

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 II.

The Significance of the Voice from the Throne; the Marriage of the Lamb and the Great Supper; the Identity of the Rider on the White Horse.

KORESH.

THE FOUR BEASTS (animals) are primarily represented in the Lord. He was the Lion of the tribe of Judah; he was the man (Balance), therefore the face of a man; he was Scorpio (Eagle), because he was the science of liberty, of which Taurus is the love. In the descent of the Lord into the race for the purpose of regeneration, taking upon himself the conditions of the degenerate and sensual humanity, he "fell down and worshiped." Because everything which takes place on the grander scale of cycles also transpires on the lesser scale, it follows that John had, in the future, observations of the things which would occur both as to the consecutive and the simultaneous orders of active being. John saw the things to come as if they were then in operation; for he saw in operation the things which were to come to pass. These were presented to him in the language of symbolism.

"A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." The Voice from the throne is the projected personality having the fulness of the eternal truth, this being the true science of immortality. To come from the throne is to hold and to possess all truth, for the throne is the truth in contradistinction to the altar, which is the office of sacrifice. He says: "our God," because he has taken upon himself the condition of mortality, and so far as life is concerned, he is in the state of all mankind; that is, of mortal condition in the body.

"And I heard as it were the voice of a great multitude," because, being projected from the throne of God, and therefore being the Messianic center of the race, he involves the entire New Jerusalem, which is in him. He constitutes this Voice in the natural world, because the person is the projected speech of the heavens which he represents, and of which he is the material focus. "And as the voice of many waters," because waters signify multitudes, peoples, nations, and tongues, as had already been revealed to the Revelator by the angel sent to him to give to him the keynote of interpretation. "And as the voice of mighty thunderings," because thunder is the vibratory resonance of the metallic plates which constitute the circumferential shell of the alchemico-organic world. This vibration dematerializes the atomic substances of the materials which produce the rainfall, and these things express in natural symbolism the things which John was permitted to see. The Lion's roar and thunder signify the same thing. The Lion's roar is the Voice of the resurrection. It is that vibration which comes from fear, and in this instance the fear of the Lord, which is the beginning of wisdom. It is that vibration which disintegrates the humanity that is about to put on immortal life by the utter destruction of the old man and the change of the mortal to the condition of immortality.

Voice signifies personality, and also the tangible manifestation of thousands. This may be known from the fact that John the Baptist said: "I am the voice

The Flaming Sword.

of one crying in the wilderness" of Judea. When John said, "I am the voice," he meant himself personally; therefore it may be known that voice in the literal sense means the tangible person. There is no such thing as person except in the external visible. Persona, mask, is the word from which person is derived. In the broader sense, the Voice of a multitude is the visible manifestation of the Sons of God, who are in the form and character of the Son of God, brought forth in the fruition of the resurrection of the dead.

Let the waters bring forth the fowl of the air, means nothing else than the production (from peoples, multitudes, nations, and tongues) of the perfected offspring of humanity and Divinity, which will have the power to ascend by translation into the angelic and celestial dominion of the Sons of God. Jesus, the Son of God, was the Eagle in that he had the power to soar when he disappeared from view after his resurrection, through his translation into the intangible realms.

The Great Marriage of the Lamb.

"Saying Alleluia," signifies rejoicing because of the fruition of the age and the end of the dispensation. "For the Lord God Omnipotent reigneth," has no other significance than that there is a recognition of the fundamental truth of the gospel of life, namely, that the Lord Jesus is the Lord God, and hence the Omnipotent, and that the Lord Jesus is the acknowledged Lord of lords and King of kings. "Let us be glad and rejoice and give honor to him: FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY." The Lamb is the begetting power of God. God has no power to beget except through his seed, and that seed is through the personal presence of the Son, or the personal presence of the Sons of God. The Lamb is the Son of God; his wife is the New Jerusalem which John saw coming down from God out of heaven, not the physical heavens, but the anthropostic heavens.

The New Jerusalem in the anthropostic heavens is made ready because she has clothed herself in fine linen. Fine linen is the righteousness of saints; and as the Lord is the righteousness of saints, she is clothed with Christ. This means that she is Christ. In her descent she is ready to meet the resurrecting man coming up to the reunion. This marriage is the actual conjunctive unity of God and man in the resurrection. "And to her was granted that she should be arrayed in fine linen, clean and white [this signifies chastity], for the fine linen is the righteousness of saints." It follows that, because fine linen is the righteousness of saints, and the Lord Christ is that righteousness, she is clothed with the Lord's life. "And he said unto me, write, Blessed are they who are called unto the marriage supper of the Lamb." The marriage supper is the feast of conjunction. It is the process of being conjoined to the Lord in the resurrection. None will be

called to this supper but such as acknowledge the Son of God as the very God of Gods.

"And he saith unto me, These are the true sayings of God." Because these are the veritable truths of the Omnipotent, it belongs to every Koreshan to stand firmly upon the ground of the divine declaration, against every attempt—on the part of those who have no conception of the function of the Son of man as the personal Savior of the world—to detract from the dignity and glory of the Son of God and heir to the throne, and final occupant of that throne as the veritable Deity. Every power in heaven and in earth will fly before the declaration of the Messianic presence and the reiteration of the Son's inheritance of the throne.

"And I fell at his feet to worship him [the Voice]. And he said unto me, see not; I am thy fellow servant, and of thy brethern that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." It was the disposition of John to worship the Voice, that is, the person in whom was the New Jerusalem; but this distinction should be recognized, namely, the Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis; after which, this same Messenger becomes one with the Father on the throne of his inheritance—the throne of God. Now it is difficult to distinguish between the condition of this Messenger in the state of the mortal flesh, and his state immediately after his conjunctive unity with God his Father. So while John was called upon to distinguish the Voice from the invisible God within the Voice, nevertheless, future generations will worship the Messenger under the title of his "new name," this name being CYRUS. The Voice had the testimony of Jesus, and this testimony is the prophetic power and spirit.

The Rider on the White Horse.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." From the throne itself I, CYRUS, the Voice from the throne, do hereby declare that the Rider on the White Horse is none other than the manifestation of the Son of man under his new name. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." It is the coming of the Messenger of the Covenant, the coming of the Anointed, the precursor of the Sons of God—Elijah the Prophet.

When Elijah was translated in the presence of Elisha, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." The chariot was the theocrasis; and the horsemen thereof signified that Elijah had, by the process of overcoming his sensual life, attained to the point of conjunctive unity with the Lord God of heaven. The power to overcome and to become one

with the Lord, and also to become chaste as to life, is signified by the horsemen. There are four horses involved in the final life of the overcoming man; namely, the white horse (this is chastity), the red horse (this is liberty), the black horse (this is justice), and the pale horse, which is appropriation. This involves the super and the destruction of the old man. It is for this reason that it is stated that death and hell follow the rider on the pale horse. Elijah was called the horsemen of Israel, because he represented the conditions of overcoming involved in the symbolism of these horses.

The Rider on the White Horse is the Son of man from the posterity of Joseph and the House of Ephraim. He is raised up from among men. He puts off the "old man" and puts on the new man from heaven; because of this it will be said of him that he came down from heaven and with the clouds of heaven. This does not imply that the Son of man comes from the clouds of the physical heavens, but from the correspondence of these clouds. Jesus said, "I came down from heaven;" yet he came up from among men. The Lord comes down again from heaven, yet he will be raised up from among men, and from the posterity of Joseph, as it is declared of him. The coming of the Lord is now; his birth was in 1839, fulfilling the prediction of Daniel, from the first decree to rebuild Jerusalem. The two thousand and three hundred days of Daniel's prophecy ended in 1839.

The manifestation of Elijah the Prophet is the coming of the Lord at the end of the Christian dispensation. Elijah comes as a refiner's fire and like fuller's soap; he shall purify the sons of Levi, which means nothing more nor less than that he shall make pure the sons of

conjunction with God; for Levi signifies conjunction. The name was given to one of the sons of Jacob, because now, said his mother, shall I be conjoined to my husband. This is merely the type of the final conjunction of God with man, in the perfection of righteousness which makes man immortal. Elijah comes riding on the White Horse, because to ride on a white horse means to overcome the sensual determinations of the mind toward the mortal flesh. The reason why the horse is employed as a symbol of ultimate life in man, is because it represents the highest use to man; and the White Horse is the uses of chastity. The Lord comes riding on a White Horse; he is on that White Horse in the spiritual heavens, guiding the descent of the New Jerusalem through the Messenger of the Covenant.

The voice of the first beast (the lion) said, "come and see," and there went forth a White Horse. The White Horse was the expression of that power represented by the symbolism of the lion. The lion signifies commercial power;—commerce on the plane of the church, commerce on the plane of secular activity, and commerce on the plane of sex. Commerce on the sex plane is of two characteristics; namely, commerce on the mortal plane and commerce on the immortal plane. Commerce on the sex plane of mortality is a prostitution of the principles of immortality. The power of the lion is to change the character of sex life from the mortal to the immortal plane; therefore, one of the functions of the Elijah of this age is to destroy adultery, which is a condition of the present sensual marital order. Any pretended Elijah who commends the present marital order, which is nothing less than a license to live in sensual prostitution, belongs to the category of the false Elijahs.

Comments on Current Issues.

KORESH.

Labor-Unionism Fulfills Prophecy.

PRESIDENT CURRAN, of the Freight Handlers' Association, says: "No union freight handler can handle non-union freight, no matter whether it comes from the Kellogg Switchboard Company or any other company." The "mark of the beast" grows more pronounced as the conflict progresses in the great competitive struggle. It is a struggle to the death, on the basis of competition; it is a fight between the masses and the classes in the commercial and industrial world, upon the basis of an absolutely false principle conducted on destructive lines, and must inevitably eventuate in the great catastrophe.

That class of Christians which, through the "higher criticism" and other antichristian influences, is trying hard to discredit the truthfulness of prophetic authority and to destroy faith in the fulfilment of its predic-

tions, will awake to the fact that events are rapidly merging into the vortex of universal dissolution, and that the times will not be better until after they are worse. The remote cause of the crisis to come is competition; the proximate cause in the secular world is the conflict between "capital" and labor. This is the great battle of Gog and Magog. Nothing is more certain than this fact; for in the prediction of the end to come, now at hand, it has been stated that no man should buy nor sell; this—on the secular plane of life—can mean nothing else than industry and commerce. The mark in the forehead is the credit and power of accumulated wealth; the mark in the hand is nothing else than labor.

The three curses were named upon the serpent (the money power), the woman (the church), and the man (the labor world). The three curses were to end

with the three woes, the principal and most conspicuous one being the woe in the commercial world between "capital" and labor. We have no sympathy whatsoever with that power of organic force which has demonstrated its dangerous opposition to the laws of order, and which has no regard nor respect for legal restraint and the rights of the individual. Labor-unionism is a more dangerous conspiracy against the principles of law and order than the trust, and it will precipitate the great battle.

Fatal Effect of the Dogma of Infallibility.

THE ECUMENICAL COUNCIL of 1869-70, which convened for the ostensible purpose of the annunciation of the dogma of infallibility, but in reality for the purpose of destroying the liberties of the world and establishing papal secular supremacy, resulted in strengthening the forces working in opposition to the restoration of the papal power. Imperial France was the main dependence of the papacy; and through the power of the French nation it was expected that the socialistic tendencies of Germany and other nations would be nipped in the bud. It was for this reason that the papacy instigated the Franco-Prussian war, which in the estimation of the Catholic hierarchy was to settle the question of the rights of Rome to the secular dominion of the world. There was not a question, with the papal authorities, but that the opportune moment had arrived for the assertion of the dogma of secular infallibility, and Rome believed that, in the person of the Emperor of France, the man had arisen through whom Rome was again to attain the

mastery of the world. The papacy made a fatal move, which resulted in the overthrow of imperial France, the only hope of Rome; and from the time of the initiation of French republicanism, the fate of Rome was sealed. France is becoming more and more intolerant of the influence of Romanism; and under her socio-republicanism, the power of the papacy is rapidly waning. The chamber of deputies on June 26, refused by a close vote "the authorization for eighty-one female congregations to remain in France." "If the nuns must go," then it looks like a dark day for Romanism in the French republic.

Papal Bull Against Communism.

ONE OF THE FIRST ACTS of the Pope upon his installation was to enunciate in his encyclical, a decree against communism. Now, it is a fact that the Lord taught communism; and it is also a fact that when the Holy Spirit operated upon the hearts of the people, as many as received the Spirit went and sold their possessions, and brought the price of the things which they sold and laid it at the Apostles' feet, and they had all things common. But what does it signify, when the Pope of Rome has authority to set aside the principles and doctrines of the Lord Jesus for the decrees and dogmas of the church, which make the law of God of none effect? It is with the church now as it was with the Jewish church—it is full of traditions which have made null and void the gospel of Jesus Christ. The church has become Babylon the Great and the mother of harlots,—churches full of the prostitution of the doctrines and life of the Lord Christ.

Will the Government Protect Non-Unionists?

KORESH.

THE GOVERNMENT of the United States has guaranteed the protection of the rights of its every citizen. If it should require the entire military force of the United States to insure the rights of citizenship, regardless of color, that force should be commanded to fulfil the obligation and to meet the requirement of the law. No conspiracy of power—under the disguise of the protection of the working men's rights—should debar the weakest citizen of his personal liberty in violation of law. There will come a time in the near future, when the resources of the Government will be demanded in protection of the rights of the citizens who have not taken upon themselves "the mark of the beast," enforced by other men who care not for the "majesty" of the law. Every citizen—black or white—has the right of citizenship, guaranteed by the Constitution of the United States.

I claim the right at any time, under all circum-

stances, regardless of any conspiracy to defraud me of my constitutional privileges, to be employed, to meet my obligations in any contract I may make with my employer; to go in peace and security to and from my work, by day or night, without the fear of being assaulted by the members of a conspiracy to force me into industrial relations which stultify my conscience and profane my liberty. Can I confidently trust my Government to protect me from the foul conspiracies of an irresponsible power, a combination which has no legal responsibility before the law?

The fearful responsibility of government lies in the fact that a false government is a prostitution of power, grounded in its cognition of the rights of men to compete with one another for the issues of life, rather than to aid one another in the economical production and distribution of wealth. It is the power of antichrist against the principles set forth in the gospel of the

Lord Jesus, and communicated to the world through the operation of the Holy Ghost, which in its force compelled men to go and sell all they possessed and bring the price of the things they sold and lay it at the Apostles' feet, whence they had all things common. It is the competition of the devil against the communism of the Lord; but so sure as the seed of communism was sown at the beginning of the age, so absolutely certain will the fruit mature in communism at the harvest time.

Economy and organized communism, confessing the Lord Jesus as the center and origin of consociate life, will constitute the fruit of the Christian dispensation. It will not be antichristian socialism nor christian socialism—a new patch put onto the old fabric of the Christian age, but a new garment, under a new name, confessing the Lord as the origin of life. There is now no hope for the world but in the manifestation of the Messianic power and the installment of the Sons of God.

The Status of the American Negro.

The Problem of the Color-Line in America; the Freedom and Franchisement of the Slave; Abuses of Negro Suffrage; Atrocities Perpetrated by Christian Citizens.

AMANDA T. POTTER.

A PEN STROKE, and the bondmen of the United States became free men; another stroke and in so far as the statutes could constitute them, they became the political peers of those who could trace themselves through centuries of cultured lineage. The wisdom and justice of the slave's release have nearly ceased to be a mooted question. Few remain upon whom the changed condition bore most heavily, and those who succeed them discern that the wheels of progress in the section wherein it flourished, were clogged by the ban of slavery. The pen ceases to assign the man from master to master; but the sword freed the pen from its old custom when it let the crimson that submerged an outlawry made more flagrant by the boasts of a people professedly the vanguard of liberty.

The first step in this national drama stands approved by all nations and all peoples, and by the God of the universe. The second step is not clearly wise. It was the unconditional gift of the franchise to a mass unaccustomed to independent thought even in the narrow scope of their personal interests; to a mass scarce any of whom had ever been permitted to master even the alphabet of their language. And the question arises: had the ballot been conditioned upon the moral walk and the acquirement of a rudimentary education within a definite period, in response to provided opportunity, might not the franchise have been made a mighty moral lever rather than a bone of contention? In effect, too, the black man was made recipient of a gift embracing in its very constitution the legend, "Keep it if you can," while across this was inscribed by prophetic Truth, the fateful word "impossible;" for the ballot, placed in the hand of the ex-slave as a moral support, had upon the ex-master an effect akin to the billet brandished by a weakling in the face of a powerful and furious mastiff; and the ex-master held the conquering power. However, it were unfair to ever forget that other and very evident side of the question, which reveals a pitiful incapability to profitable and full-fledged citizenship. If the statutory grounds provided for black disfranchisement had worked a like political ostracism upon the lack-endowment of the white, the Anglo-Saxon's record therein would stand as fair as his face.

The power of arraignment falls expressly upon the

color line. In the association of the white and black races in America, this discrimination has cropped up in three distinctly abominable culminations. In the first place, but for the color line the black in America would be roaming the African wilds. Public sentiment had been outraged if the handful of blacks—that nest egg and nucleus of our present 9,000,000—bartered with Virginia planters, had been white people. The man so proffering were fortunate to have escaped mob fury. But God causeth the wrath of man to praise him. In the economy of ethnic development He had need that the black man come out of Africa, and he came. But wrong must meet its reward; and upon American soil the blood-blot has obliterated the slave-blot sprung from color line. But there remain the two other culminations from the same source. One lies in the political discrimination which permits the irresponsible white vote and bars the black vote of like degree. The other nests in that brutishness too vile for expression, which tramples a basic principle of our Government, a principle flaunted in the face of the nations,—and openly desecrated in practice,—the equality of America's populace before the law.

Americans claim to be Christians; Christians claim to accept the teachings of the Bible; the Bible claims that God made of one blood all nations. The blood is the flesh builder; so it falls within the pale of reason that this Christian nation has enslaved its own flesh and blood; that it has prejudicially discriminated between its own flesh and blood in the power of franchise where the color line was manifest; that this discrimination has heaped up a revolting horror in its dealings with the criminal who is enveloped in a dark cuticle. The Bible bids to love the enemy; the Christ whom the Christian feigns to follow died praying for the enemies whose hatred brought him the agony that sundered soul and body. And will this same Christ hold guiltless the nation in whose midst the enemies of law and order are tortured to death?

Are law and order desecrated by black worthlessness a greater abomination than when done the same despite by white worthlessness? What are law and order anyway? Is there any standard to which the Christian of this Christian nation must or can commit himself? If the dictum of the Governor of Delaware, the Attorney General of Delaware, the Mayor and judges of Wilmington, Delaware, is to be respected, law and order are qualities subservient to the local taste; for in their united opinion the burning of a Negro at the stake was, in the best interests of the same law and order, considered a closed incident without bringing to account the perpetrators of the atrocity.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE SECULAR AUTHORITY.

German Opposition to the Pope as Head of the State a Strong Factor.

THE PONTIFICATE is vacant through the death of Leo XIII. He was elected to fill the place of Pius IX, during whose occupancy of the papal throne the last remnant of temporal power was wrested from the church of Rome. It is interesting to review the trend of events for the past twenty-five years. The death of Leo closes an epoch during which the greatest act of European statecraft is, perhaps, the unity of the separate states consolidated under the title of the German Empire. There has been during this time a rapid marshalling of forces, all leading toward the culmination of the cycle of Mazzaroth and the eventuation of minor issues in the subordination of the papacy. It is claimed that Pius IX was a disturbing factor, while Leo XIII harmonized all factions and brought the church into friendly relations with the European nations. This may be, but he has not been successful in reinstating the papacy in its old relations as a dictatorial power. In the old days, when Frederic Barbarossa was Emperor, the Saxon power was pitted against the papacy, and all Christendom rang with that famous quarrel which divided Europe so that at one time there were two popes, Alexander and Victor, contesting the papal crown. So long ago did the German show himself the strongest enemy in the way of the Pope's enjoyment of the prerogatives of a temporal ruler.

The man who consolidated the North German Confederation and put it on a footing to resist the French was Otto von Bismarck. He was an inveterate opponent of Rome. "Wir gehen nicht nach Canossa," was a favorite saying of his—an allusion to the fearful humiliation inflicted upon Henry IV of Germany, who was excommunicated and compelled to stand barefoot in the snow for three days at the Pope's gate before the ban was removed.

The French soldiery was withdrawn from Rome in consequence of the Franco-Prussian war. It is due to Bismarck's sagacity, ably seconded by the military tactics of Von Moltke, that the war ended in a complete rout of the French. It was now ordained that Victor Emanuel should occupy Rome. The Pope appealed to William I of Germany, but received no aid. Had Bismarck willed, the victorious German army might have descended upon Italy to keep the Pope in his seat as temporal head of the state. But it was no part of the German policy to bolster up the papacy. It may be said that the secular power of the church fell at last through the instrumentality of the man whose grim determination won for him the sobriquet of the Iron Chancellor. He was only an instrument to effect certain results in the line of progress. Some have claimed that Leo became the arbiter of nations and brought Bismarck to his knees, a suppliant, because, later on,

the Pope was asked to act as mediator between Spain and Germany when a dispute arose over the Catholic Islands. This was a recognition of the Pontiff's diplomatic ability, but it cannot be termed a confession of Rome's right to arbitrate in civil causes. The compliment was to the man, not to the "Vicar of God."

It is acknowledged by those who look at the matter dispassionately that despite the labors of twenty-five years, Leo XIII has left to his successor the problem of regaining the secular authority.

The Union of Truth and Beauty in the Lord.

PHILOSOPHERS and bards decided long ago that the true and the beautiful are one. Whatsoever is in harmony with the innate constitution of things has a charm of its own. Why, then, is it that the superiority of truth over every theory which men set up and worship in her place, is not immediately apparent? Why is it that truth has to battle for her life under whatsoever circumstances she makes her advent?

There are two ways of looking at every subject. One is that of the man who is at the center, where truth makes her home. The other is that of a person in the outer spheres where truth is inverted.

The Lord Jesus was the concrete personal expression of the living truth. In Him were hid all the treasures of wisdom and knowledge; and yet he was persecuted and slandered. He made certain claims for himself, and his enemies, looking at him from the view-point of the world, which is the view-point of the hells, saw in him only a malicious deceiver. They judged Him according to the standards of the world, which are derived from experience of human nature as it is found in the hells. It is necessary to have some experience of heaven in order to comprehend a heavenly character. The men who looked at Jesus judged him according to their own profane imaginations, so they crucified the holy One and the Just, and desired a murderer to be granted unto them. In the eyes of his fellow townsmen, the Lord was a common man, a carpenter. Yet Peter confessed the essential Divinity within the Lord, though He was externally like other men, saying forcibly: "Thou art the Christ, the Son of the living God." How could Peter distinguish the truth where so many others thought they saw a base-born deceiver? Why should the beauty of the divine lineaments impress itself upon the faithful hearts of a few followers to the exclusion of the rest of the world? Was it not because the Disciples had been prepared by previous influx, to recognize the union of truth and beauty in the person of the Lord.

Jesus told his followers to watch. He said that he would come again in an hour when least expected. They will recognize Him because they received him nineteen hundred years ago when his personality dissolved. If He comes in a new revelation of truth, they will find it their supreme intellectual attraction.

The Science of Life the Foundation of History.

WHAT IS TERMED history, outside the writings of those men who were impulsed to write by the mind of Deity, has always a personal bias. The historian comes to his task with certain views of his own. He looks at the past through a lens of a particular shade, and everything which he writes borrows the same hue. It makes a great difference whether he is a Catholic or a Protestant, a conservative or a liberal. The result is a picture drawn and colored by his mind. How, then, is posterity to gain a faithful narration of events in their order without suppression of important details, together with a clear interpretation of their relative bearing? Is it not expedient that the historian divest himself of prejudice, and study the character of the past in the light of a scientific interpretation of universal life?

There are certain fundamental laws which form the key to progress. The law of seed-sowing and harvest is found in every domain. The events of a given cycle conspire toward fruition. The books of the so called sacred writers furnish a more direct account of the involution of the cosmic seed, its planting in the field (the field is the world), and the reproduction of the Seed who is the Word. These books have been written through influx of understanding. All the events narrated by the uninspired historian are in the line of divine purpose and conspire toward the same end. They are necessary to the fulfilment of the divine plan. "Profane history," if the adjective is retained, properly designates the temper and understanding of the writer. All history is sacred so far as the inevitable march of life toward its climax is concerned. Some writers have the keys to unlock its mysteries; others have not. That is the difference. Those who know in contradistinction to those who guess, derive their knowledge from the central mind, which like the central sun has a definite location.

History in the supreme sense is the recollection of the life of the past. It is the scroll. Now it is said that the spiritual heavens containing all those souls who had died in the hope of the Lord's coming were rolled together as a scroll in the Lord Jesus. Those heavens passed away. They were rolled up and He stood forth the scroll of the past, the living Word.

The Intercessory Power of the Personal Redeemer.

THE MEDIATION of the Lord Jesus as an intercessory agent between man and the Father has long been a fundamental tenet of the Christian church. It is a dogma founded upon St. John's assertion that we have an advocate with the Father, even Jesus Christ, the Righteous.

In what sense is Jesus Christ our advocate with the Father? Is it because He turns aside from the otherwise defenseless heads of the poor creatures whom God made, the offended majesty of an infinite Deity ready to consume them in his anger? It is not considered inconsistent with the dignity of the Father to accept the intervention of the Son, although the fiat had gone

forth: "In the day which thou eatest thereof thou shalt surely die." Having full foreknowledge, the Father knew when he created man that man would sin, but he also knew there was the Son standing ready to make atonement. Some think it would have been easier to make a perfect being incapable of sin. But this, the theologians declare would never do, for man must have free will, this being one of the attributes of Deity. Such an assumption involves the supposition that God, who is perfectly pure and holy, could commit sins if he desired. But if man is made in God's image, why should man desire to sin any more than God? The theological fallacy of the old "free-will" controversy is apparent upon a logical examination of the subject.

The redemptive power of the Lord Jesus as an advocate with the Father, consists in something far beyond the ordinary theological conception. He is the advocate of the higher life because he involves all the means of bringing man into the enjoyment of a life that is free from suffering and disease. He is an advocate with the Father because he involves the Father—because he carries the Father with him as his own interior love and wisdom, in the distribution of which the Son gives up his personality, or the outer man who is the covering of God's glory.

The Skill of Filipino Workmen.

IT IS SAID that the Filipinos make excellent workmen when they are able to mix with American mechanics. Under the direction of an American foreman they are able to produce articles as good as much that passes for superior workmanship. Under the Spanish regime in the Philippines native talent has not been developed. The Islanders have had to see their places filled by the Chinese, and much labor which belonged to them put into the hands of Mongolians. Why is it necessary to depopulate China when the natives, with a little instruction, will soon be able to equal American productions? Too much cannot be said in favor of supplying the Filipinos with the means of education. They are showing themselves quick and adaptable to American ways. The condition in the Islands is now such that there need be no hesitation.

Why is it necessary to import Coolies to perform labor which the Islanders can do just as well? The Chinese are a non-progressive people. They do not take kindly to American ways. Despite long association, they seldom show any disposition to mix with foreigners. Their strongest ambition is to amass a fortune and go back to their native land so soon as may be. The Filipino, on the contrary, wants to learn, and in his own country should be given the first chance.

The City of Knowledge.

THE CITY OF KNOWLEDGE is the New Jerusalem. It lieth four square; and it is said that the length, the breadth, and the height of it are equal. Its measure is the measure of a man—the perfect Man. Knowledge is power, and if the perfect Man is to encube the city and measure its dimensions, he must be the motive power of the world and contain the sum total of knowledge.



In The Editorial Perspective.

THE EDITOR.



KORESHAN ALCHEMY is the most comprehensive of all sciences; the principle of transmutation which it defines is the key which unlocks all the treasures of the absolute truth. Alchemy is the science of universal substance in all its various states, qualities, activities, and forms; and its comprehensiveness is seen in the fact that it embraces in its profundities the solution of all mysteries and problems with which the mind meets in contemplation of the universe, its origin and law of perpetuity. Alchemy searches out the field of activity—that field which is as wide as the universe, and extending from the single atom in the lowest state or form of matter, to the highest and most central entity in the divine mind. Koreshan Alchemy thus at once becomes the great universal solvent, and places in the hand of the discoverer of its principles, the secrets of omniscience and omnipotence. The basic principle of Alchemy is in the law of transmutation—that is, the law of the interconvertibility of matter and spirit or energy; and a knowledge of that law enables the mind to perceive the causes of all activity, the origin of all life, the goal of all progress. There is not a single vibration in all the universe that is not the direct result of the operation of the law of transmutation through the agency of combustion and the consequent generation of energy. Alchemy reveals fire as the omnipresent factor of all change. Matter is the constant and eternal base of all activity; it is the pediment of all spirit, of all energy, the expression of all mind—the ground, foundation, and footstool of all life. If Alchemy embraces so much, it is the most important of all the sciences; it furnishes the keys to all realms—and without these keys there is no science. The scientific world battles with universal problems from the basis of mere hypotheses; without Alchemy the theologians, biologists, geologists, astronomers, ethnologists, and the chemists are hopelessly at sea. Alchemy is the light of transmutation; it illumines the mind and enables its Scientist to grasp the very essential laws and principles of all being, existence, and life. While the scientists of the world are speculating concerning the newly found properties of radium and kindred substances, feeling their way as in a maze, the Koreshan Scientist works in open day with the mental vision clarified, and with a knowledge of what to do always at command. But Koreshan Alchemy is not to be confounded with that medieval product which was essentially an occultism; nor yet with those phases of esoteric philosophy put forth in theosophy and kindred cults. Alchemy as known to the world at large is but the vitiation of an ancient truth. Chemistry is even on a lower level, for it is grossly materialistic; and in the recent speculations as to the probable destructibility of matter, the scientists have hardly suspected that there could be such a relation existing between matter and spirit as conceived in Koreshanity. The editor of the *Chicago Record-Herald*, commenting on the conclusions of Sir Oliver Lodge concerning the evanescence of matter, remarks: "If science does not find that it has overreached itself in these theories, the next step to be

expected in the progress of its speculations will concern the method of the origin of atoms, or in other words, the life history of matter itself." The knowledge of the origin of atoms and the life history of matter itself, with the knowledge of the origin of spirit or energy, with the history of all activities of energy and matter, and with the relations of these states of substance, has constituted for the past thirty-three years, a part of that integral system of knowledge known as Koreshan Universology, which obviously antedates the experiments and so-called discoveries by modern scientists in the field of radio-activity.

If all the facts actually demonstrating that the earth is not a convex body were collected for convenient reference, they would fill many large volumes. There are thousands of simple ocular demonstrations of the non-convexity of the earth; many of these we have presented to our readers in the past, on the basis of creditable reports of reputable witnesses in many parts of the world. Admittedly, from the popular point of view, the most authentic of all such reports are contained in the Government publications concerning lighthouse service of the world. These reports contain the facts concerning the distance at which powerful lights may be seen by sailors; and in hundreds of instances they are seen from two to five times as far as would be possible if the waters of the ocean were convex. We observe the following in a current newspaper dispatch from Gridley, California; the article is headed, "Can see the Golden Gate from Butte County." The view is from the top of a peak on Feather river, 150 miles from San Francisco. The facts are tersely stated in the following paragraph: "At the top the old Government buildings are still in a fair state of preservation; and with a glass one can see the Golden Gate, San Francisco, and the bay—even the shipping in the harbor. The mountain is about 4,800 feet high." Now, if we make our calculations on the basis that no land whatever lies between the peak and the city—simply taking the sea-level, so as to leave intervening mountains and hills out of the question—it would be obvious that if the sea-level were a convexity, the horizon from an altitude of 4,800 feet would be 84 miles away; leaving 66 miles to curve downward from the horizon or apex of the bulge—thus putting San Francisco nearly 3,000 feet below the tangent line of vision. If we allow for refraction, to give our opponents all the advantage possible, we may deduct one-seventh of 3,000 feet, leaving yet about 2,500 feet as the curvature below the visual line. Yet, here is the report that San Francisco is actually seen from the top of the peak only 4,800 feet above sea-level—a fact beyond the power of advocates of the earth's convexity to explain.

Criticism has its uses. There is such a thing as just criticism, the basis of which is a true standard or criterion of judgment. But much that passes for criticism is but unfounded opinion and faultfinding. A true critic is an expert, one skilled in judging of the merits of literary or other productions. A writer who is given to indiscriminate

utterances and to condemning without reason and without definite knowledge of what he is writing about, is not a critic. Anybody can express a contrary opinion or deny statements of truth. A critic is one who may not be easily satisfied with proofs offered; but a blunderbuss may utterly disregard all proof and occupy the position of an ungrateful cynic. A cynic is a snarler, one who is surly, captious, and unreasonably austere. The man who undertakes to criticise statements of truth gives a demonstration of his own ability to comprehend that which he presumes to criticise. We have seen many instances of the manifestation of unreasoning prejudice which actuates cynical productions of those who oppose Koreshanity. The fact that an editor of a Western publication we have in mind cannot understand the import of numerous expressions in THE FLAMING SWORD, leads him to talk of "castigating its absurd theology;" but the way in which he does it is quite amusing—as are many other attempts to ridicule the Koreshan System. He offers what he terms "samples of the preposterous features of Koreshanity"—extracts from this publication. He uses no arguments, but is satisfied with making gratuitous insinuations such as, "How about the 'real brimstone' of the Koreshan hell, defined in this same issue?" All of the so called elements of the physical universe are held in solution in the blood; and one may have gold, silver, iron, and other substances in *mental* solution; and qualities of human character may be designated by the names of these substances—and not by way of figures of speech, either. The heat of lust must be the result of a form of combustion; and if that burns a substance in the brain which, if expressed in the physical domain, is material brimstone, then there may be a fire difficult to extinguish—and difficult to understand by a class of sensualists who delight in ignorantly discussing the sex question.

Brutality is not extinct in the human race; man's inhumanity to man is much in evidence. The savage instinct lurks behind the mask ready to break forth in fury upon slight provocations. If there were no mobs nor strikes, no lynchings nor race wars, no hatred of the Negro and the non-union laborer, over-zealous optimists would have a better excuse for holding to the doctrine of the Fatherhood of God and the brotherhood of man. Kischineff is not alone the site of atrocities; it is rivaled in America by deeds of mobs inflamed against Negroes and non-unionists. The labor press deprecates the fact that when labor riots occur the state calls out the militia—on plea that the power of the state is thus thrown on the side of the capitalists. Militiamen are on guard at the county jail at Danville, Illinois, to protect the life of a Negro from a mob comprised of human animals who pretend to be citizens of the United States. Does the fact that the state finds it necessary to thus enforce peace, lay the state liable to the charge of aiding and abetting crime because it undertakes to protect the life of a criminal until in due course of law, testimony in his case may be heard in court? Now, the laws as they at present exist require protection of life and property, no matter if these be possessed by capitalists or non-unionists. Let the rights of citizens be protected, even by force of arms! The labor-unions' opposition to the militia does not spring

from any love of peace, but from the desire to be let alone in curtailing the rights, liberties, and privileges of citizens. The word ballot is a peaceful sounding word in labor propaganda; but bullet, club, or stone is frequently employed by members of the vaunted brotherhood! The savage instinct, and not reason, is being manifest and threatens the safety of thousands of men, women, and children.

"In the smallest thing we can see an epitome of the greatest." Upon a comparatively small area at the Universal Exposition there is to be such a collection of exhibits as to constitute it an epitome of the entire world of industry, a focal point of human activity, which will attract the interest and attention of millions of people. It will have power and force, and will make an indelible impression on the mind of nations. A seed is an epitome of the plant; it is the tree involved; Jesus, the Seed of all life, was the focus of the world's consciousness, the terminal point of progress, the climax of experience, the goal of destiny. The above saying is universally accepted as true. We declare that it is true; and in the smallest cell we may see that which is analogous to the greatest cell, which is the cosmos. It is the greatest cell because it is comprised of all other cells, which are parts of the whole. The law of cellular development is universal, and knows no exception to the rule.

The Almighty is the great optimist, because he has confidence in the workings of immutable law. From out the darkness of the past He saw the glorious destiny of humanity, which is yet to be realized. God is also the great pessimist, because he sees that in the order of law, crises are inevitable and unavoidable when things reach their worst. He is cognizant of the existence of evil, and he has no faith nor confidence in evil men. He has confidence only in those in whom he has put his faith—in those in whom he works to fulfil human destiny. God's optimism and pessimism are rational; his voice of promise and voice of warning are the voices of knowledge. Modern optimism is blind, and modern pessimism is born of discontent and ignorance; the one is satisfied with the conditions of evil, and the other fails to see the signs of coming day.

All genuine truth is absolute and infallible. There is no question about the multiplication table; and a man who has learned it is not presumptuous when he declares that he can use it with certainty. If the modern scientists, clergymen, and economists possessed the true conceptions of creation, of God, and of human affairs they could be as positive as the mathematician; but they are not—and the reason is obvious.

Fallacy charms all those who lead false lives and who are principled in evil. Truth can find lodgment in those only whose motives are pure and whose aspirations are toward the higher life.

When the world grows agnostic it hates the man who "speaks with authority."

Truth can be most clearly perceived by those who are willing to obey it.

Polarization is the secret of power.

The Open Court of Inquiry.

THE EDITOR.

Divine Perpetuity and Eternal Life.

I have read that the "most interior" world is "numerically perfect," and that it can neither be "added to nor diminished." The statement has been made that this is one of the most difficult points to understand. I have tried for years to see how it may be, but confess that I have failed to arrive at any certain conclusion. The only way that I can see for the statement to be true, is that the sphere of eternal life consists of a definite number of entities, and that when one drops out of the quorum another is simultaneously received. To suppose that from all past eternity to all future eternity, at regularly recurring periods, individual entities (I do not know how else to express it) that are not in that world can be received into it, to remain in fixed condition ever after throughout the countless ages yet to come, without adding to or in any way augmenting its numerical quantity, is "too great" for me. If every one of us has not been in that interior world numberless times, on the basis of Koreshan reasoning, I do not see how we can ever attain to it. Please give as clear an explanation of this question as your time and space will admit.—J. L. T., Doucette, Tex.

It is generally and almost universally believed that there is such a condition or state as eternal life. In the Koreshan System, from the basis of the eternity of the universe, it is demonstrated not only that there must be a sphere of eternal life and consciousness, but that that life and consciousness are attainable by man. The universe as a whole is perfect; it is the perfect expression of creative and eternal being; therefore, the life of Deity must be the perfect life, and his consciousness must be the central consciousness of the whole.

We cannot conceive of perfection being made any more perfect. If the perfect life of Deity may be expressed in all the relations and functions of existence, in geometrical form and mathematical order, that life must be eternally perfect as to quality and number of beings comprised in the divine mind and being; that is, the divine Being must be made up of a *definite number* of entities or beings which are essential to that perfection—entities which are in themselves eternal, without beginning or end. The divine life is persistent and continuous, with all its complements of entities or egos, the number of which

is neither increased nor diminished at any time. There is, therefore, no such thing as the dropping out of any entities to make room for others.

We have also clearly demonstrated the law of universal repetition. Cause remains the same through all time; and as that cause expresses itself in successive cycles, the general character of the life produced and the forms expressed must be repetitions of those of former cycles. A fundamental doctrine of the Koreshan System is that man's primary origin and ultimate destiny are in Deity; therefore, man may attain to that from which he springs; and yet it is absolutely true that when the life eternal is attained, it is possessed eternally by virtue of the fact that the life with its co-ordinate consciousness is eternal—that is, without beginning or end.

Now, these statements appear to be contradictory; and our inquirer has presented one phase of the problem which is absolutely insoluble without a knowledge of the fundamental principles of ontology. The reason this question is so difficult to understand, is that the modern mind is so prone to view things from materialistic points of view; but despite this bar to perception and comprehension of the principles of being, we shall endeavor to make the subject clear to all who will attentively follow the course of our arguments and illustrations. The solution of the problem must be rationally perceived; the key is in the comprehension of the principles of *conjunctive unity*.

Let it be observed that the eternal life of Deity is perpetuated by definite means; his natural life is perpetuated through reproduction; his interior life, through appropriation or absorption of ascending life. We may conceive of a spiritual sphere inhabited by spiritual beings who comprise the interior mentality of the Almighty. At regular intervals these beings *absorb into themselves* those who attain to the immortal state; the immortal man becomes the food of the entities of the most interior sphere of life. The principle is that of rejuvenation; the appropria-

tion of 144,000 immortals in one cycle does not increase the number of the interior entities, for the 144,000 enter into perfect conjunction or indissoluble unity with the beings which appropriate them; hence, the immortals attain to eternal life and consciousness through absorption and become one with the eternal beings.

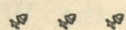
Now, let it be observed that there is no activity without waste; from the most interior divine activities there is a constant precipitate, and the precipitate is comprised of spiritual entities of the descending order. This waste must be utilized, and so it becomes the fertilizer of the lower spheres, successively through all the avenues of expression of the interior life. Hence, it must be that the *substance* that enters the interior sphere must again descend; the *identity* of that which ascended is in the interior sphere by virtue of the fact that the identity resides in the character, quality, or degree of activity which does not obtain in any sphere but the highest.

Let us illustrate: The central sun of the physical cosmos is eternal; there obtain in it activities which are ever the same from cycle to cycle; but the sun is perpetuated by constant inflow of substance in which inhere elements of experience by which it becomes identified with the sun's own activities. These constant activities result in constant precipitates which descend to perpetuate the basis of all activities, the eternal resource of the sun itself. The sun is supplied from beneath; and all under the sun, including the earth, maintain a constant relation to the sun. There is constant reciprocity. It does not follow because there is a constant ascent and descent of substance, that the sun is constantly changing in its own essential elements and activities; the number of essential qualities or physical entities in its sphere is neither increased nor diminished; they are simply perpetuated by absorption.

We may take the case of any living being in the sphere of our observation—man or animal. The mentality of every man is in constant relation to

other minds; if he is progressive, he is constantly building up his character by appropriation of progressive entities which enter into conjunctive unity with his own ego and become one with his own individuality. He absorbs food from day to day, and daily eliminates substance in the form of waste. Notwithstanding the fact that he is constantly appropriating and eliminating substance, he maintains his identity throughout the period of his embodiment. He loses nothing by natural elimination; and he does not add to the number of mental centers or subcenters by attracting and uniting with himself mental or spiritual substances or entities from other minds.

The two poles of being and existence are impression and expression; these poles are eternal, and reciprocally related. The pole of impression is positive; that of expression is negative. Consciousness has its basis in experience. An entity that has passed through a certain number of experiences becomes identified with a certain plane of experience, and continues to augment in experience and develop in character until the ultimate is reached—and there it becomes one with the highest; it has completed its cycle of progress in the realm of experience, and *returns* to impress and become one with the eternal Being. The precipitates of the activities of the most interior sphere are the beginnings of new careers; the descending entities are the *products* of that sphere; the substance that descends is the same as that which ascended, but the highest *identity* of that which descends is in the interior sphere itself. The substances have become changed in character through use; the tendencies are the opposite of the tendencies of ascending life. In the sense that all precipitates have been in the highest realm of being, it is true that "every one of us has been in the most interior sphere numberless times," for it is the sphere of our origin as *precipitate entities*, and it is the eternal goal of progress in the world of development.



God's Interior Dwelling-place.

(1) Where was Eloah from the time of the shedding forth of the Holy Spirit until the beginning of the Koreshan movement? The works of Eloah seem to have been nowhere in evidence. (2) Have any of the other qualities radiated by the sun been named besides light and heat? "Thousands of qualities of energy" is too indefinite for me. (3) Why is the oscillation of the tides called breathing? Does osmosis take place in the universe? Why not call it epilepsy or nervous disorder?—INQUIRER.

(1) If we attentively trace the course of development in the processes of re-

production of a seed, we observe that numerous changes occur. The seed is subjected to the influences of the soil—moisture, heat, electricity, and magnetism; and it passes into a state of decay, and the elements of death are manifest. Out of that death life springs; a sprout appears, then a plant or tree. At the close of the season we may observe the formation of the new seed. Now, where was the *central spirit* of the seed that was planted, during the time of reproduction of the seed? Most certainly it was in the growing plant. That central spirit was not manifest until the seed was borne, for the body of the plant was formed from precipitates of interior activities, in conjunction with the substances appropriated from the soil and atmosphere.

When Jesus the Christ departed from the natural world through the burning of his body and the conversion of himself to Holy Spirit, there were necessarily both ascending and descending degrees of life; the descending degrees became operative in the external body of the church and were vitiated there; while the ascending degrees receded to the most interior of the hearts and minds of those who received the Holy Spirit, and there became the central line of persistency of the life of the human race. The church of the dispensation is a tree; the precipitates entered into conjunction with the mortal flesh and became corrupt through the cross; but that sphere of corruption enswathed the more interior spheres of life and mind which contained the spirit of Eloah, who remained pure and undefiled.

The Prophet exclaims: "Verily, thou art a God that *hidest* thyself." This quotation applies to Eloah or God the Spirit, who recedes to the most interior of the spiritual world and remains unmanifest until the end of the age. But just as the interior life of the plant or tree must be in it, so the spirit of Eloah must be in that sphere of activity created by the descending degrees of the divine baptism; that sphere has been denominated Christendom during this dispensation. Therefore, Eloah has been in the church—in the apostasy as well as in the primitive system. His interior life has not been manifest in the external, but he has ruled su-

preme in the celestial and spiritual worlds. Eloah was transmitted from pope to pope in the papal system until 1870, when that spirit passed over to another line of progress and became manifest in Elijah the Prophet.

(2) Names will be given to the thousands of qualities of energies operative in the universe when the world begins to comprehend that they exist; it is not necessary to go so far beyond the comprehension of the people. It is difficult enough to get the world to believe that electricity, the phenomena of which are observed today, is *not* a homogeneous substance, at all times the same, no matter how produced. The term electricity for the present applies to all kinds of electricity generated by all the various processes. There are just as many kinds of electricity as there are kinds of matter from which electricity is produced. There are distinctive kinds or qualities of energy generated in every combustion. From the gas flame, the most external degrees of substance emitted are light and heat; interior to these are electricity and magnetism; and still more interior are qualities of substance still more subtle and penetrative. Of all of the qualities of energy radiating from the central sun of the cosmos, some reach the earth through direct radiation—they are gravic; some through spirals; some through the projected suns, and others through the stars.

There are as many kinds of gravic rays, or as many qualities of energy in gravic rays, as there are kinds or states of matter in the earth, for all substances of the universe are in solution in the transmitted luminiferous ether. Thus we may mention gold energy, silver energy, copper energy, and so on through the category of chemical elements and kinds and combinations of matter. These names or designations are at present sufficient to convey a knowledge of such general principles of Koreshan physics as the world is prepared to receive.

(3) The reason why the processes which produce the tides are called breathing is because it *is* a breathing—an expansion and a contraction of the water through inspiration and expiration of energies. Everything in the universe breathes through analogous processes. It is not a breathing of

gases but of energies, not from the outside but from the inside—and the expansion is inward. The reason why we do not call the expansion and contraction of the waters, or the flow and ebb of the tides, by the name of epilepsy, nervous disorder, or some other disease of the human body, is because the cause of the tides is not analogous to forms of disease. The activities which produce the tides are eternal and regular, and do not constitute a diseased condition of the cosmos.

Items of Interest.

Notes Concerning the Koreshan Propaganda in Chicago and Elsewhere.

The two lectures by KORESH at Corinthian Hall, Masonic Temple, Chicago, Sunday evenings, were well attended; intelligent audiences greeted the speaker. The subjects discussed pertained to the science of healing, but many points of Koreshan Universology were touched upon. An interesting feature of these meetings are the discussions which follow the lectures. Speakers in the audience are allowed five minutes each for comments or criticisms; and at the close of the allotted time for this purpose, the criticisms and questions are answered by KORESH in a general summary. At the close of the services all desiring to be healed are requested to come to the platform for treatment. Our friends in Chicago and vicinity should embrace the opportunity to attend these meetings. Hereafter, until further notice, the meetings will be held in Kimball Hall, 243 Wabash avenue, corner Jackson boulevard. On the coming Sunday evening, August 2, the processes of mental healing will be fully explained from the basis of analysis of the brain.

We are glad to announce that we have with us an accomplished German scholar and former clergyman of the German Baptist denomination, Dr. J. Augustus Weimar, who is undertaking the work of translating the Koreshan literature, including the CELLULAR COSMOGONY and THE IMMORTAL MANHOOD, into the German language for publication. He has prepared a 12-page tract entitled "Ein kurzer Inbegriff Koreschanitischer Universologie,"—a translation of "A Summary of the Koreshan Universology"—together with a descriptive catalogue of the works which are being translated. This tract is free to all who apply. It will be a source of encouragement to us and to the translator to hear from our German friends at an early date. Address, German Department, Guiding Star Publishing House, 313-317 Englewood avenue, Chicago.

Two series of interesting lectures have recently been delivered by the Rev. E. M. Castle at Hustisford, Dodge county, Wisconsin. The first two lectures were delivered in a hall; but the trustees of a church invited her to lecture before their people, and they were so pleased and interested, that they invited her to return and deliver another series in the church, which she did on Friday, Saturday, and Sunday evenings, July 24-26. Considerable opposition was manifest by the pastor of the church, who warned his people not to attend the lectures on Koreshanity—and threatened to resign if the trustees allowed further presentation of Koreshanity in the church. The effect of the pastor's opposition was to bring out the most intelligent and liberal classes of people to hear the Rev.

Castle. No doubt there exists an opening there for our work.

An important date every year with every subscriber is the time of expiration of his subscription. Do not forget it; it is the anniversary of an important event in the history of your mental development—the time you decided to take THE FLAMING SWORD regularly; and it should be celebrated by the forwarding of another dollar for another year's supply of high-class reading matter.

The Fowler Phrenological Institute, of London, England, proposes to advertise and handle the CELLULAR COSMOGONY; and we are making negotiations to that end.

Out of Darkness into Light.

Expressions of Correspondents Concerning Their Appreciation of the Great Koreshan System.

I used to think I knew a great deal about the great theme of salvation, but since the golden rays of Koreshanity fell upon my pathway, what I once thought was great light seems now to be but midnight gloom. True, I was seemingly

Lectures at Kimball Hall.

Until further notice, Koresh lectures Sunday evenings, 7:45 o'clock, at Kimball Hall, 243 Wabash avenue, corner of Jackson boulevard. The meetings are held under the auspices of the Ecclesia Triumphant of the Koreshan Unity.

The subject for evening of August 2, is "Origin and Character of Thought," with special reference to the law of mental healing. Come and be healed "without money and without price"—and invite your friends.

happy in what I thought was the truth; and yet it did not seem to fully satisfy my mind, for I was constantly hunting for truth. Sometimes I thought I had found it—once in C. T. Russell's writings; but his annihilation theory seemed unreasonable. Then came A. P. Adams' *Spirit of the Word*; his theory of universal salvation was attractive, and I studied that for several years. Finally, he seemed to die out, and I lost interest in his writings. Then I picked up Professor Morrow's writings (previous to his acceptance of Koreshan Science) and fed on his productions until it led me into Koreshanity—and that was so radically different from all my previous conceptions of science and the Bible that it staggered me, and yet it seemed to hold onto me. I would cast it aside, then pick it up again and study it. I could not get away from it; it seemed to haunt me, until its truth dawned on me; and when I heard KORESH lecture here three years ago, that settled the question in my mind, for he spake as I never heard man speak.—S. L. B., San Francisco, Cal.

I have received a copy of THE IMMORTAL MANHOOD, and after reading it over once

I must acknowledge that it contains much more thought than any other book of its size I have ever read. It is indeed in every respect a unique work; but it must be studied as a textbook, not read as a story.

I must tell you how delighted I am with the Universology of KORESH. I first became acquainted with the system last fall; and though I have been out of the city a great deal since that time and have not given the system the study it deserves, I have gained more knowledge from the little study I have given it, than I had ever hoped to obtain from any source during my existence in this mortal body.

I attended services of the Koreshan hall several times recently. As I live alone in the center of the city and do not frequent saloons or clubs, I spend a great deal of my leisure in mission halls and churches. There are plenty of them in this locality. The music is sometimes good, and the songs sweet, but the prayers are always of the same character: "Thanks to the great unknown and unknowable God that I am not like the man away back at the door." What a contrast between the Koreshan services and others! —P. McD., Chicago, Ill.

The Flaming Sword's Exchanges.

THE EDITOR.

Leslie's Weekly.—An important editorial in issue of July 23 is "One Lesson of the Wilmington Lynching," offering timely suggestions concerning the trial and treatment of criminals; also another editorial, "The Worst Enemies of Reform"—those who are always faultfinding and laying obstacles in the way of good government. The current issue contains an interesting article on "President Roosevelt as a Traveler," showing the popular side of his life. A taking feature is a double page containing two panoramic views of crowds at Coney Island and Central Park.

Suggestion.—From the size of a pamphlet this publication has grown to a good-sized magazine; it is devoted to Psycho-Therapy and kindred subjects. "The Immediate Future," by Prof. Edgar L. Larkin, Director of Mt. Lowe Observatory, pictures the state in which modern science finds itself after the discoveries concerning radium. "Eating for Health," by A. W. Rideout, gives some points on the food question, or rather on the matter of eating. 4020 Drexel Boulevard, Chicago.

Summary of the World's News.

AMANDA T. POTTER.

July 22.—Violent and destructive hailstorm in Chicago yesterday; two immediate fatalities, two fatal and many minor injuries.—St. Louis Fair will exceed in expense and extense all similar undertakings.—Pope Leo's estate said to be \$17,000,000.—Important gold discovery in Washington.—Cheering thousands in Dublin streets welcome King Edward and Queen Alexandra.—July 23.—All industries in Baku, Russia, tied up; 40,000 on strike.—General Cassius M. Clay dead at Whitehall, Ken.—Body of Pope Leo borne in pomp to St Peter's; lies in state; slipped feet protrude through the gates to be