

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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Organized Conspiracy Against Liberty.

A Review of the Methods and Purposes of the Labor-Unions; the Strike Situation; the Mark of the Beast in Capital and Labor.

KORESH.

THE STRIKE SITUATION in Chicago and elsewhere is resolving itself to the question of whether or not the employers shall admit the right of the labor-unions to demand that the labor-union shall be recognized and the liberties of all other men destroyed. The recognition of the labor-union means that the employer shall not have the right to employ any but members of the unions. Mr. Gompers tells us that this question cannot be arbitrated, because it involves a principle, and principles cannot be discussed in arbitration councils.

It is a principle of the Government of the United States that every person shall have the right to equality before the law, and shall be protected in these rights; that the right of equality is inherent and unalienable. "Life, liberty, and the pursuit of happiness" are among the rights which the Government is bound to protect. How does the demand of the union compare with the Declaration of Independence? Has a man or a company of men the right to employ another man who has not "the mark of the beast"? The labor-union says to every working man, regardless of the Declaration of Independence, and the Constitution of the United States in support of the principle of independence, that every working man shall have "the mark of the beast" enforced upon him, whether against his principles or not, and that without the "mark of the beast" he shall not find employment, nor shall he "buy nor sell."

The demands of the labor-unions are diametrically opposed to the principles of liberty enunciated in the Declaration of Independence and guaranteed by the Constitution of the United States. The labor-union trust is an organized conspiracy against the liberty of the "individual" and against corporate interests, and is one of the most damnable and subtle forces now operative to destroy republican institutions, and as inimical to the rights of the people as the other trusts—the monopoly of wealth and the monopoly of industry through corporate combination. Of the two powers—that of the combination of wealth and that of labor-unionism—the latter is the most dangerous, because the most regardless of legal restraint. Both are inimical to the stability of government by the people.

It has been predicted that there should come a time when no man could *buy* nor *sell* without he had the mark, or the name of the beast, or the number of his name. This mark of the beast is placed either in the hand or in the forehead. The forehead is "capital" (the owners of capital), the hand is the worker of capital. We say to an employer, How many *hands* have you? The mark of the beast in the hand is the power of combination among the working men, and this power will become so great that no man of the working class can buy nor sell without permission from the unions. The prediction was made nearly two thousand years ago, and it will certainly come to pass; but woe to all men who receive the mark, if they do not

throw it off,—and it looks as if it might be woe to those who do not accept the mark. There is a body of people who will take their chances in rejecting the mark, both from the forehead and the hand. God deliver us from this satanic power!

Looking upon the surface of the labor-union situation, it would appear that there were two, and only two, views to be taken regarding the great curse of competition. Superficially, it seems to appear that one must be either on the side of capital or labor. This, however, does not take one to the bottom of the causes of the pending struggle. The present attitude of "capital" and labor is predicated upon the basis of the right of commerce and industry to be conducted along the absolutely vicious lines of the competitive system. To be committed to either side of this controversy is to identify oneself with the machinations of hell, and to be enrolled with the minions of satan; nor can one stand neutral and observe uninterestedly the progress of the great conflict.

There is no neutral nor middle ground. From our view-point it is an open and aggressive warfare, not against capital nor against unionism, but against the great system begotten and generated in hell, which conspires to set the commercial and industrial world against itself. Nor is there anything to be said in favor of an antichristian socialism nor a spurious "christian socialism;" nor can the crisis of competition be averted. Men may talk peace and arbitration, but there will be no peace until the competitive system has destroyed itself. This is an inevitable consequence of competition and its antagonisms, and the degeneracy of the human heart. There are men so blind to the condition of the human race and so infatuated with

self-love and the desire to obtain riches regardless of the interests of other people, and so insensible as to what comprises righteousness, as to declare that the world is growing better.

Before a correct estimate of the comparative conditions of the world can be made, there must be a positive definition of what constitutes the standard of moral obligation. It cannot be found either in the aggregations of millions of dollars in the hands of the soulless, nor in that aggregation of men so destitute of religious sentiment and moral responsibility as to determine the enforcement of their impositions upon free born or naturalized citizens who are principled against the stultification of their liberties. The remedy against these two great corporate evils—that of aggregate wealth and that of aggregate brute force, is the destruction of the abomination of desolation, the competitive system, which lies at the very foundation of the whole abominable curse; nor can there be any remedy not grounded in the laws of the cognition of the regenerating power of the eternal Father-Mother, through the saving office of the Son of God. It cannot be accomplished on the lines of the imbecility of modern "christian" church work.

The final settlement of the great question will be with the presence of the Almighty in the establishment of his kingdom on the basis of the principles which actuated the early church under the influence of the Holy Ghost. The principle of communism as against competition—the one a divine institution, the other from the bottomless pit—remains a factor in the laws of the divine economy; and the potency of the divine force will come to the rescue of the race from the thralldom of hell, when the time is fully ripe for the fruition of righteousness in the redeemed of the Lord.

Perpetuity of Divine Life and Consciousness.

KORESH.

THE PERPETUITY of the divine central consciousness of the human race is insured through the raising up and perfecting of the Son of man, who is made heir to the throne. The last act in the confirmation of the title to the inheritance of the throne of God and the dominion of his kingdom, is the sacrificial one of yielding the personal life to that of conjunctive unity with the Deific center. Such a sacrifice is dependent upon the incorporation of specific factors in the life of the Son. The necessity for the sacrifice involves a double purpose, the first of which is to rejuvenate the divine center and consciousness, and to thus perpetuate it; that is, to insure the tenure of the central function. The second, is to implant within the race the Seed of immortality, which the heir to the throne has perfected in himself through his power to overcome. This must

naturally include a knowledge, on the part of the heir of God, of the law of conjunctive unity, for without this consciousness and the promise insured in the knowledge of the law, obedience to the law of personal sacrifice could not find a resting place within the mind.

The farmer may have ten thousand bushels of the finest kind of wheat, worth one hundred cents per bushel. He may have a great love for money and a desire to sell all of his produce, but his good judgment comes to his service and he concludes to throw away some hundreds of bushels,—to sacrifice it to the production of other thousands. He therefore makes a sacrifice of the seed wheat for the perpetuity of the kind. He sows it that it may increase, multiply, and preserve the kind. This is precisely what the law of the Lord's sacrifice implies. The Lord was the promised *Seed*.

He came to be planted, and his death on the cross of wood portrayed his final death in the race—the cross of the Son of God with the devils in men, that there might be raised up from devils, through regeneration, the many Sons of God and thus fulfil the declaration: “To all who believe in his name gives he power to become the Sons of God.”

The creation of the many Sons of God through regeneration (re-production) is the natural outcome of the planting of the first Begotten. The one (or first Begotten) is created for the seed purposes of reproducing the many. The primary seed of the universe, like every other seed in the universe, must be both material

and natural—hence the absolute necessity, in conformity to law, for a natural and material germ which embraces the fulness of the universe in its least form, namely, the microcosm, the male and female man, the Son of God. When such a seed matures, as in the recurrent manifestation of nineteen hundred years ago, the germ answers the double purpose of placing the Son on the throne by his ascent, and his planting in the race by his descent. The necessity for a periodical repetition and recurrence will be seen to obtain as a necessary consequence of the operation of eternal law. The Lord came to fulfil the law, not to appear as a freak—according to the claims of modern theology.

Problems Which Puzzle the Materialists.

KORESH.

THE SCIENTISTS are bewildered over the phenomena of the properties of what they term radium. Their difficulty lies in their inability to comprehend, first, the existence of the *essence* of matter, a coördinate substance with matter, yet not material; second, their profound terror of accepting the fact of the interchangeability of matter and spirit, or matter and its essence. “Radium” possesses the property of radiating energy, and beyond this fact the physicist has no knowledge of its properties. This property of radiation may be defined in one word; namely, *generation*. It is merely the property of materializing essence and instantly reducing the matter to energy by electro-magnetic combustion. The ordinary physicist is inordinately the materialist. He would about as soon lose his head as to embrace the conviction that what is termed energy is a spiritual substance, or an essential substance non-material but convertible to matter, and

that it exists by virtue of the fact that matter as such is destructible and convertible to “energy”—the real spirit of matter. The substance called radium has the property of converting the ethereal essence (attenuated ether, “luminous ether”) to material substance, thence by a process of electro-magnetic combustion transforming the corpuscles thus created to the essences—light, heat, electricity, and magnetism; for all these essences of matter are produced in radium, and distributed without any material exhaustion of the substance itself. In fact, it is possible for the substance to accumulate by metamorphic accretion, through the conservation of the essences which it generates. The physicist tells us that the vortical activity “underlying” the atom is the basis of matter. The truth is, the matter constitutes the basis, and the various non-material substances called energy are the superactive, not basic properties.

The Darkness of the Great Apostasy.

The Fall of the Church and Departure from the Truth; the Coming to the Knowledge of Divine Science; the Great Work of Transformation.

BERTHALDINE, MATRONA.

AN ORTHODOX FRIEND writes as follows: “How we recoil from the gathering darkness, and how dense it grows, and alas! so laden with the miasma of sin; to climb grows harder, but the end hastens, and beyond the gloom lies earth’s eternally bright and everlasting day. * * We are babies yet, and at best know little in any direction. I have made such poor work with what I have known, that I am afraid to know more until I am better. * * If the earth is round, let it be round; if it is flat, let it be flat. But it is redeemed by Christ, and his righteousness shall fill it; and I want to

be in what he does, and I’ll try in my poor way to do his will, and soon I shall know the truth.”

If we were still in the sphere of so called orthodox thought and “Christian living,” and were asked to name a woman most exemplary in rare devotion to so called “Christian works” and adherence to the Bible as the inspired Word of God, without hesitation we would name the writer of the letter from which we quote. Very early in life she became a critical student and public teacher of the Scriptures, and a zealot in works of charity so called. For many years she has been a

herald of the "second coming" of Christ and his kingdom in earth. Nevertheless, after all the years of Christian endeavor and daily scholarly critical study of the Scriptures, she makes the confession of ignorance and "poor work" above quoted. She states that she is afraid to know more until she can do better. We believe she cannot do better until she knows more, and that her supreme needs are a teachable spirit and an Enlightener who could give her a genuine science of foundations of practical righteousness like unto Jehovah's, which is destined to fill the earth. This would certainly end the variety of poor work in dense darkness she is certainly doing, and which is profaning the name of the Christ she professedly serves.

If such a confession can legitimately come from a leading "orthodox christian worker," after nineteen centuries of so called gospel preaching, the light that is in modern Christendom must be darkness, and the Almighty, in whom there is no darkness at all, is justified in exclaiming, "How great is that darkness!" It must lack the saving elements of the science of truth, the dispeller of darkness. Both the "gospel preaching" and the "Christian work" of Christendom have made void the law of divine being, and made it of no practical effect. The results are what our friend confesses to seeing—a gathering gloom of dense darkness and a universal falling away from the righteousness of Christ, which is obedience to the ten categories of the Decalogue which the Lord summed up in two, almost universally verbally remembered—and vitally ignored.

This great falling away and revelation of the man of sin began almost imperceptibly with the sowing of the Seed in the soil of human degeneracy, prepared by a desire for regeneration in the image and likeness of God, to receive it; with the withdrawal of the spiritual manhood of Christ Jesus—to serve before the throne of the Father as an advocate for those in the spheres of mortality, where are weeping and wailing and gnashing of teeth. Men have groped in darkness as to all science of the divine-natural life, on which the holy spiritual life of such a man as Jesus the Jehovah depends. The men who were but God-begotten nineteen hundred years ago were necessarily babes in Christ, and unborn babes at that, if not born of the Spirit into the science of becoming men in Christ, through his office of regenerator. Eloah-Jehovah must come bringing his sheaves with him infolded, to put them forth as the "full corn in the ear." To be in the ear is to be in the spirit of obedience according to wisdom and understanding. The earth can never be filled with the righteousness of Christ till men are born again who delight to do the will of God as indicated by the science of the laws of his being.

The Apostle of Jehovah declared that we are transformed by the renewing of our minds. What can transform them? They are universally the minds of men conceived in sin, shapen in iniquity, and educated in every form of fallacy and evil involved in the competitive system, devil-begotten and born. Naught can transform them but the mind of God, who comes to

men as "He, the spirit of truth," the teacher of all things, the reminder or rememberer of Jehovah's universal body, and the Revelator of "things to come." He comes to men in their extremity of mental, moral, and physical degeneracy, so far gone in the ways of sin that, did he not define the limits of all things, there could be no flesh saved, which flesh as "holy seed" becomes the regenerating power of the life of the world. Continuation in the sin of ignorance of wisdom and understanding, allegiance to any department of science falsely so called, will never transform the dense darkness of the present mortal mind to the marvelous light of God, who only hath immortality and eternal life. It is time for those who think themselves but "babes in Christ," yet assume the guise and offices of teachers of men, as men in Christ Jesus, to realize that if they are really babes in Christ, it is ordained that they shall become strong in the Lord who, as the Elijah, is promised to come as the quickener and restorer of the whole house of Israel—of men in the image and likeness of the Gods. It is time to put away "childish things," pardonable only in ignorance because immature, and to gird up the loins with the strength of the Almighty, which is his wisdom and understanding of the science of the laws of universal being.

The Lord knows whether his physical environment—an emanation, transmutation, and deposit of his spiritual being, and essential to his existence—is "round or flat." If we as creatures desire to rise and fall with Him as his joint heirs and co-workers we should be glad to know what he knows and do what he does, and exercise faith in his promise to teach us "all things" by the mouth of his Anointed, who knows and is "raised up" among us as "David our King," Cyrus our Shepherd, Elijah our Prophet. He could not be raised up unless the Almighty had "condescended to men of low estate"—babes in the Christ of his anointing—and raised Him up to be a Prince and a Shepherd-King, the progenitor of the many Sons of God who, seen as a divine unity, constitute the Sun of righteousness, the harvest reproduction of Jehovah.

The science of the manner of the Lord's coming is essential to all who are to have part in his harvest reproduction. To give this science the "Sign of the Son of man in heaven" comes—the Prophet anointed of God with the science of his being, his comings and goings, his personality and its environment; in fact, the science of all things, legitimately denominated Universology. The age of grace and tolerated ignorance ends with the coming of the Sign; and the day of judgment, the day of rational judgment, begins for all who are wise enough to desire to have the Almighty reason with them, and develop in them every God-given power of rational discrimination, enabling them to know good and evil, to judge themselves and determine whom they will serve—Baal or the God of Israel.

Modern Christendom is antitypical Babylon, where the confusion of tongues reigns. To know the God of peace and Author of all comfort, one must see a great Light, and leaving Babylon must walk in the path of

that light until conjunctive unity is reached within the sphere of its radiation. God's captives in Babylon are told to come out from her that they be not partakers of her sins and her plagues. They are told to separate themselves from her and assemble themselves together, and as neighbors "in the vine" and "under the fig tree," to "do His commandments." Those who do this in the name of Jehovah—his "new name"—are promised the fruit of the Tree of Life, and entrance

into that City which has Apostolic foundations, and whose builder and maker is the God of Israel, the Eloah-Jehovah. The City will have the ethereal radiance of the all-controlling forces of the almighty love and wisdom, but material foundations in a universe of known form and functions, the purpose of whose being is that men may know and rejoice in its Lord, and eat the peaceable fruits of his righteousness, and from day unto day utter speech, and from night unto night show forth knowledge.

Religion as Related to Economics.

A Religion may be Either Divine or Diabolic; the Pagan Character of Modern Christianity; Morals and Economics as Subject to the Forces of Religion.

AMANDA T. POTTER.

RELIGION STANDS, regardless of its quality, as exponent of righteousness. Yet it is conceded that two opposing forces dominate humanity; and it is equally true that religion as a term, simply indicates a retying to the dominant power. If satan reigns, the religion of the hour embraces his processes; if the Lord reigns in earth, earth's people are retied to him and his measures prevail; hence the character of religion may be good or it may be bad. The alternations of these two phases are as constant as the recurrence of day and night or the change of the seasons. That an edifice is reared, a pulpit placed, a pastor installed, and a copy of the Record of the Word of God assigned to special use does not set the seal of Godly instruction, to say nothing of Godly life. Indeed this mock-sacred paraphernalia is often means of evidence that some one of the useful trades has lost to the profession of soul-tutor, a man eminently fitted to the avenues of its activity.

Old precedent is a hard condition to overcome; it is so much easier to follow than to oppose. The setting up of a new precedent in earth cost the Creator of this universe his life; and the Christian of today thinks he is following the Christly way! The Christianity of the time is part of the network of customs and practices which spring from relations antithetical to the Christ teaching, to the Christ practice, to the Christ life. Nothing should be clearer to the thoughtful student of the theme, than that the animus and example of the early church were in exact opposition to the existing order of that time and of this time. That which is regarded as a beautiful, benevolent and broad religious toleration, springs from the eclecticism which in reality permits the corruptible flesh to maintain a self-created standard; that is, a man may believe what he can believe, or what he chooses to believe. Choice of religious principle is equally free with selection of apartment furnishings and personal vesturings. The wonderful elasticity of religious toleration invests him who imagines a creation without a Creator, and in the same mantle enfold him who puts up daily petitions for the Almighty to interest himself in his personal failures and successes.

Nevertheless, the character of the reigning morals and economics is correctly determined only through a comprehension of the quality of the reigning religion. This statement regarding morals is comparatively easy of belief; but economics, as subject to religious influence, is more subtle in expression. Yet, this assertion is correct only from the standpoint of the world, and of

the modern Christian who reasons, when he reasons at all, from worldly wisdom. The matter becomes plain when we approach the basis from which the Lord Jesus Christ enunciated. We see at once that genuine economics springs from love to God and the neighbor. We see, since love to the neighbor and hence love to God does not enter the world's formula as practice motive, that the economics of the world is pagan. Rationally, too, when we observe that in the conduct of human affairs some accumulate to plethora from the toil of those who are in distress from scantiness; when we note that on one side is either leisure or self-imposed activity, while on the other side health-breaking burdens must be borne to sustain existence, we may conclude that the mainspring of incentive is not fixed on righteous basis; so whether we reason the problem from cause to effect or from effect to cause, the conclusion must be the same.

During the medieval period there was necessity for confining the door of a dwelling to the stature of a man in stooping posture. The hostile arrow narrowed the window and lessened its number. The close of this epoch became gradually marked by modifications in structural development. Crude savagery ceased to shut the sunlight of heaven from the abodes of men. Fair palaces arose with wide windows and broad hospitable doors. But the middle age, the expression of the condition through which the children of the kingdom cast into outer darkness were passing, does not stand for the sum total of the retrogressed manifestation;—we but note changed form of diabolism. Armed fray is now on a scale of number and armament undreamed of by the knights and barons who with bow, arrow, and shield led forth their personal retainers to conflict of vengeance or pillage.

Vengeance is not less vindictive; pillage has broadened with the broader world, and with vindictiveness taken on the gloze of our specious civilization. Methods of plundering stand largely for economics, and are as little like the economics which will spring from Christly order as light is from darkness. When the harvest, resulting from the sowing of nineteen hundred years ago, has been gathered there will be no difficulty with economics. In the circumference of humanity the mad desire for wealth will be removed. The unfolded economy of the heavens will afford the method by which demand and supply will become adjusted to and harmonized with that irresistible potentiality impulsing the cosmic function of cosmic form. Then will appear the fulfilment of Him who declared that his yoke was easy and that his burden was light.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

BROWNING'S "SAUL."

*The Secret of the Shepherd Lad's Power over the King
Told by Koreshanity.*

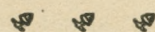
THIS IS THE STORY of Saul's obsession and of Saul's deliverance. David the shepherd lad fresh from his flocks in the spots where he leads them to feed on the hill-slopes, has gone with his harp to deliver the king. Lo, he stands there, the great king of Israel, mighty of frame, inert and unseeing, while the stripling essays by all means to release him and drive from its hold on Saul's mind that dark spirit and foul which torments him. Now what does the shepherd lad sing to comfort the heart of the monarch depressed? First, the goodness of life and its pleasures; then age comes. The man who has lived well, done brave deeds, lives over the past, sees the fruit of his acts, and how men are better for what he has done. Has he lived well? Then age is his crown. But alas! death must come; and the warrior, the statesman, the monarch himself, must lie low in the dust. What help now? What remains? How shall David console when the fate of mortality spares not the king?

So he muses awhile—that fair boy with his bright golden locks and his harp twined with flowers. He would save Saul and give him the future,—add that to the past; bind the chain and make one all the years that are gone with the future's bright train. Now if *he* could love thus, could thus suffer if need be to wrest from the grave and make living this monarch, would God not endure all the pangs that the love of his creature would dare? Shall David be willing to bear more than God for the good of His race? So the Christ comes and Saul is redeemed, pardoned, saved. By the help of Christ's coming man conquers the grave. Thus David prevailed 'gainst the spirit that troubled the king. It is said when he played on his harp that the evil thing left the king free.

It is with rare poetic insight that such an interpretation of David's music and his power over Saul through the presentation of these ideas is given. David might thus prevail and could catch as he played a gleam of the future, because in himself he carried the life which was presently to develop into the Christ. David had God in his interior though he was yet a sinful man in his exterior, following on to know the Lord. The harp means the confession of the divine Humanity. It proclaims the glorious truth that God is the Man. David, who was not sufficiently perfected in life to be conjoined with the inherent Divinity, was a harp player, and his hand was cunning upon the strings. There were others in the camp of Israel who could play excellently, but no one who could equal him in skill. He did not attain to the full confession of Deity until he stood forth in the personal Redeemer. Then he knew himself as the root and offspring of David, though he

could say, "I am in the Father and the Father in me." He had become acquainted with his own interior.

God does not hide himself in every man, but in some one person whom he is raising up to be the Savior of the race. Despise not the shepherd lad, for he may be the tabernacle of God's glory. The Lord is the crown of the human race and the acme of perfection because, having the love to give himself a *living* sacrifice (and this does not refer to his death on the cross), he had also the wisdom to consummate that sacrifice in his translation.



Koreshanity as an Educative Factor.

THE POWERS of the mind need to be disciplined and quickened in the discharge of their proper offices. The great advantage to be gained from a study of Koreshanity lies in its importance as an educative factor. It does not crowd the mind with a collection of unrelated particulars. The strongest possible means which a person can use in order to acquire a command of his intellectual faculties, is to subject them to the test of reading and understanding the great truths about God and Nature. The best possible way to read understandingly is to divest the thought of every preconceived opinion. Carefully and with a sincere desire to learn the way of life, let the mind follow the simple and forceful logic unrolled by Koreshan Science.

In the Science of the Decalogue the mind is brought in contact with the ultimate revelation of supreme purpose. The reader learns just what steps must be taken to ensure an entrance into immortal life. Here he finds arranged in consecutive order all the steps by which he must ascend to reach the temple of holiness. The pursuit of chastity is shown to be the supreme attainment of those who would enter into life. But the beauty of divine law lies in its adaptability to the various grades of moral and spiritual development. Thus the supreme purpose is not explained until a desire to rise above the ordinary conditions of reproduction into a higher plane has been awakened. The desire and the opportunity for its gratification are reciprocal. So much pleasure is to be found in studying the means appointed that the Psalmist says of such a man, that his delight is in the law of the Lord, and in it doth he meditate day and night. This is because he finds in it satisfaction for the highest loves which are being cultured toward a nobler state of being.

The hope of immortality is the refuge of safety after a stormy sea. He bringeth them at last to their desired haven—all that go down to the sea in ships. The sea is the great unresting current of human life propagating on the natural plane. The ship is the life-boat which carries one safely above the waves and bears him across to the port of immortality. To go

down to the sea in ships is therefore to embrace the means by which men are to be raised out of the sensual human into the divine human.

The importance of Koreshanity as a refining and elevating influence, is seen upon contrasting the desires and the purposes which it inculcates with other systems of thought. The Koreshan System does not deal with vagaries. All of its propositions are clear cut as diamonds.

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The Point of View.

THE IDEAS and the principles promulgated by Koreshanity are received by every person according to his own point of view. There are some who look at these great truths from a purely material basis. They are willing to embrace any system that will add to their yearly income or enable them to enjoy more of the luxuries of life. There are others who are searching and longing to satisfy their hunger for truth. They are mentally starved by the husks of dry theological dogma which have been their only food. Others, yet, are uncertain what they want and stand in doubt waiting, possibly, until somebody whose name carries great influence is ready to declare in favor of the new system. Koreshanity is willing to meet all these persons upon the plane of their desires. To those who want money and greater command over the products of industry, it extends a helping hand. Knowing that the competitive system carries with it the sources of its own dissolution, Koreshanity wishes to afford the average citizen greater security and more comfort than he can enjoy amid the falling ruins of a defunct capitalism. The old industrial system is a house divided against itself, and it requires very little perspicacity to see that its end is near. Somebody must provide a refuge for those who would otherwise be financially crushed. Somebody must propose a plan of relief for the toiling masses. This is just the object of Koreshanity.

The best sociologists have heretofore presented no practical solution of the labor problem. It remains as before, apparently insoluble. When the final contest comes and organized force on the one side meets organized force on the other, what will be the issue? Either the contending parties will destroy each other, or the winning side will institute some modification of the old system that will fast begin to breed fresh trouble. Better than this is the foundation of a universal system of organic unity such as Koreshanity has designed, established in equity and governed by the laws and principles of constructive life found in Nature's realm.

To those who are seeking truth and are groping in the darkness of error, Koreshanity brings a rational interpretation of the physical universe. The joy and the surprise of the mind as it is led step by step from initial fact to inevitable conclusion are a sufficient demonstration of the truth. There should be an innate sympathy between man and the cosmos. He should feel himself in perfect accord with the laws which govern it, and as the great facts of being are disclosed to his perception, he cannot fail to rejoice in a system that

reveals to him both his true origin and his destiny. The Copernican hypothesis brings one to a blank wall of difficulty and leaves him there to face it for the rest of his life. It does not co-relate him to the universe, nor show how man when he has reached the apex of development becomes the crown and center of the visible creation. He is but an unrelated atom drifting in infinite space according to this theory. The Koreshan System reinstates him in his proper relations as part of an organic whole, the God-Man being the origin and destiny of all things.

Every man, therefore, whatsoever his point of view, may find reasonable basis for hope of fuller satisfaction through the establishment of an organized system of truth in all departments of life. The success of the trusts affords an object lesson of the practical results to be achieved when society shall be organized on a common basis of good fellowship in the interests of the people. That system of consolidation which is now the object of hate and the source of disaster because it caters merely to the well-being of a few, will, when once established on the broad platform of equity, yield a rich return to all classes of society.

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The Theory of Electrons.

THE THEORY which is now promulgated in the name of science supposes that the smallest particles of matter are still further reducible. To these fragments of what has been already defined as the smallest possible in size, has been given the name of electrons. What are electrons? Those who emit this theory say they are not matter, although several hundreds or several thousands of them taken together constitute an atom, and that is matter. Think of it! That which was already so small as to be indivisible is supposed to be again capable of subdivision and into many particles! Now if these electrons are not matter but electrical energy, and energy as defined by the Standard dictionary is capacity for performing mechanical work, how did this capacity for performing mechanical work originate?

There is only one clear and reasonable answer to this question. Energy is the product of the disintegration of matter. When matter has been reduced to its smallest possible division as matter, further application of force of any kind cannot divide, but will transmute this indivisible particle.

The latest theory in regard to the primary constituency of matter is the lamest attempt to put off the inevitable acceptance of transmutation as the grandest fact of universal life—the very groundwork and substratum of law. Energy is not capacity for work. That is properly called force. Energy is either matter or spirit *in work*. Electrons as they are conceived as the basis of matter are simply partially materialized atoms or partially decomposed particles of matter in its transition to energy.

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The Lord is called the Rose of Sharon and the Lily of the Valley. He is the Lily in his humility, and from the fact that he carries the precious jewel of chastity, the concomitant of the new life. The Lord in his multiplication, reproduction, or unfoldment becomes the kingdom of righteousness in earth.



In The Editorial Perspective.

THE EDITOR.



THE WONDERS OF RADIUM and other similar substances seem to be the great excitement of the hour. The daily press is full of news of the various experiments with these wonderful substances, and men of a scientific turn of mind the world over are speculating concerning them, and much is being said of the probable effect which the new discoveries will have on "science" generally. It does not require a very critical mind to perceive that the commonly accepted theories of matter are completely overthrown by the facts of radio-activity; the most prominent scientists admit this, and are endeavoring to arrive at some definite conclusions as to the relation that exists between matter and energy. The International Chemical Congress has proven to be a veritable crucible of transformation of modern chemistry; it has caused considerable mental parallax, to say the least! But the scientists at this convention remind us of a company of men lost in the woods. After the most careful scrutiny and analysis of the various kinds of soil upon which they walked, and the various botanical species which surrounded them, they concluded that they had obtained some clue to the way out of the woods; but suddenly one of them discovered a new substance—and they had to admit that they were lost again! Notwithstanding this bewildered condition, the daily press glibly talks of the nearest approach to the discovery of Nature's great secret. The heart of Nature is not to be discovered by speculation. But it is interesting to note from time to time, the numerous theories put forth to explain some phenomena observable. A new theory of matter results. An atom may now resolve itself into electrons or ions; the nature and identity of substances are made to depend upon the number of ions contained in each atom. A dash of mathematics gives the new conceptions a scientific flavor. If the atom consists of 700 ions, it is hydrogen; 11,200, oxygen; while 137,200 of the *same ions*, if combined in a single atom, would yield what we regard as gold! Professor Lodge concludes that matter is not stable in its atoms, as heretofore supposed; thus, "water may be separated into oxygen and hydrogen, but it was never before imagined that the atoms themselves were capable of disintegration"—yet for a third of a century the doctrine of the destructibility of matter and its transformation into spirit or energy, has been promulgated in the Koreshan System. An editor, commenting on the conceptions of Professor Lodge, says: "By this new theory there is no abstract reason why the 'transmutation of metals,' of which the alchemists dreamed, should not be achieved by the reconstruction of atoms or new substances formed differing from any known element of Nature." The new conclusions reached as to the character of matter may be summed up as follows: Matter is destructible, not indestructible as hitherto supposed by scientific authorities; energy may result from the dissolution of the atoms of matter, as the radiations of radium; it may be possible to change an element of one kind of matter to matter of another kind; and matter and electricity may be identical in substance.

Now, how familiar all this may seem to the readers of THE FLAMING SWORD, and to students of Koreshanity generally! And yet when the new conceptions are expressed by the eminent scientists, with what deformity are they manifest! Do not be deceived by statements that these men are on the verge of important discoveries concerning the character of the universe; they are capable of handling some remarkable substances, but the moment they turn from the retort and crucible and begin a few mental operations they go astray. As an example of the ludicrous and absurd in the field of speculation, we quote as follows: "Chemistry has in fact become the astronomy of the infinitesimal. One is led to wonder, then, if the *earth and the other planets* are not mere ions *forming a single atom* of a higher universe, where perhaps, they constitute a speck of dust that worries the careful housewife in the world next above us"!

Every year Americans celebrate the Fourth of July in commemoration of the Declaration of Independence in 1776. The celebration of this day contributes to the perpetuity of a spirit of patriotism; the people are reminded of the principles and purposes upon which the Government of the United States of America is founded. No matter how far the nation may have departed from the conceptions of the originators, it remains that the Government is one hundred and twenty-seven years old, and constitutes a great field of progress. There is an undercurrent of destiny which has come down through all these years, despite the forms of injustice and corruption which characterize the modern world. It must be admitted by the most patriotic American that thus far experimentation in democracy has not produced the most desirable results. There are issues now before the people of America which were not at all anticipated by the founders of the Republic; and evils, the remedy for which they did not provide. They could not foresee the rapid strides that have been made in industrial affairs, nor the concentration of wealth and its consequent power; they could not foresee the difficulties and perils into which democratic conceptions have led the masses. Labor leaders quote the Declaration of Independence and misapply its principles; they offer that document as an excuse for an endeavor to overthrow, without orderly means, our form of government. There is a great deal of difference between the independence of a nation maintaining a semblance of organic unity, and that phase of individualism which looks to the independence of the individual regardless of the rights of others. The true patriot places the interests of the whole body of people above his own; he has confidence in law, and he has no desire to incite to rioting that his class or craft may, through force, encroach upon the rights of another class. The inconsistent attitude of labor-unions is seen in the selfish desire to make progress for themselves while endeavoring, by every means possible, to prevent non-union laborers from enjoying rights guaranteed under the Constitution, in accordance with the principles upon which the Government was founded. The principles

of the Constitution of the United States and the Declaration of Independence may be studied with profit; but the science of organic unity as set forth in Koreshan Universology is more definite and practical; it is the Declaration of the Interdependence of all humanity.

History is the record of great events, great movements, and the settlement of great issues. The common idea is that an event is a mere happening, having no particular cause traceable beyond immediate circumstances. There are no accidents in the common acceptation of the term; everything that happens is due to some primary cause. Every event has an origin, but that cause is sometimes so remote or so subtle as to escape consideration. If we analyze the words event and issue, we must conclude that events and issues proceed from somewhere. The word event is from the Latin *evenire*, to come out; the word *ventus* means event or issue; it also means wind, air, or spirit. A vent is an opening through which the contents of an enclosure may pass. We may ventilate an idea, or ventilate a room. At the dedication of the Universal Exposition, at St. Louis, President Roosevelt gave expression to these words: "We shall make of this republic the freest and the most orderly, the most just and mighty nation which has ever come forth from the womb of time." Swedenborg declared that every dispensation proceeds as from the egg. If dispensations proceed from the egg, the events of a dispensation must come forth from the womb of time, through the operation of spiritual forces which make events and determine issues. From the word *ventum* we obtain a number of words which are significant: What is it to *invent* a thing, if not to express in the external that which has been conceived within? What is the *advent* of a man into the world but a coming forth from the womb of generation? From *ventum* we have the words venture and adventure; avenue, convene, convenient, revenue, ventricle, covenant, and others. In God's covenant with man in his perfection, we have not only the source of all events and all issues, but of all things. The great vent at the beginning of the age through which substances passed from the germ or Seed into the womb of the age, was He who said, "I am the Door." Through that Door the spirits of the Jewish dispensation passed over into the Christian age; and the potent forces which passed through that Door have made the events and the history of the world for nearly 2,000 years. There is another proceeding, another advent, another Door—a Door for this the end of the old dispensation; a personality which involves the power to make America the most glorious and most exalted nation of all history.

The people of the United States have prevailed upon the authorities of the Government to officially transmit a protest to the Czar against the terrible treatment of the Jews in southwestern Russia. It would seem to be in order for those who have the right, to remonstrate against such barbarities. The nations of Christendom rebuked the Sultan of Turkey because the Armenian massacres took place in his domain. The magnitude of these horrors has been portrayed in the daily press, and discussed by writers and speakers the world over. But in the case of protest by America against the atrocities at Kischineff, we are reminded

of the immortal words: "Let him that is without sin cast the first stone." Here is a great nation that is leading the world on various lines, the so called land of freedom, the great exemplar of civilization; but in the borders of this country there are horrors due to the absolute barbarism of American citizens—the burning of Negroes at the stake, the persecution of Chinamen, and labor riots, which occur almost daily. The Czar of Russia has as much right to officially protest against the atrocities in America as the people of America have to protest against the killing of the Jews by the Russians. Americans have barbarities at home; and it would be well to clean up their own dooryard before making vigorous suggestions regarding the condition of things across the water.

The postoffice department is a good illustration of the fact that government control of all public utilities is conducive to economy; it shows that the great business industries of the world may be conducted apart from any consideration of profits which usually accrue to private concerns. The postal department of the Government conducts one of the greatest industries of the world. The socialist press points to this industry as an illustration of what might be done in other lines; but the *scandals* that sometimes happen in the postal department demonstrate the fact that without a change in the human heart, all would not be peaceful in a social system after the order conceived by agitators of economic subjects. Koreshanity purposes to revolutionize human nature as well as the conduct of human affairs.

President Mitchell concludes that strikes may be abolished on the basis that the interests of capital and labor are identical. The conception is easy, but the difficulty is to *restrain the mob*. Discontent frequently severs all acquaintance with justice, and becomes more dangerous than the greed of the capitalists.

A change is inevitable when things have reached their worst. Both history and prophecy point to a great culmination of events, a great crisis. When the critical moment is reached a war of elements ensues, and a new product, a new order of things, is formed in the crucible.

A great deal of that which passes for honesty today is only skin deep—no deeper than the cloak of hypocrisy, beneath which are dishonest motives and impure desires.

Radium is now the great excitement in the scientific world; but with all light that radium radiates, it can scarce penetrate the dense stupidity of the modern materialist.

The union label is one of those marks mentioned in the book of Revelation; it is a mark which militates against freedom in buying and selling by non-union laborers.

The power of truth is in its application to life; redemption obtains through knowledge.

The true church is the only genuine life insurance company.

Silence is not golden when truth needs to be declared.

Investigation of Koreshanity is a good investment.



The Open Court of Inquiry.

THE EDITOR.



Swedenborg Exposed the Spiritual Sense.

Emanuel Swedenborg explains the creation. You claim that there is no creation, but rather a recreation. You say that Swedenborg was what he claimed to be. He expositied the spiritual sense of the Word. Now, in this exposition he mixes the explanation of creation—if indeed it may be called a mixture. The question arises, Was Swedenborg inspired from God to write? And if so, did he make a mistake in part of his exposition? Can God make a mistake? Swedenborg denies that the world has always stood. These things are from the writings of Swedenborg after he was fifty-seven years of age. He claims to have spoken direct from Jesus Christ for twenty-seven years—he being eighty-four when he died. He claims also that there never can be but one God in person. Do I understand you to teach that the Sons of God become veritable Gods, or that each in turn may become the fulness of the Godhead?—E. B. W., Newport, Tenn.

The literature of Koreshanity sets forth the Koreshan conception of the character and work of Emanuel Swedenborg. We have emphasized the fact that he declared the spiritual “sense” or degree of the Word, not the literal or scientific. We do not accept the declarations of Swedenborg merely because he made them, but because through the application of the principles of correspondence, we know that his expositions were true in the sphere of his perception. We conceive that it is a great deal easier for a mind uninspired and unilluminated to make a mistake in the interpretation of the writings of Swedenborg, than it was for either Swedenborg or the Mind that inspired him to make a mistake concerning the processes of creation.

In the above questions the impression of the inquirer seems to be that in many respects the conclusions of Koreshanity are at variance with writings of Swedenborg in relation to the character of Deity and his work of creation. The difficulty arises from the fact that the mind has endeavored to apply to *natural* things what Swedenborg saw and described in spiritual states; whereas, the fact is, Swedenborg expositied spiritual truths, described spiritual states, and defined spiritual laws; he set forth truths applicable to and for the use of those spiritual spheres in which his mission was performed. Therefore,

there is as much difference between the doctrines of Swedenborg and the doctrines of Koreshanity as there is between the spiritual and natural states of the same substance. The identical substance which constituted the doctrines set forth by Swedenborg have, through processes of metamorphosis, descended from the interior to the external mind. The spiritual degree has become transformed to the literal degree; and therefore, perfect harmony between the two degrees may be perceived through the law of correspondence.

But no man can properly interpret the writings of Swedenborg who does not understand the processes by which the transformation has been wrought. Our correspondent has proceeded on the basis that he can read Swedenborg’s writings understandingly, without translation from the spiritual to the natural sense. We maintain that no man can understand the expositions of Swedenborg in the spiritual sense without the faculty of the spiritual sense; nor can he translate it to the natural or literal sense without a knowledge of the correlation of the spiritual and natural states.

In the expositions of the spiritual sense of the Word, Swedenborg describes the processes of *spiritual creation*; and though he refers to the earth, the sun, moon, planets, and stars, it is not to be assumed that he saw the natural cosmos with the spiritual vision he possessed, but the *spiritual correlates* of the things of the physical world. Neither the world which he described, nor that to which the Bible refers, has always stood, because each creation, distinct in itself, enters chaos through dissolution. Science deals with natural things; and when we state that the physical cosmos, as to *its form*, is eternal, we contradict neither the teachings of Swedenborg nor those of the Bible. No one who understands Koreshan Universology in its purity, can ever say that we claim that there is no such thing as creation; we do hold that the world was *created*, according to the meaning of the term—that is, begotten or generated.

In the spiritual sense there can never be more than one God, because when perceived in the spiritual spheres of existence he is always one in that “spiritual form” which corresponds to personality in the natural. This does not at all militate against the fact that the one great God may become embodied in 144,000 divine personalities, who are veritable Gods in the natural world. There is but one universe; all men and all things belong to it and constitute parts of the whole; yet every perfect man attaining to biunity, as in the case of Jesus the Christ, becomes a perfect universe in its least form—that is, the microcosm; and every biune man is as much a God as Jesus was, because they are Sons of God; and being in his image and likeness, they possess divine attributes.

Jesus the Lord was created from the chaos of humanity—hence God was created. The Hebrew word *bara* (“he created”) has for its root the word *bar*, meaning son, because *creation means generation*. Jesus was the “beginning of the *creation of God*,” and when God has completed the *creation of himself* he will be in the natural as 144,000 biune beings, incorporating that great biologic unity termed God. Now, creation in the spiritual sense means altogether a different thing from creation in the literal sense. Swedenborg knew nothing of the literal sense of the Word, further than the fact that there was a literal sense; he never undertook to exposit the literal sense or the scientific degree of the Word. If any person will mix the spiritual sense of Swedenborg’s writings with the literal or scientific expositions of Koreshanity, without a knowledge of literal correspondence, he must expect to find himself in a constant jumble, utterly unable to harmonize the two.

In Swedenborg’s writings, in the Bible, and in Koreshanity there are apparent paradoxes; but these apparent contradictions come from the circumscribed view of things which is the essential concomitant of imperfect understanding. For instance, Swedenborg declares that the Lord came to save men from the hells—that is, to

take men out of the hells, who are lost in them. Swedenborg also says that when a man has gone into hell he can never come out of it. This seems to be a contradiction, but it is not, for both statements are true. The Bible declares that Abraham, Isaac, and Jacob died; therefore, they were dead men; but Jesus affirmed that God was the God of Abraham, Isaac, and Jacob, and that he is not a God of the dead but of the living.

These statements cannot be harmonized from circumscribed fields of view. If it requires illumination to perceive truth at all, it must require a high degree of scientific enlightenment to know how to reconcile the various apparent paradoxes in the writings of inspired men, and to harmonize the numerous facts of existence. The reconciliation cannot be realized in the mind of any one who does not know how to apply the laws of correspondence and to translate the language of one sphere to that of another; or who does not take the necessary steps in the study of the Koreshan System in order to acquire a knowledge of the keys to a comprehension of spiritual and natural things.

Concerning Astronomical Phenomena.

While I cannot get away from the facts of the Cellular Cosmogony, I should like to have the following questions answered at your convenience, for to me they are obstructions to a thorough understanding of the Koreshan System: (1) Suppose when the moon or any other heavenly luminary is overhead, say at Chicago, it is 900 miles or so distant. Now, since it illumines half of the earth at once, an observer at Rome or Constantinople sees it on the western horizon fully 6,000 miles away. Why does the luminary appear fully as large to him as to me at the same time? Will a balloon five or six miles away in the horizon appear as large as the same balloon one mile overhead? (2) Am I right in concluding that the same cause eclipses both the sun and moon—namely, a dark disc cutting off the energies generated in the circumference? If so, how is it that an eclipse of the moon may last an hour and a half, while that of the sun continues only a few minutes? I can easily understand how this could be if the Copernican system were true.—P. McD., Chicago, Ill.

The modern mind is so used to reasoning from the basis of appearances that investigation of the Koreshan System without proper consideration of a few simple principles, seems to be difficult. The prevailing system of

astronomy is founded upon the assumption that things are in fact just what they generally appear to be; the system is constructed in accordance with *appearances*, and it is therefore as deceptive as any uninterpreted phenomenon. The Koreshan System is *not* founded on appearances but on facts; and we maintain that all astronomical phenomena must be interpreted from the basis of demonstrated premises, being assured that the testimony of one fact does not contradict the testimony of any other fact.

It would be a good thing if students of Koreshanity could found their convictions upon the certainty of a demonstrated premise, and from that point of certainty begin to reason concerning how phenomena, such as we observe, must occur in a universe demonstrated to be cellular. We do not say this to manifest any aversion whatever to answering questions propounded to us, but to suggest that an uninterpreted phenomenon should never be set over against a fact, a certain demonstration. Discard all the usual methods of explaining astronomical phenomena, and begin from an entirely different point of view. Modern physics is fallacious; the astronomer has left optics entirely out of the question; the assumption that rays of light and vision are propagated in straight lines is responsible for many a false conclusion.

(1) By actual measurement of the apparent diameter of the sun it appears just as large when rising and setting as it does when directly overhead, although, according to the Koreshan System, it is several times farther away when on the horizon than it is when in the zenith. Now, there must be a reason for this, and this reason we shall presently perceive. The case of the sun at the different distances at which it is observed in the heavens, is quite different from that of a balloon five or six miles away on the horizon, and a mile or so overhead; and the difference is due to the fact that the *sun is a luminous body*, while the balloon is not.

A ball one foot in diameter will reach its vanishing point at a distance from the eye equal to 3,000 to 5,000 times its own diameter; but a gas-jet two inches in breadth appears larger one mile away than it does within a

few feet of the eye. In the case of the sun, the principle of irradiation—due to its intense luminosity—gives the sun a definite apparent diameter, which is not changed in proportion to its distance. All the luminaries in the physical heavens appear equidistant; the zenith appears as far away as the horizon, and the heavens appear to be dome-shaped because the eye is the center of its own field of observation; therefore, the objects in the heavens maintain their apparent size during the time of their movement in our field of vision. The relief of the sphere of the heavens is *reversed* by virtue of the operation of a number of factors of optics; therefore, the objects in the heavens maintain the same apparent relation to each other from rising to setting.

(2) Our correspondent's difficulty regarding the eclipses is due to misapprehension of the causes of these phenomena. Eclipses of the sun and moon are not due to the same cause. The sun is eclipsed by its own dark reflex in the heavens. This reflex assumes the form of a disc of dark energies, and is interposed between us and the sun at the time of a solar eclipse. The disc is in reality the new or dark moon; and of course, as the moon's motion in the heavens is more rapid than the movement of the sun on the ecliptic, the disc soon passes the sun.

The visible moon is a reflection of the earth; therefore, an eclipse of the moon is but the impression or picture of an eclipse of mundane energies—in reality an *eclipse of the earth*, which is the real moon, of which the visible moon is but a picture. This eclipse is caused by a mercurial disc in the earth's shell crossing the ecliptic when in opposition to the sun, and intercepting the energies which give the moon its usual luminosity.

The reason the moon continues to be visible during an eclipse, is because *all* the energies are not cut off. If, however, an eclipse of the moon could occur according to the Copernican conception, the moon would become totally invisible when it enters the "umbra of the earth's shadow." The Copernican system accounts fairly well for a number of commonly observed phenomena, because the system is constructed on the basis of appearances.

It is not enough to explain these phenomena in a way; the premise of a system must be demonstrated if it is true. Modern astronomy fails to demonstrate its own premise, or to solve hundreds of astronomical problems.

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The Coming of Elijah the Prophet.

(1) What is meant in Matt. xi: 14: "And if ye will receive it, this is indeed Elias, which was for to come"? Does it mean that John the Baptist was the reincarnation of Elijah? (2) Is there such a place as hell? And if so, does it burn fire and brimstone, as mentioned in the Scriptures? (3) Will the bodies we now inhabit remain in the earth always after death? Or do we return to the same bodies at definite periods of time?—J. T., Millstone, N. J.

(1) The text referred to means that John the Baptist contained the spirit of Elijah the prophet. Elijah means God the Lord, and God the Lord, in the spirit, was in John. John was, in a sense, the re-embodiment, but not the reincarnation, of Elijah. Reincarnation means resurrection. Elijah was resurrected in Jesus, as were the other prophets of the Jewish dispensation. Note the words of the text: "If ye will receive it, this is indeed Elias." On another occasion the Disciples asked why the scribes say that Elijah must come as a forerunner of the Messiah. And He answered, "Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not."

We may thus render these words, for the purpose of making the text clearer: "It is true that Elijah the prophet shall come in the future and fulfil the prophecies concerning him as the great Restorer; but it is also true that, as a *medial fulfilment* of these prophecies, Elijah has come in John the Baptist." John was Elijah in an interior sense—he was Elijah to those whom he baptized, and especially so to Jesus, to whom he yielded the spirit of Eloah or Elijah. The declarations of Jesus concerning John in no way militate against the fact that Elijah the Prophet comes as the great precursor of the Sons of God at the end of this dispensation, to restore all things, in the performance of the Messianic functions of the Messenger of the Covenant, the purifier of the sons of conjunction.

(2) There is one great literal and eternal hell, comprised of many spheres or planes called hells; and fire and brimstone burn in these hells, just as the Scriptures say. But these hells are not located somewhere in infinite space; nor is the brimstone that burns in the hells the brimstone of the mineral kingdom. The natural hell which contains the lost is the great world of mortality. Mortal men are in hell now, just as

they are in every day and Sunday states of mind and life. There are different degrees of hell,—all the way from the superstitions of the savages to the barbarism of modern civilization, with its competitive system, its wars, its inquisitions, its riots, its murders, and its other evils and crimes. Koreshanity reveals the great fact that men are now living in hell; but it brings the comforting message that deliverance from these conditions is at hand.

There are spiritual hells in the spiritual world of mortal beings—that is, in the interior mind of humanity, where the spirits of mortals go who pass out of the natural through corruptible dissolution. The spiritual spheres are in humanity, not outside of it; and these spheres include the hells of the unrighteous and the heavens of the righteous. The lost are in hell; but the lost may be saved; for

ANNOUNCEMENT.

After Sunday, July 5, during the heated season, there will be no meetings at the Koreshan Hall, 315 Englewood avenue, either of the Koreshan Ecclesia or of the Society Arch Triumphant.

The first meeting of the Society, after the intermission, will be on Tuesday evening, Sept. 1, at 8 o'clock; and of the Ecclesia, Sunday, Sept. 6, at 3:30 p.m.

In the meantime, arrangements may be made for lectures in the down-town district; and if so, due announcements will be made in these columns.

Jesus came to save those who are lost, not to keep anybody from going to hell. The kind of brimstone that burns in the natural and spiritual hells of humanity is literal, but it belongs to the human world; it is brimstone in another state from that known to chemistry. Lust is a kind of fire in hell, which burns with intensity.

(3) The substances of the bodies of mortal men, when placed in the earth, do not remain there. A dissolution takes place, and the substances become absorbed into the air, into the vegetable kingdom, and other forms of life. Subtle substances of decaying bodies ascend to the stars, which constitute the ultimate burying-ground of the dead. In time, when one is born "under a certain star," the same substances which comprised a former body enter into and make up a new body.

But there are partial embodiments of mortal men in every generation; so that men return to natural life again

and again, until the cycle of their career is completed and the goal of destiny is reached. The laws and processes of averting the catastrophe of corruptible dissolution, and the attainment of immortality in the flesh, are set forth in the Koreshan literature, and especially in the new and superb volume by KORESH, *THE IMMORTAL MANHOOD*, which we commend to all investigators and students of the Koreshan System.

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Summary of the World's News.

AMANDA T. POTTER.

June 24.—Ministers of Great Britain, France, Holland, and Turkey leave Belgrade before arrival of King Peter.—Santos Dumont's airship a success.—People of Wilmington, Del., approve burning of Negro who killed Miss Helen Bishop; Ida Wells Barnett advises the Negroes to defend themselves.—President Young says teamsters will not strike in sympathy with the freight handlers.—Members of last Missouri legislature received \$220,000 in bribes.—Secretary Hay still fighting to maintain American commercial rights in Manchuria against Russian scheming.—Per Mayor Harrison, Chicago is improving morally and physically as result of influence of the press.—June 25.—Sir Thomas Lipton arrives in New York; expects "to lift the America's cup."—Gov. Yates interviewed at Berlin, denounces Belleville lynching as one of worst forms of anarchy; says acting governor will invoke all his power to punish the guilty.—June 26.—Per Clarence Darrow, promiscuous boycotting, strikes, and the mad rush to increase wages are likely to cause downfall of unionism "when the bubble of speculation bursts."—Chicago claimed as most healthful city in world with possible exception of Stockholm.—Sir Thomas Lipton dines with President Roosevelt today.—Emperor William inspects American flagship Kearsarge at Kiel; impressed with men's efficiency and ship's neatness.—Fears for Northwest wheat crop increasing; whole grain list strong in face of drought.—Anarchy in Wilmington, Del.; mob that burned Negro defies authorities; militia said to sympathize with mob.—Richmond, Va., street cars run with armed guards instructed to shoot to kill if molested.—June 27.—Emperor William pronounces Germany and United States too closely knit by blood ties to admit of antagonism.—America impatient with Russia's persistent falsehoods concerning Manchuria; strained relations will not be soothed by petition on behalf of Jews.—White man murdered in Baker Co., Ga., for which three Negroes are lynched; Negro assaults white man in Concordia Parish, La., and is shot by mob.—Women find profitable employment in life-insurance soliciting.—Per legal opinion Illinois Telephone and Telegraph Company has no right to tunnels it has built under Chicago streets.—\$1,000,000 fire in Milwaukee; boiler explosion.—June 28.—New statutes taking effect in Chicago on Wednesday include Mueller city ownership law, law governing child labor, compulsory education, park extension, local improvements, drainage, game, automobile speed, voting machines, tax sales, teachers' fund and