

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 Beginning of the Great Judgment.

Part I.

Swedenborg's Spiritual Interpretation of the Apocalypse; Prophecy Concerning the Fall of Papacy and the Manifestation of the Rider on the White Horse.

KORESH.

OF ALL THE PROPHETIC books ever written, the Apocalypse is the most wonderful. The real basis of its marvelous character is the fact that it is a revelation made to John directly from the throne, the Lord Jesus seated on the throne being its author and inspiration. John was the personal environment of the throne of God. This is a clear proposition when it is understood that there is no spiritual existence outside of the humanity in whom every spiritual realm obtains. After the dissolution of the personal form of the Lord and the absorption of the substance of his body, imparted through the operation of the Holy Spirit, the Lord had centrally individualized with the supreme Deity in whom he had entered as the specific heir to the eternal throne, where he sat in his royal dignity and splendor.

Every spiritual activity in the universe has for its pediment of tenure and perpetuity a material basis, without which it cannot operate. If it be the active force of a conscious spiritual entity, it must have an organic basis commensurate with the degree of power to be expressed through its medium of communication.

John, James, and Peter constituted three tabernacles in whom the three discrete degrees of the heavens had their nuclei after the theocrasis of the Lord. John being the environment of the center of the celestial and innermost degree, he was therefore the medium of this wonderful revelation, only possible to be interpreted at the end of the Christian dispensation. It was given to Emanuel Swedenborg to exposit the significance of the spiritual degree, and only the spiritual degree, which he denominated the spiritual "sense" of the "Word;" and in appealing to Swedenborgians, we insist that they take him at his word when he declares that he only attempted to express or define the "spiritual sense." He declared two other senses—the celestial and the natural, neither of which he was permitted to understand. Of the natural "sense" he said: "In the literal sense, the Word is in its fulness, in its holiness, and in its power;" and we assert that the Word is not so exposit as to be made practical until it is opened as to the truths of the "literal sense"—degree, which degree alone can be practically applied to the uses of natural life.

Swedenborg did not deal with the scientifics of the

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Word, nor did he so define the Word as to enable his followers to discriminate between the Word (God) and the Bible, which his followers regard as the Word instead of God, the Lord. The spiritual "sense" of the Word is for the spiritual angels especially, and is of no practical use to men in the world. The specific end for which the writings of Swedenborg were produced, was that his mind should be so concentrated as to constitute him the material vortex for the activities of the spiritual world, and that in these activities there should be a material pivot for the uses of spiritual activity. The actual uses of the writings of Swedenborg, as to their subsequent influence, is to constitute the basis of the central hell of the central and highest heavens. This is effected through a malappropriation of these writings by Swedenborgians, in their influence to prevent the Swedenborgian church from accepting the exposition of the literal degree when the Messenger of the Covenant fulfils the prediction of the literal revelation of the Word—God.

The literal degree of truth, the scientific degree, cannot be known on any other basis than the interpretation of the physical universe itself. This Swedenborg could not effect, because he was bound by the dogmas of a false science from which he could not break loose, though while in the spiritual world and in a state of illustration he did get a glimpse of the true structure and limitations of the universe, as may be noted in his "True Christian Religion," paragraph 76, when he, while in a state of illustration, set forth the inside theory which, when out of his state of illustration, he could not understand:

"But to explain the several stages and progressions of creation from its beginning, would take up too much of your time: during my state of illustration, however, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also formed; one for the angels who are in the highest degree of love and wisdom, another for the angels in the second degree, and a third for the angels in the lowest degree. But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs,

and herbs on its surface, consisting of different kinds of earth, minerals, and stones."

Herein Swedenborg saw the inside theory while in a state of illustration; for introducing the subject he said: "Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive that the universe was created by Jehovah God, by the instrumentality of the sun in the midst of which he is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God out of his love, by means of his wisdom; and I was convinced of this by all and everything that I observed, both in your world [he was talking to spirits] and in that where I am as to the body."

Swedenborg saw the inside theory while in a state of illustration, but could not comprehend its scientific significance; and furthermore, let it be noticed that he saw the process of creation in active operation throughout the universe, and that creation was therefore a constantly operative activity from "Jehovah God," throughout both the spiritual and natural worlds, which he saw were not only then in existence, but in the constant operation of being created. If we will accept the vision of Swedenborg as true in the spiritual observations made by him when in his states of illustration, acknowledging the fact that love and wisdom as coöperative essences have eternally worked, and that they cannot work except there be a natural world in which to work, it follows that the natural is as eternal as the spiritual.

Swedenborg says: "But because the spiritual universe cannot exist without a natural universe, there to produce its effects and uses," it follows that, as the spiritual has always existed, the natural has always existed also. This is the legitimate deduction of Swedenborg's observation and conclusion; therefore, creation is a constant operation.

It must not be understood that we draw our conclusions from Swedenborg; if, however, we take his premise, then the conclusion is inevitable that the universe is eternal and was never created from the conditions usually assumed both by theologians and so called scientific men. One statement from Swedenborg ought to settle this question with every professed follower of the great Seer. The statement is as follows: "It is to be observed, however, that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but are in God as a substance; for God is the very, the only, and consequently the first substance and essence [first as to quality], which is and subsists in itself. That all and everything was created out of the divine love by the divine wisdom, is signified by these words in John: 'The Word was with God, and the Word was God. * * All things were made by him [the Lord Jesus Christ]; * * and the * * world was made by

him.'” As love and wisdom are eternal, they have always operated, and do operate; hence they always have created, and therefore creation is an eternal and perpetual process.

The foregoing is initiatory to one single exposition of John’s portrayal of the coming of the Lord,—the manifestation of the Rider on the White Horse. The scientific exposition of this symbolism of the Revelator will settle the whole subject of the coming of the Messiah, so far as the specific character of that coming is concerned. “And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.”

Now, to any reasonable mind it will appear obvious that the harlotry here referred to is the adulteration of the truths and goods of the church, and that it would be impossible for any power to adulterate truth and good except such as had been given possession of the life which God had committed. To the church was committed the truth and good of life, namely, the Lord himself, whom the church received as the Holy Spirit. The great harlot is none other than the church itself. Let us ask when in time did this judgment occur? Our answer is, that in 1870 the event of the judgment was reflected into the natural world, when the last vestige of temporal power was wrested from the Pope of Rome; subsequently the Pope became a self-imposed prisoner at the Vatican. The temporal power ended, and the Pope a “prisoner!” What does it mean? It means that the great whore had received her judgment at the hand of the Almighty. Rome as a secular power ended there and then—ended, never again to recover her temporal authority. Who was the great Judge? Emanuel (God) the Victor. Who was his type in the earth? Victor Emanuel, King of Italy, by whose authority Rome was taken when Louis Napoleon was compelled to withdraw his troops from Rome because of Germany’s victory over France. The year 1870 ended the temporal supremacy of the papal hierarchy. The significance of this great event, terminating the seven times 360 years of prophecy, cannot be overestimated as bearing upon the coming of the Lord. The holy city to be trodden under foot, which the Adventists imagine to be Jerusalem, is not the old Jerusalem, but the representative city of the Christian church, and that city is Rome itself. The false prophet is the one in authority over the power which the city represents.

“And again they said Alleluia. And her smoke rose up for ever and ever.” The smoke of the great whore signifies the false worship which is an eternal concomitant, in the hells, of the true worship of God in

the heavens. “And the four and twenty elders and the four beasts fell down and worshiped God, that sat on the throne, saying, Amen, Alleluia.” Who the four and twenty Elders are, cannot be known except through the science of natural correspondences. The alchemico-organic (physical) universe in all particulars is a type of the organo-vital field of active being. Because of this, the alchemico-organic can be taken as the pattern of the progress and final structure of organo-vital existence. On the circle of the earth defined by the equatorial division, there are represented twelve distinct principles coördinated into six pairs of particular function. These twelve are, Aries, Ram; Taurus, Bull; Gemini, Twins; Cancer, Crab; Leo, Lion; Virgo, Virgin; Libra, Balance; Scorpio, Scorpion; Sagittarius, Archer; Capricornus, Goat; Aquarius, Water-bearer, and Pisces, the Fishes. These twelve symbols represent twelve distinct principles, and because of this the twelve natural divisions are defined by twelve circles drawn parallel with the axis of the earth through the north and south poles, at the places on the earth where these circles cross the equator and the ecliptic. The twelve circles give twenty-four points of contact on the equator, dividing the equator into sections of 15 degrees each. These circles represent in the alchemico-organic, what the Elders signify in the anthropotic.

Of course, it will be asked: “Why do these meridians represent elders?” Because the Presbuteroi were elderly men nearly completing the circle of life, and because the meridians are not full cycles, but extending from the south polar zone through the north pole, back to the polar zone again at the south. The meridians are incomplete cycles. These meridians represent, also, positive and negative electro-magnetic currents flowing to and from the equator. Upon the basis of the inside theory, the circles curve down to the equator; therefore they fall down, and such falling down corresponds to the falling down in worship of the Elders.

But let us enter further into the details of this falling and worship of the Elders. In the literal and external degree (“sense”), the twelve Patriarchs and the twelve Apostles were the twenty-four Elders. The falling down of the Patriarchs was their descent to the Christ, in whom they were and whom they worshiped. Worship is supreme love, and such love is conjunctive unity. The twelve Apostles fell down through time to a corresponding unity, thence worship; and because of this, John was permitted to see the twenty-four Elders fall down and worship. The four animals (“beasts”) are the Lion, the Bullock, the face of a man, and the Eagle. These are Leo, Taurus, Libra, and Scorpio. In this presentation is defined the exact time of the specific manifestation of the Messiah. The reason of this is because the Revelator has thus defined the relation of these constellations to their signs, at the closing period of the dispensation.

The Character of Pope Leo XIII.

KORESH.

THAT POPE LEO XIII is in many respects a remarkable man, no one questions. That he is the vicar of God on earth millions do question, or if they do not it is because they have positively renounced and denounced what they call the papal heresy. The Protestant world takes no stock in the claims of the papacy; yet, notwithstanding this fact, the nations of the earth exercise great tolerance (mainly for political reasons) for his "Holiness," the Pope. In America it is a question of votes. Offend the millions of the papal devotees in America, and down goes the party which has the temerity to express its honest convictions.

If the Pope is the vicar of God in earth, then he certainly is infallible. If he possesses the keys of St. Peter, then he is certainly accredited by the Almighty with all authority in heaven and in earth, because it was declared to Peter that he had all authority in heaven and in earth when the keys were committed to him. The test was made in 1870; the Pope tried his power and was found wanting. He enunciated the dogma of secular infallibility and attempted to enforce it by the war instigated through Louis Napoleon. The dogma was found to be but a dogma, and down went the temporal power; the Pope confessed himself a convict and went into voluntary confinement as a prisoner at the Vatican.

When we see a leading American newspaper filling its columns in an attempt to distance everything else in its encomiums, while the man at the head of the paper has no more regard for the claims of the papacy than he has for the merits of a baboon for the presidency of the United States, we are forced to the conviction that there is a bee buzzing in the bonnet of the individual, and that he is looking for votes in 1904. We hope the Pope may live or die. It matters little which, for if he

goes, a younger and more vigorous man may wield the power either for the further augmentation of its ecclesiastical progress, or for its final downfall.

The fact that the Pope of Rome hangs on a few days after the doctors who failed to diagnose or prognosticate his case have given him up to die, or that he failed in his own prognostications, does not imply that there has been a miracle performed. We think he is a sincere, well-meaning man. We know he has manifested a good deal of sagacity in not combating the force of circumstances which shapes the destiny of the world. While he abominates republican institutions, he has done well not to kick too hard against the pricks which militate against his own theory of universal imperialism, toward which he aimed but which was beyond his grasp.

Protestant kingdoms and republics have no special sympathy for the Pope of Rome because of his papal dignity as the "infallible" vicar of God, and there is a good deal of hypocrisy in their professions of respect. The papal world expects the restoration of temporal supremacy; and it is a foxy spirit that will keep quiet and work surreptitiously in patience twenty-five years and disarm the world of its suspicions. He is a fox in character, with a lion's skin and the wily head of a machinating power,—a power as narrow as false theological conception can circumscribe. The theological tenets of the church of Rome are today the product of medieval times, and the result of the adulteration of Christianity with paganism; and while the entire world may entertain a heartfelt sympathy for the Pope in his sufferings as a fellow-human, there is little honesty in the expressions of regard for his papal dignity outside the devotees of the church of Rome; and all this slopping over merely shows to what extent the hypocrisy of the world can be carried for political and other effects.

The Living Faith of the Son of God.

The Patience of the Saints is Manifest in the Keeping of the Commandments; the Life and Virtue of the Divine Seed Planted; the Fruitful Harvest at Hand.

BERTHALDINE, MATRONA.

DO WE BELIEVE IT? We profess a belief in the science of the law of the resurrection, the law of seed-time and harvest. The science of astro-biology makes evident the fact that a holy Seed planted nineteen hundred years ago has a great harvest due to be ripened in this present twentieth century. The harvest is "the patience of the saints" of whom the Revelator writes saying, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." "The faith of Jesus" was that if he

fulfilled the law of God, or kept his commandments, he had power to lay down his life and to take it again in a great harvest of his kind, in the bringing again of many sons to the glory of being as Godlike as himself, who was "very God of very God," "the fulness of the Godhead bodily." Thousands of people profess to be looking for this harvest, and to be anticipating attainment to the Sonship of God. Most of them look up into the physical sky on starry nights and say devoutly, "Even so, come, Lord Jesus, come quickly." These have not

yet attained that degree and quality of mental maturity that enables men to most highly reverence the rational methods of operative law, and to inquire of God concerning the law of the resurrection, the universal operation of which would lead men to look for the harvest of a seed to be produced from the soil in which it was sown. "Ask of me things concerning my sons, and concerning the work of my hands, command ye me."

The Lord Jesus did not come to men out of the physical sky. He descended from that sphere in the mental realms of humanity which constituted the highest heavens of celestial essence, as a sperminal germ of Jehovistic being, into the womb of virginal humanity sufficiently sanctified to formulate him in a degree of physical holiness that would usher him into mortal human society as the embodied Word of God—a "holy thing" redemptive of all Godlike powers and energies of expression in form and comeliness, a veritable seed of the Godliness of divine humanity, immortal, incorruptible, fit to be planted for the reproduction of visible Deities made manifest for the full exercise of Deific powers omnipotent in earth. Now where was this holy Seed planted? In the blue sky of oxygen and nitrogen above us, in which the rain clouds gather and float till condensation weights them to drop for the refreshing of earth? Not so.

"The field is the world," said the Sower and the Reaper of earth's biologic harvest of holy Seed, "and the harvest is the end of the world"—the end of the order of human society needing his priceless possession of redeeming love and wisdom. This treasure the Lord of the harvest infolds from the darkness of the field in which his being took root, as a precious "little book" of life which he names the science of the law of the Immortal Manhood. This little book he offers to the men and women from whom he regenerates his life in the flesh, that in the resurrection they may be his joint-heirs and co-workers. In these men and women he has lived and moved and had his invisible being during the cycle of his regeneration of the many Sons of God. With these he stands at last as a fellow-man in the flesh, awaiting the transformation effected by the quickening power of the Spirit of truth. He stands as the High Priest of the order of Levi, and as a shepherd who has carried all their griefs and knows all their infirmities—yet so endued with power from on high that he is able to lead them in the way of life everlasting as the wisest of men. He is the friend of sinners in whom the Lord is to know the power of his own salvation. The friend knows him whom he would befriend. When the Almighty was ready to call Abraham his friend, he said, "Shall I hide from Abraham the thing that I do?" When men are ready to enter into the covenant relationship or friendship with God, God becomes a revelator of the science of his being and doing, that, like Enoch of old, they may walk with him in the way of his commandments and be absorbed into him.

God comes to men from his hiding-place in the soil in which was planted his seed—the Spirit of the life of his Sonship. It is written that He hides his treasure in

earthen vessels; and when the time comes for him to take it again, he comes as a thief, as a sinful man among sinful men, and is born of the Spirit into the exaltation of his Lordship which establishes his right to claim all things as his own. To those who love his appearing and kingdom enough to see God in him as he is, the secret of his presence in his hiding-place is revealed; and they voice with Isaiah of old, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." The wise who understand will follow the Lamb whithersoever he goeth, and will "do his commandments." Righteousness will exalt the nation that hears and applies the Messianic law of life and immortality, to preëminence above all other nations, and give it the glory of God's image and likeness.

At the beginning of the Christian era the Lord planted himself in a field of humanity represented by a little group of people to whom he had to say, "O thou of little faith, wherefore didst thou doubt." And at the end of the age he comes again in that same field—the field occupied by "the lost sheep of the house of Israel," the field of *Lo Ammi*—a field rent and torn with the tares of doubt—and reveals the cause of all doubt. Thanks be to God, the Lord of the harvest born of the Spirit has the faith of the Son of God; and in that field of tares sown by the enemy of his life, he sees the promised wheat that only needs, to make it visible, the ripening processes which he as the Sun and promised latter rain knows how to effect.

We are all saved by the faith of the Son of God if we are one with him in his faith. We were without faith till He shared with us his own to exercise in works according to the science of the laws of his being. The Son of God is our source of science, also. He is the light of the body. He says, "Let there be light." It is for us to respond and be enlightened. It is for us to be exercised and developed, and finally absorbed into the life of Him who overcomes evil with good—the goodness of knowing all the commandments of God to do them. Doing, doing, always doing. The Lord said, "My Father worketh hitherto and I work." He did no dead works either, but continuous living works in the exercise of a faith alive with love for the science of his divine being in humanity. This living faith exercised in the living works of doing the commandments of God according to the science of the law, is the faith of the Son of God which must save this world from its dead faith and dead works which make void the law, if it is ever saved at all. Saved it will be—fully saved in the order of law, as surely as the life of the Son of God was planted in the mortal race to absorb and transform it to the immortal sonship of his grand Manhood in God's image and likeness.

"Heaven and earth shall pass away," said the Almighty; "but my Word shall not pass away" till every jot and tittle of the law of his divine being be fulfilled in his elect, the garden of his planting. A great temple of Divine-humanity, a great social order, godliness in every lineament of its features, is to occupy the ground of the Garden of the Gods. Its power and dominion will be felt in and responded to from every confine of the universe when the final touch of the living faith of the Son of God senses the presence of Him who comes clothed in a garment of light to make our darkness visible, and to give a sight of it to the blind. "Blindness in part,"—in the intellectual part—"has happened to Israel until the fulness of the Gentiles ("the sign unto them") be come in." This Sign Koreshanity heralds and proclaims and will proclaim until the whole, wide world has a rational concept of the Lord God of Israel as the Savior of men.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE INEVITABLE CONFLICT.

Social Relief Will Come Through a System of United Effort.

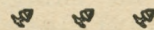
THE CONFLICT between labor and capital is approaching a crisis. The more perfectly organized each side finds itself, the better it is equipped for battle. Everything indicates an equalization of forces tending to make the struggle more desperate. The hotter the conflict rages, the shorter it will be, and when both sides have spent their fury what will remain? Will not the rage of an infuriated mob vent itself upon those whom it calls the proud oppressor, until the field is strewn with victims of the old order? Who can look the present situation quietly in the face and say with calm assurance that the world is growing better?

The necessity for providing something to meet the needs of the hour and replace the wage system is apparent. What shall it be? What, but a system of united life adapted to all classes, which by incorporating the principles of equity will give stability to a new order? People are tired of the fluctuations in business which cause great personal losses with attendant misery. They are tired of seeing good workmen stand idle at the behest of a consolidation of interests which attacks all outside its own clique. They are beginning to see that neither labor nor capital offers hope for the future, and that an adjustment of interests between the two factions is but an idle dream. Hitherto both sides have been looking for a compromise that might adjust all differences on the basis of the wage system. "Give us shorter hours and higher wages and we will be satisfied," has been the word passed along the line of labor-unionists. Now they want the recognition of their right to form a tyrannous organization inimical to the welfare of society.

The Koresban Unity has been instituted in accordance with the principles enunciated by the Founder of Communism. It is, however, something more than primitive Christianity. It is the establishment of a natural kingdom in the natural earth. It is the fulfillment of every prophecy relative to the Lord's reign in earth. It is the inception of a state of righteousness and peace wherein all classes will be organized in conformity to the laws of divine emplacement. This is not a Utopian dream.

Labor and capital cannot agree because there is no common meeting ground of harmony. They cannot adjust their differences save on the basis of a continuance of the same unrighteous relations of employer and employed. The very nature of this relation breeds perpetual strife. When all men shall be citizens of the divine Commonwealth, each in his order will be working for the maintenance of the whole body, knowing that by this means his own welfare is secure. He will be happier in the discharge of the duties of citizenship than he could ever be in the old gangrened body with-

out organic unity, wherein all the members are striving against one another.



The Effect of Natural Beauty Upon the Mind.

NATURE IN HER loveliest aspect is adapted to exalt the mind and raise it to the contemplation of something beyond natural beauty. In the radiant glory of the sunset sky, the calm noontide, or the red glow of morning there is a promise. The heart is elevated to thoughts of the Divine. The soul is ravished by the expectation that sometime there will be found a character strong enough and beautiful enough to excite the same or corresponding emotions.

The beauty of the storm is a thing apart from the ordinary course of Nature's routine. It inspires awe, perchance fear; but it also has a message of encouragement. It speaks of the divine purpose manifest in the darkest hour,—of the necessity for periods of stress and upheaval in order that noxious vapors may be cleared away and in a purer atmosphere an equilibrium of forces may be reestablished. There is no void in Nature. Everywhere life and activity are found. In the least as well as in the greatest of her myriad forms there is perpetual flux. Nature never makes excuses; her work is not a compromise. It is always effectual, slow though her processes may be. The wider the areas of time covered, the more signal the change produced. As an example of this may be noted the sudden change in the angle of the ecliptic, coinciding as it does with the march of Deity through the ecliptic of human progress. This change occurs at definite intervals, one of which is just expiring, and it will be sudden when it comes, though long in preparation. At the present time it will mark the beginning of a notable series of events accompanied by the most radical changes in the physical world and in society.

Nature is full of change, but the greatest possible change throughout her realm is prefaced by the conjunction of the solar and the lunar spheres. It prefigures that perfect unity of church and state which is the logical outcome of the Lord's union with his people. In the unity of these two natural spheres lies the promise of the most favorable earthly state, when the natural and the spiritual will be blended.

The mind, elevated by the contemplation of Nature, finds a serene enjoyment in the thought that the physical world is but the correspondent of Him who was called the brightness of God's glory and the express image of his person. All its loveliness is but the reflection of His beauty, who is fairer than the sons of men. The refulgence of the noonday sky pales before the radiant beams of the Sun of righteousness. So we look through Nature up to Nature's God and our God, with an inexpressible longing to be reunited to the Source of being

The Decline of the Papacy.

THE DOGMA of papal infallibility arose almost simultaneously with the loss of temporal power by the Roman Catholic see. This was not an irrelevant coincidence. Its significance is the more apparent when the mind reviews the history of the past thirty or thirty-five years. During this period the church has been a secret, not an openly aggressive agent in the affairs of the state. The conditions of progress incident to the inception of a fresh unity of church and state soon to be augmented, have secluded the present pontiff and kept him apart from the great acts in the drama of the world. Leo XIII has not participated in the most profound events consummated by European statecraft. The old man in the Vatican, despite all that may be said in honor of his ability, has been more or less of a figurehead, and this from sheer necessity. It was not his fault, but due to the accelerating ratio of progress toward a new dispensation, that church and state were divided. The events of his pontificate bear decisive testimony to the fact that in its effect upon the destinies of the European nations, the old church has passed into a decadency that is marked in contrast with the influence she wielded.

The doctrine of papal infallibility was an effort, futile and desperate, to stay the inevitable course of events and regain the power lost when Victor Emanuel occupied Rome. It failed to accomplish its end and the church today, despite this pronunciamento, is weaker than ever before,—weaker in her hold upon men's hearts and lives, weaker also in the breadth of her influence. In his adaptation to the policy of his predecessors, Leo XIII is called great. He has done his best to restore to the church her ancient prestige, but it is useless to fight against the inevitable dissolution of whatsoever belongs to the old order. There is nothing in the history of the world more significant than the fight for life which the Roman Catholic power is making. The necessity for a fresh reunion of church and state, if it is to accomplish its purpose, is the secret motive that directs its diplomatic leaders.

Jesus said that his kingdom was not of that age or world. He uttered these words at the beginning of the dispensation called after his name. He founded the Christian church by renewing the wills of his Disciples, but he did not come to reign in the natural world during the progress of the age. There was a time when the Romish church was supreme, dictating her mandates to kings and emperors. But it did not then embody the pure and gracious tenets of its Founder. The Inquisition ruled by fear, not by love. Jesus said that his kingdom was not of this age, and accordingly the close of the dispensation finds the Christian church everywhere bereft of temporal power.

A Universal Definition of God.

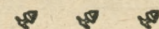
WHAT CAN BE said about God or written about God until there is a universal definition of the term—until all men agree as to what and where God

is? It is argued by some that such a definition is impossible, because the idea of God must be a progressive revelation to the soul of man. Since each person conceives of the Creator in a different way, it is obvious, they think, that there can be no agreement upon the subject.

According to Koreshan Science, God is something definite and definable—not a mere philosophical abstraction. He is not merely a “progressive revelation” to the soul of man who is not, as modern thinkers conceive, destined to go on to eternity without apprehending Deity because it is impossible to know him.

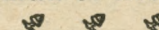
Unless Deity can be known and known absolutely, man can never reach the acme of development; for, struggle as he may, his knowledge would remain something less than perfect. The clearest and most consistent definition of Deity upon which all men may agree, because it contains stimulus and encouragement for all, is this—perfected Man is God.

Suppose on the morning of the Fourth of July 1903, this had been the first message cabled around the earth. Suppose it were to be accepted, with all that it involves, by the dwellers in every spot of the cable-girdled sphere. Would it not prove a basis of unanimity and a bond of fellowship strong enough to cement the ties of fraternal love? Social unity is impossible without religious unity. Disagreements about religion have been the cause of more bloodshed and persecution than all other causes combined. Unless religion can be shown as a truth which affects universal welfare and is a source of actual joy to the masses, it can never be popular. All men fear and hate death. Show them that religion means overcoming death as a physiological fact, and they will welcome it with joy. Show them that religion is not merely theological dogma, and as such the cause of endless wrangling, but the most vital fact of universal existence concerning all who see their loved ones go into the tomb.



The Necessity for a Periodic Renewal of the Personal Divinity.

THE PERSONALITY of Jesus is but little understood even by those who look back to the historical Christ as a reality. When Jesus lived in Galilee he was not understood by his friends and neighbors. They saw in Him, it is true, a remarkable man, but they never thought that he was the fulness of the Godhead bodily. The personality of the Christ was raised up from the tomb of Joseph, but it was dissolved in the theocrasis when his bodily presence vanished. In order to come again the Christ must create for himself a new personality. As He was raised up from the tomb of Joseph so he will be raised up from Joseph's posterity, the Anglo-Saxon peoples descended from the race in which he was buried. During the progress of the Christian age there has been no personal Jehovah. God exists. He is the same from age to age, but God is spirit. The personal Jesus is the man of flesh and blood.



God and Nature are in perfect unity to the eye which comprehends them.



In The Editorial Perspective.

THE EDITOR.



THE FALLACIOUS CONCEPTION that matter has no existence except in the imagination of the unenlightened mind, is set forth in modern christian science, and many people profess to accept it. The conclusion is the result of the veriest sophistry which passes current in certain circles for logic. We have before us a copy of the *Christian Science Sentinel*, which contains an article expounding some of the so called fundamental principles of the cult; and as the article claims that christian science is certain and demonstrable truth, and as at the same time the article contains more obvious contradictions and self-evident assumptions than we have scarce ever seen in a production of one thousand words, we desire to examine it. The position is taken that the doctrines of christian science are as susceptible of proof as any problem in Euclid, and makes all discussion impossible. Let us observe how such "demonstrations" are made: "So, in approaching this question [christian science] *certain things must be assumed* as axiomatic. We must assume that there is a cause for all things. This being admitted, we must admit that there is necessarily a first, great, and only Cause. This admission brings us to the further one that this First Cause must be of infinite power, wisdom, intelligence, and love. We now have a something called God, being, wisdom, love, principle, Creator, spirit—all synonymous terms—and possessed of omnipotence, omniscience, and omnipresence." This is a series of *five successive assumptions* taken as premises upon which to construct a system of thought. Now, as it is observed that the world is full of unhappiness and inharmony, the conclusion is reached in christian science that as God cannot produce evil, nor matter, nor death, there must be something wrong with the testimony of the senses; and the fact that modern scientists are continually changing their conclusions, is pointed to in the article referred to as evidence that the senses cannot be relied upon. It does not follow, however, that because modern scientists are wrong that christian scientists are right. Both classes of so called scientists *assume something* which they have not proven; and logic applied to false assumption, no matter how inexorable that logic may be, cannot make the conclusions true. "As a further proof of the falsity of the testimony of the senses, if you will study the definition of spirit as given in the dictionaries, you will readily perceive that from spirit matter cannot be made. Now, St. John says that spirit made all; that there is nothing—absolutely nothing—made which spirit did not make. This coincides with our axiom in the beginning, and is the corner-stone upon which christian science is based." We maintain that the true definition of the word spirit does not contain even a hint or suggestion that matter cannot be produced from spirit. The Apostle John does not say that spirit in and of itself is the Creator; but he does say that the Word (which was spirit) *was made flesh* and dwelt among men; and Jesus gave emphatic testimony that he possessed actual flesh and blood and bones—that he was a veritable and tangible man, and not a spirit as he walked and talked with men. This is not

the testimony of the unenlightened senses, but of the Christ. The central spirit of christian science, in a most strenuous endeavor to deny the personality and humanity of Deity and the Messianic law, thinks to boldly sweep away every fact of existence by denying the reality of whatever the senses may perceive, while at the same time holding that it is possible for the intellect to reason from the basis of demonstrated facts. Christian scientists declare that the natural mind is deceptive, and yet the system is said to be "based on irrefutable logic"; that nothing must be accepted which cannot be proven, while holding that the *assumed axioms* of christian science, like the axioms of Euclid, cannot be proven. In contrast with the fallacious and absurd conclusions of the so called cult—this antichristian sophistry, we place truths demonstrable from the basis of the testimony of the *enlightened senses*, and from the basis of divine revelation, that there has never yet been anything created except through the union and co-operation of spirit and matter the two general and correlate states of universal substance. Form and function are absolutely interdependent—so much so that nothing is ever reproduced or created without material form as the basis or pediment of all spiritual activity.

The tendency of the modern world is to individualism and consequent lawlessness. The idea that the world is growing better is receiving a hard blow by the manifest horrors and atrocities of Christendom. There is no surer index to the degeneracy of present humanity than the general sanction which seems to be given to lynching; the practice is countenanced by many representative people; and not only do all the newspapers make capital out of the news of almost daily horrors, but many of them openly advocate that the most terrible punishment conceivable, speedily inflicted by the enraged mob without due course of law, is the best way to prevent certain revolting crimes. At first lynchings were confined to the Southern states; but now the spirit of revenge makes its way north, east, and west. A Negro was recently burned to death in Delaware; and so far from punishing the perpetrators of the deed, the authorities conclude that it is in the interests of law and order to consider the incident closed. Public sentiment of the state is in favor of lynching, and the mob made such a demonstration of force that the authorities desisted, and let the matter drop. A man of some prominence has given expression to the idea that the burning of Negroes should be legalized; and another has said in substance: "Let any parent watch the development of his daughter from childhood to womanhood, and then upon her falling into the terrible clutches of a lustful Negro, no law is required to tell him what he should do." Such a course would be criminal license, criminal individualism; and all such sentiments directly encourage the spirit of revenge and incite lawlessness. There is not a savage in the most uncivilized and barbarous portions of the world whose sentiments would differ from many we have seen expressed in the press of

America! The savage instinct is not eradicated from the character of the modern world; this is not a matter of speculation, but of indisputable fact. Self-asserted rights on the part of individualists such as comprise the mobs, constitute one of the greatest problems with which government has to deal. The lessons of history have no weight whatever with a class of minds whose hatred of their fellows is intense, and whose disrespect and disregard for all laws are manifest in all parts of the nation. THE FLAMING SWORD deprecates the existence of anarchy in any form, and raises a warning voice against all attempts, however subtly made, to place the conduct of human affairs in the hands of the mob. The elements that are now committing atrocities in America under the plea that they are necessary to prevent crime, are the elements which need restraint; they are the elements which would make a peaceful "free society" utterly impossible.

It is evident from tradition that the ancients conceived the universe to be spherical and hence cellular in form. Even in that system which constituted the basis of the Ptolemaic conception of the cosmos, great crystalline spheres were supposed to be related to each other concentrically, and that in these spheres were located the sun, moon, planets, and stars. The Ptolemaic system of astronomy is the basis of the geocentric system of astrology, which is today held by the majority of astrologers of the world. There seems to be a disposition among astrologers to turn away from the Copernican idea of the universe. Recently, articles have appeared in astrological magazines of the East referring to the Koreshan Cosmogony. One of the articles, by Heinrich Daath, is on "The Macrocosmic Cell and its Reflection in the Physical Unit," in which he confesses some attraction for the Koreshan theory of the cellular universe. Commenting on this article, Sepharial, a writer in *Modern Astrology*, of London, says: "But if I understand KORESH rightly, he declares the earth to be a sphere containing the solar system within, a sphere of terrific dimensions necessarily, unless we are deceived in the distances of the various bodies composing the system;" and refers to the fact that both Pythagoras and Plato advocated a spherical conception of the universe. Let us here note that the idea of the crystalline spheres existing external to the earth, was a perversion of the true system of cosmogony taught in the world thousands of years before Pythagoras, who taught mere traditions. Sepharial further remarks that it is probable that there may exist great electrical sworls or whirlpools in the universe, which carry the planetary bodies around in their orbits, the vortex of these sworls being the sun; and if so, "KORESH will be right in principle, but wrong in application of the principle." The Koreshan conception is neither a matter of speculation nor of tradition. The earth is about 8,000 miles in diameter, and its ratio of curvature is about 8 inches to the mile. We have demonstrated the earth's concavity and determined its ratio of curvature by direct geodetic processes. If the cellular principle be admitted as correct, the Koreshan application of it to the earth must also be correct, for the walls of the great cell are the strata of the material shell which environs the heavens within.

Mathematics has been variously conceived by learned men for ages. Though it is considered to be an exact science, it is known to be incomplete, and therefore, discoveries in this branch are expected. It is said to be the only science the operations of which may be carried on entirely in the abstract; and because it can, mathematics has been regarded from different points of view. There has been progress in the science; so far as at present conceived and used, it has been a matter of development. Discoveries of its principles and processes have increased until it is possible to turn from particular branches and view the whole as a system of relations and values. Now, how shall we regard mathematics as a whole? Two general facts may assist the mind in reaching the Koreshan conception of mathematics: First, it is a fact that its principles are conceivable in and by the mind; and second, it is a fact that we may apply mathematics to real relations—it would be of no use if we could not. These two facts prove two things: First, that there exist in the mind and life of man the exact coordinates of the things to which mathematics may be universally applied; and second, that the principles of mathematics are operative throughout the universe. Therefore, the mind through development, may incorporate and involve all the activities of the cosmos; and through the mathematics of forms, relations, functions, and proportions—that is, through the application of reason in accordance with mathematical principles—the mind may arrive at an absolute knowledge of the character and purpose of creation, and logically analyze the character of Deity, in whom the principles of mathematics reach their climax.

"Nothing can act except where it is," is a familiar saying, and its truth is demonstrated in physics. Energies are present wherever there is activity or motion—they are active in the thing that moves. Energies cannot act where they are not, neither can they act independently of a material basis of activity. There can be no function without form. This is a universal law which has no exception. Give us one instance in all the universe where function operates without form, life without a body, and we will concede the argument. Jesus declared that God was in him. If God was in Jesus he was not in the sky, in the sun, nor in the moon. The power of Deity is manifest in his works, in his own creation; he is in his own line of progress—he is in the great movements in humanity which make for human destiny. God is wherever there is righteous activity; he is in the human race, and periodically reveals himself in his own perfect life and manhood.

The true doctrine of the Fatherhood of God and the brotherhood of man is incompatible with the idea that the nature of God is different from the nature of his offspring. If the offspring are men, God is man—the Man in every sense of the word—body, soul, and spirit. God is not the father of the generations of mortality; neither does brotherhood obtain in a world where man's inhumanity universally prevails. God is not in the generation of the unrighteous.

The treasures of truth must not only be stored in the memory through exercise of the intellect, but also in the very heart and soul through application of truth to life.

The Open Court of Inquiry.

THE EDITOR.

Man and His Relation to the Stars.

Can it be precisely ascertained which star in the alchemico-organic universe corresponds to a given person? It has been said that the stars indicate, but do not compel. However, a glance at the firmament does not, in my opinion, indicate the diversity among men. Less than twenty-five magnitudes are seen. To classify mankind under twenty-five different heads would be a difficult task, taking into consideration the many causes which conspire to make men different.

The late Professor Vaught, of Chicago, estimated the possible types of men at 2,810,012,235,505,759,797,086,285,212,489,023,129,540,768,000,000,000, combining 42 phrenological faculties in every possible way. How can a star, a mere speck of light, indicate all these types? My stars! All men must have wisdom, judging by the light of their indicators. I can conceive of a relation between mind and body, in the conformation of the head, outline in general, lines in the hand, etc.,—in fact, every tissue of the body, as the mind is pedimented therein; but I see no relation between men and stars.

Where can I obtain a horoscope in accordance with the Cellular Cosmogony? If astrology is to be used for uplifting humanity, scientific horoscopes ought to be obtainable somewhere.—A STUDENT.

A glance at a subject, like a glance at the heavens, is not sufficient to lead to a clear perception of its profundities. We have not taken a superficial view of the subject of the relation between man and cosmos. We have applied the profound principles of analysis and comparison, and of synthesis and contrast, and reach the conclusion that if the aggregate humanity is the analogue of the physical world, the mental world of humanity must correspond to the heavens of the physical world. There are three degrees of the human kind—celestial, spiritual, and natural; and these degrees correspond to the three atmospheres which occupy the space of the great concavity. Each atmosphere has its own plane or sphere of stars; and each of the three mental spheres or atmospheres of humanity contains entities which correspond to the stellar points of the atmospheres of the physical world. This correspondence being true and demonstrable from the basis of correspondent analogy, it follows that a given human ego has its own stellar correspondent in the physical heavens.

That men correspond to the stars is

a subject of expression in analogous words in every language under the sun. One of the definitions of the word star, given by Webster, is "a person of brilliant and attractive qualities." Stars appear on the stage; and it is frequently said of men of distinction that they are stars in the intellectual firmament. Stars mentioned in the Bible belong to the human world. Jesus was "the bright and morning Star;" a Star was promised to come out of Jacob; the morning Stars sang together, and the Sons of God shouted for joy when the foundations of the new order of the past were laid; the morning Star is promised to the Overcomer; and stars are called upon to praise the Almighty. The sweet influences of Pleiades, and the bands of Orion, as well as Arcturus and his sons, are in the world of man.

The names of the constellations are sufficient to establish this fact. The ancients understood the relation between man and cosmos, between men and the stars; and therefore, astronomy is closely associated with mythology—and mythology is written in the heavens. When the Almighty promised to multiply his seed *as* the stars of heaven, he did not mean merely *as* to number, but that his offspring *should be stars* in the human world. The eleven stars of Joseph's dream were his eleven brethren; the wicked are called "wandering stars;" and the "stars in their courses fought against Sisera."

The word star is from the Greek *aster*, meaning a luminary, and is also applied to eminent distinction; also to a *white earth* on the island of Samos, which corresponds to the "dust of the ground," the "star dust" of the world of humanity of which the Almighty creates his sons. The word disaster is from *dis* and *aster*; it was originally an astrological term applied to events occurring in humanity under evil or malignant stars. In the Hebrew, the word for star is *kowbab*, and contains the sense of rolling, blazing, shining, and is sometimes applied to princes. The verb is *kabbown*, to heap up. The noun and verb are derived from a primitive root, *kavah*, to prick or pene-

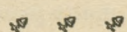
trate; hence, to blister, as smarting, eating into; to burn. It conveys the idea of radio-activity, the generation of ultra-penetrable rays; and it may seem strange to some minds that thousands of years ago, it was known that intense radio-activities would blister the skin and inflame the flesh—the effects lately shown to be produced by the X-ray and the subtle substances radiated by radium. The Holy Spirit was the radio-active substance emitted from the divine Star manifest in the world of humanity nineteen hundred years ago; that Spirit was the "star dust," the penetrating influence which has grouped humanity and made history for nearly 2,000 years. So at the present time, nations corresponding to constellations are easily perceived: America is Geminii, the twin-land; England is Leo, Russia is Ursa Major, and so on.

Now, a glance at the physical heavens is not sufficient to reveal the fact that one star actually differs from all other stars in quality and glory; thousands of stars may look alike to the naked eye, but they are all appreciably different when subjected to spectroscopic analysis. It is a fact of authoritative astronomical testimony that the spectra of no two stars are the same. Every star possesses qualities of its own. It has been estimated that there are as many stars in the physical heavens as there are inhabitants of the earth. Every man has his own degrees and qualities of life and mind; no two men are alike, because they occupy different positions in the scale of progress. So the stars of the physical heavens occupy different positions of longitude and latitude as related to the ecliptic and the poles. From these points of view it appears that there is as great a *diversity* among the stars as among the inhabitants of the earth.

Men and stars are not *directly* related; and the student of Koreshanity runs himself into a maze when he disregards the laws of correspondence and endeavors to ascertain points of likeness by inadequate comparisons. The relation must be seen in conformity to the principles of the relation of two

great domains of man and cosmos. It is possible to definitely determine what star in the physical heavens corresponds to a given personality; and this may be done from the basis of scientific analysis of human character and a scientific analysis of the substances radiated from the stars, taking into consideration the individual positions occupied by the stars in the heavens. A given star is to the physical cosmos what a given personality is to the world of humanity. There are plenty of *dark stars* to correspond to human spirits principled in evil. For every bright point in the universe there is a corresponding and antithetical dark focus.

Concerning horoscopes founded on the Cellular Cosmogony, we are educating an astrologer of considerable ability; and it may not be long until he is ready to have the question of individual horoscopes referred to him; and THE FLAMING SWORD may soon open a new department devoted to the specific exposition of the subject of astrology and its problems as solved by Korshanity.



Koreshanity Demonstrates its Conclusions.

(1) After having read the CELLULAR COSMOGONY, and telling a friend of some of the salient points of the theory contained therein, he asked me, "Where do the meteors come from that fall to the earth?" I had nothing to say—I couldn't. (2) Again, is it not the merest fancy or imagination to say that the outside of the cellular earth is gold?—that is, there is no way of proving it as you do the concavity of the earth's surface. (3) The same applies, it seems to me, to the almost unacceptable theory that one half the sun is light and the other dark. The stationary position of the sun would seem to argue against the change of seasons. I want to know more about this—I am a sincere inquirer.—G. E. T., Baltimore, Md.

(1) One should not be discouraged if after a reading of a portion of our literature, the mind should not be able to interpret the various phenomena of the universe from the standpoint of the Koreshan premise. The activities of the physical cosmos must be considered in connection with the principles of the Koreshan alchemy and physics—and these have not been fully presented in our work on Cosmogony. If there were any certain or true bases set forth in the modern system of astronomy concerning the origin of meteors, the

usual conclusions might be more reasonable. The friend referred to might be surprised to know that there are some eight or ten different views entertained by so called scientific men, concerning the origin of common "shooting-stars." According to some they are thrown out of volcanoes on the earth; according to others they fall from the moon; or from the planets; they are fragments of planets which have collided in space; they are accretions of inter-planetary dust, etc.

We have demonstrated that the earth is cellular; and it follows that there are no other earths than the one we inhabit, and the planets in the physical heavens are not material spheres. If we undertook to account for the falling of hail on the same basis that the astronomer thinks to account for meteors, we might conclude that universal space is filled with particles of ice, which fall to the earth by attraction; or that water exists in inter-planetary space, and periodically showers the earth. It is usually believed, however, that rain, hail, and snow constitute a few of the many meteorological phenomena observable. While the usual theory as to the formation of rain, hail, and snow is erroneous, the idea that they are produced in the air through activities in the clouds, is true.

We hold that the phenomena of meteors are *also meteorological*—the Greek word *meteora* being defined as "things high in the air." According to the meaning of the word, the meteors originate in the atmospheres of the physical cosmos. The atmospheres hold in solution all the various universal substances; these substances exist in the state of energy, or matter sublimated or reduced to spirit or essence. Rapid precipitation and condensation of these substances through the influence of cruciatic or cold energy, induce the fall of meteors of various classes—common shooting-stars, aerolites, bolides, astrolides, etc. Meteors proper usually have a funnel of downflow, such as the Leonids, from the constellation Leo. The points of downflow are called meteoric radiants. We maintain that these radiants would be impossible by any means from the standpoint of the Copernican conception of the universe.

(2) The substances of the physical or material universe must be arranged in

accordance with certain principles and laws of order. These laws and principles are as susceptible of demonstration as is the fact that the earth is concave. The only resource of information the modern scientists have is research; the usual methods are empirical. The Koreshan has all the advantages of the principles of analysis, synthesis, analogy, the laws of correspondence, and comparative anatomy. Gold is the heaviest of the seven primary metals; therefore, its specific plane in the shell of the earth is outermost. It is the most refined metal; therefore, it is ultimate and outermost in the scale of radiation and materialization of the substances generated in the astral nucleus (the central sun) of the universe. The planets in their order of distance from the earth corroborate our conclusions concerning the emplacement of the metals in the earth. Take a table of specific gravity of the substances known to the chemist; the order of the substances as they are emplaced in the earth's shell is indicated in a general way by such tabulation.

(3) It is a fact that one half of the earth is light and the other dark. This is no assumption, but a matter of demonstration, for night and day alternate every twenty-four hours. Light and darkness are substances; they are universal substances, and therefore must have central points or poles of generation. There are operative in the universe eternal laws and principles of *opposites*. We have heat and cold, light and darkness, good and evil, truth and fallacy, up and down, etc. If light and darkness constitute opposite states in the universe, it should not seem unreasonable that the primary cause of light and darkness should generate the substances of light and darkness.

Nothing is known except through comparison and contrast. Every condition, state, quality, degree, form, and function in the universe has its opposite. The central sun is the universe involved, with all its complex activities. No one can generate a good thought, and know that it is good and true, without at the same time generating its exact opposite. Good and evil, truth and fallacy, therefore, originate in Deity—the good and truth through the exercise of his voluntary powers;

and the false and evil through the exercise of his involuntary powers. This is a metaphysical proof that the mental correspondent of the astral nucleus of the physical cosmos generates both light and darkness.

The visible sun is not at the center of the earth. The central sun is invisible; the sun we see is its projection in our external atmosphere. The projected sun is by no means stationary. It revolves diurnally and produces day and night; its annual path is on the ecliptic of the physical heavens; and as the ecliptic is oblique $23\frac{1}{2}^\circ$ to the equator of the heavens, it follows that the projected sun is $23\frac{1}{2}^\circ$ north and south of the equinoctial line alternately every six months, and thereby produces the seasons by virtue of the fact that it is summer and noon-time directly beneath the great visible luminary.

The Primary Cause of Mortality.

(1) In what way was Jesus the primary cause of the second death? (2) What three suns in the anthropotic sphere correspond to the three focalized suns in the physical heavens?—INTERESTED READER.

(1) Every effect in the universe has its primary origin in the great Cause of all things; all results, therefore, are due to activities in and of the Creator. Death is in the world; death is not the mere corruptible dissolution which terminates the career of mortal men in the natural; death is the mortal state, for the word mortal is from the Latin *mortis*, which means death. The mortal state is the death state. The death state obtains because there inheres in Deity the possibility of dying—that is, as to his descending life. The death of the descending life of Deity is the first death; the second death is the mortal state.

The mortal world is perpetuated through periodic precipitations from the divine plane; and the substances of the precipitates are the substances which tend to produce death, because the Seed is destined to die in order to reproduce itself. The second death is that state of sensual life which obtains in the field of divine precipitation. These substances descend through the exercise of God's involuntary powers; but when they become active in the mortal plane, in conjunction with the

mortal mind, they become voluntary; hence, the secondary and direct cause of mortality is in the sensual activities of the human race through the exercise of voluntary powers of death in disobedience to the laws of life.

The Almighty thus produces and perpetuates the hells; he perpetuates the hells through reproduction of himself. The hells are absolutely essential, because the wastes resulting from divine activities must be utilized; and the economy of the universe provides for the essential relation of seed and soil, and the harvest of the seed sown in the ground of humanity. The great death that Jesus died for the salvation of the human race was the death of his cross with mortality. The absolutely unavoidable death and corrup-

Masonic Temple Lectures.

Beginning Sunday evening, July 19, 1903, and continuing until further notice, Koresh will deliver a series of lectures at the Corinthian Hall, 17th floor, Masonic Temple, Chicago. The doors open at 7:30 p. m.; the lectures begin at 7:45.

Subject, July 19,—"Brains the Basis of Mental Science, and How Utilized for the Healing of Disease." Opportunity given for five-minute criticisms after the lecture. The public is cordially invited to attend these meetings. Come and be healed "without money and without price."

tion of that which was sown becomes the essential origin of the seeds of mortality. The resurrection is through overcoming, for it is stated that the second death has no power over him who overcomes.

(2) Each of the three suns projected in the atmospheres of the physical cosmos is a focal point of radiations from the astral nucleus located at the center of the earth; and each sun generates light for the atmosphere in which it is situated. The three atmospheres correspond to the three atmospheres in the human world—that is, the three degrees of the human mind—celestial, spiritual, and natural. Now, in each of these three mental spheres there is a luminary which generates the light of the sphere—a sun celestial, a sun spiritual; and a sun natural or circumferential.

God in the human intellect is the great Sun of the external mental atmosphere, and his radiations comprise the veritable science of all truth. As time in the human corresponds to space in the physical cosmos, the manifestation of the Sun in the external atmosphere is periodic not constant. God ascends and descends alternately between the interior and exterior degrees of mind, and is himself, successively, the luminary of the three mental atmospheres. He is now manifest in the circumferential man of this cycle, the "man of sin," and the Man of Science; for science is the external degree of divine truth, the light of the intellect.

Summary of the World's News.

AMANDA T. POTTER.

July 8.—Chicago policeman charges intoxication upon woman dying from heat prostration; carts her to police cell.—Freight handlers in wholesale warehouses of J. V. Farwell Company, Chicago, strike.—500 militiamen with gatling gun battery, control Evansville, Ind.; Monday's riot gives 9 dead and 35 injured; Negroes flee to Kentucky for safety.—July 9.—Negroes in Alabama sold into slavery.—Heat brings three deaths and many prostrations in Chicago.—Appreciative letters from Queen of Holland and Czar of Russia greet Carnegie's gift of \$1,500,000 peace palace at The Hague.—Steam carriage for Japan's Emperor completed at Toledo, O.—Will of Mrs. Harriet Lane Johnson bequeaths \$360,000 to educational purposes.—President Knickerbocker Ice Company, Chicago, requested to explain rise in price to corporation counsel.—Thermometer in Chicago rises 9 degrees in one hour and drops 13 degrees in another hour.—Violent electric storm floods basements.—Lake Michigan rises four feet at Evanston; no cause given.—Troops at Evansville, Ind., sent home; quiet reigns.—July 10.—Great waste of water in Chicago; shut off threatened to rule violation.—Total assessment on Cook County realty 10 per cent greater than last year.—Miss Haley, Chicago teacher, wins decided victory in sharp struggle with Presidents Elliot and Butler in educational Convention, Boston; state representation on nominating committee is saved.—Government determines to stamp out peonage system in South.—July 11.—Directory compilation, 1903, gives Chicago 2,231,000.—Lecturer on Russian institutions dooms autocracy to engulfing wave of democracy.—36 deaths from heat in New York City; 83 prostrations.—Judge Grosscup issues instructions to traction receivers; orders \$550,000 spent in immediate improvements; discusses 99 year act.—New electric railroad opened from Chicago to Elgin.—King Edward attaches greatest importance to visit of Honorable Artillery Company to Boston; says it will tend to cement friendship.—Bulgarian situation serious.—July 12.—Toy pistols on Fourth cause 11 deaths of Chicago boys from tetanus.