

# 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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## Chemistry and the Nebular Hypothesis.

Contrast of Biblical and Modern Scientific Statements Concerning Creation; Professor Crookes Concludes that Matter and Energy are Interconvertible; the Universe is Eternal.

KORESH.

**BIBLICAL STATEMENT:**—"In the beginning the Gods created the heavens and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of the Gods moved upon the face of the waters. And the Gods said, Let there be light; and there was light. And the Gods saw the light, that it was good; \* \* and the evening and the morning were the first day."

**MODERN "SCIENTIFIC" STATEMENT:**—"In the beginning was universally diffused homogeneous mass, therefore without form and void of differentiation, and inert. This mass was without life and motion, because inertia means dead,—hence the mass was without the means of motion; and the force of the dead and motionless matter (mass) said: "let us get a move on ourselves," and it moved, though it was dead, and began to create energy, which means a mere mode of motion.

**EXPLANATION OF THE BIBLICAL STATEMENT:**—"In the beginning" has reference to a time and state when and wherein human life in the world was without intellectual lumen regarding creation and the origin and destiny of the human race, a condition at the present time almost universally prevailing. This is a chaotic state of the human race. Such a state prevailed when the Gods began to operate (in a given cycle) on the in-

tellects of the human race. The void and formless condition was the state of chaos in the human mind.

If we take up the history of nineteen hundred years ago we find this to have been the prevailing state; namely, the whole human race was in a state of ignorance concerning the science of life. There came a Light into the world, but the world being in darkness, the darkness—the blinded intellect of the groping humanity—could not comprehend the Light. This Light was the personal Star, the bright and Morning Star, the root and the offspring of David. This Star radiated the Holy Spirit which, shedding forth its influence, enlightened that portion of the race sufficiently developed to become receptive to its influence and power. The Holy Spirit, which was the Spirit of the Gods, moved upon the face of the deep (intellectual darkness prevailing in the minds of men), and this spiritual force said to the be-nighted human race, let there be illumination, and there was illumination in so many minds as were capable of receiving the Spirit, hence the world became illuminated, or, what is the same thing, enlightened.

We have rendered the word Elohim, the Gods, because it cannot be truthfully rendered in any other way. Why this plural noun with its accompanying singular



## *The Flaming Sword.*

verb and pronoun, the theologians have been unable to determine. Is this an understandable proposition? Let us see. Take for instance, the Biblical view of the Christian church. It has one head; namely, the Lord Jesus, the Christ of God. From this one head, in which there are tens of thousands of spiritual entities, there proceeds the development of a body. Though this body is composed of tens of thousands of members, every member being in a sense an individual, yet the body is declared to be but one. Here, then, is one Man, the church, the body of Christ, composed of many members, these members being the children of God. If they are the children of God, then they are the offspring of God; and if the offspring of God, then they are like God; and if they are like God, then they are the Gods. If the body of the church, which is one, has many members, then the spirit of that church, which is one, has many members also; and consequently the God, who is one, is made up of millions of spiritual entities, and it can be thus said of them, they are the Gods. It is for this reason that it is stated: "And the Gods said, let us make man."

No theologian nor set of theologians has the right to falsely render a statement of the Scriptures, merely because the bare statement does not conform to the preconceived theological opinion. We do not here intend to convey the meaning that those receiving the Holy Spirit nineteen hundred years ago were in any external sense the Sons of God. They were born in the spirit, not in the body, as children of the new birth. Their spirits were born of God, hence *in the spirit* only were they the Sons of God. It remained for the development of nineteen hundred years to bring their bodies to a state of being born again, a birth which reincarnates the body, when in the body as well as in the spirit they will become the Sons of God.

The universe is one thing composed of many parts; it is called a universe because it is individual; that is, undivided, and because universe is a term meaning one turn. The entire universe is in the form of a man. Its anatomical structure is that of the man, and its physiological functions are the functions of the man. The physical universe has form, else it could not exist; and because it has form it has limitation—limitation being a property of form. That man is an ass who thinks that the form of the universe could exist without limitation; and the man is a more consummate ass who imagines that a formless state of matter could "get a move on itself" and create a universe.

### *Examination of the Nebular Hypothesis.*

Explanation OF THE "SCIENTIFIC" STATEMENT. The word science as applied to the agnostic conclusions of modern times is a misnomer;—the term scientific is equally so. According to the best modern "scientific" thought, there was a formless homogeneous mass

throughout space, having neither organic life nor motion. It was motionless because matter is inert. By inert matter is meant, by the scientist, dead, immovable substance. Energy has been called a mere mode of motion. It is not a substance per se, but a mode of motion which somehow began to exert itself on the dead matter. Matter being homogeneous was one universal, undifferential substance. There were no elements of matter, because elements were not yet formed. This thought belongs to the school of nebular hypothesists (cloudy hypothesists), from which has developed the evolutionary school of scientists. Now the process of development somehow "got a move" on the dead matter, so the scientists affirm; but how dead matter performed the miracle they have not yet divulged.

When it is understood that the scientific idea is that energy is nothing but a mere mode of motion in and of matter, that energy is nothing, it seems a little difficult to an obtuse mind (like ours) to quite understand just how matter, which was and is dead (inert), began to energize. Perhaps some of the great minds will explain, for we are very desirous of knowing just how the miracle was performed. The word energy is a Greek word meaning in work. It has no other significance, and no relation other than to matter. But it will be answered that DR. TEED is behind the times, because the most advanced thinkers are beginning to assume (with a great deal of caution, hence with great modesty because uncertain) that after all, that which has been called energy and a mere mode of motion is a substantial thing, and may possibly be the luminous substance of space, which may be finally a substantial energy.

Let us admit for the sake of the argument, that the more advanced thinkers have substituted another hypothesis for the one they have held to for the past seventy-five years. Does what they have taught as science entitle them to the appellation of the term scientific? For the last fifty years the world has been taught the statement of the scientist, to the effect that energy is not a substance but a mere mode of motion, and the world has believed it. Now it is taught that energy is a substance, and it will believe that. The fact is, that energy is what the term implies and nothing more. It is work, and may apply to either matter or to the essence of matter, or to both. Inert or dead matter cannot move itself, therefore it must be moved. But is there any dead matter in the sense of the meaning of inertia? We say no, emphatically, no! Every atom of matter is capable of being converted to the spirit or essence of matter, and all spirit is susceptible of being changed to matter; therefore, they are correlates.

The nebular hypothesis will work until it reaches the end of its rational process. Kelvin, Crookes, and Wallace, and others following in their wake, have come to the conclusion that in the shivering of the atoms



and molecules of matter they may be resolved to a condition which is not material in the ordinary sense; and that all matter may be reduced to the state of primitive universal ether. In this supposition of the latest "thinkers" (?), what will the universal ether perform the next time it gets a move on itself? It ought not to take a reasoner fifteen minutes to conclude that if the world started from a state of homogeneity, it would ultimately return to that state.

The fact is, the world never started from any such condition. We observe the phenomena of what is called energy in its relation to matter; and through the influence of the phenomena upon the intellect, it is concluded that all energy may be reduced to electricity. The scientists are now beginning to feel that after all electricity may be something instead of a mere mode of motion. Electricity is a fact and an existence. How has it been observed? Has it ever been known to operate independently of the organic whole called the universe? Has the "scientist" ever known of the existence of electricity aside from its operation in the organic universe in which it is found to operate? No, never! Then what right has he to assume that it ever did exist independently of the organic structure in which he now finds it operative? The "scientist" finds what is called inorganic mass, but did he ever see inorganic mass separate from the universally organized mass to which it is related? And does he know that without a prior organism, mass could be made to assume the organic form?

*Professor Crookes' View of Chemical Elements.*

We quote from a recent article in the *Chicago Record-Herald*. "Professor William Crookes before the international chemical congress today dealt with the possibility of reducing all the elements of matter to a one and ultimate basis, by finding that each and every element is resolvable into a single form of energy. The subject was 'Modern Views on Matter—the Realization of a Dream.' Sir William cited the utterances of Sir Humphrey Davy and Faraday as anticipating the possibility of reducing the elements to simpler bases, and sketched the significance of the Roentgen rays and Becquerel rays, and the experiments of Curie and others. He said: 'All these observations find internal connection in the discovery of radium, which is probably the basis of the coarser chemical elements here. Probably [notice the caution] masses of molecules dissolve themselves into the ether waves of the universe, or into electrical energy. Thus we stand on the border line where matter and force pass into each other.'"

Professor Crookes thinks that probably the law of transmutation is a law after all, and is carefully feeling his way back to the principles of alchemy, which the chemists have long since discarded. If he as carefully guards his phraseology regarding alchemy (the law of

transmutation) as he has his "probability," he may succeed in getting the "scientists" to accept the "new theory." The Professor continues: "In this border land lie the greatest scientific problems of the future. Here lie the final realities, wide-reaching and marvelous." Of course, it pleases us to know that some of the recognized authorities are after even a careful "probability" creeping after truth. More than thirty years ago we declared, without any doubt or hesitation, the fact that matter and the spirit of matter (or the essence of matter) are interchangeable. This is the doctrine of the correlation of matter and its concomitant spirit. This is not energy nor force, because energy is nothing but work, and is as applicable to matter as to spirit. They both work, hence they both are subject to the property of being worked.

Matter is transmutable to the spirit of matter, and the spirit of matter is transmutable to matter. This is what the writer attempted to say in the article from which we have quoted, but with the reservation it may be probable. Now there is no "probability" in the question, nor is it a question. For more than thirty years we have asserted that the law of alchemy applied to the interconvertibility of spirit and matter. This was a subject of revelation through an illumined reason. It is also the doctrine of the gospel of the Lord Jesus Christ. The Spirit (God, who is Spirit) was made flesh and dwelt among us. He then appeared as the tangible Son of God, God in the flesh. When He went away that which was flesh again became Spirit, for the molecules of his organic form resolved themselves to the spiritual ether waves which subsequently operated as the Holy Spirit, this Spirit being nothing else than the substance of his organic life.

In the theocrasis of the Lord's body, that is, his translation, there was accomplished just what Professor Crookes thinks may be a "probability." The Lord's body alchemically dissolved without a corruptible dissolution, and thus the Holy Spirit was the product. Before this Spirit could reach—with its vibrations—the spirits of the Disciples who were brought under its influence, it had to reach the spiritual center of vibratory activity and thus be influxed into the nucleus of the life of man. This nucleus was the interior of the beloved Disciple. From thence it re-vibrated until it reached James and Peter; then it began to exert its influence upon all of the following of the Lord, in what has been called the operation of the Holy Spirit. It required a definite period of time to reach the center and thence return in operation as the baptism of the general church.

Professor Crookes further says: "The nineteenth century saw the birth of new views regarding the nature of atoms, electricity, and ether. While our views about the composition of matter are generally satisfactory today, will that be the case at the end of the twentieth



century? Do we not again see that our investigations have only a temporary value? Will we be content to see matter dissolving into a multitude of revolving electrodes?" He may well ask the question, and we will answer it. We will not, because the new hypothesis is as far from the truth as any heretofore made, and for the simple reason that it is predicated upon the old misleading assumption—the assumption upon which the nebular hypothesis and the evolutionary theory are founded. This assumption presumes that there was a time when there was no organic form nor function.

Suppose we attempt to start, with the "scientist," at the point where he assumes life to have its origin; namely, in what he denominates protoplasm—which literally means the first formation. We find as a sample of this kind of a beginning, the jelly-fish, which is one stage of plasmic development found within the universal organic structure. Without the universal structure the condition of the jelly-fish could not possibly obtain. The jelly-fish in its stage of protoplasmic existence has its life by virtue of its environments. These are oxygen, hydrogen, nitrogen, and other elements, in their relations to the universal organic form called the universe. Without these environing conditions there could have been no jelly-fish in existence. This is equally true of every other thing with which the "scientist" has an unfamiliar acquaintance.

#### *"A Mysterious Dissolution of Atoms."*

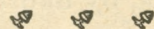
"Such a mysterious dissolution of atoms," says Professor C., "appears to be universal. It occurs when a particular piece is rubbed with silk." Now notice what will come from the acceptance of this new doctrine when it begins to generally obtain. Chemistry goes to the dogs. Touch the subject lightly, gentlemen, so that the uninitiated may be unaware of the revolution being made in "scientific thought." Why, we have been told without any uncertain sound, that atoms are eternal, unalterable, indestructible, and noninterconvertible! This doctrine has been pushed to the front, has been taught in all our schools of learning, and is universally believed; but now the atom can be shattered to smithereens! It is destructible and convertible, and is not eternal, as has been asserted and reasserted by the so called scientists.

We have positively maintained for over thirty years, what Professor Crookes sneakily approaches now as another scientific (?) hypothesis. Matter is destructible and convertible; every kind of matter is convertible to every other kind. Matter is convertible to spirit, or to the essence of matter; this may be in the quality of electricity, magnetism, light, heat, and ether qualities of the essence of substance. We here as emphatically assert that there will never come a time when all matter will be reduced to its essence; nor will there come a time when all essence (spirit) will be reduced to

matter. They are interchangeable, but eternally equilibrated; and more than this, they are eternally under the dominion of organic law and organic structure.

"It is present in sunshine, in a raindrop, in lighting, in a flame, in a waterfall, and in the roaring sea. Although the whole range of human experience is too short to form a parallax whereby we can foretell the disappearance of matter, nevertheless it is possible that formless nebulae will again prevail when the hour-glass of eternity has run out," concludes the learned "scientist." This is the inheritance bequeathed to a benighted world by the devotees of "scientific" thought. We cannot complete the cycle beginning with the baboon and ending with a return to this noble ancestry. Modern science will not even leave to the groping world this small boon—the bab. No, we must go back to our origin—universal homogeneity, when all matter is again resolved to the formless nebulae from whence we had our origin!

Don't be afraid of that kind of "science;" it is a poor kind, and is a veritable humbug. The universe is here to stay; it never had a beginning, it will never have an ending. It ever was and ever will be. Form and function are coördinates; one cannot exist without the other. Every function operates because it has a corresponding form in which it can perform its functions. Don't be afraid! the world will never come to an end, in the sense in which it has been declared by ignorant theologians and "scientists." The so called elements will forever exist, and will forever be subject to the laws of transmutation; matter will go on forever in its metamorphoses; it will continue to be changed to its essence, or to its spirit, and spirit will go on forever in its changes to matter—Crookes or no Crookes, Kelvin or no Kelvin. These men have gained a smattering of the great truth which Koreshanity has been declaring for more than thirty years, but they have only a smattering; and of this, the perversion of a truth to the most dangerous kind of a fallacy.



#### *Koreshanity is Genuine New Thought.*

KORESH.

KORESHAN UNIVERSOLOGY stands alone, like a towering monument, against the flood of fallacy inundating the spheres of modern thought. It is the new thought *par excellence*. It is the only new thought. The mental science of Koreshanity is founded upon an exact knowledge of the structure and function of the human organism, which alone constitutes the basis of all mental force. "The God within" idea, developing as it does the prodigious conceit of the present "I AM," in forms and functions of corruption and mortality, is the most dangerous phase of mental activity extant. Hell and damnation constitute the pronounced condition of the human race, as the modern daily press will perpetually testify to any superficial observer. The "new thought," as it obtains in the literature of "mental" and "christian science," is unqualified rot, and is as anti-christian as satan can possibly make it. The summing up of the so called "new thought"ism is a pronounced denial of the power of the personal Divinity in the Savior of men, the Son of God. It is unadulterated antichrist.



# The American Negro Problem.

Part II.

The Possibility of Transformation of the Black Race Through Amalgamation; How the Israelites Carried Away the Treasures of Egyptian Vitality; the African and the Coming Baptism.

AMANDA T. POTTER.

THE COLORED MAN appeals to the Anglo-Saxon to assist him to a better condition. He craves the status of the white man; and to such station he will come in his progress toward the apex of human development. He is embarked in the procedures which will so ultimate. It is written in the law that for him the ebon shore shall grow more and more indistinct until it fades from his sight and from his memory. As a white man he must encounter and be parcel of all that constitutes our modern civilization, which is to say that the cycle just closing is to be repeated in a cycle about to begin.

We observe a world of thought and activity shattered into opposing and countless factions. Dishonesty, violence, and oppression throng our cities and flourish in the countryside. Gorged to overflow, these and their kindred pour forth in character of war with its harvest of devastated regions and desolated homes. To stand abreast with all this offers little to excite rosy anticipation, if through it did not gleam the promise. To be a part of this is the black man's necessity; and there is no cessation in the struggle until he rises into the ability to keep the commandments of Almighty God. This will succeed the inculcation of the doctrines of the Christ, accompanied by that power of divine impulse which shall enforce practice, and free him from desire to outstrip his neighbor. The competitive impulse is the power of the world's dissension. It stands diametrically opposed to the teaching and practice of Him who impelled his followers to cast their all into a common purse and share therefrom. This was practicing the heavenly relation. The competitive system is that hellish relation whose phases a certain portion of humanity are about to be assisted to overcome in themselves. So doing they will ascend to and occupy the very throne of Deity: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne."

The Almighty makes no mistakes. No incident momentous or trivial truthfully receives the definition bestowed upon "accident." These unpremeditated happenings, whether welcome or unwelcome, occur in accordance with law and have legitimate place and use in human issues. The Negro was brought in chains to play a certain part in the drama of human evolution. Hebrew bondage to Egypt was indispensable to human perpetuity; and equally so was African bondage to America. With the African the scene is in the earlier stages; with the once Israelite the scene rapidly closes: "Gray hairs are here and there upon him [Ephraim], yet he knoweth it not." The nearer and the remote fulfillment which lies between the African and the Israel-

ite, brings both to this portrayal: "And God said, let us make man in our image, after our likeness."

The Hebrew voluntarily turned from the land of promise to Egypt. When sunken from estate of welcome guest, and with grievous and increasing burdens laid upon him, he still rapidly increased in numbers. Numbers were a necessity in dispossessing the nations who peopled the land bestowed by the Almighty upon Abraham. His race took to itself as wives the noblest of the daughters of Egypt; hence the very soul and life of Egypt went forth with the migrating Jew. The land of the Pharaohs declined like a human frame bereft of its vitality. The spirit which had constituted Egypt the pioneer of civilization, was added to the might of God's chosen people. It was the jewel of which the borrowed jewels were but the symbol.

The Hebrew nation was in preparation to culminate in the seed of the universe. It produced the seed man in the person of the Lord Jesus. All these conditions are to be repeated. The colored man is in preparation to fulfil his part in manner and time established. The experiences necessary to fit his race to become the chosen people of God have befallen him, are befalling him, and will befall him. The provision for the amalgamation of the colored man in America with the white race, was made in the days when the Hebrew wedded Egypt. Ham, the founder of the colored race, was also the progenitor of the Egyptian. Israel, who through Egypt received the Hamitic blood, was captured and absorbed by the Median, Persian, and Assyrian. From this amalgamation sprang the great Teutonic family whose offshoot, the Anglo-Saxon here in America, contains the true Hamitic strain.

Left to himself in the wilds of Africa, the black man's fluctuations in development are confined to narrow bounds; his is essentially a fixed race. The whites are the progressive race at the point of a culmination which involves two phases. The first of these is affected by a baptism of fire which will ultimate in the burning of hundreds of thousands of mortals and their recreation into the immortal Sonship—the Sons of the Most High. These will constitute the kingdom of God in earth—that material kingdom for which the Lord taught his Disciples to pray. That portion of the white population left untouched by the afflatus transforming the children of promise, would culminate in extinction but for a second degree of this same baptism which will, in varied quality, descend upon them and upon the colored race, who, to subserve this destiny, were wrenched from the parent stock and transported to America. The coming baptism, revitalizing the Hamitic principle in both races, will result in intermarriages. The issue will be the transformation of the black or fixed, to the progressive or white race; and the bestowal upon the white race of that physical vitality necessary to its continuation. The amalgamation which so far has proceeded mostly upon the line of adultery, will fall into orderly and righteous procedure. In the fulness of time, the issue of it will come to the final harvest, and be gathered into God's perfected kingdom in earth.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## KORESHAN UNIVERSOLOGY.

### *The Known and the Knowable as Contrasted with the Spencerian Philosophy.*

THE KNOWN and the Knowable form the central thought of the Koreshan System. It is built around the idea that all things are to be known—known absolutely and in their essence—known as men know the commonest facts of daily life and experience. Any other conclusion is unwarrantable and would mock the creative purpose which, having formed man with a desire to learn the ultimate sources of originality and power, should exclude him at the same time from the possibility of ever discovering the truth. What kind of a creator would thus balk the aspirations of the creature? What, but the most fiendish ingenuity would devise such a torment? What kind of a universe would bring forth its highest product such as man is admitted to be, only to thwart him in the very crown and citadel of his intelligence? Unless man were designed to become perfect in wisdom by embracing the sum of all that may be known, there would be no evidence of rational purpose in creation. Koreshan Universology is, then, a system of hope. It sets out with the statement that all things may be known, and it proceeds to verify its words by a detailed account of the universe. It penetrates every department of knowledge and relates the facts of observation to a definite system of truth. It thus effectually synthetizes knowledge.

In connection with the recent illness of Herbert Spencer, the statement was made that he alone had carried his cosmic system into every department of the universe. He was called the foremost philosopher of this century, and the only man who has dealt with the sum of human knowledge. The questions arise, "From what standpoint has he treated it, and what is the central thought of the 'Synthetic Philosophy?'" In answering these questions it is necessary to divest the mind of prejudice and recur simply to the philosopher's own dicta. He says in the first volume of that series which has occupied his lifetime, "The First Principles of a New System of Philosophy," "The Power which the universe manifests to us is utterly inscrutable"; and again: "The man of science \* \* \* more than any other, truly knows that in its ultimate essence nothing can be known." Here, then, is the foundation of the great system of philosophy which has electrified the modern world. It has its basis in a supreme agnosticism. This is tantamount to the decision that whatsoever the discoveries made, they can never be related to a definite principle of unification. The disrupting principle is the one which Spencer has used in his attempt to gather and classify the results of investigation. Modern literature owes to him the phrase, "unknown and unknowable," in its application to Deity.

More than anyone else in the present century has

Herbert Spencer contributed to balk investigation into the realm of causation. He has taught that religion is a superstition, a fetish. He has leant insistently upon the discoveries of "science" as an end in themselves. He has practically abstracted the sciences and not synthetized knowledge. Is a system of ethics founded upon agnosticism a better criterion for conduct than one which declares the man Jesus, the Christ of God, to be the philosophic germ and center of the universe? Herein is philosophy stripped of its abstractions and made concrete. Here in the man Jesus, Koreshanity finds the microcosmic archetype of all things, the bond and principle of organic unity. In Him the whole creation is at one, for he is the synthesis of all life.

### *The Proper Direction of Effort.*

GIVEN A MAN of genius who is capable of producing: Will his work be aided or impeded by strenuous conditions? Unless he have within himself an overmastering power to wrestle with the difficulties that beset him, the man who is poor, friendless, and physically hampered will yield to the demands of his physical needs. He will turn his attention to money making until all his higher energies are absorbed in the pursuit of wealth, or he will break down and die under the pressure. The very fact that it is universally conceded that such a case calls for charity to lessen the sufferer's disadvantages and put him in a position to follow the lines of his mental constitution, is a tacit acknowledgment that too strenuous conditions are not conducive to properly directed activity.

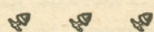
The whole object of sociology is to ameliorate conditions so that every man may find his proper working level. Every new scheme for the redemption of humanity finds its point of departure right here in the thought that the world would be better could each man have more time for leisure and culture. This is a tacit recognition of the fact that men of genius have become great not because of their misfortunes, but in spite of their misfortunes. If the annals of literature were to be searched, quite as many cases of productiveness could be cited among the moderately wealthy classes as among the poorer. Dr. Johnson said that a woman preaching was like a dog walking upon its hind legs. It was not done well, but the marvel was that it should be done at all. The same thing might be said in substance about many a case of genius conquering poverty. Had the "spur of poverty" been removed, the spur of a genuine inspiration and love for literature would have proved a more effectual incentive to action. To say that men are better off while they are struggling to keep soul and body together, would imply that the difficulties and pains of hell are of greater benefit than the pleasures of heaven. The spur of poverty is not so strong an impulse as the love of art. Genius



implies that a man has a bias in a certain direction. It implies that there is one kind of production for which he is especially fitted by the aggregate experience of his previous embodiments. In order that he may make the most of himself, let him have time and money to pursue this line of activity in preference to any other.

It is often said that rich men's sons rarely attain excellence in production. This is probably because they are often trained to habits of sloth. Wealth does not imply enervation and inactivity, but liberty to exercise all the powers more freely in a given direction. The reason why men of genius are so rarely successful, is because they are so handicapped in the race for life that they cannot reach the goal. The work done in all kinds of art is very inferior compared with what it might be, were the struggle for existence not so hard.

The object of every kind of coöperation is to lighten the burden of physical needs and to furnish opportunity for intellectual work. Some persons confound mental labor with inactivity. A dozen families may have common service for dining room and kitchen at less expense than is often put into the care of a single household. The members of these families will then be able to work effectively, each in his own sphere. There can be no doubt that when society is organized as a unit, the grade of production will be immeasurably higher. While it is true that genius develops itself through effort, it is important that this effort be directed toward the object in view—artistic supremacy, not wasted upon side issues.



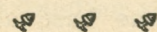
*The Strongest Bond.*

THE LOVE WHICH will impel a man to give up all that he has in pursuit of an ideal which he holds in his mind is a stronger love than any earthly bond. In so doing he thus defines his interior quality. He says to the network of exterior associations and ties that have heretofore bound him, "You cannot hold me, for you have nothing in common with my true life." An injunction is laid upon him to search far and wide until he shall have found the quality of life for which he longs. He will give himself to this purpose though it utterly consume him; and when he shall have found it in response to his desires, he will set aside as worthless every object of his former life.

What man desires is release from the bondage of sin. He wants to be reunited to his true self, which is hid with Christ in God. Those who received a portion of the Lord's life nineteen hundred years ago, have an inexpressible longing to be restored to the integrality of their former state. In his ascending degree the Lord entered into the throne; he formed conjunction with the interior Divinity; he entered into the permanent degree of consciousness. Those who received the Lord in his descending degree have been reëmbodied through the dispensation. Now, at the end of the age, as they begin to awaken into the consciousness of the truth of the Word through the vital doctrines of Koreschanity, they are filled with a desire to be reunited to

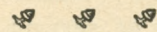
their Lord. Recognizing Him as their origin and destiny, in whom alone they are to find the completion of their own being, they look forward with a longing which cannot be denied, to the ultimate conjunction.

How shall those who carry the implanted seed be able to enter into unity with the ascended or interior Lord? Obviously, through the Medium who may be found to embrace that spirit. If it can be located it will act as a powerful magnet to draw all men—all who are to compass the immortal manhood—unto itself. The attraction operative through essential likeness of quality is a principle which will not betray its own. Therefore could the afflicted say, "Though he slay me, yet will I trust in him." His supreme confidence was justified by the knowledge that the old man, the sensual man with his deeds, must perish.



*The Symbolic Aspect of the Tree.*

IF THE TREE fall toward the south or toward the north, in the place where the tree falleth it shall be." The significance of a tree in the language of symbolism is the first point to be considered. The Psalmist says that the man whose delight is in the law of the Lord shall be like a tree planted by rivers of water. The righteous man is the Tree of Life. Can the righteous man fall? The Scriptures declare that he who knew no sin was made sin. When the Lord, the only righteous man, was translated, his body was converted to Holy Spirit and his Disciples received it, each according to his own degree and quality of attraction. They were sinful men but they had the will to improve. They were receptive to the Lord's doctrine, and when his body was broken or dissolved by theocrasis or translation, they attracted his essence. The spirit they received from Him formed conjunction with their wills. Here the righteous man fell, and whosoever received a portion of His spirit will be raised up as a righteous man at the end of the Christian age, in the reproduction of the Lord in his offspring. Wheresoever the tree (the righteous man) fell, here will be a tree—another righteous man. Hence the prophet of the Lord in his wonderful portrayal of the blessings to be consummated by the Lord in his final reign in earth, when they that mourn shall be comforted, has said that the Lord's captives shall "be called Trees of righteousness [Isa. lxi: 3], the planting of the Lord, that he might be glorified."



*Two Kinds of Dissolution.*

TO DISSOLVE means to unloose or to set free, but the term is not necessarily restricted in its usage to the dictates of the false theories of modern chemistry. Dissolution may be of two kinds—alchemical, as in the case of the Lord's body, and mechanical, as in the case where a lump of sugar is put into water. In the one case combustion is engendered; in the other there is simply change of state, from solid to liquid without destruction of matter. The water simply acts as a solvent to unloose the particles of sugar. But the advocates of modern chemistry are wrong in their theories of chemical union as being no more than a re-combination of unchanged and unchangeable elements.





## In The Editorial Perspective.

THE EDITOR.



PROFESSOR WILLIAM CROOKES' declaration of his belief in the possibility of reducing all the so called elements of matter to one ultimate base, may perhaps produce a greater sensation in scientific circles than the recent conclusions of Dr. Wallace concerning the limitation of the universe, or Lord Kelvin's dictum concerning creative power. Before the International Chemical Congress at Berlin last week, Professor Crookes, the eminent German physicist, abandoned utterly every conclusion of modern chemistry concerning the chemical constitution of matter, by declaring that chemical elements are not simple forms of substance, and that not only may all kinds and qualities of matter be reduced to one base as the ultimate form of matter, but matter and force are interconvertible. That which imparts to modern science its strength is not the support of facts, but the support of *authority*; and when a most eminent scientist presumes to take such a decided stand as opposed to the theory of the indestructibility of matter, it looks as though chemistry is destined to undergo an immediate and radical change. At this late date a scientist has expressed an idea that has been emphasized in the promulgation of Koreshanity for the past thirty years. We have stated over and over again that there is one universal substance existing in two general states—matter and spirit, and that that one substance is transmutable to all the qualities and kinds of matter observable. It may seem at first glance to many of our friends, that it is a good thing to have scientists add the strength of their influence to Koreshan conceptions. We, however, take another view of the matter, and declare that the forces of fallacy which have opposed every conclusion of the Koreshan System until the people of the world are being awakened to see the inconsistencies of modern hypotheses, will now attempt a *coup d'etat* by accepting portions of Koreshan Universology and palming them off as their own—and thus presume to defeat the purposes of Koreshanity through endeavoring to misappropriate the honor of its discoveries. When a man in obscurity comes with conceptions which threaten to revolutionize fields of thought, the scientists laugh for a purpose; they say among themselves, "There is a man at whom we must laugh until the world forgets him; then we can claim his discoveries." History is full of such instances. The Sweet system of setting broken limbs and dislocations was opposed as worthless until Dr. Reid appropriated it and introduced it into the medical profession as his own. The inventions, discoveries, and experiments of Robert Hooke, an English mathematician, were stolen by his contemporaries, and notable among the pirates were Halley and Newton. A writer, commenting on this wholesale thievery, remarks: "Of the innumerable inventions which he originated, scarcely one has been associated with his name; his suggestions bore fruit in the hands of others; his ideas were appropriated and perfected by his rivals; his experiments conferred lustre on his successors. By tacit consent, his intellectual inheritance was divided and his claims ignored." Members of the English Royal Society

so treated Professor Jordan, the noted geographer. A conspiracy of scientists may be even more dangerous to society than that conspiracy against Julius Cæsar, headed by the "noble" Brutus and his "honorable" associates. One of the phases of the coming struggle between the Koreshan Scientist and those who would misappropriate the principles of Koreshanity while ignoring its source, will be the question of priority of discovery; but in the face of all attempts to thwart the purposes of the Koreshan System as pure integralism, we shall maintain its integrity and the honor of its Founder.

Those who are resting contentedly under the conviction that the earth is a convex sphere, may as well begin to prepare for a change of belief—if they desire to entertain the "latest scientific conclusions." A number of "proofs," surmises, and hypotheses have long been made to fit the idea that the earth is round like an orange, slightly flattened at the poles; but it seems that the most up-to-date scientists are not satisfied with this view, and the result may be an abandonment of the old-line proofs and the formulation of new ones. We have a number of times noted the new idea as to the shape of the earth—that instead of its being a convex sphere, it is maintained by modern scientific authority that the earth is in the shape of a four-sided pyramid. This conclusion has been put forth by geodesists on the basis of the great line surveyed during the past thirty years across the American continent; by a few American astronomers; and by M. Lallemand, a noted French scientist. An American scientific writer, commenting on the pyramid earth, says: "Some one hastily remembering to have read that the shadow of the earth when thrown on the moon always has a circular outline, may jump at the conclusion that therein can be found convincing proof of the sphericity of our planet; but the fact is that there have been lunar eclipses in which the earth's shadow showed puzzling protuberances." If some one in the modern scientific field of investigation does not discover that the so called shadow on the moon is not a result of the earth's coming between the moon and the sun, advocates of the changing hypotheses may go on endeavoring to make the facts fit theory until the world accepts the truth of the Koreshan Cosmogony. If the earth were a four-sided pyramid instead of a convex sphere, as at present erroneously conceived, many a stock argument in favor of modern astronomy would have to be abandoned—for a tetrahedron is certainly not analogous to the "other planets" in shape; and all the fine measurements of the difference of gravic force in equatorial and polar regions would have to be made to play other parts in the question of the shape of the earth. The way out all these difficulties is acceptance of the Koreshan premise of the earth's concavity.

As an example that the value of metals used for money may be fixed by law and not based upon intrinsic value, Mexico is taking steps to have a stable silver dollar fixed at the non-fluctuating value of fifty cents. It is a well known



fact that since silver lost its prestige through the institution of the gold standard in the United States, the price of sixteen ounces of silver has decreased over fifty per cent; and Mexico is preparing to save silver from further decrease through the factor which makes money—which is fiat. Notwithstanding the fact that today silver bullion is worth less than fifty cents per sixteen ounces, the purchasing power of the American silver dollar is one hundred cents. If it were not for the stamp on silver, if it were not for the law which says that the silver dollar is worth one hundred cents, the so called intrinsic value of silver would be far less than the present price of bullion. Decrease in the price of silver in recent years is pointed to by advocates of the gold standard in proof of their claims that the value of the dollar is intrinsic—or rather, that the basis of sound money is the idea of the intrinsic value of the metals used for money; but the fact remains, that the decline in the price of silver is due to *demonetization*, and that the silver dollars now in use are worth one hundred cents each because they bear the stamp of the Government, and back of them is the power of Congress to issue money and fix the value of coinage. The only thing which prevents Mexico from making silver dollars worth one hundred cents, is the depreciation in the value of silver in gold standard countries.

The general assembly of the Presbyterian church, recently in session at Los Angeles, completed the work of creed revision, which has been a subject of discussion in that church for a number of years. The objectionable feature of the old creed was that it condemned non-elect infants to eternal torture; but at this late date the decision is reversed, and all who die in infancy may feel certain of salvation—providing the Presbyterians hold the keys to the kingdom of heaven; if they do not, it is not safe at all for anybody, either infant or adult, to be a Presbyterian. A strange thing about the creed revision is that it is admitted that the revision was not made because it was necessary from a doctrinal point of view, but for the sake of policy—to keep peace in the Presbyterian family. This is tantamount to saying that the church may teach anything, whether right or wrong, providing it is sanctioned by the majority of the presbyteries or their delegates to the general assembly. Doctrines that are arrived at from a compromise basis are not worthy of consideration by the rational mind.

There are two great factors which conspire to make the cycle of human progress 24,000 years in length, instead of 25,816, as assumed from the basis of the precession of the equinoxes at the rate of about 50'' of a degree per year—and these factors are foreshortening of time and the lapping of dispensations. Jesus referred to the foreshortening factor when he said: "Except those days be shortened no flesh shall be saved." The period of lapping of the Jewish and Christian dispensations was about seventy years, and there is a period of lapping between the Christian and Koreshan dispensations. This lapping is caused by a new dispensation beginning before the old ends. The foreshortening of time is due to acceleration in the domains of human and cosmic activities. We are living in a fast age; there is an acceleration of forces which will bring the great culmination sooner

than would be possible on the basis of the ratio of progress which obtained in past centuries. In the cosmic order, the precessional period will be brought to a sudden closing through the coming change in the obliquity of the ecliptic.

The attempt to form a trust of evangelical churches suggests the question, Why was the church divided into sects, and what is the meaning of the division? The primitive church existed in a state of mental and spiritual unity, and it was then declared that there was no schism in the body of Christ. But the facts remain that the church apostatized, and the garment of the age has been rent in pieces. The fact that the sects exist today is indisputable evidence that the spirit of unity, which was the spirit of the Almighty, has long since ceased to operate in the affairs of Christendom. The Christian church of today, like the Jewish church of nineteen hundred years ago, is broken up; it is corrupt, and beyond all hope of reformation. Jesus the Christ did not attempt to harmonize the factions of the old church, but formed a new one, leaving the old desolate; so it must be today. The federation of churches will not save Christendom from utter ruin. Those who would enter the new order must leave the habitations of Babylon, and recognize the Head of the new church.

"He that endureth unto the end shall be saved." Unto the end of what? There are those who hold that to be saved does not require any endurance—that we may be saved in a moment through faith. Others interpret these words to mean that he that is faithful until the culmination of his career in one embodiment will be saved—but that necessitates the idea of salvation through corruptible dissolution—for such is the end of mortal life. We maintain that the end means the end of the dispensation, for age-long experience is necessary to regeneration. Nineteen hundred years ago Jesus gave power to his Disciples to become Sons of God—and they are saved at the end of the age, in the time of the harvest.

Concerning the hypothesis of the earth's motion, we quote as follows from a modern scientific work: "We do not know much about the motion of the earth. We do not know where it is moving from; where it is moving to; nor where it is. Modern philosophy acknowledges that neither common sense, nor intellect, nor conscience gives us the least idea on the subject."

In optics, the terms microcosm and macrocosm are employed—the one to designate the area of retinal impression, and the other, the field of view. The one corresponds to the other in detail; and so must the universal microcosm and macrocosm correspond.

The world in general accepts modern science from sheer force of the psychology of repetition, and not from any basis of demonstration or proof. Millions of people repose confidence in things that are thoroughly advertised.

The Copernican system as a conception, and the competitive system as a state or condition, are in agreement and co-ordination; each necessitates an enormous waste of energy.

God and man in their perfection are one.



# The Open Court of Inquiry.

THE EDITOR.

## The Relation of Man and Cosmos.

I have received THE IMMORTAL MANHOOD, and am convinced that the praise it has received from critics is well grounded. The explanation of its colors in a recent number of THE FLAMING SWORD also pleases me and increases my love for its contents. If not imposing on your good nature and valuable publication space, I should like the following questions answered: I have been unable to form a mental picture of the divine-human beings. For man to be a microcosm necessitates (or doesn't it?) a hollow spherical shape, composed of seven metals, a miniature sun in the center, etc. As the universe has no muscular system, the question of locomotion seems to be solved by rolling within the great concavity. The physical universe seems to be devoid of brains; therefore, the Immortals will have no moral nor intellectual powers. Since the universe has no larynx, they will be unable to speak. The whole correspondence is unclear to me. Either the universe or myself is at fault. Will the muscular system be a thing of the past? Has the universe a vermiform appendix, finger nails, hair, and eyes? I do not see why the place in which man lives must be constructed as man himself. Perhaps some of the above points will be made clear to me when I have read THE IMMORTAL MANHOOD more thoroughly.—STUDENT.

To a casual observer there seems to be no likeness whatever between a tree and its seed. The tree possesses roots, trunk, bark, branches, and leaves; the seed may be spherical, oval, or flat—yet all the parts of the tree are in the seed, else the seed could not reproduce the form of the tree. The seed is the tree *infolded*, that is, folded in. Impression and expression must co-ordinate and correspond; their forms and functions are analogous. A similar correspondence between the human brain and body may not be perceived by one who does not understand the principles of relation existing between organic form and function; yet a little study of the brain reveals the fact that inasmuch as the organs of the brain preside over all parts of the body, there must be in the brain the correspondent of every member of the human system. In the brain there are activities which *correspond* to activities in the body; therefore, the brain and body are analogous in form and function.

Two great universal kingdoms constitute the extremes of the universe of existence; they are the physical cosmos

and the human kingdom. If both kingdoms, each complete in itself, were produced through processes of expression of one Cause, the two kingdoms must not only be related, but they must be alike; their *likeness*, however, must be perceived through a comprehension of the laws of their relation or correspondence. The one fact that the living Cause of all existence produced both man and cosmos, makes the likeness between man and the world in which he dwells inevitable and their forms analogous. Man is the primary effect of creative power; the physical cosmos is the second great effect, the outermost, the ultimate. Therefore, humanity as a whole is a world as much as the physical cosmos is a world.

Both the physical and human worlds are constructed to correspond to the form of man. If we would know something of the immortal manhood, the form and character of the perfect Man, we may study the nature and character of Jesus the Christ; "When he appears we shall be like him;" therefore, the Sons of God, the immortal beings of the coming age, will be like the man in whose image they are made. If we would know something of the form and functions of the physical universe we must measure its confines. We have determined the universe to be cellular in form, the great macrocosmic body in which man dwells. The perfect man is the Seed of the human world; therefore, he involves in himself all the characteristics and qualities of the great domain of man; and if humanity as a whole is like the physical cosmos, so must its Seed be analogous to the cosmos.

The reason that the perfect Man, although the perfect analogue of the cosmos, cannot be spherical in form, is because the sphere is the *unincubated* form. The perfect man is the universe incubated or incubed; he is the universe infolded or folded in; he assumes an analogous form—the form of an elongated cell, with the alimentary canal extending in the direction of the elongation; whereas, in the cosmos it is in the universal environ in the form of a circle. We must think of man as

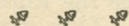
involving or *infolding* all the parts of the cosmos, just as the chick involves or infolds the egg. The bones of the egg are on the outside; the bones of the chick, constituting the basic framework, are in the chick; yet the egg and the chick are in all respects analogous; the one is the egg unhatched, while the other is the incubated egg—the same thing possessing higher consciousness and activities.

The keys to the comprehension of the relation existing between man and cosmos are not found in an endeavor to compare forms under the impression that their external characteristics, such as shape, proportion, etc., but they are found in the knowledge of the *laws of correspondence*. We must know the equivalent in man, of every part of the cosmos, and vice versa. We cannot here trace the intricate relations, nor elucidate the laws of correspondence in brief space, for the subject is too large to be covered in one article. However, we affirm that *all* the parts of the human body have their corresponding parts in the cosmos, and all the functions their corresponding functions.

Let us observe that the physical cosmos has a digestive tract or alimentary canal—the planetary system in the earth's shell; a "nervous" system, the interflow of subtle energies between center and circumference; a head of the system in which the functions of the brain are performed—the central sun; a respiratory system which produces the tides of the atmospheres, the seas, and all the materials of the earth; the functions of reproduction, in the relation of the solar and lunar systems; a "spiritual world,"—the physical heavens; a circulatory system, in which the waters of the cosmos move—not simply the rivers and seas, but the substances of the universe in solution; the heart-beats of the cosmos hammer out the metallic plates, the *rakaia*, or firmament; the extremities of the universe are the feet; the comets constitute the hair—for comet means hair; and the projected suns are the cosmic eyes. Man's body is made up of all the metallic and mineral sub-



stances of which the universe is composed, and in corresponding proportions and relations—because man is the universe folded in, and the universe is man evolved and expressed in the outermost degree and plane.



## The Movement of the Sign Aries.

(1) If the sun moves along the ecliptic  $50''$  of a degree per year, and if the constellation Aries has passed through the sign Pisces during the past 2,000 years approximately, it follows that the sun maintains its position in the constellation Aries while moving through the twelve constellations of the 24,000 year cycle, does it not? (2) If, when the sun in the constellation Aries was passing through the sign Pisces, the dispensation was symbolized by the fishes, what symbol was employed to represent the dispensation of Aries? If there were forty-two generations from Abraham to Jesus, Abraham must have lived about 4,000 years before Christ, allowing that the embodiments were about 100 years in length. If this is true, Abraham used the symbol of the ram at the beginning of the dispensation of Taurus. (3) Is there a real retrograde movement of the planets, with consequent stationary positions at beginning and end of the retrograde arc? Or is the phenomenon of retrogradation simply an appearance due to the planets' spiral motion in the heavens?—F. H., Rock Island, Ill.

(1) Our correspondent misapprehends the relation that exists between the sun, signs, and constellations. The ecliptic, sustaining an obliquity of  $23\frac{1}{2}^\circ$  to the equinoctial line of the heavens, is the annual path of the projected sun. The visible sun is not stationary in the sphere of the heavens at all, but is moving eastward on the ecliptic about  $1^\circ$  per day; consequently, it passes through one constellation in about 30 days, and the entire Zodiac in 365 days. The whole heavens, with all the planets, stars, sun, and moon, complete a revolution in about 24 hours. While the heavens turn around once, the sun makes a step eastward about  $1^\circ$  along the line of the ecliptic. Thus, while the heavens make 366 revolutions, the sun passes a given meridian 365 times, making 365 periods of daylight in one year.

The signs have each a geographical location in the earth, while the constellations have corresponding astronomical locations in the heavens. The sign Aries is the head of the Zodiacal belt in the earth; its initial point is the basis of reference of astronomical time; this initial point is where the meridian

of Greenwich crosses the earth's equator. The earth's longitude is generally reckoned east and west from the prime meridian, which is the longitude of the vernal equinox. There is a corresponding point in the physical heavens which, for convenience, is called the sign Aries. It is the zero point of right ascension or astronomical longitude; it is the vernal equinox in the heavens, the point where the sun annually crosses the celestial equator. The sun does not cross the equinoctial at exactly the same point every year, but drops backward or westward  $50''$  of a degree annually. This dropping-back of the prime meridians in the heavens is called the precession of the equinoxes.

We will endeavor to illustrate the precession by diagram. Let NBSA represent the circle of the heavens; AB, the equinoctial line or celestial equator; CD, the ecliptic; NS, the

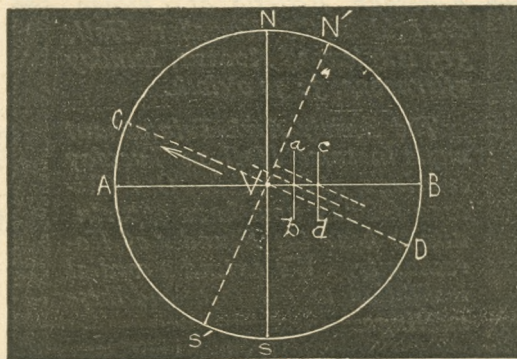


Diagram Illustrating Precession of the Vernal Equinox.

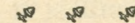
equinoctial colure; N'S', the axis of the ecliptic; and V, the vernal equinox of any given year, at noon on March 21, when the sun crosses the equinoctial.

Now, at a corresponding time during the year following, the sun will cross the equinoctial  $50''$  of a degree to the west or right of the meridian NS; hence, *ab* becomes the equinoctial point, and during the year succeeding that, it will be *cd*, and so on. Thus the equinoctial colure, or the initial point of the sign Aries, passes through  $1^\circ$  of arc in about 70 years; one constellation in about 2,000 years, and through the entire belt of twelve constellations in about 24,000 years. This movement may be made clear by conceiving that every time the sun completes its revolution through the heavens—which revolve diurnally on the axis NS, there is an impulse given to the heavens in the direction of the arrow, which

causes the heavens to make a slight turn on the axis of the ecliptic N'S'.

(2) The symbol of the Jewish dispensation was the lamb or ram. The ram appeared in the bushes at the time of the "offering" of Isaac; and at the end of the dispensation the Lamb of God appeared. The symbol of the Christian dispensation is the fish, which is the symbol of proliferation or regeneration. Abraham lived about 2,000 years before Christ, and not at the beginning of the age of Taurus, which was the Noatic dispensation. The error made by the inquirer is in supposing that the length of one generation of that dispensation was equal to the length of the average embodiment. If reference be made to the genealogy of Jesus, as given by Matthew and Luke, it will be seen that a generation was considered to be from one *birth* to another in a regular line, and not from birth to death. There were fourteen generations from Abraham to David; fourteen from David to the Babylonian captivity, and fourteen from thence to the birth of Jesus.

(3) There is no real retrogradation of the planets—that is, of the mercurial discs in the earth's shell; they move in regular order in a forward direction, never backward. The retrogradation of the reflections of these discs—the planets we see in the physical heavens—is an appearance due to difference in the angles of reflection caused by a change in the quality of energies generated when the planets reach the point of opposition to the sun.



## Change in Cosmic Form.

To my inquiry as to why man cannot have the form and function of the Copernican system, although he is the biologic correspondent of the cellular universe, you replied that the present man is but half a man, and that the whole or entire man is the correspondent implied by the term man. Now, since man, the microcosmic universe, equals the macrocosm, and since laws governing generals also govern particulars, and vice versa—all in accordance with the former proposition—why cannot the macrocosm be divided and have the form and function assumed in some stage of the nebular hypothesis? What is meant by the solar annulus? Will there be any change in the anatomy of the universe when the Sons of God are manifest?—STUDENT.

Every conception is a key to the mental status of the mind in which the



conception originated. The Copernican conception of the universe has its co-ordinate in the mental and spiritual spheres of the mass of humanity which entertains the conception, and it also has its co-ordinate in the religious, political, and social spheres of the external world. The Copernican system and the so called Reformation, the time of the beginning of the breaking up of the church into sects or separate spheres, began in the sixteenth century. There are corresponding periods of chaos in the cellular cosmos, in which whole continents may be broken up and submerged. But the fact that the Copernican idea prevails in the world is no evidence that the universe ever assumes the forms and relations conceived in that system, because that conception is never entertained in the sphere of creative power.

There are two microcosms and two macrocosms; the body of the physical universe is the macrocosm in the mineral plane, while the central sun is the microcosm on the same plane. Humanity as organically related in one 24,000 year cycle, constitutes the anthropostic macrocosm, while the Almighty in his perfection as the individual man, is the anthropostic microcosm. Both microcosms are subject to division through radiation of substance. There is a state in the physical cosmos which corresponds to the duality which obtains in the mortal world; and that state is in the present relation of the solar and lunar systems.

Coincident with the great conjunction in humanity which will result in the manifestation of the Sons of God, the biune men, the solar system (masculine) and the lunar system (feminine) will become one, and the ecliptic will become coincidental with the equator. As a result of this change in the astronomy of the cosmos, the present projected sun will disappear, and in its stead will be manifest a ring of light, the solar annulus, encircling the heavens above the equator. In the annulus there will be what corresponds to the projected sun—a point of greater brightness, which will annually progress along the ecliptic as does the projected sun at present. A sun or point of light will appear at each pole—and for thousands of years there will be daylight all over the earth; night, typical of ignorance and evil, will be a thing of the past.

There will also be a change in the form of the earth. Time was when the earth was a prolate spheroid; it is now nearly spherical; in the future it will be more flattened at the poles, and the equatorial diameter of the earth will be considerable greater than the polar. Extremes of temperature will not obtain as now; and all Nature will reach its state of perfection.

### The Flaming Sword's Exchanges.

THE EDITOR.

**The Arena.**—The June number deals with a number of interesting subjects and problems, among which we may mention *The Abuses of Injunction*, by Judge Samuel Seabury, written from a legal point of view, and giving a number of instances of abuse. *The Federal Judge*, by E. M. Winston, is good; also *The Right of the Laborer to his Job*. In "Will the Churches Survive," Rev. C. E. Ordway predicts the utter decline of the churches, but the survival of true religion. The above are but a part of the contents of an excellent number of the *Arena*. 25 cents a copy. The Alliance Publishing Company, 569 Fifth avenue, New York City.

**Health Culture.**—Prominent among the excellent articles in the June issue of *Health Culture*, is the second chapter of "Wonders of the Human Body," the subject of which we noticed a few weeks ago. Chapter II deals with the solid structures of the body, the bones and muscles; also the blood vessels, lymphatics, etc. Doubtless some of our readers will follow up this interesting study of the human sys-

tem. The series is written in plain terms, devoid of technicalities. 10 cents per copy. 481 Fifth avenue, New York City.

periences which the writer records. It is a great improvement on much that goes for attractive literature. Bound in cloth; gold title; Price, \$1.00.

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**Erratum.**—A slip of the pen has made Koreshanity responsible for the statement that "Egyptian hieroglyphics are held by Koreshanity to be the highest form of human language." This statement, which occurs in the article, "The Light and Language of Egypt," published in *THE SWORD* of May 29, '03, requires modification. Symbolic language is the highest form of human expression, of which Egyptian hieroglyphics are a modification.

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### Summary of the World's News.

AMANDA T. POTTER.

June 3.—Six railroads make peace with freight handlers; avert strike.—Topeka will solicit outside assistance; 10,000 sick and homeless refugees; 400 still unrescued; dread of contagion increasing.—Flood approaching St. Louis; people in lowlands hastily removing to bluffs.—1,000 survivors of Gainesville tornado homeless; no food, no clothing.—Canada loses desire for reciprocity with United States; result of Chamberlain's tariff proposal.—Lorimer said to favor Quay libel law; wishes to muzzle independent press.—June 4.—Question of renewal of anthracite coal strike is left to joint convention of miners called at Pottsville, Pa., June 15.—Louisville men promote strike insurance company; propose to write risks protecting employers against labor troubles.—Jews of Odessa arm themselves with revolvers and perfect system of defense against their persecutors.—Government follows new plan for civilizing the Indian by gradually weaning him from his savage taste for brilliant colored gewgaws; plan meeting success.—June 5.—Strikes in dining rooms and kitchens close several Chicago hotels and restaurants.—President Mitchell of the mine workers says statement of operators is misleading and childish.—Dense pall of dust and smoke, caused by forest fires and drought, hangs over New York, Philadelphia, and Boston; loss by destruction of timber will be immense.—Pope Leo said to spend most of his time in a half-sleeping condition, which at times approaches coma.—June 6.—25,000 persons, including launderers, hotel employes and others, return to work through strike settlement; arbitration will arrange wage scale; laundry owners will advance rates.—New York Association of Building Trades Employers presents plan for court arbitration and for an arbitration court of appeals.—Per Prof. Chamberlin, Chicago University, labor conditions show disregard of civil law that menaces country's peace.—48 days of drought in New England costs farmers \$70,000,000.—St. Louis flood situation hourly grows more critical; Sny levee on Illinois side of Mississippi broken; thousands of acres flooded; hundreds of lives menaced.—President in Washington after record-breaking trip of 14,000 miles without mishap.—Hurricane sweeps Philippines; several vessels lost.—

### 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.*

tem. The series is written in plain terms, devoid of technicalities. 10 cents per copy. 481 Fifth avenue, New York City.

**Our Race News-Leaflet.**—Professor Totten has issued an extraordinary number of his publication, dated May-July, 1903. It deals with chronology in support of the scientific accuracy of the Bible, as against the conclusions of the "higher critics." Our readers will find this number not only interesting, but profitable for study and preservation. The price is 50 cents, 32 large triple-column pages. Our Race Publishing Co., New Haven, Conn.

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### "IN THE WORLD CELESTIAL."

We have before us a pretty story of life in two worlds, written and published by T. A. Bland, M. D., of Chicago, Illinois. It is well adapted to the use of spiritualists and theosophists. It is entitled "In the World Celestial." It purports to give a history of Paul and Pearl. Pearl passed out of natural life and went into the other world, where Paul subsequently meets her in a dream vision, renewing his acquaintance and extending the continuity of their love relations. It is a pretty story, and well written. We cannot, however, vouch for its veracity. We do not altogether agree with the doctrines put forth in the volume; but if Paul had the experience purported, and if he is a real, not a fictitious character, he may have had the ex-