

# 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 Magnetic Power of the Name Jesus.

The Greatness and Glory of the Divine Personality; Buoyant Hope Inspired by the Attainments and Achievements of the Immaculate Son of God.

KORESH.

NO NAME OF AGES PAST has power to so thrill the soul as that name, Jesus. It would possess no potential force but as it identifies the salutary function of redemption with the personal incarnation of the man whom God authorized to save. The warmth of that attraction called personal magnetism, which means, in His case, the consummate fulness of a devotion in which one will lay down his life for his friend, cannot be realized except through personal contact. We do not mean by this that there must be tangible association, absolutely, for one to feel the reverberations of the magnetic resonance of a mentality overwhelmed with the responsibility of becoming a martyr for the exaltation of humankind, for in that soul burning with the tension of consummate purpose and desire, there are ultra-penetrable rays which vibrate to responsive chords wheresoever there may be found a soul which needs redemptive succor. But the person must exist, or have been in existence.

The term Christ (which means anointed, with power to anoint) as a mere principle devoid of that immeasurable sovereignty incorporated in tangible manhood, is as frigid as the north pole. The "Christ principle" as an abstract, imaginary power is but the vagary of an abnormal consciousness constituting the mere precipitate of a worn out and eliminated corpse, buried in the tomb of that antichrist,—the intellect which has no appreciation of the character of the personal and human Deity. The name Jesus (Savior) appeals to mortal men, men conscious of the fact of their mortality, because of its deeper significance than the mere cold abstraction, the "Christ principle." Jesus was the Savior of men. The name Jesus was given because "He shall save his people from their sins." He, as the personal Son of God (his person being Jehovah, the name of God, the person being God's record of himself), touches the heart and vibrates the soul.

Take from humanity the personal presence of the Lord, with his sacrifice upon the cross as the symbol of the power of regeneration and human redemption, and we have a hopeless case. The corruptions of the church, the corruptions of the state, the corruptions of corporations and of vidual existence, are but the commentary of dissipation and despair; but with God's name recorded in the tangible Manhood of his incarnation, the world can feel the responsive vibration of that love of God which plants within the soul of man the hope of regenerative fruition in the resurrection of the Sons of God.

We love to dwell suspended from the height of that immaculate attainment wherein the Son of man was exalted to the throne of God. It is buoyant to our waiting hopes to find instamped upon our heart of hearts the record of Deific incarnation, for in this testimony is the promise that we also shall become the Sons of God; for behold the acorn, how it unfolds the great, grand old oak! One would scarce think that within that almost intangible tree—the little acorn, there obtained the great forest of its coming generations; but behold the fruition of its potency! It brings into existence tens of thousands of its own image and likeness, and in turn, its oak. How marvelous this lesson which Nature so vividly portrays! The germ must sacrifice its life if it would recoup from the debris of encumberment the richness of the soil into which it drops and reinstates in the oak. 'Tis thus with the Son of man, Jehovah, the Son of God. He would recover from the precipitate of the fall the encumbered matter of mortality, and restore it to the image and likeness of God through the regenerative power of God's immaculate Son. It is thus He becomes the regenerator (reproducer) of humanity; and the mortal manhood, through the power of the resurrection, is made the off-spring of Deity.



## *The Flaming Sword.*

Let no man attempt to belittle the personality of the Immaculate. Do not attempt to deprive the world of the magnetic force of His personality. Do not attempt to thrust upon the consciousness of the world the benumbing frigidity of an abstract principle, as if it were an entity fraught with vital force; it is but the sterility of a dismembered and disseminated infection, the devouring bacteria of a diffusive and delusive hope. What the world requires, in its floundering after life, is a return from its wanderings to the first principles of its being. It requires again to seek and find its Messianic center, with the augmentation of personal power in the development of two thousand added years of an intellectual maturity, in which the reason ordained of God shall cope with the problems of life and give to the hungry humanity its solution in the supply of

that pabulum without which the world must starve.

When the world returns to its senses it will have returned to its personal Messiah; for then the Messianic and central personality will have become the conspicuous figure in the second redemption to the nations. That portion of the world wherein lies the hope of restoration is beginning to focalize its desires upon the vortex of a tangible presence, the leader of men, the Moses of deliverance, the Rider on the Horse; and thus will be fulfilled the prophetic declarations regarding his coming and his promise to the world. No fatuity of antichrist can so seduce the world as to dissipate from its hope the manifestation of that overwhelming potentiality, the only source of which is in the electromagnetic influence of the tangibility of person and personal power.

## *The Ultra-Penetrable Spiritual Ray.*

The Holy Spirit as a Radio-Active Force Resulting From the Dissolution of the Lord's Body; the Vitalizing Power of the Seed-Man.

KORESH.

**I**MMORTALITY is the final fruition of the race, as an evolution from the planting of the Son of God. The Lord Jesus was the firstfruits of immortality, the germ and product of Deific incarnation. He was the firstfruits of the resurrection, because he was the first perfect manifestation of life within a given grand cycle of time—the Zodiacal year. The personal Lord constituted the promised *Seed*, so called, because as the *Seed-man* he came to be planted in the church—the Garden of Eden. The Holy Spirit was the ultra-penetrable spiritual ray, the product of the dissolution of the Lord's body in his theocrasis (translation), when his personality dissolved, the material of his form becoming the spiritual essence of his transmutation. We assert absolutely and positively, from authority, that the Lord's person became the Holy Spirit, and that as actual spiritual substance it was absorbed into the church, and by the church was appropriated and assimilated, becoming by absorption the power which moved the church.

The character of the Holy Ghost cannot be comprehended by the mind until it awakens to the fact of the existence and aggregation of spiritual entities as the increment of spiritual and mental consciousness. The Holy Spirit was not a homogeneous flow of spiritual force; it was composed of millions of identities of distinctive individualities,—not personalities but entities of spiritual life,—for personality is but the outward covering of the consciousness. The Holy Spirit was the substance of the life of the Lord. The Lord was the *Seed-man*; the Holy Spirit was the seminal essence of

this Seed-man, hence the impregnating power and substance of the Almighty. The Holy Spirit was the radio-active force of the material body, dissolved by the power of the "reed shaken [vibrated] in the wind,"—pneuma, spirit, wherein the personality was planted (sown) in the church. "Whosoever eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day."

Did we not realize the darkness of the human mind, it would seem unaccountable that a professed Christianity could be absolutely blind to this great central and fundamental truth of the gospel of the Lord Jesus. Because the Lord was eaten nineteen hundred years ago, and by such appropriation was planted in the race, the Sons of God will mature now at the end of the Christian dispensation, springing forth as the firstfruits of the Tree of Lives. There will be no immortality in men except through the planted life of the Lord and the resurrection of the Sons of God as the firstfruits of regeneration (re-production). Immortal life in the flesh (for immortal life is nowhere but in the flesh) will be the result of a knowledge and application of the principles of the Decalogue, scientifically expounded. It was the keeping of this law that brought immortality to the Lord; it will be by the same means that immortality will come to the Sons of men, the Sons of God. Comparatively few people at this fruitage will come into the status of the firstfruits of immortality; that is, who will become the Sons of God, the complete offspring of the universe, thus becoming microcosmic men, Saviors who shall come up on Mount Zion, the product of the Tree of Lives.



# Electrons and the Law of Transmutation.

KORESH.

IT IS UTTERLY IMPOSSIBLE to resolve an atom of a distinctive kind, by any process whatsoever, into its own distinctive kind of "ions" or "electrons," as suggested by recent experimenters. It is claimed that each atom of matter contains within itself its own specific number of "electrons," whorling vortices revolving as a miniature solar system within the atom. This is a deduction from certain inconceivable manifestations of phenomena, upon the supposed basis of the eternity of the atom. It is a fact that the phenomenon of vortices is not apparent except as the atom is destroyed; hence the manifestation of the electrical phenomena in the exhibition of "electrons" is a generation from the disintegration and dissolution of the atoms. While the atoms remain undisturbed, the electrical phenomena do not appear.

The statement made in the initiation of this article is upon the basis that when atoms are destroyed there is always a compound action, and also the destruction of more than one kind and the creation of a composite essence ("electricity," with its vortical action), the "electrons" of the later researchers. The electricity is not the product of the disintegration of any one kind of atomic form. Atoms of more than one kind enter into the electrical composition. A single kind of "energy," essence of matter, though the result of compos-

ite atomical dissolution, may flow into and disintegrate two or more kinds of atoms, or two or more kinds of energy (essence) may flow into one kind of atomic structure. In the case of radium there is a union of many kinds of electrical substances; for let it be understood that the so called energies are as multiple in kind as matter is multiple in kind. The conversion of a certain amount of water into electricity does not produce the same kind as a certain amount of zinc, sulphuric acid, and water. Though on general principles the phenomena of the electricities are the same, their specific action on different things greatly differs.

The difficulty with the physicists is that they have not struck the keynote of physical science, nor can they so long as they fail to understand that there is a substantial state which is not a material state. Electricity cannot exist independently of magnetism; they are coördinate products of combustion, and constitute a pair of essences which never exist but through the destruction of atoms of matter. The same is true of light and heat. These substantial but nonmaterial essences correspond to *love* (heat or magnetism) and *wisdom* (light or electricity) of the mind. These forces in the mind are the constant product of the disintegration of matter in the brain, and could not exist but through the existence and function of the brain.

## The Focus and Nucleus of Being.

KORESH.

THE CELLULAR COSMOS, the great universal cell, has a central nucleus. This nucleus is the central star or astral center. The organic life which incubates and dwells in this cell has the analogue of the astral nucleus, namely, the focal point of love and wisdom, where the two essences of life unite in the extreme apex of being. This is not a universally diffused ocean of Deific *spread-all-overness*, according to "christian" and "mental science," but the center, heart, and focus of life. The dwelling place of this focal point is the existing humanity; by this we mean that the common humanity is the envolving circumference or earth which surrounds this nucleus. It is the individual God, the central Divinity. This is the invisible God of the Koreshan cult. He-She, the Father-Mother, radiates the pneumo-psychic energies (essences) of life into the encompassing spheres of embracing activity. The Koreshan does not pray to an ocean of spread-all-overness which the ignorant and gullible call God, but centrally to the focal point and nucleus of being. Such an invisible center, the Koreshan locates within the visible mani-

festation, this visible manifestation being the objective focal point of all present aspiration.

When the final fruition is reached the visible, tangible, and present Godhood becomes Arch-naturalized and imperial, then there will obtain the Goddess-God—the God-Woman, encompassing the man. Such a manifestation is the imperial, personal, Arch-natural supremacy of gestating power; thence is derived the ordination of the Sons of God. The Sons of God materialize through the function of the Arch-natural Motherhood, their biunities being formulated in the tangible fruition of matured neuter men. They come forth neuter or composite forms, from a previous dematerialization of the dualities who dissolve in the conflagration instituted through the presence of the Messenger and the function of the Messianic office. They are the product of the refiner's fire inaugurated by the genuine Elijah (God the Lord), true Messenger of the Covenant, the Messenger of the conjunction of God and man. There can be no "God within" until after the function of Elijah fulfils its highest office in the baptism succeeding the theocrasial fire.



## A View of the New World's Work.

The Social Order of the Present; the Rich Who Take Vacations, and the Toiling Poor; the Coming Era of Recreation; the Making of all Things New.

BERTHALDINE, MATRONA.

“THE BUSINESS OF VACATIONS,” an article in the *World's Work*, tells the public what it costs to recreate the “poor rich” who have money to meet the market price of a summer outing. The world's most real need of genuine recreation is about to be met by the output of a world's work of a new creation. The God, not of this world, which is the “almighty dollar,” but of the world to come, to be known as the Lord our righteousness, is about “to create a new thing in the earth,”—the newest because the oldest; and she is about to give this old degenerate world a universal recreation. This event will be delightful, for there is extant such a vast host of weary and heavy-laden souls engaged in this present evil world's work, that sorely need to be recreated.

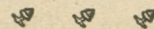
The cries of these weary ones have gone up till they have reached the ear of the Lord God of Sabaoth, who is to come as “a swift witness against the sorcerers, and against the adulterers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.” Verily the Lord of Hosts is coming to the front, saying, “Behold, I make all things new.” In the new state of his creation, in which the Church Triumphant shall rule and reign “without money and without price,” those who have borne the heat and burden of this day and generation will be recreated and made possessors of the vitality of joyous immortal youth. These are to invigorate new orders and forms of life that will admit of continuous recreations, without the painful necessity for the current wastes of vacations from lines of usefulness that make life worth the living.

In a righteous social order, in which labor is transformed to the cheerful performance of uses from love to the neighbor, there will be a well regulated freedom of action that will admit of all having time to roam restfully in the earth as in a garden of the Gods, cultured in all that is sublime and beautiful to be the language of the Lord's love for his humanity. It is extremely painful now to see how some must drudge as slaves that others may waste time and energy in idle play that is but the worship of a false god, a tribute to the power of fictitious wealth. The recuperation of the forces made at the luxurious hostelrys of mountains and sea-shore resorts is largely expended upon return to the marts of trade, in grinding the faces of the poor to heap up ill-gotten gains for the expense of another vacation from business or school of learning—not how to live but how to die. Every phase of science so called, that leads man from the power of organic unity with the God of truth and his fellow man—that leads him away until he reaches that state of social disintegration in which every man's hand is against

every man, and all men are “on a strike”—is but a phase of a degree of ignorance unrealized and unappreciated by any but the Almighty.

All public utilities, such as agricultural resources, manufactories, highways, and means of transportation, should belong to the Lord, the very God of equity, the purpose of whose being in existence is the equitable distribution of the products of industry to the producers. The Lord God is the legitimate intellectual and affectional center of the world's work. When men quit robbing the Lord, quit cornering the products of others' industry from greed of gain, and quit neglecting the legitimate business of religion, which is the practical confession of man's dependence upon the Lord for divine justice, the Lord will do justice and love mercy in supplying every man according as his need shall be with all the good things of life.

Koreshanity is the science of genuine social recreation, the science of business law and policies, that applied will give the devil and all his works the longest vacation from active service consistent with his use in the social economics of universal recreation. Uses he has, legitimate and indispensable. The devil, by the way, is God's elder brother, and in his behalf the law of primogeniture is established. When the devil gets to monopolizing the Father's inheritance in the Son, the prodigal comes home, the fatted calf is killed, and there is a good time generally; the devil is identified with the father who goes out to meet the prodigal son in a way most surprising—of which Koreshanity gives the science—and squares the accounts of God the Lord and the devil. When Lucifer “spurns the fish disguise,” we shall see, who have eyes to see, a fallen hero caught up to meet the Lord in the dominion of the whole earth, and the world's work accomplished, which is to produce the fruit of the Tree of Life.



### *The Vortices and Vibrations of Atoms.*

KORESH.

THE VORTICES of an atom of matter, in its dissolution, are not confined to the space of the atom. The atom is the least division of matter. When the atom vibrates it dissolves, not into the “basis” of matter, for matter itself constitutes the base, but into its superstructure, matter attenuated into ether. The vortices (so called “electrons”) are not the processes of matter, but the processes of the essence of matter, that is, the spirit, as electricity, magnetism, light, heat, and other essences. The difficulty with Professor Lodge et al., is that being materialists they are still bound by materialistic considerations, insomuch that they assume that in the shivering of the atom (its dissolution) it is broken up into particles smaller even than the previously conceived least division of matter which they have called the atom. When the atom is dissolved it is not broken into smaller particles, but reduced to an essential solution occupying a million-fold greater expanse than the atom, but in a metaphysical realm; that is, in a space so attenuate as not to be obstructed by the properties of matter, because too refined to be in touch with it.



# Knowledge of the Laws of Cosmic Order.

Divine Power is Intent Upon a Political Regime for the Righteous Government of Humanity; the Fulfilment of the Appointed Time; God's Breath Upon the Waters.

AMANDA T. POTTER.

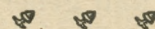
“THE COSMIC LESSON of Nature should be the decalogue of national living and doing,” says a certain Western senator; and in recording him the facetious paragrapher desires to know what a man who can “sling English like that” wants of a little thing like the vice-presidency of the United States. It is evident that cosmic knowledge is not sufficiently unfolded to the comprehension of the senator to relieve him from yearning for the pool political. Cosmic lore has been a dead letter for ages. It is restored by a Power intent upon a political *regime* in diametric opposition to that which obtains. Certain it is that no man prepared to be “living and doing” in consonance with cosmic harmony could endure the slime of the political pool, or fraternize with its croakers. When a man becomes sufficiently advanced to be open to the teaching of the cosmic laws, he could accept the vice-presidency or the presidency of the United States only upon the order of self-sacrifice to the purpose of cleansing the reigning politics and their issues. Yet, that men speak out in words of profundity foreign to their understanding, is one of the hopeful signs. Such speeches are indicators of the cosmic potency which, operating universals as well as the universe, is more noticeably conspicuous in propelling the tiny plant from germ to ultimatum, than in conducting the great cosmic whole from the “beginning” to the grand summing in the anthropotic harvest. The plant fulfills the cycle beneath the eyes of a world of men in full faith with its destiny, because the procedure is written in the open book of everyday experience; yet, if an iota of the expansion toward maturity depended upon any of these confident men, or upon the mass of them, no tiny mustard seed would eventuate in habitation for the fowls of the air.

But there are times and times; and the time approaches when the voluntary effort of perfected men will impulse and perpetuate the laws by which cosmic force exists in cosmic form and order; for the universe moves forward even as does the encumbering vegetation toward the harvest; or as the clock when the hand that wound it is invisible. We watch the fading sunset; farther and farther away the fainting glow is pushed by the encroaching darkness. If we might follow on with the semicircle of day and view its farther rim, we should find the light trenching upon the darkness with equal speed. In appointed time the light returns to us. It returns in a time attuned to an exact periodicity; and this round is not more certain and eternal than the periodically recurring alternations of mental, spiritual, and religious light and darkness. All that is and all that shall be is but verity of the past and prophecy of the future.

God's first exegesis to man portrays humanity in the condition in which it exists today. “The earth

[humanity] was without form and void; and darkness was upon the face of the deep.” The deep, by authority of the instruction from the angel to John the Revelator, is still another term applicable to men as a mass. Out of this formless mass the Almighty produced cosmic form and order, which, in their turn, gave way to the original condition. Today the work again goes forward which shall bring man into accord with the laws unfailingly perpetuating the cosmic cell of his habitation. For this purpose the Spirit of God moves upon the face of the waters; that is, he gives forth the truth, whose application is life.

If men could scan the greater universal periods with that certainty with which their experience enables them to view the lesser ones,—the daily, monthly, and yearly recurrences,—there would be no one to promulgate the doctrine of the destruction by fire of a universe upon whose past and future eternity is written. God breathes upon the face of the waters in the going forth of the law. The waters, the humanity so breathed upon, by their determination to obedience are prepared to be breathed *into*—to receive the breath of lives. This action primarily centered upon the people finally reacts upon the alchemico-organic structure called the universe, containing in it the work of perpetuation.



## *The Natural Manifestation of the Godhead.*

KORESH.

THE MODERN Christian church professes to believe in the Lord Jesus as God, yet no Christian of the trinitarian churches regards him as in any sense being the “fulness of the Godhead bodily,” as it is declared of him. The Roman church calls the Virgin the Mother of God because she is the Mother of the Lord; but the Roman church does not believe God to be *the Man*, or *the Man* to be the God. Observe the position of Koreshanity on the proposition of the Godhead: The Lord Jesus, the Christ (the Anointed), was the veritable offspring of the Almighty, heir to the throne of God, therefore the incarnate Divinity, the Lord God in the flesh. When we declare the Lord to be the Son of God, we mean that he was the offspring through the processes of generation in the race of man. When we declare Him to be the incarnate Divinity, we mean that the fulness of the Godhead was manifest bodily in the person of the Son of God. When we say that He created all things, we mean that the recreation of the universe begins with him as the germinal center and nucleus of all development; and we accept the Biblical statement of the past because we possess the knowledge of the laws and principles of his beginning and the ending of creation. Modern atheism, infidelity, and the “higher criticism” combined will fail to interrupt the progress of the truth as grounded in the established Divinity of the Lord Jesus, the Christ and Son of God.



## THE BASIS OF ETHICS.

*The Object of Creation Must be Known before Good can be Defined.*

PREFACING THE "Data of Ethics" in 1879, Herbert Spencer said that from the time he wrote his first essay in 1842, his ultimate purpose lying behind all proximate purposes had been to find a scientific basis for conduct. In the concluding chapters of this book, Mr. Spencer lays down the rule that the standard of absolute ethics must be the conduct of the ideal man living in an ideally perfect state of society. It is impossible according to him, to conceive of the one without the other. The ideal man could not be produced from an imperfect society, nor could he, if conceived of as living and acting under such conditions, fulfil his nature. His conduct would not therefore furnish a standard for moral action, because among the gross and undeveloped he would be forced into acts outside his nature.

This is the conclusion of a man who has accepted the hypothesis of evolution but who has no conception of the coördinate and coexisting principle of involution. The value of a man's work depends upon the scope of his knowledge. In Koreshan terminology, conduct is defined as the appropriation of the goods of life to the uses of life. Before a standard of right action can be laid down for personal and general guidance, the highest use must be known. This involves a definition of the term good, which in turn demands at the outset of the discussion, knowledge of the ultimate destiny of the human race. Knowing what is to be the result of all the processes of evolutionary development and what is the supreme object of creation, one is able to define good, since all that conduces to this end and is in line with the object of creation must fulfil the definition. Any discussion of the science of human duty not founded upon such a knowledge of truth, would fall short and fail to treat the subject in an adequate manner.

Mr. Spencer says in his closing chapter, that ethics has for its subject matter the most highly evolved conduct as displayed by the most highly evolved being, man—that is, it is a "specification of those traits which his conduct assumes on reaching its limit of evolution." He therefore admits that it is an essential prerequisite to know the limit of evolution. For instance, if the family, as Mr. Spencer takes for granted, be both permanent and a part of the highest order to which man may evolve, then the highest acts will in all cases be those which make for the wellbeing and continuance of the family. But if there be any relation to which family life is subordinated as announced by the Founder of Christianity and corroborated by Koreshanity, then the absolute or the ideal good must determine toward that higher relation. There must be a common basis of reference in discussing the problems of right and

wrong. This starting point must be the object of creation and the terminal point of evolution.

The ideal man is a very hazy conception in the minds of so called evolutionists. They do not understand that the universe produces its seed; that this seed is in the form of a man, ideally perfect, who involves the laws and principles of every plane of life. He, the perfect Man, comes into a world of chaos with a definite mission. He desires to institute perfection in the body social, but he can only do it by reproducing himself. All His acts are directed to one end—the supreme object of creation. This end is to transform common human beings into immortal men like Himself.

The discussion of Ethics from a limited knowledge which does not embrace the fundamental truth of life precludes an exact definition of the term good. All that makes directly or indirectly for the reproduction and perpetuity of the biune genus would be a proper rendering of the word.

## *The Gospel According to Jesus Christ.*

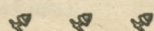
MODERN CHRISTIANITY has gone to seed. It does not comport with the teachings of its Founder. It has no further use for the primitive gospel straight from the lips of Him who said: "Whatsoever things ye would that men should do to you, do ye even so to them." Its worst feature is the superficial manner in which it deals with the record of the life and character of our Lord. Why was He different from other men? In what did His originality and power consist? How was He able to charm his hearers so that they went away and told their friends, "Never man spake like this man"? The power of the Lord Christ lay in his essential Divinity. He was not obliged to cite authorities, because he had in himself the warrant for every statement that he made. When He told his Disciples that he was the living bread which came down from heaven, they did not understand his words; but later on, after the day of Pentecostal outpouring of spiritual entities, when cloven tongues as of fire sat upon them, they received knowledge concerning his words and commandments. Here was fulfilment of the Psalmist's declaration: "Who maketh his angels, spirits, his ministers a flaming fire." The Disciples had to be baptized before they could comprehend their Master. They had to partake of His flesh, or His broken and dematerialized body, before they knew him for the living bread.

A modern clergyman would say that Jesus was a mystic, and that when he spoke those words to his Disciples he was trying to teach them that God is in every man. This is the present-day interpretation of the mission of Jesus. Many repudiate the Calvinistic teaching that the Son of God died upon the cross for the justification of the human race, or of such a portion of it as chooses to believe in him. In the place of this



antiquated notion, they contend that the Lord's mission was to show that every man has the essential light of Divinity in his own soul, if he will only take the trouble to look for it there, so that one man is just as good as another. Those who rejected the Holy Spirit nineteen hundred years ago have as good a prospect of salvation from sin, sickness, and death as anybody else in these days. The Lord did not teach this doctrine. He said, "I am the living bread," and "He that eateth *me*, even he shall live by me." He said that he was the way, the truth, and the life. In these statements there was no arrogance, no assumption of authority which he could not justify. He knew that subsequent events were to prove the verity of his words. When He was absorbed or eaten by the church he became the germ of a new life—the immortal existence soon to be revealed. After his translation Jesus was thus absorbed into the wills of his followers. Since that time there has been no impartation of Holy Spirit. There has been no Holy Spirit to be imparted since the entities from the Lord formed conjunction with the sinful wills of those who thus ate or absorbed him.

The Lord never spoke smooth words to men. He gave them the truth, and his doctrine meant that there is no salvation from sin, sickness, and death except through the gateway of immortal life, gained by overcoming death in the body.



*The Revolution in Science.*

**W**HEN THE AUTHOR of Koreshanity began to explain his discoveries in regard to man and the cosmos, his declarations were called untenable. People refused to accept these great truths because they were not in line with the theories held by leading thinkers. They wanted the Discoverer of the Cellular Cosmogony to adopt the views of Tyndall and Huxley. They thought that it was absolutely settled beyond the possibility of a doubt, that the earth revolved upon its axis, that it was a planet and revolved in its orbit about the sun. They scouted the idea of the concave earth, because the weight of authority was against the discovery.

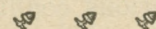
What about the weight of authority and the irrevocable dicta of modern science now, when nearly every one of the hypotheses presented to the common people as facts, have been repudiated by scientists of note? Is not this disavowal of conclusions deemed a certainty, enough to convince laymen that hypothesis is only another and a longer name for guesswork?

The present revolution in science is due to the active promulgation of a system founded upon facts which are radically opposed to all existing forms of belief. Scientific investigators say that it is due to the discovery of radium in 1898. Long before radium or the various substances classed as radio-active were discovered, the law of the transmutation of matter to energy exactly as it is now observable in these bodies, was put forth in print. The discovery of radium has not brought the exponents of modern science to accept

transmutation as the fundamental law of physics, but it has brought them to see that their former conclusions must be revised. This is a great surprise to the masses.

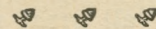
Every force actively working in the world today has its value as a preparatory agent. The hour approaches when a new civilization shall dawn. Those phases of belief which teach the dynamic power of mental currents, albeit they belong to error in certain of their conclusions, are familiarizing the public with the truth that one powerful mind radiating the energy of ideas can effect the world. The revolution in thought is due primarily to the world's stage of progress, rapidly accelerating as it is toward the initiation of the Lord's reign in earth. The chagrin of those who oppose His kingdom will be great when they realize, as they must, that their most strenuous antagonism counts among the forces conspiring to bring that reign.

The way in which modern science—or rather modern guesswork—has clung to the stability of the atom renders its present discomfiture in the light of recent discoveries, the greater. The value of Koreshan Science lies in its ability to account for all phenomena, natural and spiritual, upon a reasonable basis. Hence it presents no inconsistencies; every part of the system is in keeping with every other part. During the past thirty-three years startling discoveries have been made, and some of these have been the subject of the wildest theorizing. During this period Koreshan Science has never varied from its original teachings. It has never been disconcerted.



*The True Rank of Alchemy.*

**W**HY IS THE law of the transmutation of substance or the interconvertibility of matter and spirit so objectionable to the modern scientists? It is because it involves the doctrine of the Messianic disappearance by theocrasis or translation. Once grant that matter may be dematerialized, and the application of this law to the biological realm is a foregone conclusion. The transmutation of matter is exceedingly disagreeable to present-day physicists on account of the odium attached to the idea by the failure of medieval alchemists who sought,—not the elixir of life,—but command of unlimited wealth. They wanted to be rich to further their own selfish ends, therefore the object of their search eluded them. The very name of alchemy suggests a person duped by his own desires. Looked upon in its true sense, however, as the light of Egypt and as referring thus to the science which Metzraim the progenitor of the Egyptian people received from Noah his grandfather, alchemy is seen to be the prince of sciences.



*Two Symbols of Divine Life.*

**T**HE HIGHEST type of floral loveliness is the rose. It is more composite than the lily, and all its petals are symmetrically ranged. The lily denotes purity, and in the language of symbolism refers specifically to the annunciation of the new life. The angel who brings glad tidings to the Virgin holds a lily in his hand. The rose is a type of the structured kingdom having all its parts duly ordered. The lily would refer specifically to the germ of that kingdom as it was manifest nineteen hundred years ago in the person of the Lord Christ; the rose, to the unfoldment of that germ into the multiplied Saviors.





## In The Editorial Perspective.

THE EDITOR.



THE WORLD OF HUMANITY is in itself a great universe. Though it is generally recognized that humanity constitutes a world, the conception that that world must be analogous to the great physical world in which we live, is new to the modern mind. This conception is distinctively Koreshan; it embraces the principles and laws of the great discovery of the cosmos by KORESH thirty-three years ago. The value of this discovery and the universal effect it is destined to have on the world, cannot be appreciated by those in ignorance of the principles of its application. Without the scientific conception of humanity as a world, a universe in itself, no genuine truth concerning the origin and destiny of man can be conceived. The first requisite to a comprehensive study of human nature, human character, and human destiny, is the fundamental knowledge of the whole universe; no part of the whole can be truly understood without a knowledge of the relation which the part sustains to all other parts and to the whole. Hence, without a proper conception of the order and arrangement of the various strata or planes of human life, nothing but speculation founded upon hypotheses can result from biologic and ethnologic research. From modern points of view it is impossible to interpret the phenomena of the human world; the various conflicting views entertained in the scientific and religious fields of thought fully confirm our declaration. If it were possible for so called scientific men to arrive at the absolute truths of life by means of methods at present employed, there would be no such thing as an agnostic school of thought; the mysteries of life would long ago have been revealed, divine truth manifest, and the universe itself explored by empiricists. But as it is, agnosticism is the prevailing tendency and condition of the modern world; and this condition results not because it is impossible for man to know the universe in its entirety, but because the modern mind has not yet reached that altitude from which it can perceive the truths of existence. The Koreshan Science of humanity enables the mind to interpret all the great phenomena of the world in its ethnic, intellectual, moral, and religious fields of activity and development; to interpret history and thereby to determine the cause of all great events of the past; to analyze the races and to know whence they sprang; to understand religion and the part it fulfils in the working out of human destiny; and to know God as the Creator and Cause of all great universal effects. The premise of the Koreshan System is the fact that the earth is a great concave sphere. The integral cosmogony of the system is the basic science of the entire superstructure. The physical cosmos is a living organism; its form is the form of man; and the aggregate humanity when reduced to order will constitute a system of relations and activities which corresponds in detail to the relations and activities of the physical world. The Koreshan student, therefore, enters upon an investigation of the world of humanity from a universal point of view; in his hand are placed the keys which unlock truths hidden from the savants, and which enable the mind to grasp the great truth that God is

to humanity what the sun is to the physical cosmos. When this conclusion is reached, the truth becomes apparent, that as a seed of perpetuity of any kind of life is the nexus or conjunction of spirit and matter, so God himself as the Creator is the Seed-man, the universe involved, the microcosmic head of the human race. There can be no adequate conception of humanity apart from the knowledge of the fact that the Almighty is in and of the world of man as its very essential and central life, spirit, power, and consciousness; and no theory of evolution without the co-ordinate conception of involution, will ever approach the truth concerning the origin and destiny of man in Deity.

A great maxim in Koreshanity is that all life is propagated through the seed of its kind; hence, the power of creation resides in the seed. There is no other way in heaven or in earth to beget, to produce, to create, than through the planting or sowing of seed, and the union and co-operation of male and female principles and functions. There are two general methods through which the life and mind of mortal humanity are transmitted from generation to generation, and these are analogous processes—the propagation of the animal life of man, and the impartation of mental substance through instruction. There can be no human life without mind, and no mind without life; hence life and mind are essential concomitants in natural existence or spiritual being. So universal is the principle of seed-sowing that it obtains in the very fundamentals of life and language. The same organ of the brain which controls the movement of the tongue and vocal organs and that emits the thoughts of speech, is the organ that generates the substances which ultimate in the germ and sperm of reproduction. In the education of the young, a degree of life and mind is transmitted. This is why the college is called the *alma mater*, the fostering mother. A seminary is a place of training, a school; but originally a nursery or seed-plot was called a seminary. The word seminary is from the Latin *seminis*, meaning seed. The word disseminate means literally, sowing or scattering seed. We may disseminate a truth, a doctrine; the Holy Spirit was disseminated at the beginning of the Christian dispensation. This means that the Holy Spirit was the seminal essence of Deity, the divine Seed sown in the hearts and minds of a class of people. Now, if it is possible for an essential substance to be transmitted through instruction for the training of the mind and development of the character, it should not be strange that the Almighty, through the dissolution and impartation of the entire substance of his own personality, can regenerate himself in and through the soil of humanity. A seed is the terminal point of a *spiral* of circulation; therefore, the seed is a spiral infolded or involved; and this is the reason that seed in the Greek is called the *sperma*. To sow seed is to begin the unrolling of the spiral; hence the word *speiro*, to sow, to beget, to disseminate. Now, the word *speiro* is related to *speira*, which means a winding, a fold, a curve, or swing, as the swinging of the



hand in sowing grain. The word *speira* is directly related to *spairo*, which means to shake, as in excessive mental agitation. The origin of the meaning of this word and its use is in the divine theocrasis, the intense activities of the divine fire which reduces the entire Seed-man to spiritual essence, to Holy Spirit, to the seed of divine reproduction. The outward spiral begins with the sowing or dissemination of the seed; its field of activity is a sphere (Greek, *sphaira*) of which the Seed-man is the microcosmic enfoldment. The word spiral is related to the word spirit, which is the sublimation of matter; the divine spirit is the substance of the divine seed which *inspired* and *spurred* the early church.

It has been said of Emerson that "America has exalted him because she saw herself in him, and he was her conscience." This means simply that Emerson was a typical and representative American; and if representative, he must have involved a spirit of American culture and progress. If he was America's conscience, he was so by virtue of the fact that he was the center of a sphere of mentality in which converged essential lines of experience in the development of the nation. Emerson was a national character; he stands as a star in the firmament of American literature; he breathed a progressive, philosophic, and poetic spirit of his time; he saw America's greatness, but he did not see her destiny, neither can America see in Emerson the goal of progress. The world has exalted Jesus of Nazareth, because in him the world was involved and made perfect as the microcosm; he was the world's pure conscience and consciousness. He did not merely have a conception of truth; he was the truth. He was not merely religious; he was the true religion. He was not merely a ray of light; he was Sun and Star, bright in the dawn of the new dispensation, the new cycle. But in whom shall America see herself perfect in the goal of heroic achievement? Not in a character that is national but universal—in one whose conceptions are as broad as the universe, as all-embracing as the cosmos, and as profound as the laws and principles of divine existence. The world needs a new conscience and consciousness manifest in a representative and composite character, whose functions shall be those of the great Deliverer, through whom the destiny of America and of the world may be realized.

It is sometimes necessary to find the center of a given circle or arc—and this may be done by definite and unfailing geometrical principles. Take any three points on the arc, connect them by chords of arc, and erect perpendiculars to the chords; the point where the perpendiculars cross each other or converge is the center of the circle or arc. It is possible to translate the principles of geometry into the domain of humanity, and from the basis of the great circumference of the human world determine its center, which is God. In order to discover the Almighty the principles of the relation between the horizontal and perpendicular must be applied. The center exists just as surely as the circumference, and that center may be definitely and scientifically known. The discoverer of the anthropostic Center is the "man with the plumb-line in his hand."

Emerson had no true conception of immortal life. He discussed the problem of the so called immortality of the soul; but he was more honest and frank than the clergy who think to reason on the subject; for he declared that "We cannot prove our faith by syllogisms. The argument refuses to form in the mind. A conclusion, an inference, a grand augury is ever hovering; but attempt to ground it, and the reasons are all vanishing and inadequate." The reason for this may be found in another statement of the great poet; "The ground of our hope is in the infinity of the world." The Koreshan reasons concerning the hope of the world from the basis of the limitation of the universe, and demonstrates the possibility of knowing and worshipping its perfect product and Creator.

It cannot be denied that the spirit of violence is in the movements of modern socialism and labor-unions. One of the most effective methods of modern reform propaganda is the encouragement of class hatred, and this hatred becomes more intense and its force accelerates with every agitation. We do not believe that the true spirit of reform ever manifests itself through boycotts, strikes, riots, and murder. The inflamed mob is in no condition to deliberately consider the principles of justice; passion, not reason, determines its conduct.

The idea prevails in "mental science" that people can will themselves into immortality. There is no case on record where even a mortal being ever came into existence through mere exercise of the will; definite functions of maternity are absolutely essential to natural embodiment. No man can attain to the immortal state through presumption, nor through the "recognition" fad.

"It were well to die if there be gods, but sad to live if there be none," is credited to the Roman orator, Marcus Antonius. It were well to die if the death be in conjunction with Deity in the great cross of life and death; for that death is essential to the final attainment of that better condition which obtains through conjunction with Deity in life immortal and life eternal.

The laws of life were never made, because they are eternal. The Almighty has never yet enacted a single law in the divine economy; but he obeys them, and reveals them for the guidance of others that they, through obedience, may be exalted to the plane of his nature and character.

The sun as conceived in the Koreshan Cosmogony, is a helix; this is in accordance with the meaning of the Greek word *helios*. Modern astronomy has no use for the term, because it has no place for the use of a universal helix in its conceptions of cosmogony.

Brands of new breakfast foods are becoming as numerous as systems of physical culture, the secrets of success, mental science theories, speculations concerning the origin of the world, patent medicines, and other fads.

True moral obligation must be perceived through a knowledge of the laws of human relationship, the principles of love and service of God and the neighbor.

The rewards of genius are reached through strenuous effort.



# The Open Court of Inquiry.

THE EDITOR.

## Mortal Loves and Conceptions.

I became interested in the Cellular Cosmogony when living in Chicago, having heard one of your lecturers, and have come to believe that the earth is concave; but some recent utterances in THE FLAMING SWORD have put a damper on my ardor in believing that the doctrines of Koreshanity are true. You say the spirit of one leaving this body goes instantaneously into the body of someone else whom it loves most. Would not that spirit or soul lose its individuality?

To us who have reared and loved dear ones, and have comforted ourselves in the belief that after death we should all be united again in an unbroken family reunion, the belief or feeling that this should not be a possibility would make life here most miserable and death more full of stings. Does it seem reasonable that God would put us here without any consent of our own, endow us with these ties of love and affection which he gives us, and then cast them asunder and rend our hearts to breaking for those he has taken from us, without an assurance that some day, somewhere, we shall meet again and know each other?

In a recent number of the THE FLAMING SWORD, KORESH says that we who would have immortality must "overcome all family and kindred loves." That to me is the climax of absurdity, as I do not believe for a moment that God wants or requires any such thing of us. I am willing to take my chances for the future in loving my family here on earth (what is left to me), and believe and hope for a reunion after we pass out of this body—and run the risk of incurring divine displeasure for so doing.—Dr. W. J. M., Galesburg, Ill.

The truth of Koreshanity does not depend upon whether or not one likes the principles of obedience to the laws of divine life. The premise of the Koreshan Cosmogony would still be true, if every man in the earth should conclude to follow his own course regardless of all the great revelations and discoveries concerning the processes of attainment of immortality, which an understanding of the laws of creation makes possible. The mortal world of the present is unenlightened; it has many loves and conceptions which are necessarily contrary to those of truth and life. The sentiments expressed above are such as are expressed by people of all beliefs—heathen and the modern Christian; they militate against the conception that there is any certainty or order in divine truth, for if true, they would make all processes of salvation useless; if *mortal loves* con-

tinue, the mortal states and conditions are a necessary consequence. If the Almighty were to undertake to meet the demands of all false hopes and conceptions, he would have to utterly disregard his own methods and processes of dealing with the world; and if he undertook it, he might as well abdicate his throne and destroy heaven's first law of order.

It so happens that in the course of the development and progress of humanity, the mortal world is *not* of God's generation; the mortal kingdom is not comprised of beings of God's own direct work and creation. The effort He makes is to get men *out of* the conditions of mortality; and the father of the mortal world objects to the processes by which the Almighty transforms men from the mortal flesh to the divine flesh. If one wishes to know who is directly instrumental in maintaining the degree of life that obtains in the spheres of mortality, let him read the declarations of Jesus the Christ as to the origin of all in his day, except himself: "I came forth from my Father; ye are of your father the devil; I am from *above*, ye are from *beneath*."

The father of mortals has instilled into the mind false hopes grounded in mortal loves and ties. The Almighty does not take people out of this world by way of the tomb. There are a few instances in the Bible in which it is recorded that He absorbed men into himself—but the processes employed were those of *translation*, and not by corruptible dissolution. The Creator of the universe has not promised to unite members of families "sometime, somewhere," regardless of strict obedience to and fulfilment of divine laws of life. Love of the family is not a basis of divine favor; neither is mere hope, especially a delusive hope, the basis of salvation.

The law that when an entity passes from a lower sphere to higher conditions of life it relinquishes its hold upon the lower life, is amply and certainly demonstrated in Nature. We appropriate the life of wheat and other species of the vegetable kingdom, and

even of the animal kingdom. We make the elements of the lower life our own by transformation; we raise them to a higher consciousness. When God appropriates man, man relinquishes his former loves. The sensual mind is at enmity against God; the mind must be transformed and renewed, and new loves must be substituted for the old ones.

One of the marks of true discipleship nineteen hundred years ago was the *forsaking of mortal loves*. Jesus did not come to unite families, but rather, through the processes of spiritual and natural selection, to divide families. "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father; and the daughter against her mother; and the daughter-in-law against her mother-in-law; and a man's foes shall be of his own household. He that loveth father or mother, son or daughter *more than me* is not worthy of me."

In accordance with the instructions of Jesus the Christ, his Disciples left all to follow him; and when they asked him what they should have therefore, he answered that they should become judges of the twelve tribes of Israel. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Jesus most emphatically declared that he who makes the love of family foremost in his hopes for life, cannot even be his Disciple. The teachings of Koreshanity regarding the sacrifice of all sensual loves and ties are in strict keeping and accord with the doctrines of Jesus the Christ at the beginning of this dispensation.

It follows as a necessary consequence of the operation of divine law, that in taking out of the world an exclusive people for his name, the Almighty is in no way militating against the happiness of the human race. His great purpose is that through the development of a class of minds, with sufficient



courage and willingness to make all the necessary sacrifices, he might bless all the families of the earth—not somewhere in some other world, but here in this world, in the natural state—when the time arrives for the establishment of the divine kingdom in the earth.

In the great world of the future—that is, in the age to come—God will unite mortal families in his own way and after his own conceptions; it will be much better than any of the conditions of the present, or even those fallaciously conceived by the unenlightened mind. Not one of all the beings of the universe has ever lost his individuality or his identity, through the processes of mental attraction or of re-embodiment. The purposes of the Almighty, seen in accordance with the truth of Koreshanity, are far more consistent, reasonable, and glorious than those conceptions put forth in modern orthodoxy—which is but another name for the theological absurdities and perversions. “There is a way that seemeth right unto man, but the end thereof is death.”

#### The Moon and the Earth's Shell.

I have just finished reading the CELLULAR COSMOGONY, and have become somewhat interested in the system it advocates; however, I find some things in it which I am unable to comprehend. (1) I am puzzled to know how KORESH knows how thick the earth's crust is, and of what it is composed. Also, I cannot see (2) how the moon can be the earth's shell, nor (3) how Christ could absorb all the spirits prior to his birth, and still be Abraham. There are many things in the CELLULAR COSMOGONY which I can comprehend and believe, and of course, I am desirous of knowing more about it.—C. W. H., Santa Rosa, Cal.

The question as to how the Founder of Koreshanity arrived at his conclusions concerning the form and function of the universe, and the relations and proportions of all its parts, is not so important to the student of the system as the fact that his conclusions are true and demonstrable. The entire Koreshan System is constructed in accordance with logical principles and by logical processes; every conclusion put forth in the system is as essentially true as the premises upon which the system is founded. The fundamentals of knowledge are principles of contrast and comparison; a knowledge of these principles involves the comprehension

of correspondential analogy and comparative anatomy. The Koreshan System is synthetic and analytic. We may demonstrate that the Koreshan conception of the universe is true by placing certain facts within reach of the modern mind.

From the basis of analogy we know that the universe is cellular, because all life originates in a cell. We may take an egg as illustrative of the cell of universal incubation, and deduce the following proposition in proportion: The diameter of the egg is to the diameter of the earth, as the thickness of the shell of the egg is to the thickness of the shell of the earth. By other processes we may ascertain what amount of matter is necessary to serve as the basis of all the energies active in the great concavity of 8,000 miles diameter; and by still another process we may compare the specific gravities of air and water, and the relative depth of the atmosphere and the oceans, and deduce a ratio of comparative thickness of all the materials whose specific gravity is known to us. As to the materials which compose the shell of the earth, a knowledge of these is arrived at from the basis of a few principles of Koreshan Alchemy. There are a definite number of primary substances in the universe—metallic and geologic—from which spring all the various kinds of matter with which we are acquainted. The problem is solved scientifically; and it is not so difficult as may at first appear.

(2) There is just as much difference between the luminous point we call the moon, and the material moon, as there is between a picture and the object it represents. The visible moon is but a *picture* of that great system of lunar activities which lies beneath our feet. Bear in mind that the earth is the real moon, and that the moon in the sky is an x-ray picture of it, the picture being produced through the operation of ascending energies, and refraction of visual energies. By means of the ultra-penetrable ray we see into the crust of the earth, but we do so by looking into the heavens against a reflector. There is a sphere of force in the heavens which constitutes a great mirror. This mirror is mentioned in the Scriptures as the great “molten looking-glass” which the Almighty

spread forth in the heavens; thus, we see in the heavens the things that are in reality in the shell of the earth; we get a composite impression of the materials of the crust.

(3) If Abraham put forth from himself through the processes of generation, a line of progeny, it is possible and it should seem reasonable, that he could regather into himself the spirits of the millions of his offspring, and be himself again plus the experiences of 2,000 years in the millions. The spirits of the children of Abraham were in him at the beginning of the Jewish dispensation, certainly. Now if one can conceive of the operation of the laws of involution—that is, a gathering-in—it should not be difficult to perceive of the truth of the statement that Jesus contained great companies of angels, the church of the first-born, and the spirits of just men made perfect. Whence did He gather with his arm the lambs that he carried in his bosom? From the Jewish people; and the Jewish people, being the offspring of Abraham, made the regathering of these spirits the resurrection of Abraham—for all these spirits were Abraham's in the inception of the Jewish race. Thus Abraham became the Shepherd, who was *both the sheepfold and the Door* between the two great dispensations.

#### The Form of the Anthropostic Macrocosm.

For light from Koreshan Science I am deeply grateful. May I make further demand on your kindness by asking the following questions? (1) When the universal humanity is constructed in the form of the Grand Man, is the microcosm the visible Head, or the central brain cell? (2) In this perfect macrocosm, what is the function of the segregate humanity, always existing? (3) When is man “no longer subject to the law of cycles?”—M. A. P., Antioch, O.

(1) In the physical cosmos the microcosm exists in the form of the central sun. All spatial relations are simultaneous; therefore, the physical macrocosm exists contemporaneously with the sun. The microcosm and the macrocosm on the plane of the mineral kingdom are co-existent and perpetually interdependent, constantly acting and reacting upon each other; and thus the universe eternally maintains its form through its inherent and correlate functions. But when we come to consider the biologic cosmos we must



consider, through the laws of correspondence, the timic relations which obtain, for space in the physical cosmos corresponds to time in the human world.

The microcosmic head of the new creation was manifest in the world nineteen hundred years ago. Jesus was the Seed, the Sun, and Center of the universe of humanity, the point from which the entire universe is expressed, inclusive of both the human and the physical worlds. The entire body of the Grand Man embraces one Zodiacal cycle or period, beginning with the head Aries and extending through all the signs from head to foot. The great image of Nebuchadnezzar was typical of the Grand Man extending through the gold, silver, brass, and iron ages.

Thus the extension of the Grand Man is in time, whereas, the extension of the physical universe is in space; time and space are co-ordinates, and the anthropostic and physical domains correspond in form and function. In the new order every Son of God is a microcosm, a perfect universe in its least form. The 144,000, in conjunction with the office and personality of the divine Motherhood, will constitute the head of the great Imperial System of the new era, because in them will be generated the intellectual forces which will rule the world. The microcosm of nineteen hundred years ago corresponds to the central sun; and the 144,000 correspond to the great solar annulus which brings universal day.

(2) When the human world is reduced to order it will constitute the new earth, the new society. The human earth is now chaotic because it has no organic form; it is broken up, and is without form and void. The function performed by the organic humanity corresponds to that of the physical earth; it becomes the basis of divine operations, the field of divine activity, the world in which the divine power and mind are expressed in perfect order.

As the physical world constitutes a great imperial system, so the new order of government will be a great empire; and the form of the new government will be the form of the physical universe. This must be so, since the great Creator is Man, the entire universe involved in its least form; and when he perfectly expresses himself in the organic relations of humanity, with its heaven and earth, the entire order will be in the form of man, or the form of the cosmos. The various classes of humanity will be stratified after the order and arrangement of the earth's shell; the strata will respond to the powerful and penetrating forces which emanate from the divine source, because they are organically related to

the divine kingdom, which will constitute the center of the new Imperial System. The emplacement of the classes of humanity will be the institution of the world's rest, because each class will be in its own static plane, and universal equilibrium will obtain.

(3) Man is "no longer subject to the laws of cycles" when his career terminates in absorption into the divine consciousness, when he ascends to the Godhood. He then merges into the eternal, and goes no more out. When he reaches the Most High he has completed his round of progress and sits on the throne above all conditions of time and space.

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### The Flaming Sword's Exchanges.

THE EDITOR.

**American Monthly Review of Reviews.**—This excellent monthly opens a new volume with a number (July) that exhibits very clearly the international scope of the magazine. The shocking end of the Obrenovitch dynasty in Serbia is the occasion of some interesting editorial comment on the politics of southeastern Europe; the British tariff debate centering about Mr. Chamberlain's proposals, especially its bearings on Canadian trade relations, also claims editorial attention. Mr. Stead makes a scathing exposure of the plunderings and atrocities perpetrated in the Congo Free State for the profit and aggrandizement of Leopold, king of the Belgians, and his arraignment of that monarch is authenticated by the personal observations of Rev. W. M. Morrison, an American missionary in the Congo country. A number of American topics are ably discussed; the subjects are timely, and their treatment by the *Review of Reviews* writers is fresh and suggestive. 25 cents per copy. 13 Astor Place, New York City.

**The Arena.**—We note a number of timely articles in the July number, among which is *A Study in Political Psychology*, by Theophilus Baker. Frank Parsons treats of *The Rise and Progress of Co-operation in Europe*. *The Reign of Terror in Finland*, by John Jackol, and *The Abuses of Injunctions*, by Ernest Crosby, are good; also *The North Star of Conduct*, by Edwin Markham. *The Corruptions of Government by the Corporations* is one of B. O. Flower's characteristic articles; and *Some Authenticated Ghost Stories*, by Amy C. Rich, may be interesting to doubter as well as believer. 25 cents per copy. 569 Fifth Avenue, New York City.

**Mind.**—*Gods, Heroes, Dwarfs, and Giants*, is a study in symbol psychology, giving the "new thought" view of ancient traditions and mythology. Frank D. Mitchell presents some arguments in favor of the doctrine of Reincarnation. John Hazelrigg continues his "Sun Book," the subject of this number treated under the above head is, *The Creation Astrologically Interpreted*. Other well-written articles appear, as well as the Editorial Department and Reviews. 20 cents per copy. 569 Fifth Avenue, New York City.

**Suggestion.**—A magazine of Psycho-Therapy; "a popular home monthly review, devoted to suggestive therapeutics, drugless healing, rational hygiene, hypnotism, and psychic research." This magazine has recently been much improved, and now appears with numerous departments. The editor treats of Auto-Suggestion in the opening article. An interesting article is *Character Reading from Handwriting*, by H. Rice, a student of graphology. Professor Vail expounds his "Annular Theory" in a four-page article. 10 cents per copy. 4020 Drexel Boulevard, Chicago.

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### Summary of the World's News.

AMANDA T. POTTER.

July 1.—Per Secretary Wilson, present weather is worth \$1,000,000 per day to Iowa corn.—Rockefeller gives Rush Medical College \$6,000,000 conditioned upon the \$1,000,000 already subscribed by friends.—Gas explosion in Union Pacific mines, Hanna, Wyoming; 234 miners killed.—Russian ambassador at Washington goes home; return improbable; cause, friction with state department.—One dead and four overcome by heat in Chicago yesterday; four deaths and several prostrations today; thermometer 92 degrees.—July 2.—Mrs. Schlicimeir of Chicago, author of christian science work and a leader therein, dies in St. Louis of peritonitis; calls regular physician.—On eve of sailing for Europe Marshall Field pronounces business situation precarious in view of danger from organized labor.—Rev. Mr. Fillingham, rector of Hexton, England, expresses satisfaction with beginning of anti-ritualistic war in America.—Three bathing beaches opened on Lake front; 10,000 men, women, and children swim.—One death, 18 heat prostrations in Chicago.—July 3.—By concerted action express companies raise rates sharply.—Booker T. Washington asks justice for criminals regardless of color.—Violent wind storm in New York City; three deaths and great damage.—Rural free delivery system causes \$4,500,000 postal deficit for year.—International automobile race won by Jenatzy, member of German team; Americans succeed poorly.—Cold and snow in Montana with much crop damage; snow also in Cheyenne, Wyo; Boulder, Central City and Leadville, Colo.—Strikes and lockouts barred for two years by agreement of National Wholesale Tailors' Association and United Garment Workers.—July 4.—American rabbis' conference at Detroit, declares for maintaining historical sabbath as fundamental institution of Judaism.—Afro-American council, Louisville, issues appeal for protection from mob violence.—Encouraging reports from grain belt.—Great Britain prohibits purchase of American live hogs.—President Roosevelt opens New Pacific American cable with message girdling the universe in 12 minutes; Clarence Mackay's response makes the round in 9½ minutes.—Independence celebration costs United States 73 lives and 1,266 seriously injured; Chi-