

# 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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## Solution of the Race Problem in America.

A View of the Ethnic Crucible in Which Races are Blended; Hamitic and Semitic Blood Shown to Exist in the Germanic Family; the Destiny of the Negro in America.

KORESH.

ONE OF THE GREATEST PROBLEMS of the age, and one which the United States more than any other nation has to confront and settle, is the question of the status and future of the colored citizen of America. The responsibility of the black man's presence among us rests exclusively with the white and so called Christian civilization of this most Christian country. We must confess, however, that it was not so exclusively the Christian principle which induced the "Christian" white race to enter the wilds of Africa and to indiscriminately capture the men, women, and children of African blood and transport them from a liberty as free as the air we breathe, to a bondage more black than the race in question.

It was the indomitable and unrelentless commercial impulse which actuated the piratical power of the most advanced Christian civilization to transplant to the soil of a new continent the teeming millions which, in the providence of God, shall inherit the country which was once the land of their bondage. While we declare that the Christian people of America are proximately responsible for the crime of that piracy which penetrated the abodes of an innocent and unsuspecting

race, tearing in sunder the bonds which the world universally regards as the most sacred of all ties and obligations, rending the hearts of husbands, wives, brothers, sisters, parents, and children, all for the sordid and mercenary purpose of commercial aggrandizement, we further and most emphatically declare that the Almighty, or, if you prefer the phraseology, the Cause which shapes the destiny of the world, purposed the transplanting of a nation for the disciplinary function equally of the white and the black, and for the civilizing processes which shall consummate in the exaltation of the blood of Africa to a dominating power in the progressive civilization of the nations of the earth.

God ordained that the black race should work out its destiny in the midst of a civilization tinctured with the blood of Christ; and no power on the face of the earth can stay the tide of that transfusion which conveys the white blood of the Savior of men to the cleansing and transformation of the African soul to a condition which shall adjust it to a relationship with the Sons of God.

Bishop Gaines, one high in authority in the Christian church of America, and one recognized as a



## *The Flaming Sword.*

Christian brother by Christians of the whiter blood, is responsible for the declaration that the circulation of the vascular system of the Negro is permeated with the infiltrations of the whites of America. Here again do we behold the actuations of the commercial spirit both in the secular and the sexual domains of their operations. A Negro with white blood coursing in his veins embraced a commercial proposition of less or greater value proportionate to its relative quantity, and for this reason the slave owners of America carried forward the processes of transfusion until the ambition of the white civilization has become a potential factor in the impulses which sway the emotions and aspirations of the colored people of the United States.

A colored man resenting, upon the basis of his acquired citizenship, the epithet, "nigger," applied by his white brother, said, "Don't call me nigger." "What are you then?" responded the white man. "I am a colored gentleman, sir." "Oh! I thought you were always that way," said the irate white. It is a mistake, they were not always that way; they have been colored by the white man's blood; and is there an inordinate passion in the circulation of the Negro for an affiliation with the white, the commercial impulse of the slave owner not circumscribed by the line which divides the North and the South, is responsible for this as well as for the Negro's transportation.

But let us consider the question of the origin of the black race. We are compelled to enter more deeply into this mystery than the doctrines of evolution have hitherto carried us. It is a fact that the evolutionist places our ancestry in that antiquity characterized as the denizen of the cocoanut groves of the wildernesses of the tropical earth; and it is also a further fact that he traces what he calls the descent of the race through the lower races, including the black peoples of the world, thus bringing the African nearer to us in lineal descent than the baboon. According to the very scientific conclusions of the most advanced thinkers of our modern civilization, the immediate progenitors of the present generation we may find to be the race of people which has been the booty of plunder, has been transported against its will, placed in a degrading bondage at the mercy and subject to the passions of the slave driver, and made the vassal and the chattel of the professedly superior race.

### *What is the Destiny of African Blood in America?*

Regardless of what might have been the origin of the substratum of the Ethiopian structure, there is an infiltration of that special strain from the median line whence came the great progenitor of ethnic distribution, Noah, the breath of Jehovah, from whom the Hamitic strain was derived which constitutes the dominating force of its racial virtues. After the atheistic and materialistic ethnologist has subsided into desue-

tude from his weary search for the origin of races, there will arise conspicuously before the vision of the world, the scientific key which unlocks the mysteries of Godliness and reveals the archives of Providence, and it will be known, then, that God has not failed to reveal his wonders, and that the Bible after all has the solution of the problem as corroborative testimony to the new science—the Universology of Koreshanity.

The Aryan blood which dominates the world today is the Japhetic line from Noah, the source whence came the Cushite, the black man of Africa. The truism, God hath made from one blood all the nations of the earth, will come to have a deeper significance than even the most reverent student of Biblical literature has dared to hope; and time will bring to the consciousness of a world groping in the labyrinths of hypothetical uncertainty, an awakening to the great truth that the black man of America had his origin in God, and that the Divinity which has shaped his career and is molding his destiny through the discipline which in many respects is parallel to that of the race which brought to the world the Son of God, will protect him until the final consummation of the divine purpose.

Let us investigate the principles of the ethnic crucible which has hitherto determined the infiltrations of the past. Shall we peer into the mystery of the pigment which enters largely into the constitution of what is denominated the white race, especially of the Germanic type? Let us look to Abraham, who was the male progenitor of that people whose name was derived from the color, oreb (black), and were called Arabs because they were a black or a very dark skinned people. Hagar was a black woman, and her progeny inhabited the land of Arabia, to which their color gave its name. The central tribe occupied the country of Sinai, and because this tribe was the central one of their nation, and because in this tribe was heaped up the potential ethnic force of its people, it constituted the mountain of the race. For this reason it is declared that Hagar is Mount Sinai in Arabia, and answers to the Jerusalem which now is and is in bondage with her children. It was in the Midian tribe of the Arabic race that Moses found that Deity, whence came to him the Mosaic code of laws which now directs, and will finally rule the world. Eloah was specifically in the High priest of Midian; there Moses found the burning bush; there he inscribed the law which Raguel (God his friend) gave to the great transcriber. That race and that special tribe constituted the thick darkness where God was when Moses found the law. Subsequently to the time when Moses derived the decalogue from the hand of Raguel, thirty-two thousand Midianite maidens and female children were reserved from the Jewish destruction of this people, for the purpose of making them the wives of the sons of Israel.



Arabia was absorbed by ethnic infiltration into Israel, hence Mount Sinai was taken by intermarriage and its blood appropriated by the Israelite. Especially is this true of the tribes of Manasseh and Ephraim,—Ephraim becoming the rival tribe of Judah and the ruling tribe of the ten revolting tribes, who became the house of Ephraim, the house of Israel, in contradistinction to the house of Judah. Because the house of Israel, taken to Assyria and transplanted into Media, was absorbed by the Median, Persian, and Assyrian through ethnic infiltration, by which we mean through the law of intermarriage, and because, previous to this

event, the black Midianite blood had been absorbed into Israel, it follows that if we can identify the lost tribes we not only can determine where the law now is, but where the Mount Sinai, the blood of the black Hagar, may also be discovered. The tribes of lost Israel were lost by virtue of the fact that they were absorbed by intermarriage into the Medians, Persians, and Assyrians. The product of this miscegeneration is the Germanic race. We assert beyond any possibility of refutation, that while the Germanic family is the descendant of the Japhetic Aryan race, it has also absorbed, by ethnic infiltration, the Shemitic and Hamitic traces from the tribes of Israel and the Midianites of Arabia.

(TO BE CONTINUED.)

## The Character and Consequences of Sin.

The Importance of the Science of the Laws of Life; the Graven Images Mentioned in the Decalogue; the Divorce of Church and State; the Great Restoration.

BERTHALDINE, MATRONA.

THE SCIENCE of the nature and origin of sin, supremely important as it is as a factor in the regulation of human conduct, is not listed in the ordinary college curriculum. Probably it is not considered as essential to man's fitness for a business or professional career in the service of the state. It may be thought that since church and state are divorced, the order of law will assign some of the human progeny to the state and some to the church; and that the study of all questions relating to the nature of sin and Godliness will be the portion of the children of the divorced church. It is really a lamentable thing to be the children of divorced parents, and to be consigned to the care of one parent to the exclusion of the influence of the other. The law of heredity works, however; and there is a precipitate of both parents in the child, that soon or later will incline him to inquire into and perhaps dabble in the affairs of both, ill-fitted as he is to do so, from lack in parental unity of church and state in his judicious training. The lack of parental union on this plane of a child's being prevents the realization of any true ideals on all the various planes. The child should be educated by a clear understanding of his relations to his Father-Mother God in humanity.

Sin is an omnipresent factor in the lives of mortals, to the nature and consequences of which they must be made keenly alive if they are ever to cease to be mortals. It is a primary function of the mission of Elijah the Prophet in relation to his fellow mortals, to reason with them concerning the nature and wages of sin. Elijah the Prophet when he comes is the personality defined as "*He*," "the Spirit of Truth." This masculine personality—not to be confounded as to his functions, with the gestative psychic force which has operated through the agency of the church militant to bring him to his spiritual birth—is to gather the spiritual New Jerusalem into the arms of himself, her elect

husbandman. He, the Spirit of Truth, is the spirit of the God-ordained husbandman who appears in the race in the fulness of Gentile times, having fought the good fight of faith for his bride the Church Triumphant, and won her, spotless and blameless. "He, the Spirit of Truth," was personally "sire named" by the spirit of the eternal Fatherhood which controlled Isaiah the prophet when he wrote the forty-fourth and forty-fifth chapters of the prophetic book bearing his name.

The personality of the Spirit of Truth as a reasoner necessarily possesses the Comforter, the divine Motherhood, who alone can give birth to the divine Sonship begotten by the quickening spirit of the Father. The God-begotten, possessing the aspirations of a living hope of divine Sonship, can be reasoned with by the husbandman concerning first sin. All mortals are said to be conceived in sin. They certainly all bear the marks of its wage-slavery, disease and death. As we are said to be conceived in sin and shapen in iniquity, sin in its primary aspect has to be viewed first in its relations to mortal conceptions of mortal or "graven" images,—images so grivic in all their natural tendencies that there is a perpetual business in the world of preparing graveyards to receive them and gravestones to commemorate them. It is the mission of Elijah the Prophet to prove to men scientifically that they have lost all rational belief in Jehovah, the divine immortal image and likeness of God, and all science of "putting it on" and "awaking in it." The Prophet must indoctrinate men into the science of the one immaculate conception which produced the holy seed of immortal, incorruptible manhood, which was sacrificed to reproduce the kingdom of his order. Graven images of humanity are produced through the lusts of the flesh and not the loves of the Gods.

The Decalogue, a statement of the laws of divine life emanating from the throne of Deity and manifest



in fulfilment as the fulness of the Godhead bodily, is at once a divine mandate and covenant of promise. The repeated fulfilment of the Decalogue is the eternally fixed purpose of all the voluntary operations of the divine mind. The second category of the Decalogue forbids the making of graven images as objects of worship—first in typical forms; and second, in the fulness of times, in *antitypical* forms. Men are therefore commanded not to commit adultery through the agency of the parental forms of church and state, or through the human forms of men and women. The lusts of the flesh must be overcome by all who seek immortality and eternal life. Belief in the immortal manhood in Christ Jesus involves love; and the keeping of his commandments, the law of his divine being, is *divine love* in contrast with lust, a primary activity of which is adultery. Adultery Jesus defined as looking upon a woman to lust after her—to desire mortal fatherhood in relation to her mortal offspring. Mortal offspring are formulated from the precipitates of her descending life, and serve but to perpetuate the hells or prisons and the reform schools of mankind in corruptible dissolution. Those who seek deliverance from these prisons, the “prisoners of hope” “waiting for the redemption of the body,” must hear “that Prophet” who is a eunuch for the kingdom of heaven’s sake, and follow him in the regeneration by making of themselves eunuchs for the same reason, and according to the same science of the law; for “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.”

The promised Elijah is a teacher of “all truth” concerning “all things;” and he will educate man into the science of his divine origin by teaching him the laws of universal form and function, and the purpose of universal existence in relation to the seed-man of it, “the fulness of the Godhead bodily,” which is its least and most potential form. The instruction of Elijah the Prophet will open the eyes of the understanding of mortals who constitute the earthen vessels in which the Lord hides the treasure of his own interior manhood; so that they will be impelled as conscious entities to desire as a finality their absorption into Deity, and to so relate themselves to the spirit of the Lord in Elijah the Prophet, that absorption into the fulness of the Godhead bodily becomes possible in conjunction with him. The treasure which Jehovah hid in mortal vessels 1900 years ago consisted of his crown jewels, “the good children of his kingdom,” the spirit children or entities of his dissolved earthly tabernacle. As entities they longed to become one with him in image and likeness, in fulness of embodiment. He discharged them from the spiritual control of his personal being and plunged them into the mortal hells to work out their own salvation as men in the flesh, under the law and through the disciplinary teachings of experiences as men of sin, in forms of miry clay—the symbols of sin’s disintegrating forces. These forms of the great body of death maintain but a broken continuity of consciousness for the spirits of men; they reveal the soul

of man in a state or condition of death only. “Dying thou shalt die,” is the verdict for the sinner. Men will continue to die—body, soul, and spirit (a triunity), till, satiated with sin, they eat of the fruit of the tree of the knowledge of good and evil, and die to sin to live again as the Gods. Knowing good and evil as the Gods, they choose immortality fearlessly. Immortality means life and death—death to sin and living to God in Christ, who constitutes the door or passover into the eternal order of the Gods.

Sin is primarily the lustful conception of mortal existence by the gravic method of sexual commerce, the guard or criterion of which is not the science of the law of divine life, but ignorance of it and the consequences of its violation. Right in the embrace of the conceptional centers or poles of the brain, the conarium and the glandula vitæ, is satan’s seat, to be found where the “love of money”—the guard or criterion of commercial uses—roots itself, either in the heavenly love of divine uses or the hellish state of lustful selfish desires. If it roots itself in the heavenly state it “exalts the Stem of Jesse’s rod,” “the righteous Branch,” which grows out of the “root of Jesse;” and the biunity of a divine form of Godliness is the ultimate result. The biune form of man embodies the equilibrium of coördinating desires, and the balance of equity—the science of the law—is supremely loved for the purpose of eternally perpetuating the divine in human life,—the kingdom of heaven in earth, the rulership of the Gods—walking with men. When the Gods walk with men they instruct and enlighten them in all sciences relating to the laws of divine being to be applied, that this mortal may put on immortality, and this corruptible incorruptibility. Immortality must be attained ere transmutation from the forms of a lower to the states of a higher kingdom becomes possible.

When the love of money roots itself in hell, it becomes to men the “root of all evil,” and they “do evil continually.” It produces the competitive system; it results in the divorce of church and state, and in the divorce of men and women consorted in what is denominated marriage under the curse; and ultimates in an utter dearth in humanity of true filial and fraternal affection, that makes the soul of the thoughtful, rational, and God-revering shudder. To the hearts of men “failing them for fear because of the things coming in earth,” Elijah the Prophet is the sent of Jehovah, as HE the Spirit of truth, the great Physician and Comforter. In his day—the great and terrible day of the Lord, it shall come to pass “that every soul which will not hear that Prophet, shall be destroyed from among the people;” for in his day is the “time of the restitution of all things,” the “all things” of God which have been lost to the Gods—the forms of men in the image and likeness of God, and the order of the divine kingdom in earth, with all that it includes, of which it “has not entered into the heart of mortal man” to conceive—so busy has he been conceiving of the things of the devil, things conceived in sin and shapen in iniquity by the fires of hell.



# The Breadth of the Divine Mind.

Broad-mindedness From Relative and Absolute Points of View; the Character of the Man Attaining to the Climax of Experience; the Status of Perfect Manhood.

AMANDA T. POTTER.

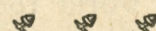
**B**ROAD-MINDED is one of the encomiums with which the world delights to honor certain ones who by force of inherent power stand head and shoulders above their compeers. As applied in a relative sense, the justice of the application cannot be refuted; for there is marked difference in the generosity and spontaneous love of mankind evidenced in men of otherwise seemingly corresponding attainments. But as men use the term, it may be doubted if any conception is steadily maintained of a superlative degree; a degree which comprises the genuine and unique broad mind. The chief witness to lack of appreciation appears in the fact of the inability of the world to recognize the pivotal relation of Deity to humanity. So long as man fancies Deity to be an all-overness without point of fixity or possibility of local habitation, so long will it be impossible for him to entertain a conception of wisdom and love polated in a human brain as Deific intellect and affection—the one and only broad mind; broad because it comprises the sum of universal experience.

The understanding of five specific postulates affords an exceedingly fine basis for superstructural development, and must ultimately lead to that central truth—that God and perfected Man are one. They are these: That the universe is from forever and ever, and forever and ever will continue; that there always has been and always will be a recurrence of the grand or Mazzarothic cycle of 24,000 years, embracing the myriad lesser cycles and the recurrence of all Deific-human and sensual-human mutations and manifestations; that specific seed-sowing and harvest in each of these grand cycles of 24,000 years culminate the seed of the universe—the seed being the creative power; that there exists a God domain that is as much higher than the human domain as the human plane is higher than the lower animal plane; that the form of Deity and the functions of Deity have their corresponding forms and functions in the human, the animal, the vegetable, and the mineral kingdoms—which is but another way of saying that all the manifestations of our observation are but different degrees of adulteration of the genuine.

This last postulate discovers God as the originator of all things. He is origin and destiny universal; and as every corpuscle of the vidual body yearns to culminate in perfection with relation to that body, so every atom of the universe primarily yearns, even when in order of retrogression, toward its destiny and perfection in Deity. As the acorn involves the entirety of the possibilities of the infolded oak, so the seed of the universe, the God-Man, involves in himself the sum of universal experience; for the atoms comprising his flesh and the atoms whose transmutation bestowed upon his divine body a Spirit divine, had been in touch with,

and had come up through all existing forms and conditions, and thus furnished a mind as broad as the universe which produced it.

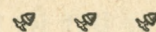
From the basis of divine primacy—the divine-human or God-Man—must be formulated all righteous estimation of the religious and ethical status of men, whose measure may thus be correctly taken in the light of their methods. While no plane of existence below the Deific can furnish example of Godly degree of perfection, each plane has adjustments in keeping with its quality; and while there continues an adherence to such adjustments, nothing better can be demanded from that degree of being. As the vidual upon the downward way becomes sated with the only conditions his environment permits, he will seek to leave the domain of constriction through sin. He will struggle toward and finally merge in the freedom of the realm above, which the force of the prayer indited by the Lord declares to be “in earth.” With procedure as wonderful and the very prototypical analogy of the germination and fruition of a grain of corn, the opportunity for transition is simultaneous with the vidual’s desire to avail himself. This desire is brought forward and strengthened through Messianic guidance and baptism, until it becomes an overruling power to convert the sensual-natural to the divine-natural, the God-Man, the seed of the universe—the unique broad mind.



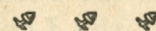
## *Immortality Through Obedience to Law.*

KORESH.

**I**MMORTAL life in the body is the final last stage of human development before man’s transition into the realm of eternal existence. The condition is brought about and wrought through the *science* of immortality which, until the revelations of Koreshanity, was mysteriously hidden in the Decalogue of Moses. The world is seeking for some escape from the inexorable necessity of complying with the *laws* of life. The immortality of the Lord was the result of his obedience to law—the law of Moses. No immortality will accrue to men except through a corresponding obedience.



The tendency of the spiritual world outwardly, shows unmistakably the point or direction of supreme attraction; and the effort of the natural mind to bring the spirit out into material form, also shows that natural life has a greater attraction than spiritual life.



The aura of the true Son of God is conspicuous in the performance of uses to the neighbor. This is not visible to the eye, but in the obligation of the commercial world and competitive system.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE FULNESS OF THE GODHEAD.

### *Reincarnation as Contrasted with Re-embodiment and the Term Regeneration Defined.*

IN A CONSIDERATION of Koreshan terms it becomes necessary to discriminate between reincarnation and reëmbodiment, also between both as contrasted with regeneration. The word reincarnation is the coming again in the flesh. It restores the personality in its fulness. It is the re-collection of the entities of the past in human form and in the perfect flesh. There may be a partial re-collection of these entities, as is the case every day in the lines of human propagation. In this sense and to denote the ordinary processes of human development, re-embodiment is the word properly applicable.

When the Lord Jesus came into the world nineteen hundred years ago, he was declared to be the fulness of the Godhead bodily. Since that time there has been no reincarnation of the spirits which were made flesh in His visible form. They were transmitted to the Disciples when the Lord was consumed by the fires of his theocrasis. He was the life of the world—a life which died as he entered into conjunctive unity with a sinful race. All men are dead men, because they are mortal—not only as they progress from one embodiment to another in the natural world, but during the whole course of intervening careers in the spiritual world which they enter as each natural body decays. There is no manifestation of life in the world today. Will there be tomorrow, or in the coming age of the world's history?

There is about to dawn upon the world the most remarkable series of events in connection with the incoming age. By the law of terminal transformation to opposites, the period of greatest mental darkness is to be succeeded by one of the most vivid light. The prediction was made long ago that a time would come when the knowledge of God would cover the earth as the waters cover the sea. The truth of the manifestation of Deity in human form is the torch which is to dissipate the gloomy night of ages.

When the divine Man reappears, however, he does not come back as one person but as many. He was planted in the race, and He is to be reincarnated from the race not in one form but in 144,000 forms. They will be the product of His planting. The seed sown was Deity. The harvest will be Gods. Thus is Christ regenerated in his offspring. The term regeneration comprehends the multiplication of the one personal and individual Lord.

Before Jesus came to his work he was preceded by a herald who announced the Lord. John the Baptist was not only the forerunner of the visible and tangible Christ, but he carried a spiritual force consisting of millions of entities from interior spheres. It was absolutely necessary that Jesus should receive this influx of power in order to qualify him for his mission and to

constitute him the very apex of the universe. When the Lord was baptized in Jordan, John's interior life passed into the one for whom it was designed. Then, reincarnation was complete.

Before the regeneration of the Lord in his offspring, now at the end of the age, there is present a corresponding Messenger who infolds the spiritual life of the past and whose office is Messianic. Before the birth of the Sons of God this life must pass into the chosen receptacle. As John baptized Jesus, so the forerunner and Messenger of this age must baptize the woman who will project the new life. John's baptism was by influx of spiritual power into the Man already clothed with the perfect flesh. The Messenger of this age carries the spirits of the past in a mortal body to be theocrasised. The perfect flesh is yet to be created. By the dematerialization of his body the Messenger provides for the projection of the perfect flesh. He does not part with his interior life as John did, before it becomes in him an instrument for the dissolution of his bodily form.

When the Lord is regenerated, reproduced, and amplified in his offspring, each personality or Son of God is a reincarnation (not a reëmbodiment) of entities projected from the Lord in his translation nineteen hundred years ago.

### *What America Means to the Jew.*

THE BRITISH government has offered the Jews a large tract to found an autonomous state in East Africa under the suzerainty of the British Empire. The land is said to be fertile, well-watered, and desirable on account of the delightful climate. There are no Philistines to be dispossessed for the territory is vacant, and the Zionist leaders in session at Basle, Switzerland, where the proposition was laid before them, voted to refer the offer to a committee of nine. The plan is feasible, but it is looked upon with disfavor by those who are desirous to see the Jews now scattered throughout the world, reunited under a common head in the old city of Jerusalem.

The literal interpretation of prophecy in regard to the regathering of the Jews, as well as utter ignorance of the principles of race amalgamation, have led the leaders of this peculiar people to center their hopes upon Palestine. Here they believe the Lord will descend and here will his kingdom be established. Not in the literal Palestine nor among the people who rejected Him, but among a people that by race infiltration has incorporated the progressive elements of the lost portion of the Hebrew race, will be found the fulfilment of prophecy.

The very name of America seems to act as a loadstone upon the members of this homeless, forlorn, and persecuted race. Thousands and thousands of Jews, driven from Europe by the indignities, the outrages heaped upon them in the name of Christianity by those



who profess to follow the lowly Nazarene, have found a refuge in America. The population of our large cities is swollen by great numbers of these refugees who have turned upon America eyes longing for safety and freedom. Why is it that the Jews seek this country in their distress instead of going directly to the land of their forefathers? The Jew seeks in America the means of making a fortune by the shortest road. Palestine is the Mecca of his dreams, but America is a means to an end. Here he becomes acquainted with the very latest devices of all kinds. The Jew is instinctively commercial. He comes to America, also, because in this great new land with the broad sweep of its prairies, the powerful rush of its torrents, he is guaranteed religious freedom.

It may be that underneath the commercial instinct there is another and a more interior impulse driving him toward the people who are his kin, because the Anglo-Saxons long ago incorporated the spirit and the power of the descendants of Ephraim, now Gentile. Without any exterior cognizance of the fact on his part, may he not, in coming to America, be interiorly drawn to the land where God is to descend, where the New Jerusalem now gathered in the heavens is to be clothed in literal form coming down out of the heavens to center in a new earth?

One of the problems of ethnology has been to discover the location of the lost Israel. Koreshan Science takes the ground that it has become, as prophesied by Jacob in his blessing upon Ephraim, wholly Gentile. By a mistranslation, the Hebrew text whose literal meaning is "*the fulness of the Gentiles*," has been rendered in the English version "*a multitude of nations*." Now Koreshan Science claims that the United States is the product of successive blendings of the union of the Medes, Persians, and Assyrians with the lost people of the Hebrew race.

It is found that so soon as the Jew reaches America he becomes more plastic. He does not adhere so rigidly to the tenets of his ancestors. The younger generation crowds upon the older and presses it back into a silent obscurity. It is marvelous how soon the children of these exiles begin to show their distaste for the old customs, their readiness to be absorbed into the great new life surging about them. The conservative leaders are astute enough to see that if the Jew would keep his religion and his racial identity he must found a commonwealth of his own. America means amalgamation and absorption into the people who are his spiritual kin though he may not be aware of the bond.

#### *The Relation of Conduct to Knowledge.*

AT A LECTURE recently given in the University of Chicago, this question was handed to the speaker just before he began his discourse upon Lord Byron: "Is it possible to solve the problems of common life without a belief in God, immortality, and a spiritual world?"

Pleading insufficiency of time to deal with such a

question in view of the subject already before him, the lecturer excused himself from answering. The question, however, is not irrelevant in a course of study where the ultimate value of an author's work is shown to rest upon the measure of his service to the race.

The problems of common life cannot be solved without referring them to the supreme object of existence. For instance, how shall a person entering upon business life decide where to invest his capital? Shall he engage in the competitive system and by cornering the market try to get ahead of his friends? Or shall he put all his strength of time and money into some form of united life? Suppose such a man to be a thorough materialist. He will not refer his conduct to any standard of divine authority; he will not see that it is necessary to make sacrifices in order to put the species on such a basis of communistic love that it may advance to a higher plane of intellectual, spiritual, and physiological excellence. It is not easy to make these sacrifices, and nothing but the conviction that only thus can the race come into its destined glory of immortal manhood is powerful enough for an incentive. It is far easier to take the chances of immediate success offered by the old competitive methods. The materialist would be very likely to say, "Since this life is, so far as I know and believe, the only one that is set before me, I should be foolish not to avail myself of every opportunity offered to improve my worldly estate. Let me steep myself in culture and enjoy the best of what I see around me." Thus the Epicureans reasoned in opposition to the divine philosophy of the Sermon on the Mount.

The modern disciple of Epicurus has disguised his sensualism in the altruistic cloak. He does not admit, openly and frankly, that it is better to look out for number one, but he says that he desires to become a steward of the wealth of the people in order that he may use it wisely in founding libraries and hospitals and prisons for the working classes. He does not see any objection to a steam yacht and a trip around the world for his own family.

The man who does not believe in God, immortality, and the existence of a spiritual world, is not capable of deciding what should be his aim in life. He may reason from observation that the demands of self should be subjected to the dictates of altruistic sentiment, because it is observable that by so doing a larger share of service to the race results in greater happiness to the individual; but unless he knows the object of life and the destiny of man, he is incapable of determining what course of action is really of benefit to his fellow creatures. Only that course of conduct which is in a line with man's destined cycle of development will contribute to the permanent happiness of the species. The instant a person confesses that he has no knowledge of any state of existence beyond the present, nor any hope of immortality, he thereby admits himself incompetent to decide upon the commonest problems of daily life, such as are involved in the relation of man to man and the exigencies of the hour.

The problem of human duty cannot be solved by the agnostic whose confession of ignorance precludes his posing as counsellor to the race. The man who knows and who says he knows that God exists, that he is periodically renewed from the human race, and that immortality in the flesh is not a dream but the destiny of all, is a safer guide to follow.





## In The Editorial Perspective.

THE EDITOR.



"PRACTICAL CHRISTIANITY" is a favorite conception of a number of factions of modern reform. In an age of practical utility of inventions and the forces of Nature, it is thought that Christianity should be turned to some practical account; hence, various movements originate, the names of which are in some way connected with the term Christianity. A popular work of the church people is that of charity; enthusiastic church workers sometimes take it upon themselves to look after the poor—not with the view to changing the industrial conditions which make people poor, but to occasionally supply certain of the poor with food and clothing. Having read in the Bible that the greatest of a spiritual triad is *charity* (which means love), and conceiving that it has to do with almsgiving, many people satisfy their conscience by engaging in works of individual or public charity. It must be noted in this connection that all such work is supported by *forms of begging* from those who have by various methods accumulated more than their share of wealth; and charity workers in the main act as mere mediators between the rich and the needy. There are numerous conceptions as to what "practical Christianity" is. With some it involves no more than a life of general good conduct from a moral point of view—the idea that a man should be honest in his dealings with his fellows after the modern conception of honesty—though he may daily engage in lines of business in competition with his neighbor. It is conceived that "Christian socialism," as a proposed system of human relations, involved the principles of practical Christianity. It has even been claimed that socialism as generally taught—whether by Christians or atheists—is the nearest approach to what Christianity was designed to be; so that men have taken it upon themselves to restore "practical Christianity" through the introduction of socialism. Now, it does not require a very critical mind to reach the conclusion that the church is putting forth no effort in really practical lines for the redemption of the world from the curse. It is well to know the *facts* in the case; those who are attempting to institute phases of "practical Christianity," should explain why the church of this age has *not* done more in "practical" lines. Might it not be well to inquire whether the Christian church was ever designed to achieve great things for good in the external affairs of men? It is a fact worthy of note and study, that the greatest efforts put forth by Jesus and his Apostles were along *spiritual* lines. Jesus taught a system of divine philosophy, and he gave impulse to that philosophy with the essential elements of his own life, heart, and soul. The divine Spirit imparted was the moving power, and it operated directly upon the interior mind of man. Without that power Christianity would never have gained influence in the world; and without that power today, all attempts to put into operation the principles of "practical Christianity" are futile. The character of the external relations of the Disciples of the early church was communistic; but that communism would have amounted to nothing without the essential divine Spirit which actuated the hearts of men in

lines of closest fellowship. There were sown in the primitive church the germs of divine communism—not for the purpose of perpetuating the orders throughout the age, but that through the death of the seed sown there might appear at the end of the age, in the harvest time, a new order of things which should involve all the practical phases of life under the direction of divinely illumined men. As a result of the death of the divine Seed in humanity, the darkness of the medieval period came; the church declined, the truth became vitiated, and a warring of elements ensued. It was never intended that the Christian church should fulfil the promises and prophecies of the restoration of all things; and it ill becomes men who have no divine authority, no divine commission, no divine power in truth and life, to undertake to restore those conditions of purity which existed nineteen hundred years ago, the establishment of which required the mighty impulses of the divine Manhood. The name of the old church will not be perpetuated; there must come a new church and a new state, possessing a *new name*, to clothe the coming age with a new garment, and to practically and scientifically apply all the principles and laws of righteousness to the most external relations of humanity.

A London scientist has recently made the announcement that a tenth part of a grain of radium in a glass tube the size of a toothpick, when introduced into a cancer will kill the cancer in four exposures of one hour each. This is but a suggestion of the opportunities lost by quacks and faddists by reason of the scarcity of radium; if it were plentiful it would rank higher than electricity or the X-ray as a mysterious curative agent. The first physician in any city to procure a bit of radium for treatment of diseases by application of its penetrating rays might, for a time at least, enjoy a monopoly of business, because the people generally are anxious to submit themselves to any kind of treatment in which the element of mystery predominates. Electricity has had its run, and the X-ray has become too common to excite the curious. A "millionth part of a grain" of radium in a box of salve, a bottle of oil, a galvanic belt, a finger ring, an insole, a hair-brush, or a hair-dye, might perform wonders a little later on when fakes are prepared to introduce new names for their cure-alls. The London scientist above referred to has also announced that a small grain of radium would illumine a room for a century, and an ounce of radium would equal all the horse-power in the world. Let such a statement be repeated a number of times on the basis of "scientific authority," with no proof whatever of its truth, and thousands of people would accept it without question—while matters of absolute demonstration concerning the actual form and function of the universe may pass without serious notice. If one is looking for wonders in the line of small things, let him contemplate the fact that the power of impulse of a single thought of the mind may involve more force than all the energy capable of being generated in all the radium in the world; and the



further fact that the perfect Man, with all his involved potentialities, is large enough and small enough to express from himself all the activities of the universe for a complete cycle of 24,000 years.

Dr. Lyman Abbott, in the current number of *Atlantic Monthly*, reasons as follows concerning the modern family: "Open the acorn: in it we find the oak in all its parts—root, trunk, branches. Look into the home: in it we shall find the state, the church, the army, the industrial organization. As the oak is germinant in the acorn, so society is germinant in the family. Historically, the family is the first organization; biologically, it is the origin of all organizations. \* \* It is out of the family that society grows." In view of the above, we may determine the character of the family acorn from the character of the tree which grows from it. We do not find by analysis that society is what it should be; we note its corruption, its lack of brotherhood; we observe the strikes, the unreasoning mobs, the army of tramps, the unemployed rich, and palpable degeneracy in all classes. There is a prevailing spirit of selfishness which has led to the world's undoing—and that prevailing selfishness is generated and nurtured in the modern homes. The family love is narrow and exclusive; it is conducive to competition, because of its general disregard for the interests of others. If the family is the basis of modern society it is fundamentally wrong; and if so, will the true society spring from such a source? Koreshanity advocates that the coming society will be evolved from higher relations—those of the divine family which is in itself the primary origin of the church and state in unity in the new order. The reason that modern society is not what it should be is that the principles of commerce in the planes of spiritual, sexual, and secular affairs are wantonly violated. The restoration must come through the knowledge and application of the laws of equitable commerce on all planes. Under Koreshanity, entirely new relations will obtain; children will be educated *for* the state and *by* the state in accordance with definite laws of mental, moral, and physical development; and in the pure mental atmosphere of the new society there will be no evils to dwarf the characters of the growing generations.

There is no fact so simple as to have no meaning; something can be learned from any fact, no matter how apparently insignificant it may be. The unenlightened mind allows some of the most important facts to become too commonplace. Thousands of people go through life without the slightest appreciation of the wonders which surround them; and in the estimation of many, human life itself becomes depreciated to almost the zero point. To most people Nature is full of matter-of-fact things; and the mind in its ignorance, with the faculty of sublimity small, fails to appreciate the beauty and the utility of the forms of creation. For such in their present state there are no lessons to be learned from the majestic orb of day, the nocturnal luminary, the gems that stud the sky, the flower-garden, the meadow-green, the forest, or the rolling sea. In order to appreciate the wonders of Nature the mind must be awakened and invigorated, the poetic sense aroused, and the love of truth stimulated. They appreciate Nature

most who are nearest Nature's heart. It is not enough to study Nature from superficial points of view; lack of penetration renders commonplace some of the most marvelous things of life. Modern science, through its materialistic and superficial views, has done much to destroy the poetic and the spiritual. The attitude of the modern science toward Nature is too much that of the vivisectionist, whose knife obeys the impulses of curiosity. Such, too, may be the attitude of the "higher critic" toward Koreshanity and the Bible. The blind can see no beauty in the forms of life; prejudice may obscure the mental vision of any man. There were thousands of people nineteen hundred years ago who could see nothing in the majestic personality of Jesus the Christ. Truth may be present in its power, but all despised by those who sit upon thrones of false judgment.

If reports are true, Sir Thomas Lipton takes a pessimistic view of the general situation of affairs in England. It may be that he takes this view because his three Shamrocks have been defeated in the international yacht races—but it sometimes happens that defeat opens one's eyes to the real state of things. Sir Thomas notes that England's exports are rapidly falling off; that American products are taking the place of English products in various parts of the world; that management of things in England is hindered by too much "red tape," while Americans do things quickly as well as skilfully. The commerce of the world is feeling the effect of American enterprise; the great Western world is rapidly being prepared to lead the nations in all lines of activity. England is declining because the star of empire moves westward.

A Mohammedan claimant to Messiahship is said to have challenged Dr. Dowie to a prayer duel, proposing that each side petition the Almighty "that of us two whichever is the liar may perish first." What difference does it make so long as it may be inferred from the quotation that though the defeated duelist may perish *first*, the survivor may come *second*? However, we are not anxious about the proposed contest; Father Time is not likely to overlook a single one of the false prophets.

The modern world is afraid of the idea of infallibility and authoritative leadership. Knowledge of the absolute truth is deemed impossible, and the idea that there can be such a thing as an absolutely perfect standard of human conduct and thought is repudiated. We believe that the great purpose of existence may be known, and the goal of progress realized in human mind and life.

A correspondent in an English periodical remarks that the teachings of Koreshanity make him smile perpendicularly. The kind of a smile that Koreshanity provokes on the part of our critics, depends upon the shape of the mouth of the animal coming in contact with the system. The smiles of some animals are in themselves very funny!

The competitive system does not prevail in the divine heavens; there is no reason why it should prevail in the earth.



# The Open Court of Inquiry.

THE EDITOR.

## The Study of Koreshan Astronomy.

Having read the Koreshan Literature a great deal since I saw DR. TEED at Buffalo, I have been induced to read works on modern astronomy that I may be able to judge between modern astronomy and the Koreshan Cosmogony. I have seen it stated in THE FLAMING SWORD that the sun is about 6,000 miles from the observer when setting or going out of sight; also that the orbit of the sun is only about 900 miles above the surface of the earth. If such is the case, will you be kind enough to explain to me why the sun appears as large when 6,000 miles, as when only 900 miles away? If the moon is a reflection of the earth's surface, why does the moon appear with the same shadows when viewed simultaneously from opposite sides of the earth? Why does the moon appear to fall behind the sun in its daily motion? I am unable to comprehend astronomy as taught in Koreshan Science. I shall be thankful for any information on the subject.—C. E. T., Springfield, Mass.

Every system of logical thought is founded upon a given premise; a true system depends upon the truth of its premise. No matter how consistent a system may be in itself, if its premise is false, the whole superstructure must be of like character. It follows, therefore, that to scientifically determine which of the several systems of astronomy is true, the premise of each must be subjected to practical, definite, and scientific test. A system of astronomy may explain all the usual phenomena of the heavens fairly well, and yet be absolutely false in premise and conclusion. Every system of astronomy put forth in the world has, in a way of its own, explained the motions of the orbs. Hence, in a comparative study of systems with the view to judging which is true, it is not enough to compare methods of explaining phenomena. It is most freely admitted by the most eminent scientists of the world that the premise of the Copernican system of astronomy has never been absolutely proved to be true; indeed, some have gone so far as to say that from the very nature of the case, it never can be demonstrated. Therefore, it may be seen that the mere fact that the system accounts for some phenomena in a way consistent with its own basis, is no proof whatever that the system is true.

Assuming that the earth is a convex

body, and utterly ignoring optics as a factor in all observed phenomena, and mistaking phenomena or the appearances of things for the actual facts of the universe, astronomers have built up that system of astronomy which is now almost universally accepted; and in accordance with its conclusions, a fallacious system of physics has been developed; and from the basis of such physics many of the usual phenomena of the heavens are "explained."

In the construction of the true system of astronomy, there are more things to be considered than mere phenomena; it is not enough that phenomena should be explained from superficial points of view, for the universe itself is more profound than what appears to the superficial observer. For every phenomenon supposed to be explained from the standpoint of the popular system of astronomy, we can suggest a hundred problems concerning the phenomenon which have never yet been solved by modern scientists. So far as the modern systems are concerned, the universe is full of unsolved problems. If modern science were true there would be no necessity whatever for unsolved problems, unanswered questions, unexplained mysteries.

In the Koreshan Cosmogony we proceed on the basis of a demonstrated premise. The surface upon which we live is concave; therefore, the space of the universal atmospheres is enclosed. The earth is about 8,000 miles in diameter, and all the so called heavenly bodies are within the hollow sphere. The first point to be considered is the premise; the fact that it is demonstrated absolutely precludes the possibility of the Copernican system being true. We not only explain all observed phenomena of the physical heavens, but also solve the numerous problems, answer the thousands of questions, and unveil the multitude of mysteries which confront the modern scientific world. In a comparative study of systems, therefore, let that system have the greatest weight which *excludes all hypotheses*, and which answers directly and positively all the

astronomical and other questions ever propounded by the human mind.

It should be obvious to every thinking mind that inasmuch as all observed phenomena are subjects of visual impression, and moreover, as light enters as a factor in all visual impressions, optics and physics must be two very important branches of science in association with astronomy. It is therefore important to know how the substance of light is transmitted from the distant objects to the eye; for without a correct knowledge of physics and optics, how is it possible to correctly interpret what we see? If we did not know that the metallic lines of a railroad track were parallel, we might conclude from the basis of appearance that the lines actually converge in the distance. Likewise, if we did not know that the earth is a concave surface, and that the orbit of the sun is actually less in diameter than the diameter of the earth, we might suppose from the phenomena of sunset that the sun disappears by going below the straight line of vision tangent to the arc of the earth's convexity.

We have demonstrated that the earth is cellular; that lines of vision and light are curved instead of rectilinear; that the universe is a living organism; that the objects we see in the heavens are not spheres of solid matter; that physics is completely revolutionized by the facts of Koreshan Alchemy; and that vertical and geolinear perspective foreshortening enter as factors in apparent emplacement of all the orbs above us. It necessarily follows, therefore, that in contemplation of astronomical phenomena from the Koreshan point of view, the usual methods of interpreting what we see must be completely dispensed with as being wholly inadequate, erroneous, and misleading.

Numerous questions concerning astronomical and other phenomena have been answered in the volumes of THE FLAMING SWORD; therefore, to give as complete a study to the Koreshan System as the printed literature will permit, the back numbers of our publications should be obtained. The inquiries of our correspondent concern-



ing the sun and moon were recently answered—in the issues for June 5 and July 3 of the present year.

Had Jesus Natural Brothers?

(1) Had Jesus any natural brothers and sisters? If not, what is meant by the following: "Behold, thy mother and thy brethren stand without, desiring to speak to thee"? (2) In a number of THE FLAMING SWORD the statement appears that there are fifty-two recorded eclipses of the moon where both moon and sun were visible above the horizon. Where can such record be found?—A. H. C., Staples, Minn.

(1) This question has been the subject of considerable discussion in theological circles—a question over which many a wordy war has been waged between Catholics and Protestants. We do not consider it to be of any great importance—and it is a fact that very little is said about it in the records of the life of Jesus. The discussion arose in the first place, because the Catholic church attempted to exalt the Virgin Mary to a high place in the scale of divine glory and power. Theologians who did not accept the Catholic view attempted to refute it on the basis of the supposition that if Mary was the mother of other children she could not be the immaculate Virgin deified by the Catholics.

There are three general theories regarding the matter: First, the Catholic theory, in which it is held that Jesus was the only son of the Virgin, and that the "brethren" of Jesus were cousins or near relatives; the second theory is that Joseph, the husband of Mary, was the father of children by a first wife, and that by marriage these children were half brothers and sisters to Jesus; while the third theory is that other children were born to Mary, and that the later offspring were the Lord's natural brothers and sisters.

In view of this difference of opinion, let us note that there is very little written evidence upon which the question may be decided; but we may remark that the conclusion that Jesus was the only son of Mary does not warrant the claim of the Catholic church that Mary is entitled to be exalted as a mediator between the Savior and humanity; neither does the conclusion that Mary was the mother of other children militate against the fact that Jesus was conceived parthenogenetically—that is,

by the Virgin. In the several instances in which the words brothers, brethren, and sisters are used in connection with the name of Jesus, translation is made from the Greek *adelphos* and its derivatives. *Adelphos* has two general definitions in the Greek lexicons: "Brother," and "near blood relation." *Adelphoi* is used by the Lord himself in his command to Mary Magdalene: "Go to my brethren, and say unto them, I ascend unto my Father"—"and Mary came and told the Disciples that she had seen the Lord." In Galatians 1: 19, the Apostle Paul remarks: "But other disciples saw I none, save James, the Lord's brother." Concerning this statement, McKnight, the noted commentator, says: "The Hebrews called all near relations brothers. This James was the son of Alpheus by Mary the sister of our Lord's mother."

In view of the above, and in the absence of direct testimony, we may conclude from the basis of correspondence that it is possible that Mary was the mother of other children. In a number of instances in the Old Testament it is said of patriarchs, after noting the birth of a particular son, a first-born, specifically of divine origin, that they lived so many years and "begat sons and daughters"—on the natural plane. We say it is possible that other children were born to Joseph and Mary—that is, she could have given birth to other children without changing the character of the immaculate conception; but our judgment is that as a matter of fact, Jesus had no natural brothers nor sisters after the modern conception of the terms; and that the use of these words is to be explained as referred to above—that *adelphos* applies to near relations as well as to children of the same parents.

(2) The fact that the moon has been eclipsed when both sun and moon were visible above the horizon, is generally known to astronomers; and any reference we have made to the fact may be corroborated by access to the records made in observatories. Concerning this subject, and the usual theory with which astronomers think to explain the phenomenon, we quote as follows from Peabody's "Elements of Astronomy," page 191: "The eclipsed moon has been seen before sunset. This

would seem contrary to the theory of eclipses, since it would imply that the three bodies were not in the same line, both sun and moon being above the horizon. But it will be remembered that all bodies near the horizon are elevated by refraction, and that for this reason both sun and moon are visible when they are actually below the plane of the horizon; hence, it has happened that the moon rose in eclipse just as the sun was setting."

By way of further corroboration of our statement of the fact that the moon has been eclipsed before sunset, we will say that Carey's "Astronomy and Astronomical Instruments," page 105; "McCullough's Geography," page 85; and "Illustrated London Almanac for 1864," contain information regarding these eclipses—especially those occurring July 19, 1750; April 20, 1837; September 2, 1717; July 17, 1590; November 3, 1648; July 16, 1666; May 26, 1668; January 17, 1870, and also in July of the same year. We have not at hand at this writing authoritative references to other eclipses of the same class.

We desire in this connection to make the emphatic declaration that refraction does not explain the phenomenon, for it is obvious that the same atmospheric medium which should so *refract the visual lines* as to make them extend below the horizon so far as to apparently elevate the moon a degree more or less, would also cause the *sun's rays* to fall as far *below* the moon—in which case there could be no eclipse. The cause of such eclipses being visible is due to the fact that the moon's orbit is more or less elliptical, and therefore, the place of the full moon (and an eclipse of the moon cannot occur at any other time) is not always directly in opposition to the sun. It varies a few degrees on either side of the exact point of opposition—and this is sufficient to throw the moon at the time of an eclipse, outside of the hypothetical zone of the "earth's shadow." Thus it may be seen that the cause of eclipses of the moon is not the intervening earth; the real eclipsor is a disc of mercury in the shell of the earth; it produces an eclipse when it crosses the ecliptic at a point which is *approximately* in opposition to the sun.



### Relation of Reason to Life.

Brief Extract of Sermon by Koresh at Kimball Hall Sunday Evening.

DR. CYRUS R. TEED preached yesterday at service of the Koreshan Ecclesia, Kimball Hall, on "The Relation of the Reason to Life." In part he said: "The reasoning faculties in man are as absolute as his faculties of observation; but to insure the certainty of truth, the premise upon which he predicates his mental processes must possess the certainty of demonstration. The premise upon which all modern science is founded is unmitigated assumption, confessed to be such by the leading thinkers and investigators of the age. It is for this reason that the study of the works of God leads to indefiniteness concerning the character of God. The question, 'Who, by searching, can find out God?' does not imply that by searching we cannot discover him; but it rather signifies that the one who searches according to the principles of reason, grounded in a research based upon primary absolute demonstration, may discover and define his true character."—*The Inter-Ocean*, Aug. 31, 1903.

### Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

The sermon by KORESH at the services of the Koreshan Ecclesia, Sunday evening was listened to by a good audience, who gave marked attention to discussion of the subject, "The Relation of the Reason to Life," in which it was shown that by the exercise of the reason from the basis of a demonstrated premise—through a proper study and analysis of the universe of creation—we may come to know the Creator, and to so apply the laws of his being as to enter the sphere of divine existence. The Koreshan premise was forcefully presented, the principles of the System defined, and its conclusions outlined. The humanity of Deity was emphasized; God is not diffused in space, but as Eloah, he is the central spirit of the human race. Perhaps a quoted text from Genesis xviii:20, 21, was a surprise to many in the audience, as it may be to some of our readers: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it; and if not, I will know." "Thus it may be seen," the Speaker said, "that God is a very different being from what is conceived in the modern mind. The Scriptures emphatically teach that God is the Man, and reason leads us to the same conclusion."

Koreshanity is mentioned in two publications received this week: The August number of *New Christianity*, Yonkers, N.

Y., in which one writer after remarking that he has always regarded the Copernican system as "very shaky," says: "It is a great pity that qualified scientists have not seriously taken up the gauntlet thrown down by KORESH on the subject." The editor of *Suggestion*, Chicago, after pointing out some of the features of the Cellular Cosmogony, says: "There is but one conclusion to reach after noting the doctrines of THE FLAMING SWORD; All the insane folks are not in asylums. I am further constrained to remark that certain folks made the same remark after listening to Fulton's theory of the steamboat. This brings up the very interesting question: What is the standard of sanity?" We answer, it is the absolute science of being and existence. Sanity is mental soundness; and every mind not actually up to the standard has some defect which renders it in a measure unsound.

The German Department is issuing this week a tract, the price of which is 10 cents

### 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.

It has been decided that services of the Ecclesia, Sunday afternoons, at our Hall, 315 Englewood ave., will not be resumed while meetings are continued down town. Neither will there be meetings of the S. A. T. until further notice.

per copy, entitled "*Kapital, Lohnsklaverei und Industrielle Freiheit*," All our German friends should at once obtain a copy for themselves and neighbors.

### The Koreshan Unity in Florida.

Weekly News Letter From Koreshan Headquarters at Estero, Lee County.

BY ANASTASIA.

Our S. A. T. program for this week is as follows: 1. A selection entitled "The Golden Scepter"—Orchestra. 2. Song—By Rosa, Ruth, and Mildred. 3. Recitation: "The Polish Boy."—Sister Marguerite. 4. Vocal solo and piano accompaniment: "On the Deep,"—Sisters Catharine and Marguerite. 5. An original funnygraph by the Saw-mill Crew—Bros. Rollin, Moses, Samuel, and Elbert. 6. Violin solo and piano accompaniment: "Meditation"—Bro. Jay and Sister Marguerite. 7. Reading: A Chapter of Strenuous Life—Bro. Ross. 8. Selection: "Medley"—Orchestra.

Our Society Arch-Triumphant meeting last week was attended by parties from

Myers and Sanibel. The same parties returned the following day to view our grounds and expressed themselves as greatly pleased and much surprised at the progress of our improvements.

Our lighting arrangement—of gasoline lamps—illuminates our spacious rooms to the remotest corners. As we sit down to supper in the brilliantly lighted dining-room, we are reminded of Delmonico's—at least in regard to light.

Much credit is due Sister Esther for her efficient and successful training of the young girls in the intricacies of the "light fantastic toe."

The young sisters were recently taken on a drive to Greenfield Park and thereabouts for a picnic and good time.

George Armour arrived at Estero today (Sunday); he has just returned from Havana, Cuba.

Henry Hohensheldt drove down this week from Myers and made us a short visit.

Our guava "bees" continue to can guavas. We have now 270 gallons.

### NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

### Summary of the World's News

AMANDA T. POTTER.

Aug. 26.—Reliance defeats Shamrock III. in second race for America's cup by 1 minute, 19 seconds.—Illness forces Senator Hanna to rest.—Lord Brassey, president London chamber of commerce, visiting Boston, says United States will lead in naval power; predicts partial disarmament in Germany, France, and Russia.—President extols services of Secretary of War Root whose resignation takes effect Jan. 1, Gov; Taft succeeding, who in turn is succeeded in Philippines by Luke J. Wright. —Aug. 27.—Waiters' strike declared ended. —Walking delegate Parks, New York, sentenced to not less than two and half years, nor more than three and a half, for extorting money for settling strike.—Ohio Democratic convention unanimously nominates Tom L. Johnson for governor; ignores free silver.—Aug. 28.—Committee on commercial law of American Bar Association favors drastic measures to kill or curb trusts; three plans proposed: tax them out of existence; compel large price reduction; have the state compete.—Yachts again fail to cover course within time limit; Reliance two miles ahead of Shamrock III.—Iowa, Kansas, and Nebraska suffer heavy rainfall; loss of life, much damage to crops and railways.—Report of assassination of W. G. Magelssen, Vice-Consul at Beirut, Syrian Turkey; Presi-