upon a demonstrated premise, the only system whose every conclusion is dependent upon and in harmony with its fundamental basis. Given a knowledge of the laws and principles of universal form and function, the laws and principles operative in Cause may be known. There is nothing more certain than the fact that if the Cosmogony of Koreshanity be true, the Koreshan conception of Deity and of the laws of perpetuity of his being is also true; and it is obviously inconsistent for any one to accept to any degree the idea that the Founder of Koreshanity is right concerning the form of the universe, but mistaken concerning the processes of creation and perpetuity of the cosmos. No man who believes that the Author of creation is the divine Creator can doubt the fact that the Creator of man and the Creator of the cosmos are one and the same. We denominate the human world as the first or highest great effect or product of creative power, while the physical cosmos is the second great universal effect. The two great effects must correspond; therefore, the principles of perpetuity of the human world and the principles operative in the outermost universal kingdom must be correspondentially analogous. Koreshan Anthropology is but the language of the physical cosmos translated over into the human domain; and the theology of Koreshanity is but the science of the anthropotic Sun. Recently *Social Thought*, a monthly journal devoted to social subjects from a point of view peculiarly its editor's own, has given us an instance of that kind of illogical operations of the mind which attempts to evade the vital doctrines of Koreshanity concerning the laws of scientific polarization of human affection in a Messianic center, while at least admitting that the Cosmogony of the System is ably advocated and may be true; indeed, it is said that the basic and most startling deduction of Koreshanity, that which gives the System its strength and power of aggression, is the earth as a hollow cell. Yet the insinuation is made that Koreshanity is a system of deception in the hands of one who is "easily the strongest type" of all claimants to divine knowledge and power. It would be strange indeed if, out of keeping with the natural order of progress for ages past, he who has admittedly made the most important scientific discovery of the age, should be a deceiver. It is unthinkable that the Almighty should make such a mistake as to reveal his *basic truth* to a false claimant! The Founder of Koreshanity is arraigned in *Social Thought* on five counts, every one of which manifests the grossest kind of misconceptions of the character of Koreshan Universology: 1. All the doctrines of KORESH are made to center in himself; his people drudge in poverty while he lives in idleness in a mansion. 2. He is not only antichrist, but atheistic and self-contradictory. 3. His theology is not true.

4. As a scientist he is grossly dogmatic. 5. His three different kinds of interpretation of the Bible make it difficult to catch him. We may answer these briefly. The Homes of Koreshanity, in which the Founder of Koreshanity dwells, are the homes of his disciples, owned in common by them; KORESH shares their hardships and their successes. All who have carefully watched the progress of the Koreshan movement for the past seventeen years know that the most indefatigable efforts to promote the interests of his people and his cause are characteristic of a most untiring worker. After thirty-three years of constant effort on the part of KORESH to impress upon the mind of the world the great fact that Jesus the Christ was what he claimed to be—the very God of heaven, the Word made flesh, the God-Man, the Seed of the human world, the Creator of the universe—we confront the statement that the Founder of Koreshanity is atheistic! Does he make his doctrines center in himself? So, most emphatically, did the Christ of nineteen hundred years ago. The reason that modern scientists and the clergymen of the modern church and the editor of *Social Thought* are not dogmatic, is because they have not a rational premise upon which to dogmatize; they are imbued with the spirit of agnosticism. The most consummate egotist, the greatest dogmatist, is he who knows the truths of his own being and existence, the principles of universal perpetuity, and the laws of divine creation. He has a right to be. Such a man "is easily the strongest type" in the world of mental activity, and will triumph over all forms of antichristian and antiscientific fallacies.

The polar auroras constitute the most magnificent phenomena of the physical heavens. They have been observed from time immemorial, and studied from many points of view in modern times with but little success so far as solution of the problem of their origin is concerned. Professor Angot, a French meteorologist, in an elaborate treatise on the subject of auroras, admits that even at the present day they are the least understood of all the phenomena of Nature; in modern science they constitute one of the numerous "unsolved problems" of the universe. It should not be surprising that these, the finest of all optical phenomena of the heavens, like all other facts of Nature, should contribute their quota of evidence to the truth of the Cellular Cosmogony. Certain it is that they stand in the way of the ordinary conclusions concerning the form of the earth. The auroras are of great interest to us, first, because astronomers and meteorologists have offered no satisfactory explanation of them from the standpoint of modern physics; and second, because they are so easy of explanation from the Koreshan point of view. Let us note that the auroras appear in both northern and southern polar regions—the aurora borealis being seen in the north, and aurora australis in the south. The north and south polar auroras do not differ much in character nor in frequency of appearance. No one familiar with the appearance of the great auroral draperies, visible, moving, and shifting zones of light produced by electro-



magnetic energies, should fail to appreciate the Koreshan conclusion that in the heavens there are actual zones or spheres of physical energy, great stores and stores of physical force. It is conceded by scientists that auroral displays are of an electric nature; we add that they are electro-magnetic; the fact that they appear in the vicinity of the poles is proof that they are related to the primary magnetic centers of the earth. But what could be the office performed by auroras on a *convex* body, as manifest in the atmosphere on the outside of polar antipodes? In the great concavity, with a magnetic axis extending through the heavens from pole to pole, and with electro-magnetic impulses passing through the very heart and center of the physical cosmos, the conception is inevitable that the auroras are manifestations of currents in transmission from the poles of the earth to actual poles in the physical heavens. The altitude of auroras is an important point. Meteorologists have long taught that the earth's atmosphere is about fifty miles in depth; they have also taught that the atmosphere is essential to all auroral phenomena. The latter conclusion, which is correct, refutes the former. We have before us the most authentic evidence from the basis of observations made during the latter part of the nineteenth century, that numerous auroras observed, were from 200 to 930 miles above the earth—a fact which conforms to the Koreshan conclusion concerning the depth of the outer atmospheric sea.

In an address to graduates, President Draper of the College of Physicians and Surgeons, Chicago, makes a timely arraignment of physicians in general. Notwithstanding the fact that physicians, by virtue of their calling, occupy very close relations to their clientele, should be clean morally and physically, many of them are not. It is the degeneracy of the medical profession to mere commercialism that Dr. Draper further deplors. The object of the profession is to render service to the afflicted; but the aim of many members of the profession is to make money—and they often do so at the expense of the health and even the life of their patients. "There is too much uncertainty, too much blundering in medical practice. To trifle with human life in defiance of well-known scientific truths, to proceed upon guess-work when the facts essential to competent and exact treatment may be easily ascertained, is an offense against decency, and should be made an offense against law which would land one in jail. The man who offers himself for such relationship while destitute of moral genuineness, is a dangerous factor in society." Yet the medical fraternity has so influenced legislation that laws are made to protect the physicians in their blunders and shortcomings. Many people are cognizant of the fact that the profession is full of pretenders; and it should not be surprising that people when sick are coming to desire relief from other sources. But the disposition of the doctors is to take away liberty of personal choice of treatment. It turns out that to die under the care of a "regular" physician is proper and according to law; but to die from illness without a physician is criminal!

Modern civilization encourages and voluntarily perpetuates numerous schools of vice and crime. The saloon is patronized by millions, and it is protected by municipal

government. The whiskey traffic and the tobacco business constitute two great sources of government revenue, and the masses do not think of abolishing them. Brothels and gambling houses and other dens of vice are permitted by city authorities. There grows upon the streets of every great city a primary school of vice, in which newsboys and messenger boys imitate all the vices of adult sensualists. Thousands of youths scantily support themselves by vocations on the street; they eat unwholesome food; they become slaves to the cigarette habit; they are initiated into gambling; they acquire a taste for beer; they learn all the street slang; and they become stunted mentally, physically, and morally. Upon growing older many of them become pickpockets, hold-ups, burglars, and drunkards. The remedy for these evils is not slum-working by the Salvation Army and charitable institutions, but in the actual removal of the social and economic conditions which produce the waif, the tramp, and the criminal.

It has been the custom of corporations to resort to injunctions to restrain strikers from interfering with the conduct of their business when possible to operate through employment of non-union men. The labor leaders have therefore had a great deal to say about the injustice of "government by injunction," and the subsidizing of the courts by the corporations. It would seem from much that has been published concerning injunctions, that it is a positive crime to ask the courts to restrain the striking mobs. In the recent strike episode at Omaha, however, the strikers prevailed upon the court to issue an injunction restraining employers. Perhaps injunctions will now be considered the proper thing—until one is granted in favor of corporations!

The cry of the mental scientist is "concentration." Concentration is not in itself an element of life and light; it all depends upon what is concentrated and the quality of desire. The man who devotes his life to objects of revenge for real or fancied injury is a victim of concentration; so is the suicide, the sensualist, or the murderer. The devil is the focal point or pivot of mental concentration of those who belong to spheres of evil. If concentration is to be for good, the desire of the mind must be righteous, the heart pure, and the intellect illumined.

"Elect principles to office, and it won't matter so much about the men." That is the idea that the people of America had when the Government of the United States was founded; but it was soon discovered that men in office were corrupt in spite of principles. The best principles and the best men would constitute a unique conjunction in the affairs of the modern world.

It is a bad policy to trust mental scientists who cannot define the functions of every organ of the brain and body; and it is not wise to rely upon the conclusions of materialists who cannot define the relations of mind and matter. The man who understands the mind must be able to comprehend all forms of its expression.

Thousands of clergymen presume to be able to tell all about what God's will is; at the same time, they are unable to define the character of the Creator and his creation.

The world unfortunately contains too many people who write and talk without saying anything that is true.



# The Open Court of Inquiry.

THE EDITOR.

## The Horse-Power of the Universe.

I have tried at different times to get some one of the principal teachers of the colleges of this state to make the following calculations: 1. What is the required horse-power necessary to revolve the earth on its axis once in 24 hours? 2. What horse-power is required to move the earth around the sun at the rate of 19 miles per second? 3. The total amount of horse-power energy consumed in the diurnal and annual motions of the earth? 4. The amount of horse-power energy required to revolve the physical heavens in the hollow globe, thereby obtaining the same results and performing the same uses with the least amount of energy or horse-power expended? 5. The difference in the utilization of energy as compared in the two methods of utilization? If it is not asking too much of you, please answer the above in *THE FLAMING SWORD*.—N. C. M., Kingston, Tex.

Contemplation of the source of supply of the vast amount of energy which would be required to keep the Copernican universe in motion, is no source of delight to the advocates of the system; neither is the question of the obvious waste of energy in such an arrangement of things. What it is that whirls the earth through space at the accredited velocity, is as much a mystery today as it was when Copernicus put forth his hypothesis. It is easy to be seen that the idea of the stationary cellular world has the decided advantage over the old system in points of conservation of energy, the principles of which are absolutely essential to cosmic perpetuity.

In making the required calculations relative to the above items we have made use of such data as are generally recognized and accepted in mechanics, physics, and astronomy. Horse-power is the unit or standard by which prime movers are measured; the equivalent of one horse-power is 33,000 foot-pounds—that is, one horse-power is capable of raising 33,000 pounds one foot in one minute. It would require sixty horse-power to raise the same number of pounds one foot in one second, or sixty feet in sixty seconds. From the basis of the value of one horse-power, it is easy to calculate the amount of energy necessary to move the earth.

It is estimated that the earth as a solid globe weighs six sextillions (6

followed by 21 ciphers) of tons, or 12,000 sextillions of pounds. Now all this weight is required to be moved at the rate of 100,320 feet in one second of time. Inasmuch as it would require 370 quintillions of horse-power to move the earth one foot in one minute, it follows that the horse-power required to move the earth 100,320 feet in one second, would be the product of 370 quintillions multiplied by 60 times 100,320, which would be nearly 2,250,000,000,000,000,000,000,000 (2,250 septillions) of horse-power.

If we estimate the amount of energy required to turn the earth on its axis to be one-billionth of that required to move the earth in its orbit, we would have nearly 2,250 quadrillions of horse-power. The sum of horse-powers required to produce the diurnal and annual motions of the earth may thus be easily ascertained. This is for the earth only. As there are supposed to be seven other planets besides the asteroids, a conservative estimate of the total horse-power required to move the entire planetary system may be obtained by multiplying the total horse-power for the earth by eight, which gives the inconceivable number of nearly 20 octillions (20 with 27 ciphers added) of horse-power!

In this estimate we have not taken into consideration any resisting medium through which the earth is supposed to move. Neither have we considered the so called attraction of gravitation of the sun, which is supposed to act at right angles to the planetary orbits. It has been estimated by astronomers that the attractive force of the sun exerted upon the earth alone is so great that if we endeavor in our imagination to replace by bonds of steel the invisible gravitation which holds the earth in its orbit, it would be necessary to suppose the whole of the earth's surface covered with wires as large as telegraph wires, and only one half an inch apart from each other, in order to get a metallic connection between the earth and sun that could stand the strain. The supposed attraction of the sun for the earth is calculated to be 3,600 quadrillions of tons!

Now, we are prepared to show that the inconceivable amount of 20 octillions of horse-power necessary to keep all the planets moving is nearly 35,000 times more energy than is estimated to be generated in the giant sun 886,000 miles in diameter; 35 billions of times more energy than the combined mass of the planets could intercept; and over 4 trillions of times more energy than is required to maintain all the activities of the cellular cosmos. Proctor asserts that the sun emits as much heat in one second of time as would result from the burning of 11,600 trillions of tons of coal, but that of this enormous amount of energy, that portion utilized by the solar system—that is received by the planets, corresponds to only that due to the consumption of 50 millions of tons of coal.

It has been determined that the heat received by the earth from the sun is sufficient, if it could be all utilized, to run one horse-power solar engine, for every 4 square feet of exposed surface. The earth at the distance of 92,000,000 miles would intercept 300 trillions of horse-power of heat equivalents; and as the convex earth is supposed to receive only about one two-billionths of all energy radiated from the sun, it follows that the total horse-power energy emitted from the sun's surface would be about 600 septillions. Advocates of the Copernican idea are welcome to undertake to distribute this force in empty space and among the planets in such a way as to meet the demand for 20 octillions of horse-power—if they can!

All the planets combined are supposed to receive only about one billionth of the total amount of energy received from the sun; therefore, according to this estimate, there are allotted to all the planets but 600 trillions of the sun's horse-power—whereas, according to a conservative estimate of their weight, it would require 20 octillions of horse-power to move them at their accredited velocities—nearly 35 billions of times more energy than all the planets combined could possibly receive on the basis of solar radiation.

We estimate the total horse-power



generated in the central sun of the cellular cosmos to be the equivalent of one horse-power for every square foot of the earth's surface; as there are about 4,800 trillions of square feet of the earth's surface, it follows that the total horse-power is about 4,800 trillions. In this estimate we include all the qualities of energy generated at the center—photoic, scotoic, and gravic; and allow for the utilization of substances in the stars, and in the lunar and planetary systems, and for absorption of light in the atmosphere. There is no waste of energy in the cellular cosmos, because the shell of the earth intercepts all the sun's energies which pass through the atmospheres, and returns them as levic forces—as shown in the leading editorial in issue of *THE FLAMING SWORD* for September 12, 1902.

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#### Concerning the Moon and Planets.

I have your book, the *CELLULAR COSMOGONY*, and take some interest in the ideas expressed by KORESH. I cannot understand your explanation of the planets and the moon. I have a good celestial telescope,  $3\frac{1}{2}$ -inch object-glass, with which I make observations. What is my difficulty? you may ask. It is this: Your explanation of the planets gives me the idea that mercurial discs floating in the crust of the earth reflect the planets we see in the sky. How can these mercurial discs move through solid rock? You say the moon is a reflection of the earth. The moon as seen in America shows the same mountains, etc., on its surface, that it does when observed from points in Europe. If the moon is a reflection of the earth, it seems to me that it would reflect objects directly beneath it—the eastern hemisphere when it shines there, and the western hemisphere when it shines here. If I stand in a room and hold a mirror above me, I see a reflection of things beneath it; and I take it that if so placed in an adjoining room, it would reflect things beneath it there. But I should do wrong to throw away a philosophy like yours simply because I do not understand it, if I have made no effort to do so; hence, I ask for explanations. This is fair to myself and to you.—A. J. S., Colfax, Ill.

We appreciate the fact that in taking up the study of the Koreshan Cosmogony one is confronted with a number of apparent difficulties. This arises from the fact that our conclusions are radically different from those usually entertained, and the investigator has not learned to observe universal relations from our point of view. The difficulties which confront the beginner in

this study are generally imaginary, though they may become obstructions to progress in the study if not removed; hence, it is always a pleasure to us to assist students to a clearer comprehension of the System. The proper attitude for one to assume, however, in reading our literature, should not be that fancied difficulties constitute any serious objection to our conclusions. Rather, let the conclusion be reached at the outset, that we have devoted years to the advocacy of the Koreshan Cosmogony, and have had opportunity to consider all kinds of questions concerning universal phenomena; and that if the System is true, there must be satisfactory explanations of all phenomena and solutions of all problems from the basis of the earth's cellular form.

In the above there are two points to be considered—two points concerning which erroneous conclusions were made: One is that our conception of the earth's crust does not differ from the popular view, and the other is that the moon is a direct reflector of light. If the inquirer had been careful to observe the brief description of the physical universe given on page 13 of the *CELLULAR COSMOGONY*, the question concerning the mercurial discs moving through rock and other earth materials would not have been asked; for on that page it is stated that the physical body of the universe "is a shell composed of seven metallic, five mineral, and five geologic strata. \* \* The seven metallic layers or laminæ are the seven noble metals—gold constituting the outermost rind of the shell. \* \* The planets are mercurial discs moving by electro-magnetic impulsion between the laminæ or planes of the concave shell. They are seen through penetrable rays."

The metallic rinds are not welded together; they are subject to contraction and expansion—hence, there are interstices between the planes or rinds, and these interstices are filled with mercury. The discs of mercury move between the planes like drops of water between layers of an onion when pressure is applied. We see these discs by a process of reflection, but the process is complex. The planets appear to be in the sky, because the sky contains spheres of energy which constitute the

reflecting media. All that a telescope does is to apparently magnify the size of the discs. We have to know what the planets are and where they are before the telescope can be of any real assistance in the study of planetology.

The impression of the shell of the earth appears as the visible moon. This impression is made upon a sphere of energy in the physical heavens by a process as complex as the process through which the planets are made visible. It is not by direct reflection, but by a storage process. Let one conceive that there exists in the heavens a great sphere of invisible electromagnetic energy; this is the invisible lunar sphere, which has a diurnal rotation; its diameter is about 6,000 miles. This sphere is of course above the earth, and through the action of levic energies it receives impressions from the whole of the earth's shell.

Let the mind conceive of there being a process of transposition of the impressions made upon this great sphere or shell of energy, to a single point which we call the moon—the light pole of the lunar sphere of force or energy. This being conceived, it is but a step to the conception that the visible moon is an X-ray picture, not merely of the surface of the earth, but of the geologic and mineral strata of the shell. Energies generated in the metallic strata pass through all superimposed strata and convey the impressions in the heavens. The moon being the impression of the whole earth, it presents always the same face and same outlines of light and shade, no matter from what part of the earth it may be seen.

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#### The Visible Head of the New Order.

If convenient, I should like to have the following questions answered: After the theocrasis of the Messenger will the Sons of God all dematerialize at the same time, or at any time they may overcome during the 2,000 years of the Aquarian age? After the theocrasis of the Messenger can his followers who keep the law, cause his appearance in the flesh for consultation whenever they wish to do so? Will the Messenger and the Sons of God materialize in the Capricorn age and appear again in the flesh on earth—that age being a material, not a spiritual age? At the end of the Capricorn age will there be a universal theocrasis of all people to enter a central personality?—E. J. D. H., Baltimore, Md.

We think we can best clear up the obvious misapprehensions manifest in the above questions, by making a few general statements. The mission of the Messenger of this age is to awaken



those to whom power to become Sons of God was given nineteen hundred years ago. The awakening which culminates in the resurrection, is first, through the declaration of the scientific truths of life, and second, through the baptism resulting from the theocrasis of the Overcomer. Those who receive the baptism will have the power to overcome death in the body and to go out of the world alive. This overcoming must take place at the end of this age or the beginning of the new. The great conflagration terminates the old order of life.

Let it be noted that those who so overcome are not Sons of God until they are projected as full-grown biune men; the visible Sonship must obtain through the visible and tangible Motherhood. Between the baptism and the manifestation of the Sons of God there is necessarily a period of overcoming, in those who are to become immortal; during this time the divine Spirit operates in those baptized. The divine Spirit thus active in each one baptized is the conscious mentality of the Messenger of the Covenant who enters into conjunction with his disciples. To be conscious of his will, it is not necessary that the disciples should desire special materializations of the Messenger.

During the personal ministration of the Messiah of this age he formulates and establishes the orders of the new kingdom; and when he disappears he goes into the groups or orders of the System. He becomes centrally located and centrally conscious in the visible Head of all spiritual and secular orders of the new church and state. His will will be expressed through the governing Head of the System, the visible Woman, who becomes the highest center of the affections of her people. The Overcomers will be translated in groups, and the energy resulting from the translations will flow into the Motherhood, and from thence will be projected as immortal beings.

Orders of the Sons of God will be manifest in all the great dispensations of light. The Golden Age is one specific age of three dispensations of 2,000 years each. When an order of the Sons of God terminates its career in the natural world, the members of the order are centrally absorbed as to their ascending life, while a precipitate goes into an order of the natural humanity.

Modern astrologers possess no clue to the character of the coming dispensations, and their conclusions as to what divisions of the Zodiac are spiritual and what natural, are not to be depended upon. There is to be no universal translation of all peoples at any future time. There is no time when there is just one human being in existence. The entire universe was in-

volved in Jesus the Christ—yet both the universe and the mortal world were in existence at the time of his manifestation. At a period in the next great cycle corresponding to that period of nineteen hundred years ago, the field of divine activity will be involved in a central personality.

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### The Flaming Sword's Exchanges.

THE EDITOR.

**Review of Reviews.**—There is no lack of variety in the makeup of the June *Review of Reviews*. Aside from the interesting editorial comment on current events, there are four important illustrated articles on the latest methods of treating consumption, emphasizing the open-air treatment especially; an article on The Renaissance of Nonconformity in England, by W. T. Stead; a paper apropos of the Wesleyan anniversary, by Dr. J. M. Buckley; An American's Views in Patagonia, and others. There is also a resume of the report of the Mosley commission of British trade-unionists on American industrial conditions, showing why our manufactures are winning in the race with those of England. The number concludes with an

### ANNOUNCEMENTS.

*The regular services of the Koreshan Ecclesia at Chicago, are held in the Koreshan Hall, 315 Englewood Avenue, Sunday afternoons, 3:30 o'clock.*

*The Society Arch-Triumphant meets in same Hall on Tuesday evenings, at 8 o'clock. Our Chicago friends now have opportunity to hear the Founder of Koreshanity. We extend a cordial invitation to all to attend these meetings.*

interesting review of The Oldest Code of Laws in the World—those promulgated by Khammurabi, King of Babylon, B. C. 2285-2242, and recently translated by C. H. W. Johns. 25 cents per copy. From newsmen or from 13 Astor Place, New York City.

**Leslie's Weekly.**—The Decoration Day Number is appropriately illustrated, a large photograph of Gen. Grant's tomb appearing on the cover page. A number of pages of photographs are devoted to the President's western trip. Two pages of matter and illustrations relate to the development of New York City. The series of letters from an American girl in Paris are full of interest. 10 cents per copy. The Judge Company, Parker Building, New York City.

**The Gregg Writer.**—One of the brightest journals devoted to commercial education is the *Gregg Writer*, published at 57 Washington street, Chicago. It is devoted mainly to shorthand and typewriting, and especially the Gregg system of shorthand. Every number is full of helpful suggestions on methods of attainment and use of a knowledge of rapid writing. Shorthand plates abound, and are beautifully written. 10 cents per copy; yearly subscription, 50 cents.

**Magazine of Mysteries.**—This journal is well printed, and is rapidly increasing in circulation. It contains something on nearly every modern fad from theosophy to palmistry, including all phases of mental science, spiritualism, and ghostology. If you like a general mixture of things without orderly sequence, you will find it in the unrevealed mysteries of this magazine. \$1.00 a year. 22 N. William street, New York City.

**Suggestion.**—We note the following articles in the June number: Suggestion in Dentistry; Effects of Immigration upon Health; Distilled Water and Longevity; Clairvoyant Studies; the Suggestive Condition, besides the departments, editorial notes, and comments, etc. Per copy 10 cents. 4020 Drexel Boulevard, Chicago, Ill.

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### Summary of the World's News.

AMANDA T. POTTER.

**May 27.**—Chicago postmaster asks additional clerks and carriers to handle increasing business.—President Draper addresses graduating class of College of Physicians and Surgeons, Chicago; severely arraigns physicians for uncleanness, commercialism, etc.—Wind and rain storms in Iowa, Kansas, Nebraska, and territories; lives lost, great property damage.—New York observes 250th anniversary of its civic incorporation.—At Walla Walla police arrest man for threatening to kill the President; his rifle found hidden along line of march.—**May 28.**—Pennsylvania republican convention indorses President Roosevelt for re-election; opposes change in present tariff schedules.—President Roosevelt guest of labor men, Butte, Montana; addresses 20,000; says, regarding rich man and trust, that law will be enforced regardless of personal wishes.—President Curran of freight handlers, charges that railroads are attempting to cause individual strikes, believing by such method they can more easily fill strikers' places; railways make denial.—Savings deposits in Chicago banks exceed \$100,407,000; increase since last year is upward of \$22,000,000.—**May 29.**—Bryan renounces democratic leadership; says need of silver standard is as evident now as ever.—American colleges offer to educate Filipino youths gratis; none ready to pass examinations.—Freight strikes and lock-outs begin in several cities; President Curran of union says railways are fomenting trouble.—Tolstoi accuses Russian government of responsibility for Jewish massacres.—American protest against Russian cruelty toward the Jews is voiced by New York mass meeting listening to ex-President Cleveland and others.—Earthquake swallows village of 860 in Asiatic Turkey.—**May 30.**—Secretary Chamberlain proposes that Great Britain abandon her free-trade policy.—Opium traffic in Philippines the most serious problem of commission.—Herbert Spencer, philosopher, not expected to recover.—Only 700 veterans march in Chicago Decoration parade; cause, age and inclemency.—**May 31.**—North Topeka, Kan., destroyed by fire and flood; 250 perish; property loss \$5,000,000.—Flood at Des Moines; 6,000 homeless; fuel and food famine and epidemic of sickness.—Floods in Kansas, Missouri, and neighboring states rob 25,000 people of homes; total property loss \$14,000,000; rivers continue rising.—Compromise and arbitration settle many labor disputes in Chicago; Republic Iron and Steel Company grant