

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 Primary Source of all Being.

The Consummate Ignorance of Modern Scientists Concerning the Origin of Creation; the Subject Viewed in the Light of True Science and the Bible.

KORESH.

AMONG THE THINGS of which the so called scientists are avowedly ignorant, are the origin and destiny of man. Every scientist of note claims not to have any solution of the question of human origin or destiny, further than is commonly put forth in a hypothetical statement. No so called scientist professes to know the source of the momentum which moves the world, planets, suns, and stars in orbits and upon their axes. If a man be ignorant of the causes of orbital and axillary motion, he certainly is not scientific on that question. Science is from *scire*, to know. The man who does not know is not scientific. None of the advanced thinkers pretend to know the source of the sun's energies. The approved hypothesis is but an hypothesis; and no astronomer nor physicist claims to have presented a certain solution to the question. The hypothesis that the sun's contraction by its own gravity supplies the energies which seem to proceed from the sun and are supposed to be radiated into illimitable space, is the result of consummate human ignorance; and the wisdom of the future will regard the present astronomical hypothesis as the very limit of mental imbecility.

All motion is primarily of a mental origin; the

motions observed in the stellar realm are the product of mental operations, and orbital and axillary motions are the correspondents of certain differential mental functions. The source of every kind of activity in the domain of mental and physiological life is the tangible and material Son of God. The true scientist knows that the Lord, as manifest in the beginning of the Christian dispensation, was the recurrent personality of the Godhead; that he was the source of creation, and that every activity of the universe proceeds from him as the personal Divinity.

We will again quote from the first chapter of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God." This is either the truth or an abominable falsehood. "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." This is true or false. If true, then it settles the question of the origin of creation. If not true, then the scientific world has a fight on its hands, to meet and refute this assertion of the Bible and the groundwork of Christian theology. The scientific man who denies this assertion and attempts to project an argument upon the basis of hypothesis as to the origin of

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creation, is a consummate coward in not coming boldly to the front and challenging the theologians and doctors of divinity on this question of dispute.

"In him was life; and the life was the light of men." If the foregoing statement be true, then there is no intellectual lumin not derived directly from Him; and if any man seems to have light and cannot trace the influence of his light to its true source, namely, the declared Light of the world, he should in no sense be regarded as possessing intelligence or intellectuality. "That [the Son of God] was the true Light [lumin, science, knowledge] which lighteth every *man* [not every sensual animal] that cometh into the world."

Jesus was a created being, and thence became the Creator. He was the Man in contradistinction to animals in mental chaos. "He was in the world *and the world was made by him*, and the world knew him not." This is either true or false. If true, then the Lord Jesus—as we have declared and maintained—is the primary source of all being. If false, then let the scientific world confront the abomination with something beside hypothetical propositions. The above doctrines have been approved from the basis of what is called "science,"—a so called science which has been repeatedly found wanting,—and which now from the more recent hypothetical theories are again being disavowed. It is the hypotheses of empiricists against the positive declarations of divinely illumined minds.

"And the Word was made flesh and dwelt among us," which is an unequivocal declaration that God was made flesh and dwelt among men. The Creator did this or he did not. If He did, then his visible presence was the cause of the recreation of a universe which depends for its perpetuity upon just this recurrence. If the statement be true, then the visible Lord is the origin of human and all other life, and humanity may trace its origin to the incomparable Man, the Man-God and the God-Man, rather than to the baboon. The man who can so far deviate from the true conception of creative power and source of being as to prefer to believe he sprang from the baboon rather than from the Son of God, as evidenced in the Biblical statement, is but a weak specimen of intellectual development.

We are prepared to fight the battle of Armageddon, armed with the power of the Word against hypothetical blundering, with the absolute assurance of final victory. It is the personal Logos against the misconceptions of material so called science, and against another subtle enemy of Christ—the devil, recently titled the "I AM" within. He is the unmistakable devil, hydra-headed and infernal. Hypothesis is not nor can it ever be a true basis of scientific pursuit. So long as it is the means of investigation, so long will one hypothesis be substituted for another, and so long will the minds that follow in the wake of hypothetical methods come to disappointment and grief.

God as the Focal Center of Humanity.

KORESH.

THE MYSTERY of the trinity is no longer the sphinx. God is the focal center of the human race. Humanity is His eternal environment. This heart and center is perpetuated through constant rejuvenation, for elimination and incrementation belong as much to the perpetuity of the nucleus of being as to any department and phase of its envioning life. The rejuvenation of the heart (individual consciousness and identity) at the center of organic being is accomplished through the development of the material Son of God, produced in and from the human race. This accomplishment requires ages of progress, through which the personality on the central and tributary lines of ethnic involution and evolution alternately dwells in the natural and the spiritual, thus acquiring the essential and material experiences which perfect the character, transforming the sensual to the divinely generated manhood. The perfection of the character thus developed is made the Son of God, through whose personality the invisible Deific center becomes clothed upon with the central immortal manhood. Jehovah, the personal and tangible Son, is thus the Son of God and also the Son of man.

The throne of God is the intellectual center of the Sonship, and the altar of God is the visible personality, called Jehovah (Yavah). When the Son is thus matured in his human perfection and enabled to fulfil the laws of life, he overcomes death, thus becoming immortal, and thence, without the corruptible dissolution of the body, he dematerializes (dissolves), reducing his material form to its own spiritual substance. The Son is thence absorbed into the consciousness, identity, unity, and power of the Godhead. This is accomplished without any loss of individuality.

The conjunctive unity of the Son in his absorption into the central consciousness does not obliterate the identity nor destroy the entity or individual and intellectual consciousness; it does obliterate the personality, because the personality is the visible mask or covering of the pneuma and psyche of the being. The person, which is visible, material, and externally material, becomes the spirit through the vibration which changes the matter to its own spirit, through the dissolution of its atoms. This is effected through the operation of the great alchemical law which pervades every department of universal being.

The World's Supreme Need of a Savior.

Humanity and the Universe are Perpetuated Through the Centralization of Vital Force; the Necessary Medium or Messiah of Conjunction Between God and man.

BERTHALDINE, MATRONA.

THE MESSIAH who inaugurated the era of the church militant in earth is declared by holy Writ to have been Jehovah, who among men was named Jesus. He was the Word which was God made flesh. God, the centralization and primary source of all intellectual and moral forces of the universe, is dependent upon a laboratory or house for the perpetual regeneration of his spirit as the ruling power of the great universe, the counterpart and full expression of his being. This house or laboratory of both Nature and the supernatural, is the primary and highest expression of the individuality of Deity—which he recreates periodically through the agency of the universal Motherhood of the universe inherent in him, and is his most holy name Jehovah, the Word made flesh, without which he can do nothing.

Having been made flesh for the perpetuity of His eternal spirit by its replenishment from the sphere of its regeneration, he, the begetter of man the begotten, proceeds by the sowing of his seed to reform from the maternity of earth, an expression of his eternal Motherhood; to give the form and comeliness of man in his image and likeness to every word that proceedeth out of his mouth to constitute his living language. "Day unto day uttereth speech, and night unto night showeth knowledge"—the knowledge of the God origin of each day or dispensation. Every dispensation or day has its cosmos or order of things, both spiritual and natural. This cosmos is instituted by the Messiah or Man of God, who is the spokesman of its life-giving spirit.

God, in relation to his churches or gestative agencies of his successive incarnations, is a unity of seven spirits, whose words are known to men as Messiahs or Messengers of the impregnative spirit of Deity to seven churches of earth, who serve to perpetuate the life of the Word of God made flesh, as the Seed of that form of life which perpetuates the Holy Spirit of the universe. This Holy Spirit—divine love and wisdom, is all-embracing in Eloah-Jehovah, the source of universal being. The harvest of each age or dispensation is involved in the Messenger or Messiah of the one to follow, and is of a character corresponding in essence to that of the seed planted. The anointing of the Messenger is his birth into the spirit, of the form of the life to come, of which he is to become the inheritor and Lord God.

The Messenger of the age to follow the era of the church militant, called Christian, was born of the spirit of the age to come in 1870. He was born of the spirit of the All-wise, the scientific spirit which is all-knowing. He intellectually and affectionally entered into conjunction with this spirit, because in him in the order of law was focalized the philosophic spirit of the age that now is, which is the love of truth. It is by the opera-

tion of this spirit in men that they must finally be saved, for it is written: "We are saved by the love of the truth." Saving love must be in accord with knowledge. Zeal without knowledge is the most damaging thing in the universe. The present evil world is full of it and its evil consequences.

To save our lives from destruction and crown them with loving kindness, the Savior of the world must come to us as the Prophet or teacher of a science that is irrefutable in its declaration and defense of the fundamental principles of truth absolute, as incorporated in the laws of divine being, fulfilled in the production of Jehovah. A "savior" with credentials other than those furnished by a demonstrable science of the truth must be classed with "false christs" and false prophets, self-deceived and deceiving. Reasonable men want God's own Reasoner who can leave them without a weapon of defense for any false position they may have held. They want the rest of a full surrender, knowing that hitherto they have been fighting God and damning themselves in the rejection of his holy laws given to man to establish his covenant relation of unity with the Almighty author of his being. All men are unsaved. Saved men are embodied in the flesh of Jehovah by the application of certain laws and principles to vital and organic social life.

Saving knowledge of the Lord is to know him as he is, not to know him as he was in some other day and generation. Having, according to all signs of the times, reached the end of the age—which is the harvest time of it—we must know the Lord in the guise of his choosing, as "He the Spirit of truth," due to be manifest in the Shepherd and Stone of Israel. He comes as a Shepherd from Joseph, whose "increase" (which word his name signifies) is the fulness of the Gentiles who absorbed, under the influence of Joseph's leadership, the ten tribes of Israel, which were consequently made *Lo Ammi*. This absorption of Israel made the Gentiles into whom their identities were absorbed, responsive and receptive to the spirit of the Lion of the tribe of Judah, with which they were baptized by Paul of the tribe of Benjamin at the beginning of the Christian era.

The projected Shepherd of Israel from Joseph infolds the restored or regathered sheep of its twelve tribes. These Israelites indeed, the spirits of the just made perfect in the intellectual and moral power of Eloah, are thereby to inherit the earth as men in the flesh of Christ. When the Shepherd of this age, as the recognized Prophet of Eloah, passes out of external life and mortal embodiment by the new and living way, which he is destined to do, the spirits he infolds will, as a baptism of purifying fire, take possession of those prepared for their reception by the knowledge of their Messenger and the hunger and thirst for the righteous-

ness of the law awakened by the spirit of his life. These spirits of the just will, in response to the intelligent surrender of the wills of their receptacles, so enlighten and direct them in all the activities of natural life that, in the power of an organic unity they will formulate a theocratic kingdom in earth, a social theocracy, which will be known for ages as the kingdom of the Gods.

Through obedience to the laws of divine life made possible by this baptism, these primary agencies of the establishment of divine order in social life will not see death as men; they will not pass to a corruptible dissolution, but will become immortal and incorruptible, and pass out alive as Saviors of men who shall follow after, to know the Lord as they have known him and been absorbed into the living temple of his being. The spirit forces generated by this translation will be expressed for ages by the ruling powers of church and state, manifest according to the genus of worlds and races to come. In our present state of degeneracy we are almost incapable of even imagining the things in store for those who mature to delight to do the will of God in the service of humanity. Our minds need renewal by the quickening powers of genuine science. We must turn to the law and the prophets as expounded by one who knows the science of their being, the language of their expression.

In answer to the cry, "Oh! that I knew where I might find him," Koreshanity responds as science absolute and furnishes arguments so irrefutable in defense of its claims, that the wise man cannot fail to learn that God in its Prophet as the Lord has said to man, "Come now, let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." There is no escape from the power of the sword of truth wielded by the Messenger of its conjunction with the minds of men. It is destined to compel men to repent and be converted. "All we like sheep have gone astray, and have turned every man to his own way." We are in no danger of being lost. Mortal men *are* lost and in hell already. They need to be found by the Author and Finisher of their salvation, and saved out of the hells of their mortal conditions. Change and decay are seen everywhere, and the need of the Helper of the helpless to set our feet upon a rock immovable. No one but the Sovereign of the almighty power of truth and the science of its application to life for the restoration of its living Temple can meet the supreme need of mortal men; and naught but Koreshanity can introduce them to him.

The Avenues of Divine Expression.

Generation and Radiation of Divine Light; the Conjunction of Divine Entities with the Mind of the Natural Man; the Microcosmic Prism and the Seven Churches.

AMANDA T. POTTER.

"AND GOD SAID, let there be light: and there was light," is erroneously supposed to belong to a series of fiat's which constructed a world from nothing. Its genuine relation is to the Almighty's procedure in changing the apex of sensual natural development of the mortal to the condition of immortality. Such speaking is not confined to a solitary harvest. It is the property of a harvest multiplied by the countless multiplication of the cycle producing it. The sensual humanity is as old as Deity; and at these harvest-times, in their proper order, thousands, like brands plucked from the burning, are redeemed from among men and become the Sons of the Eternal. Man is ready for this change when he is ready to receive Deific light; for this metamorphosis is effected through the possession and application of a science or light as far above ordinary knowledge as the desired perfection is above the degree discarded on the threshold of immortality.

As the light from the anthropostic Sun has its correspondence in the alchemico-organic or physical sun, so is there a correspondence in those functional procedures by which mental light and physical light are produced. The downpour of energies from the alchemico-organic sun meets the counterflow arising from the periphery. The character of the descending

and of the ascending flow undergoes constant modification from the moment it becomes energy through the dissolving of the material atoms which produce it. Through all the pervasion of cold and darkness in the blue vault of heaven, the conditions under which these energies meet, coalesce, precipitate, levitate, and gravitate, are of the character required to perpetuate the attendant phenomena. Light ceases to be diffusive; it concentrates in focalizations called stars, to whose polar points of combustion the heat of the region is confined. The energies as they descend into the light zone are prepared, in consequence of their experiences in the dark zone, to help engender and so perpetuate the conditions found there; they meet the ascending energies in a conflict which generates the combustion with the attendant heat and light underlying that vast and silent sea of frigid night.

The anthropostic Sun is composed of perfected entities who correspond on all points to the purified energies composing the alchemico-organic sun. In their hiding in the far spiritual interior, they are unknown to the natural-sensual man who, all unwitting, furnishes them with habitation. At a stated period these entities flow to the circumference or outer consciousness, and thus come into outward manifestation.

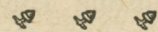
In this manifestation they have undergone analogous changes with those which fitted the descending energies to aid in the formulation of physical light and heat. When these perfected entities encounter those of the natural man yearning upward, a corresponding combustion produces the mental illumination which corresponds to the light and heat of the alchemico-organic sun.

And again God has spoken: "Let there be light," and there is light, though the world comprehendeth it not. God's speech is action. He has spoken himself, from his hiding in a human form suitable only to furnish a hiding place, into a personality prepared as the medium of his outward manifestation. He has bestowed himself upon his Anointed. The Eternal has crossed his will and intellect with the will and intellect of the mortal. The result will be immortality and thence eternal life. This *persona* reclaimed from corruptibility becomes the Deific outer court in which, according to Ezekiel, "the sound of the cherubim's wings was heard." When the fire of theocrasis has transmuted this outer court to Holy Spirit, it will be in-breathed into the inner and innermost courts of the mortal, transforming the corruptible to incorruptibility, and this mortal to immortality.

The Creator and his universe have always existed. Creation is recreation with highlight points termed "beginning;" and naught is created but in duplicate relation to the Creator. "By him [the Lord Jesus] were all things created," and in him is the analogue of all. By His own assertion he was the temple; man-made temples had not been but for the human temple, the perfect man. The throne and nail of Isa. xxii: 23 are the prototypes of their kindred mechanisms. If among human appliances the prism is found decomposing common white light, and converting it into seven coördinating colors, we may fearlessly assert that the Lord Jesus, who is the Light of the world, is also the prism which dispersed the light of his mind into the seven distinct qualities—each quality representative of a color—into the seven churches of which the seven candlesticks are the symbols. Each of the churches also represents a distinctive function of the human body; the church being a body and the Lord the head of it. Antedating the seven churches established at the beginning of the Christian era, were the Messianic manifestations, each of which was projected from the throne, endowed with functional capacity as pertaining to the perfected human body, and each related to a symbolic color. The Noatic church was related to the function of respiration, and green was its symbolism. Circulation is more observantly active than any of the remaining bodily functions; and correspondingly, green is more predominant upon the face of Nature than any other color.

Truth invests the world during set periods. It obtains through the conjunction of the Deific mind with the mind of the natural man. It is the offspring of the marriage of the Lamb to the bride whose vesture is the righteousness of saints. The myriad manifestations of

truth are congruous and correlated, radiating from a center which is one and eternal. He whose brow fair Truth has crowned, is able to relate each exegesis of God through Nature, through art and through artisanship, directly to its primal source. In such guise Nature and art and artisanship become source of exquisite gratification to his most exalted moods. The verdure of the thousand hills and the vales between rejoice his heart in their enduring symbolism of the breath of lives which God breathes into the nostrils of the mortal—the dead soul—whom he makes a living soul. To him the bright plumed denizens of the tropical forests and sea-girt isles are bedight with the livery of heaven; they wear the rainbow hues that speak God's seven principal advents, and the series of sevens in the attendant churches. These are God's promises to men. The northern zones transcribe the prophecy of this to be on countless airy blooms so profuse of riches that not their millionth may give to human eye their message—a message repeated in the prism of the thousand-beaded dew, the myriad waterfall, and the arch that spans the broad expanse of heaven.



The Fundamental Conception of Creation.

KORESH.

WHEN THE MIND once comes to know the great truth that the world is an eternal thing, that it is the universe, and that creation is but a recreation within its own form and function, and the rejuvenation of itself from its own germ, the Son of man, also the Son of God; when it comes to know that the Son of God is the recurrent manifestation of Jehovah, involving with the completion of cycles, then it is not so difficult to comprehend the Lord as the source of creation as declared by John the Saint and the inspired. Then also will appear the absurdity of classifying the Lord as "one of the Masters," lowering him to a level with what theosophy may call an adept.

The Lord Jesus was the Lord God, the Master above all, for he now sits upon the throne of the Eternal, where he ascended into the heart of the heavens, these heavens being within, not extrinsic to the human race. The fact that He ascended by his spiritual individuality and central identity to the throne of God, and therefore the spiritual nucleus of the human race, is no militation against the equally apparent truth that his personality was dissolved, and that the essence of his dissolution was the Holy Spirit shed forth and received by the church, where the visible presence was appropriated by the world. These things cannot be understood but by a thorough comprehension of the great law of alchemical science. The materialist cannot comprehend it, because he is but the half of the man, the natural half devoid of spiritual discernment and function. The agnostic is no criterion for any kind of information or advice. When a man tells you he does not know, take him at his word and give him the benefit of his ignorance.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE HOPE OF THE WORLD.

Society will Function as a Unit under a Theocratic Head.

IT IS ALWAYS customary to judge a society or a group of consociated persons by the name they choose as their distinctive title. They are supposed to have chosen it because it more specifically describes the movement which they represent than any other appellation could. The word anarchist comes from the Greek *ἀναρχος*, *without a head*. Consequently the anarchistic movement must be seen under the figure of a *headless trunk*.

One of the writers connected with the anarchistic trunk complains because Koreshanity is advocating an imperial system of theocratic excellence patterned after the physical cosmos, and functioning in a manner precisely analogous to the human organism *in its perfect state*. Koreshanity claims that the relationship of reciprocity existing between the central sun and its circumferential shell is a pattern and model of society when it shall be structured as a unit. The Koreshan sociologist does not claim that history furnishes any example of society in its state of perfection as an integer. The Lord Jesus was the germ of an imperial system. He was the perfect, biune man, and in a biological sense he was the head of the body, the church. Since He was taken away, that body has been in the condition of a headless trunk. In other words, it has been dead and just as incapable of performing its proper functions as a body when the head is removed.

Such a state of affairs would be hopeless were it not for the encouraging fact that the head or chief of the human body did not pass away by corruptible dissolution like other men. He was the only specimen of a new order of life, the biune genus, having the two sex principles united in one form. He therefore held within himself the elements of perpetuity and the power of reproducing himself. Koreshanity claims that the Lord Jesus is to come again, multiplied in his Sons. Their relation toward society will be theocratic. The government of the new age will not be parasitic. It will not be tyrannical. It will be in all things analogous to the complex relations of mutual interdependence and love existing between the sun of the concave earth and the earth itself. One renews the other; one restores the other; waste and supply are equal. The new genus is to be the culminating product of evolution as coördinating with involution.

The human body as men know it is not an integer; it is biologically incomplete. The human brain as it now functions is not perfect in its activities. When the biune or the undivided men come, each one will be physiologically perfect, and together they will constitute the centre of a social nucleus that never works for itself alone but for the whole body of society; that is

never arbitrary in its mandates, but performs its functions in complete agreement with every corpuscle.

The acme of social development will be realized in organic unity. It cannot come about in any other way. In order to insure such unity there must be a center and a circumference, a head and a body. No analogy can be found in Nature for any other type or pattern of construction. The head cannot tyrannize over the body, because it is part of itself. The body cannot revolt against the head because they are one. Such are to be the relations in the kingdom which Koreshanity is announcing, where love and peace will reign.

An Appeal for an Honest Campaign.

THE PRESIDENT of the United States proposes to conduct the campaign of 1904 without buying votes. He will be a candidate for election to the presidential office independently of the money power. He has announced his intention with characteristic vigor. Is it possible that he can win in such an honorable warfare? Will he be elected by the will of the people to the highest executive function, which he now performs merely as the result of the death of his predecessor, if he breaks with the Wall street magnates? Is he strong enough to defy their aid and say to all the world, "My election, please God, shall be by fair and honest means or not by any"? It will certainly redound to the honor of the American nation if it shows to the other nations that its elections are not venal. The stigma of fraud has already attached itself to this people, and we are accused of stuffing the ballot boxes on election day, and of squandering vast sums to hire voters every time that a new presidential campaign is in progress. Why is it necessary to hire the citizens of this country to cast an honest vote? One reason why it is said to be impossible to elect a man to the highest office in the gift of the people, without large campaign funds, is because of the great floating population composed of foreigners who are not attached to the institutions of their adopted country. They have no predilection in favor of either party. All they desire in coming to America is a chance to earn better wages. They are not skilled workers; they are poor and ignorant; so they are ready to sell their ballot to the highest bidder, and they have become a recognized factor in politics. Every election is carried by means of money used to back the successful candidate. The more money either party can command the better the chances it has of putting its man in the president's seat.

The very first work of reform to be carried out in our legislation, should be the emancipation of the better class of citizens from the evils it has to suffer on account of the venality of the masses. If labor was not notoriously underpaid, these poor men would have less excuse. As matters stand in the industrial world, they

are ready to snatch at the possibility of making a dollar. Even a drink of whisky often acts as the deciding agent. So low is human nature fallen that the influence of the saloon keeper is paramount. Rather than offend such an important personage and incur a possible refusal of credit, many a drinker will vote as the whisky dealer directs.

There is another class of men who are governed solely by the fear of their employers' displeasure. To lose their work means untold suffering on account of the wives and little ones dependent on them for food and shelter. Consequently the average employer who has large numbers of workmen under his control, fully expects that they will do his bidding at the polls. He hardly considers that he is exercising anything beyond his legal rights in telling employees they will be dismissed if they do not serve his candidate. So insensibly has this form of coercion grown up among us that the practice is condoned by reputable citizens. It is not seen in its true light. If it were it would be punishable by imprisonment, for such injustice, such infringement upon personal rights, is the basest form of tyranny and should never be permitted. "Vote as I say or lose your job," is a threat which should cost the capitalist his fortune.

The responsibility for corruption at the polls rests with our legislators, with unscrupulous leaders of both parties who would barter principle to serve the ends of self. All honor to President Roosevelt if he be honest and sincere in his determination to put an end to such abuses. Let the nation decide whether it does not prefer a candidate firm enough and honorable enough to stem the tide of party corruption. Shall Wall street rule the country, or its honest voters? Let the people decide.

The Revolution in Servia.

THE RUSSIAN government has its plans. So wide and far-reaching are they, that it has been said Russia would scarcely stay her course this side of universal dominion. The Roman empire swayed the world. Why may not the Russian? Whether the Russian government had any part in the tragedy just enacted in Servia is a secret which may never be revealed. It is, however, certain that the new king is bound by many ties to the imperial family at St. Petersburg. The revolution has placed another dynasty on the Servian throne, and this dynasty is wholly under Russian influence. The Servian army, by means of which this revolution was effected, is said to be favorable to the Czar,—so much so that Russian uniforms, Russian military tactics, and even Russian officers to drill the men, are a part of the accoutrements of war in this remote province which is called the "tinder box of Europe."

Several years ago when the Greek war was in progress, the attention of the world was called to the Eastern question; but the Greek war ended and the Eastern question, in so far as it refers to the dislodgment of the Sultan and the partition of Turkey was not settled. The present revolution seems to have taken the Czar

one step nearer to Constantinople. The murdered king and his ministers were suspected of encouraging Austria, whose proximity renders her a formidable rival to the Czar. It is said that the new king is so anarchistic or so anti-Austrian in his sympathies that he expressed his satisfaction when the Empress of Austria was assassinated. Russia has laid her plans deep; but unless she has taken counsel with the Lord of Hosts all her plans will be as naught. There is a policy shaping the affairs of men, to which everything must conform. The plans of the great Head of the universe are wider in their scope than those of the Muscovite. Russia will have her place and every nation will be remembered. Revolutions and counter-revolutions come and go, but they cannot hinder the operation of divine law.


Receptivity the Result of Experience.

IT IS UTTERLY impossible to impress persons with the truth until their minds have expanded to embrace its properties. It is no more possible to impress the thought of God, the Man, as the source and origin of the visible creation upon those who have not come to the proper degree of receptivity, than it would be to teach Greek and higher mathematics to an Australian Bushman or the lowest of the cannibal tribes.


A person's beliefs are not the result of accidental circumstances. They are not the result merely of his youthful training and of surrounding influences. That system of thought which appeals to him as rational, gauges his mental capacity. If he be ready to culminate from the scenes of mortal existence, he will welcome the thought of such a possibility, otherwise he may deride. But the man who derides today only stands where he who is about to culminate once stood. The same goal awaits them both as a result of the development gained through oft repeated experiences amid the scenes of natural life, alternating with corresponding periods in the spiritual world.

The Individual is the Real Man.

"ALL THE WORLD'S a stage, And all the men and women merely players." In what sense is this true? Actors upon the stage in a dramatic representation do not appear in their true character. For the time being they take the part of some historical or imaginary personage. It may be that in so doing they are but acting over again scenes in which they once appeared during some previous embodiment. Inasmuch, however, as no one is a perfect rehabilitation of his former self, and as man in his progress through the stages of natural experience never is a completed being, it follows that each one by rebirth assumes a different character. He is not himself until he has become an individual. When a man comes to himself and appears in his true character there is a recollection of all the entities belonging to the precipitated ego. The object of reëmbodiment is to complete the cycles of experience by which character is brought to its perfection.



In The Editorial Perspective.



THE EDITOR.

ACTIVITIES AND MOTIONS of matter constitute a great problem in modern science; it is a problem which has never been satisfactorily solved from the standpoint of modern physics, and moreover, it can never be solved by men who hold that matter is dead or inert. The man who does not know the relation that exists between matter and energy cannot possibly explain the motion of a single atom in the universe; and if he cannot explain the motion of an atom, he cannot define the laws of motion. Newton's theory of gravitation was hailed as the great support of the Copernican system of astronomy; but Newton, as well as his followers, was frank enough to admit that the character of the force of gravity was a great mystery, "apparently as *inscrutable* as the very nature and constitution of an atom of matter itself." The theory of gravitation is as much an hypothesis as the premise of the system of astronomy which it was intended to corroborate. Referring to the relative merits of the Copernican system and its rival, the Tychonic system, it has been said by scientific authority that "each of these two systems perfectly explains the apparent motions of the sun and other heavenly bodies about the earth; and in deciding between the relative merits of the two theories, *philosophers were guided by mere opinion and not by proof.*" Inasmuch as there has been absolutely no demonstration made of either the accepted theory of the earth's motion or of Newton's theory of gravitation, we must in reason conclude that the two theories remain as they were founded—mere hypotheses. Copernicus foisted upon the world a most absurd conception of the universe; and in order to explain the phenomena of creation in accordance with its premise, and in accordance with its associated physics, scientists have been driven to make the most ridiculous conclusions ever put forth by the human mind. It is conceived that millions of worlds are in motion; but no successful attempt has ever been made to answer the question as to what whirls these so called worlds in space. It was at first supposed that the motions of the orbs are due to a primitive creative impulse; but consideration of the law of conservation of energy leads the mind to look for factors which continue the motions. There is nothing whatever in Newton's theory of gravitation that can possibly give the faintest clue to the character of the energy that is supposed to cause the diurnal and annual motions of the earth. Centrifugal and centripetal forces are supposed to act in directions toward and away from the sun, and at *right angles* to the orbital arc; and the conception of universal gravitation makes no provision whatever for the continual forward motion of the planets. We charge modern astronomy with the most manifest weakness, in that it fails to demonstrate its premise or to discover the factors of universal motion. The very facts of the most commonly observed phenomena challenge the scientists of the world to give proof of the correctness of their claims; they have failed to answer this challenge because they have failed to explain the facts; the hundreds of "unsolved problems" in modern science speak in loudest terms in refutation of its

hypotheses! The pseudo-scientists have reached the end of the old conceptions; they are now endeavoring to go out on new lines. The significance of this move is obvious; the change is due to the fact that they know that modern science has no certain foundation. Our readers have noted with great interest the new conclusions of Professor Wallace, Lord Kelvin, Professor Crookes, and others—and there are more to follow. The foundations of the old systems are being rudely disturbed, and the superstructures cannot long remain intact; chemistry, physics, astronomy, and evolution as popularly conceived, will soon experience their passing from the world of thought. The great questions of the phenomena of existence are exercising the mind of the world as never before. The influence of the Koreshan System is vastly greater than is at first apparent to the investigator; through subtle mental forces it is agitating the world and preparing the way for universal acceptance of its solution of all great world-problems.

The Koreshan doctrine or conception of God as many in one, is the key to the solution of numerous problems which have exercised the minds of theologians for the past several centuries; it explains a number of apparent paradoxes in the Bible text, and numerous anomalies of Hebrew grammar—a subject we have discussed from the standpoint of the meaning of the word *Elohim* as designating the Gods. The idea that God is many in one is taught in the Bible in a number of instances, wherein it is obvious that the one God is comprised of many individualities or egos. When Saul, the first king of Israel, visited the medium of Endor, he desired to converse with Samuel the prophet. The woman declared that she saw *Gods* ascending out of the earth; whereupon Saul inquired, "What form is *he* of?" Here the pronoun *he* is used with reference to the Gods as involved in the prophet. Elijah the prophet was a man to whom we may refer as one; but when he was translated, Elisha saw not merely one, but many. The burning of the body of Elijah was the chariot of fire, in which were horses of fire, and *horsemen* were visible. When Elijah was departing from the natural, Elisha cried, "My father, my father!" What did he see as his father? He saw "the chariot of Israel and the *horsemen* thereof"—the divine Centaurs; he saw his father as a plurality in unity. Jesus was a man of the divine order; he was one and individual—and yet he was the resurrection of the progressive spirits of the Jewish dispensation. He gathered the lambs with his arm and carried them in his bosom. He contained the city of the living God, the heavenly Jerusalem, an innumerable company of angels, the assembly of the firstborn, God the Judge of all, and the spirits of just men made perfect. Jesus was a composite being—so composite that he could bestow himself upon tens of thousands of people through the dissemination of divine entities, so that God as the One dwelt in the many, that *they* in whom he dwelt might become *one* with and in Him. Corresponding conceptions are found in the writings of Swedenborg; he describes that

on several occasions he would see in the distance what appeared to be a man; but upon approach and examination of what he saw he discovered a community of angels. All the groups and orders which he saw in heaven were in the form of man.

Koreshanity is an integral System, embracing all truth in unity; it incorporates all the facts of Nature, and defines all the principles and laws of universal activity. It has been said that the Founder of Koreshanity has culled from many old creeds from many lands, and cemented them together with ingenious additions and sounding words into a complete theory of science and theology. It has also been said that inasmuch as Christianity incorporates much that was taught in Egypt, Chaldea, and India, Jesus must have been a student of all the great world-religions in order to be able to select parts of them which would unite in harmony with a basic conception of his own. No great truth has ever come to the world through any such empirical process; and neither Jesus the Christ nor the Founder of Koreshanity ever undertook to rummage through the world's mental rubbish in order to arrive at a knowledge of truth. The truths of Koreshanity have come to the world in and through the man whose rational perception enables him to formulate truth without reference to what others have taught. The systems in vogue are fragmentary perversions of truth, and they are full of effete thought; to undertake to study the creeds and the thousand and one conflicting conceptions of man and cosmos with a view to culling out portions harmonious with a given premise, would be to mentally draw from the effete spheres. Every conclusion of the Koreshan System is as original and as true as the basic conception of the cellular cosmos; the System was evolved through strictly logical methods, from a knowledge of universal form and function. The present systems of religion, philosophy, and science are but suggestions of the fact that there existed in the remote past a great integral system of religio-science. The light of the sun is its own—it is not borrowed; the laws of generation of its light place the sun in touch with all parts of the universe. A seed involves the life of the plant; and when a seed produces a plant which corresponds in form to plants borne in the previous season, no one is irrational enough to assert that the new plant is but a collection of the stalks, branches, and leaves of decaying vegetation.

It should be obvious to the most casual observer that the modern church is not at all prepared for what is termed the second coming of Christ; the condition of the church is one of corruption, and its members are not ready to attain to the goal of immortal life. This is where the various Adventist denominations and so called holiness sects make their mistake; they teach that the work of salvation must be wrought before the Lord returns, so that he will have nothing to do but to gather the saved ones together and transport them to some other sphere of existence. It was never intended that the old church should ever become ready for the Lord's coming; it was foreseen at the beginning of the dispensation that the church should fall from its primitive purity and become Babylon. It is from this Babylon that those who desire to enter the divine life are

called upon to separate themselves: "Come out of her, my people, lest ye become partakers of her sins." The old plant which has borne its fruit can never receive the seed again; the old plant rejects or casts off the seed. So the old church has no place for the Seed of the dispensation. That which is prepared to receive the message of divine truth is another element—the soil of the new church. The Almighty does not return to the visible world because he expects to find a single individual who is ready to be taken to heaven, but because he desires to save those who will receive him and his truth; he comes to awaken those in whom the work of salvation was begun nineteen hundred years ago; and he will find them, not through the promulgation of an effete theology, but through the proclamation of his own truth as it obtains in the mind of his manifestation.

It has recently been demonstrated that the all-star drama is not a success—that is, a drama in which every part is played by a star actor. The reason for this is obvious from the Koreshan point of view. Between the members of an all-star caste there is the spirit of competition, and hence lack of necessary support by lesser lights. No picture is beautiful in which all the parts stand out with equal intensity and boldness; it is unnatural and offends the artistic sense. Variety is essential, and Nature is full of it. In the drama and in literature, as well as in events of history, there must be a hero in which entire situations center. Without a central personality in the drama, however great may be the talent displayed, the plot is not easily perceived and the play is not appreciated. A star appears all the more brilliant in contrast with lesser stars which make up a constellation—whether clustered in history, in the novel, on the stage, or in the physical heavens.

"Warlike persuasion" is the term employed by Judge Holdom, of Chicago, to define the character of the efforts made by labor-unions to deter non-union workmen from taking the place of the strikers. Every man has the right to seek employment wherever he can obtain it; and no set of men, having voluntarily left their places of employment, has any right to infringe upon the liberties of their fellow workmen. The strike system is an abomination because there is not a principle of justice in it; it is anarchistic because, instead of endeavoring to settle their difficulties in accordance with the laws of order, labor-unionists employ the methods of the mob to enforce their demands.

An Eastern physician ascribes diseases of the nervous and circulatory systems, now common among certain classes of people, to the high tension of modern life. The modern world is on the rush, and children are soon infected with the headlong haste. The competitive system has the world under the whip-hand, and drives the millions into the mad race for money.

The methods of popular educational institutions make the mind of the student a mere passive recipient; in Koreshanity it is made an active agent; the one tends to imitativeness, while the other encourages and stimulates originality.

The highest point of view is that from which the universe may be perceived as a whole.

Koreshanity reveals the *how* and the *why* of all universal activities.

The Open Court of Inquiry.

THE EDITOR.

The Law of Universal Repetition.

Does it, or does it not, follow as a logical deduction from the primary affirmations of Koreshanity, that we have been just as we are unnumbered decillions of times, and will be so again? Does not a complete universe, existing by virtue of eternal law, imply just this?—J. L. T., Doucette, Tex.

The idea of an infinite universe necessitates the conclusion that the possibilities of attainment to states, conditions, and qualities of life hitherto unexperienced are infinite. In the conception of infinity there is no room for the conclusion that the universe may be infolded in the seed of its perpetuity; and consequently, no one holding that the universe is infinite can consistently conceive of life as being other than a changeful progress without any possibility of a fixed destiny. As no two men are exactly alike, it would follow, according to views usually entertained, that the destinies of no two men may be the same—and if not, there could be no such thing as the ultimate of universal progress, no such thing as the unity of cause and effect. Cause would be an unknown quantity, and not only so, but cause would be incapable of expressing itself in any orderly sequence, and unable to determine beforehand any definite method of procedure.

The universe is a great system of existence, and throughout the universe immutable and eternal law prevails. Universal law is not arbitrary; it is the inevitable mode of activity according to fixed principles, and these principles are bound by the limits of the field of possibility, beyond which it is not possible to go. As the very heart and center of this great field of activity, the Almighty Cause and Creator exists; he is the pole of universal impression, and the universe itself, as the great effect, is what the Almighty puts forth as the eternal expression of himself. God and the universe react upon each other. There is nothing in the universe that has not its co-ordinate and correspondent in Deity. Between cause and effect there is an eternal reciprocity. God creates through the processes of transmission of his mind and life,

through the processes of divine expression and reproduction. If, therefore, the Almighty is the same being from cycle to cycle, so must the universe, as the limited field of divine expression, exist on the scale of endless repetition.

Every 24,000 years there is an approximate recurrence of the conditions and relations which existed in a previous cycle. The reason that the states and conditions are not exactly repeated every precessional cycle, is because the Almighty does not exhaust the field of possibility in one precessional period, and so does not express all of his possible and complex conditions and relations; but the time comes in cycles of millions of years in length, when humanity with all its members thereof, sustains exactly the same relation to the universe and to Deity, and when everything in the universe is situated and related in all particulars just as before in some previous period of the world's existence. This is inevitable if the universe is reproduced through the Seed of its perpetuity.

These conclusions are inevitable and unavoidable from the standpoint of the conception that cause and ultimate effect are one. If these conclusions were not true; if the universe should go out on lines of endless change without reference to what has been, undergoing experiences never before realized, the Almighty could not maintain his own specific character and attributes, because, if he is the pole of universal impression, he would be impressed from a great effect which is in itself essentially changeful. The purposes of Deity could not be fixed, and the universe could not be a stable thing, for its kingdoms with all their species and kinds might evolve into states hitherto unexperienced. Deity himself, if he did not have fixed purposes, if he did not express himself from cycle to cycle in a universe of his own reproduction, could not possibly be himself throughout all ages; and he could not know what he might become in a future cycle, and hence he could never declare the absolute truth of his own being.

In the ceaseless rounds of experience

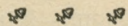
the Almighty needs diversion; in the processes of perpetuity and renewal of himself he becomes young after he has reached the limits of his amplification. He ascends and descends, and lives and dies as to his external life; he works and rests, and sleeps and wakes. His object is to exist; and he enjoys existence because from cycle to cycle law provides the means of satisfaction of his desires. His descending life has reached the same planes, the same states, the same conditions, the same fields of expression and experience, decillions of times in the past; and he knows that he will reduce himself to exactly the same conditions and states throughout all the cycles to come. He is satisfied with this, not only because he desires it to be so, but because it *must* be so; law makes it inevitable.

If the Almighty Creator of the universe is satisfied with endless recurrence of conditions and events, with reproduction of himself and recreation of the universe in obedience to universal law, man himself should be satisfied to have his *origin* and his *destiny* in Deity, and to undergo, countless decillions of times, all the possible experiences of universal life for the sake of the existence of himself and of the universe as a whole.

The universe is governed by the law of repetition; time progresses in circles, and we return to the same points in time at which we arrived in past cycles. There are orders of repetition continually experienced to which we do not object. We work and rest, and work and rest again; we wake and sleep, to wake again. The sun rises and sets; night has its uses, and the day brings new experiences. We do not object to the change of seasons; every year general climatic and meteorological conditions are repeated; and so it must be that in the cosmos the field of experience is limited; and like the orbs of the sky, we progress in circles of experience and find satisfaction in repetition. The Almighty will perpetuate the universe in coming cycles; he will recreate it in definite forms possessing given functions and relations,

because he knows how he did the work cycles ago.

This doctrine of the eternity of the universe has been taught in all the great cycles of the past; we are now promulgating the same truth that was put forth in the world in the past. This doctrine is true and scientific; it is sustained by the most irrefragable logic, and corroborated by the Bible: "The earth abideth forever." "The thing that hath been it is that which shall be; and that which is done is that which shall be done: and there is nothing new under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." "That which hath been is now; and that which is to be hath already been."



The Divine Plurality in Unity.

The explanation in your issue of March 20, as to why the plural *Elohim* is used with the singular verb *bara*, is not to my mind conclusive. Starting out with the statement of the number of times the word *Elohim* is used in the Hebrew Scriptures, and after showing that the plural is expressed in some cases and the singular in others, the following conclusion is reached: "*Jehovah* is the natural God-Man, the visible being, the Savior; *Eloah* is God the spirit; while *Elohim* refers to the divine egos in the amplification of divine life through the processes of divine reproduction and multiplication. *Elohim*, therefore, embraces plurality of quality, of intensity, of amplitude, and plurality as to number." Why make a mountain out of a molehill with reference to a single anomaly, and a molehill out of mountains with reference to many other similar ones? Could the reasons urged for making *Elohim* mean the above, be used with consistency in explanation of other anomalies of Hebrew grammar? The whole explanation, it seems to me, bears no more relation to the demonstrated premise of Koreshanity, than the numerous theories or guesses of other philologists.—STUDENT.

In our former treatment of this subject we answered this question as to why *Elohim* is ever used in connection with a singular verb, from the basis of the fact that God is many in One. This conclusion in Koreshanity does not rest merely upon the fact that the word *Elohim* is plural, but upon the science of divine being in relation to the integral cosmos. Whatever one may think of the meaning of the word *Elohim*, the fact is obvious that the noun is plural; and it is a further fact that the noun is used in connection with singular verbs. There must be

some design in such relation, and we maintain that we have given the true solution of the problem.

We have not taken a single instance as a basis of our argument. We have shown that the word *Elohim* occurs over 2,500 times in the Hebrew Bible, and that in only about 240 instances is the word used in connection with other words which indicate plurality without unity. In nearly every one of these instances, *Elohim* refers to false gods. The false gods do not possess divine attributes, and therefore do not possess that element of unity of being, that integrality of manifold egos, that characterizes the Creator of the universe; hence, *Elohim*, as used with reference to false gods, occurs in connection with plural verbs. In a few instances true Gods are referred to, as: "I have said, Ye are Gods;" and, "I saw Gods ascending out of the earth." In these cases the plural verbs are used because the conception that men are the Gods is prominent in the mind.

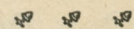
But *Elohim* is not the only plural noun that is used in connection with singular verbs. The word *Adonai*, usually translated Lord, or Lord God, occurring nearly 300 times in the Hebrew, is decidedly plural—*Adon* being the singular form of the noun. In nearly fifty instances, the word Almighty is translated from *Shaddai*, sometimes *El-shaddai*; *El* is singular, while *Shaddai* is plural. When God said to Abraham, "I am God Almighty," he virtually said, "I am the one great God possessing power of reproducing myself in the form of manifold offspring; I am, therefore, the Almighty Creator."

The fact is, that instead of magnifying a single instance and minimizing others, we have simply taken the matter as it stands in the Hebrew Scriptures, without modification, assured as we are from a scientific point of view, that God is *many in one*, and that he knew how to express the thought in definite terms. We cannot say that all the idioms and anomalies of Hebrew grammar may be explained on the basis of the explanation we have given of the use of the word *Elohim*, because there are anomalies which pertain to other parts of speech and to other things; but let us note that all of the grammatical enigmas of the Hebrew

Scriptures may be explained from a scientific point of view, without doing any violence whatever to the original intention and design of Inspiration.

There are instances in the Bible where the singular is used for the plural, and such use of the singular is perfectly legitimate not only in Hebrew but in many other languages. Singular nouns are sometimes used collectively in the English language. We may use the word "company" as either singular or plural, according as the corporation or the members thereof are meant. We may say, referring to a corporation, "That company does a wholesale business;" or, referring to the members of the company, "The company are not satisfied with the terms offered." Company is a collective noun; and while to all intents and purposes it is plural, because comprised of members, it may be used in connection with singular verbs.

The motto of the United States of America is "*E pluribus unum*," which means "one composed of many." The American nation constitutes one great government, but it is composed of many states; the name of the nation is the United States. A few years ago Congress settled the question as to whether the United States may be used in connection with singular verbs, by deciding that the plural form may be used in the collective sense; so that we may say, "The United States is a great nation." Now why may we do so? Because the nation is a plurality in unity. The noun is unmistakably plural; there are in the nation over fifty states, territories, and colonies—and yet, the nation is one. For corresponding reasons the plural noun *Elohim* is used in the collective sense with singular verbs. The instances are parallels. There is no mistake about what the term United States indicates, and there should be no doubt about the fact that *Elohim*, as used with reference to the Creator of the universe, signifies plurality in unity. There is no other explanation of the problem in question, consistent with the Hebrew language and the facts of divine existence.



Immortality Through Obedience to Law.

Please answer the following question in the Open Court of Inquiry: Can any one who believes the teachings of Koreshanity and accepts KORESH as the true Messiah, attain immortality in this age or dispensation?—INQUIRER.

The message of Koreshanity to those desiring to enter the divine life, is that immortality is attained only through obedience to law. The same truth holds good now that was enunciated by Jesus the Christ nineteen hundred years ago in answer to the inquiry,

"What good thing shall I do to inherit eternal life?" He replied, "Keep the commandments." Hence, those who are desirous of attaining the immortal state as a stepping-stone to eternal life, must fulfil the laws of life.

The age of faith is reaching its culmination; but faith in any age is of no avail without works. No one who merely believes the declarations and claims of Koreshanity can attain to the perfect life; acceptance of Koreshanity in confidence that the Messenger of the Covenant is in reality all he claims to be, is but the first step in the direction of the final goal. Let no one, therefore, stop at this first step; all of the laws and principles of life set forth in the Koreshan System must be practically applied before any marked results are experienced. The keeping of the law involves polarization of the energies of life and mind in the Messianic center, and love and service of the neighbor in communistic relations.

With reference to the time when it is possible to attain the immortal state, we answer that no one prior to or independently of the great theocrasis can reach the goal of life; hence, no immortal being can be manifest until the age ends. The great culmination must first come; the spirit of the Overcomer must baptize hundreds of thousands. The baptism obtains at the end of the old dispensation or beginning of the new. When the kingdom is fully come, the new age will have been fully ushered in. We are now in the transition period, in the time of the intellectual awakening.

The promise of immortality is to all those who truly accept the Messenger of the Covenant and his truth, and who scientifically apply that truth to life. Koreshanity is not only the hope of the vidual, it is the hope of the world, as the history of the future will demonstrate. The object of the promulgation of Koreshanity at the present time is to find and awaken those who are willing to make the sacrifices necessary to the establishment of the new order. No one who faithfully complies with the conditions stipulated in the doctrines of Koreshanity will fail to reap the rewards of immortal life in the flesh—here in the natural world.

The Flaming Sword's Exchanges.

THE EDITOR.

Mind.—We find much in the June number that is interesting—perhaps its contents are better than the average numbers of this publication. A sketch of Tolstoi, Mystic and Realist, is given by Ernest Howard Crosby; and Axel Emil Gibson deals with Karma, the Mystery of Justice; and John Hazelrigg continues his "Sun Book" in this number, under the heading of The Story of Creation, in which he makes some far-fetched astrological interpretations of the first chapter of Genesis. A review of Professor Cushman in Christian Science and the New Thought Philosophy, by B. O. Flower, appears. A discussion of the Bequerel ray, in the editorial department suggests some of the mysteries of the unseen things of the universe. 569 Fifth avenue, New York City.

The Student's Journal.—The contents of every number of this well-known publication devoted to Graham's Standard

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.

Phonography, serve a two-fold purpose: Practice in reading and writing the Graham system of shorthand, and inducing thoughtful study of various subjects, scientific, moral, and sociological. The selections are carefully made, containing the most refined expressions. Professor Sprague's department of Rhetoric is very interesting and instructive, as it is conducted in a very original and practical manner. \$1.00 a year. 1135 Broadway, New York City.

Human Culture.—We note the recent demise of the editor of this forceful phrenological journal; we are promised, however, that Professor Vaught's work will be carried forward by his wife, who now takes charge of the magazine. She announces that numerous manuscripts by the Professor are available and will be published. There is one feature of the publication that will be missed we think—and that is the apt illustrations drawn by the editor. \$1.00 a year. 130 Dearborn street, Chicago, Ill.

Brotherhood.—A monthly magazine devoted to self-help and the peaceful evolution of a happier social order. It has recently been much improved, and now appears in pocket form with suitable cover. No. 9, Charterhouse Buildings, London, E. C., England.

Summary of the World's News.

AMANDA T. POTTER.

June 10.—Strikers close three more Chicago restaurants.—All Chicago saloons must close at midnight.—President Baer testifies that Reading system lost \$1,500,000 in freight business by strike.—Friars in Philippines still oppose Mgr. Guidi in sale of church lands; problem again referred to Rome.—Nicaragua club is held over Colombians to force them to ratify Panama canal treaty.—June 11.—One fourth of East St. Louis flooded; entire city in danger.—23,000 homeless in Kansas City; outside assistance imperative.—Yale students discard hats; New Haven society young ladies follow example.—Michigan woman believed to have poisoned eleven of her friends.—Senator Hanna's daughter Ruth is married to Joseph Medill McCormick at Cleveland; President Roosevelt and daughter present.—Bashi-Bazouks murder entire Bulgarian population in town of 500 houses.—Chinese pirates hold American for \$9,000 ransom.—King and queen of Serbia, the queen's two brothers, two of the ministry, and two members of royal guard slain this morning at two o'clock; Prince Peter Karageorgevitch, grandson of Serbia's liberator, proclaimed king.—June 12.—Rate war in western roads grows fierce; extremely cheap excursions to New York and New England probable.—Flood crisis at St. Louis passed.—Lady Henry Somerset re-elected president of World's W. C. T. U.—June 13.—Lunatic threatens Emperor Francis Joseph in streets of Vienna; is seized by police.—Prince Ferdinand of Bulgaria unpopular with his subjects; warning to him in Servian tragedy.—Appeal for aid from St. Louis; Kansas City relief committee issues second appeal.—Strikes called in several Chicago hotels; only a few are tied up; help pours in from surrounding country.—G. W. Walton deposed from presidency of restaurant men and ejected from meeting on charge of soliciting bribe, will file suit for assault and battery.—June 14.—Prominent labor leaders in Chicago hold untenable and denounce attitude of Waiters' Union.—Plot of striking waiters to shut off Chicago's water supply, foiled.—Dr. Lorenz does not like Chicago; too dirty; too much air of commercialism; too much rush.—"Golden Rule" Mayor Jones of Toledo sleeps on the roof for his health.—President Roosevelt is determined to have the Panama canal route; no intention of favoring Nicaragua way.—June 15.—Members of Chicago launders' union decide not to strike again.—Admitted by everyone that most Chicago strikes have failed; every one of the 27 hostleries closed by Friday's strike were open yesterday.—Scarcity of servants in Chicago unprecedented; causes much trouble in many homes.—United States is in the midst of a great building boom; construction work under way is unprecedented in amount.—Labor troubles in Chicago, New York, and