

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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Swedenborg's Mission to the Spiritual World.

CONTINUED FROM LAST ISSUE.

Swedenborg's Allusions to the Celestial and Natural Senses do not Constitute Expositions of These Senses; Proof That He Exposed Only the Spiritual Sense.

KORESH.

"IN THE T. C. R., 291 to 327, [says our correspondent,] there are given not only the spiritual and celestial senses of the ten commandments, but also the 'natural sense.' In order that there be no question about it, [says he,] I will quote a part of the exposition of the first commandment: 'Thou shalt have no other God before my faces.'" Let us be critical and insist upon the literal rendering of the Scriptural text, which is "Thou shalt have no other Gods before my faces," because the word employed is Elohim. "In the natural sense," [continues our correspondent,] we read in T. C. R., 291, 'which is the sense of the letter, the meaning nearest the letter is that idols are not to be worshiped;' also, 'that no man, dead or living, may be worshiped as a God;' and it also means, in the natural sense, that 'no one but God, and nothing but that which proceeds from God, is to be loved above all things.'"

Now it is a fact that the Lord Jesus was a man, *the* man, and that he still retains his manhood though he sits upon the throne of God, and that as the Lord God he is to be worshiped, and he is worshiped as God and man; for in the literal "sense" he was the Son of man by virtue of the fact that God planted his own seed in humanity, and by the processes of divine generation the Lord was produced as a creation from man, to be the Son of God. Literally, He is called the Son of man for no other reason than that he was created from humanity as the offspring of the human race, being begotten in the race by the fertilizing of the race by the seminal essence of Deity. According to the "sense" of the letter, the manifestation of the Lord was the revela-

tion of the humanity of God. That God is man there can be no question from the "sense" of the letter; and that he is worshiped as the man, the God-Man, is the intent of the letter. Then how can it be said that no man is to be worshiped? If in the "sense" of the letter we are not to worship the Lord Jesus the Christ of God, then what and who are we to worship? There must be something radically wrong about our friend's New Church doctrine.

An Idol According to the Literal "Sense."

Let it be noticed that our friend quotes Swedenborg as saying that "The meaning nearest the letter is that idols are not to be worshiped as Gods." "Nearest the letter!" Now, the thing nearest the letter is not the letter. Why did Swedenborg say the meaning "nearest the letter"? Why did he not say the *meaning* of the letter, not the meaning nearest the letter? Merely because he dared not define the letter in its absolute "sense." What is an idol according to the "sense" of the letter? An idol in the "sense" of the letter is a false god. The god that is worshiped by modern Christianity is the unknown and unknowable thing, or rather nonentity, that is everywhere and nowhere, "without body and without parts," as described in the Methodist Catechism; something beyond and outside of and distinct from the Lord Jesus, whom we are commanded to worship. And we do not hesitate to say that our friend is tinctured a little with the same false conception of Divinity. The Christian world has set up an idol "without body and without parts," while at the same time it claims three parts,—one person of the Father, one per-

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son of the Holy Ghost, and one person of the Son. The entire Christian world is worshiping a false god set up by its own misapprehension of what God really is; and because of this it is worshiping an idol. This is the "sense" of the letter; and yet Swedenborg did not get near enough to the "sense" of the letter to declare what in reality constitutes an idol. What the world ordinarily calls idols are not idols at all in the true literal "sense." Idolatrous worship is false worship; and any worship distinct from and not in recognition of the worship of the Lord Jesus Christ is the worship of an idol in the final "sense" of the letter. The coming of the Lord at the end of the dispensation from the posterity of Joseph is the coming of the man who is the Elijah (God the Lord), and he will be worshiped even as the Lord who came nineteen hundred years ago is worshiped.

"Then the spiritual sense is said to be, [our friend continues,] that no other God than the Lord Jesus Christ is to be worshiped, because he is Jehovah, who came into the world and wrought redemption, without which no man and no angel could have been saved." The above is said to be the "sense" of the spirit, or the spiritual "sense." In what does the literal "sense" differ from this "sense" as above expressed? The "sense" of the letter is that the Lord was created from man through the processes of generation; God first planting his seed in the sinful soil where it generates by gradual progressions, taking on the forms of imperfect men, one after another, as for instance, David, of whom it is said, "I will make of him my first-born, higher than the kings of the earth." Now, this was said of David, the King of Judah, and it was not fulfilled until the manifestation of the Lord, whom God raised up to be the Son of God. He was the first-born, and being such, he was the perfection of David and the fulfilment of the declaration, "I will make of him [David] my first-born, higher than the kings of the earth." Thus David became the Son of God through a succession of embodiments essential to his perfection as the Son of God. This is according to the "sense" of the letter, which Swedenborg did not disclose, for he was ignorant of the great truth that the Lord was the product of generation in the race, from the lowest things of creation.

According to the spiritual "sense" the Lord came down from heaven; according to the literal "sense" he came up out of hell. "In No. 295, T. C. R., [says our friend,] it is stated: 'The celestial sense of this commandment is that Jehovah the Lord is infinite, immeasurable, and eternal, that He is omnipotent, omniscient, and omnipresent; that He is the first and the last, the beginning and the end; who was, is, and will be; that He is love itself and wisdom itself, or good itself and truth itself; consequently, life itself: thus the only One from whom all things are. The three senses—namely, the

natural, spiritual, and celestial—are given of all the commandments of the Decalogue; and yet KORESH claims that Swedenborg was not permitted to understand the celestial and natural senses of the Word!"

The mere allusion to the celestial and literal "senses" as designated above, does not imply an exposition of these "senses." The celestial "sense" of the declaration, "Thou shalt have no other Gods before me," means that when one is regenerated he is the Son of God, from the Lord Jesus the Christ, who is the Father; for in answer to Philip the Lord said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father;" and that in being begotten of the Lord Jesus and becoming the Son of God by regeneration from Jesus the Lord, he is as much the Son of God as was the Lord Jesus; that in being the Son of God, he has the Godhead in him precisely as the Lord Jesus had the Father in himself, and that to worship God is to recognize the fact that God is in himself when thus regenerated. When through the processes of regeneration from the Lord, man becomes the offspring of God and, being the offspring of God, has both the Father and the Son, even as the Lord was both the Father and the Son, then, in obedience to the first commandment, he will have no other Gods than the God who is inherent in himself.

Objective and Subjective Worship of Deity.

To be conscious of the indwelling Divinity one must have been regenerated from the planting of the Lord himself; and the object of his supreme worship is the inherent Divinity. This can only be true of those who are born of God at the end of the age, when the fruit of the Tree of Life has come to maturity, having reproduced the Sons of God. To be brought forth as the fruit of the Tree of Life and to be conscious of this fact and to worship the inherent God, constitute the celestial "sense" of this part of the Decalogue. This is no part of the doctrine of the so called New Church; the Swedenborgian church worships an objective Divinity. When the Sons of God are matured they will not worship an objective Divinity; but they will worship the God within, for they will then have put on immortality, and it is declared that none but God hath immortality. Now, if they are immortal, it is because they have become God by regeneration from the Lord.

Regeneration is nothing more nor less than reproduction; and as this reproduction is from the Lord as the regenerator, it is the Lord reproduced in the many Sons of God. It is like a kernel of wheat which is planted; it regenerates (reproduces) and multiplies itself in many kernels. So in the planting of the Lord in the race the Lord lost his personality, but he will reappear in the many personalities of the Sons of God. When the Sons of God appear, it is declared of them

that they shall be like Him. Why? Because His life was planted in the church, and the church will bring forth the many Sons of God, who will constitute the Father's House which he went to prepare by the process of regeneration; that is, by the multiplication of himself in the race. Each Son of God will be a mansion in that Temple or House of God. Swedenborgians are so far from understanding these "senses" of the "Word," that they are prepared to deny this new doctrine from the Lord, given through illumination and for the purpose of the redemption of the human race into Sonship and Angelhood.

The "sense" underlying the "sense" above noted, is that those who will recognize the Lord in his coming as the true Elijah will not worship an inherent Divinity, because the baptism about to be instituted has not yet been shed forth. Hence in the second degree, "Thou shalt have no other gods before me," means that such as are to be born of the waters of immortality in the flesh are to recognize the true Elijah and worship him preparatory to the baptism which will change their relation to their object of worship. They see and worship their objective Elijah; then they will receive their baptism, and the objective Divinity will then have become the inherent Divinity. First, their worship is objective; then their worship is toward the Divinity which they have received through the baptism for which the processes of regeneration have prepared them.

The Worship of Graven Images.

A part of the commandment says, "Thou shalt not bow down to any graven image." To understand what is meant by such a statement, it is essential to know what an image is. The Lord as the Son of man was the express image of the person of God. He was not a graven image, for he was created in his final manifestation without the "tool" of man being lifted up upon the work of his creation. To lift up the tool, is to erect the masculine organ of generation. The Lord came by an overshadowing, and not according to the sensual generation of the sinful man. Therefore, the Lord as an image of God was made without the bowing down of the mental forces of man in his generation.

The ordinary human as an image is just the opposite in character and in the processes of his creation; for man is a graven image, and for his creation the forces of human life are made to bow down in the processes of natural and sensual generation. This descent of the sex energies is meant by bowing down to graven images. We are commanded in the Decalogue to not thus devote the essences of life and the energies of our being if we would attain to the immortality of the body. "Thou shalt not bow down to any graven image," signifies that man shall not enter the lusts of the flesh and prostitute his mental forces in the application of the principles of sensual generation.

We shall worship the Lord, which to perform must detract from every other love and overwhelm us to the extent that we cannot enter into lust,—for sensual generation is lust. To worship the Lord is to know that he comes to the world successively, in the fulfilment of the cycles of his manifest recurrence. The Lord came nineteen hundred years ago in the fulfilment of an eternally recurrent period of time cycles; his coming was one of myriads of such manifestations, and these recurrences are never ending. The Son of God is developed according to the laws of eternal operation, is absorbed into the consciousness of the eternal Godhead, and thus enters into conjunctive unity with the eternal Divinity. It is thus that the created Son becomes one with the Father; and to perpetuate the universe and keep the way of the Tree of Lives, the Son must repeatedly be created to renew and perpetuate the throne of God.

Love and Wisdom in the Tangible Sonship.

Love and wisdom could not exist only as they proceed from a tangible and visible Son; hence to conceive of the existence of love and wisdom, which are celestial, we must associate the idea of the existence and perpetuity of love and wisdom, with the literal redevelopment of the Son of man. For without a constant renewal of the literal Son of God in the flesh, there could not obtain the incessant flow of these two prime essences of life. Further, love and wisdom cannot exist and operate and flow forth but by the existence of a central and individualized divine consciousness, which is the eternal throne perpetuated by the consecutive manifestation of the High Priest of sacrifice.

It is impossible to know the celestial "sense" without a knowledge of the literal "sense." The literal "sense" provides for the loss of the personality of the Son of God in his implantation in the race for the purpose of regeneration. The Son descends into the hells; and as the Son is both the Father and the Son, the loss of the person of the Son is the descent of the "two witnesses" into death. The Lord was the Word. He said, "I am one that bear witness of myself; the Father who dwelleth in me beareth witness of me." Here, then, we have the Lord's own declaration of what the "two witnesses" are; the "two witnesses" being the Lord himself. The "two witnesses" lay dead three days and a half—a time, times, and half a time in the street of the great city, the church, which "spiritually is called Sodom and Egypt, where also our Lord was crucified."

Now, the "sense" of the letter of the Bible is quite a different thing from the degree of the letter of the Lord, who is the Word. As the Lord descended into the hells of the declining church, he will therefore be resurrected from these hells at the end of the age, not to reveal the spiritual Word, but to manifest the literal Lord in his resurrection from the dead, when the "two witnesses" stand upon their feet to prophesy again. This is the manifestation of the Prophet who comes as the Elijah, who is promised to come literally and restore all things. Not only so, but the processes of regeneration will also, after bringing forth Elijah the Prophet, bring forth the living Sons of God, who will be the reincarnation of those who received the Holy Spirit nineteen hundred years ago.

The Problem of Radio-activity.

KORESH.

RADIUM IS A COMBINATION of the seven primary metals and the five primary minerals. These unite in a masculine and feminine union, or a positive and negative vortex of metamorphosis, in which the metallic and mineral substances become a new quantitative radical volume. The energies there emitted are the result of the destruction of matter created from the transmutation of the ether to the radium molecule. The "luminous" ether of space is *substantial* but not material. It is the diffused essence of matter, and is the source of the emanations of radio-activity observed in radio-active substances. The luminous energies in the phenomena of radio-activity proceed in three qualities of phenomena; namely, direct radiation, coruscation, and spiration. These are distinct from other qualities of energy than light. The electro-vortical phenomena (the phenomena of electrons) do not obtain until after the energy is let loose from the radio-active substance. The electron does not exist in the atom of radium; but when many atoms are destroyed and the energy is loosed, then the bombardment of objective matter creates the secondary vortex, the phenomenon of the electron.

The assumption that the electron is a smaller division of the atom, is predicated upon the basis of another assumption that there is no other substance in Nature than matter; thence that the electrons must have existed in the atom itself before its destruction.

If Edison's reputed statement be a fact, he has only approximated the truth when he says there may be energies in existence not known to science, and that radio-activity simply determines the fact by utilizing and transmitting them. The utilization and transmutation of one energy to another in what has been denominated the correlation of "force" or energy, depend upon the focalization of the energy in matter and the transmutation of matter; as for instance, the change of light to heat. Project the solar spectrum through a double convex lens, bringing it to a focus beyond the lens, where any combustible substance may be ignited in the focal convergence. This is not the gathering of heat rays from the sun, but the focalization of the light rays where their great activity, impinging upon matter, produces the combustion which transmutes the matter to the energy of heat. The heat is the result of the destruction of matter by the intensity of the motion at the focal point of light. There is no heat until the matter is touched and destroyed as matter and mutated to the resultant energy. The correlation of energy depends not merely upon polarization, but polarization in matter. No energy can be immediately mutated to another energy, but mediately through the substance matter, and then always by the materialization of one energy and the change of matter to its coördinate energy. Transmutation is the secret of radium and radio-activity.

The Great Hope of the Resurrection.

The Great Transformation to be Made Through Application of the Laws of life; the Principles of Reproduction in the Sphere of Divine Economy.

BERTHALDINE, MATRONA.

REINCARNATION, one of the fundamental laws of life, is recognized today as such by an immense majority of earth's inhabitants. So degenerate, however, are these same inhabitants, that the science of the operations of this law is a book infolded in its least form, the person of one. Only the one who can speak with the authority given by a genuine science of the universe in macrocosmic and microcosmic forms, and can say "I am he of whom Moses and the prophets did write," thus identifying himself with the God of Israel the Savior, is fitted to teach the believing, the science of their reincarnation into the order of Melchizedek—the Adamic race made in the image and likeness of God. No mortal reëmbodiments can satisfy the God-aspiring soul. Transiently one may think, "Could I be reëmbodied, fashioned correspondentially with some spiritual mortal concept of gifts and callings, in some realized ideal of mortal environment, I would be truly

happy." Truly satisfied or happy, he who possesses the God-begotten living hope of attaining the divine Sonship, can never be, till he awakes in the personality of the only living and true God of Israel—his begetter and Savior.

The Almighty never leaves himself without a witness, or "a cloud of witnesses," in the earth. There is always to be found in it a class of people, "a little flock," a "chosen generation," seeking immortality in some degree of their being, and finally in all degrees. This little flock is the precious possession of the shepherd kings of Israel, whose King of kings in due season appears to it to feed and set his mark upon it. As chief Shepherd he comes to brand his sheep and set them apart as sacrifices to the Gods, whose appropriation of them in their priestly service to humanity enables them to appear among men as fellowmen. This function is the Gods' creation of man in their own image and like-

ness. Its enactment is the greatest event in the history of the universe. The universe is an eternal thing, but its eternity involves time and the records of time's recurring periods, which we call history. "In the beginning"—in the Seed-man, source of their own reproduction—the Gods create man in their own image and likeness, in least form. The least form involves the greatest, and before the sixth day of creation is done the harvest of his planting results. A seed time and harvest represent a cycle or day of creation, involving in lesser forms the denominations of time. The close of the sixth day finds the Gods once more walking the earth as men—for man in the perfection of Godliness is their own image and likeness. As a race the Gods are the Lords of creation, environing in their midst the visible Shekinah glory of their Father-Mother Deity.

The Sabbath, the great day of rest—that is, universal recreation—will be enjoyed by all ranks of beings. The devils, even, will be freed from the business of their bucket-shops, dram-shops, banks, and boards of trade. All dens of commercial iniquity will be closed for repairs, till their time of usefulness in the declension of the ages makes them again, not *good*, but necessary evils in the schools of mortal experience. It is only the competitive devil's own products—"christian science," "holiness," etc.—that make men call evil good, to bring the woe of lying lips upon them. People who grow suave and sleek in self-righteousness through the self-psychology of saying as an incantation, "All is good," "there is no evil," and so on, nauseate the Gods; and they will find themselves, when once they awake to shame and age-lasting self-contempt, outside the circle of God's elect to his own image and likeness.

Out of the mouth confession (confession of sin) is made unto salvation. The "black bride" of Solomon in one sphere is the church militant, confessing her sins and working out her salvation with "fear and trembling," knowing herself to be a sinner in sore need of a Savior. She seeks the baptismal waters of regeneration, "the blood of the Lamb," that she may be made white, spotless, and blameless. This "cleansing blood" is the water or science of the reincarnation of Godliness—immortality. This water must be practically applied to embodied mortality for its purification from sin, the cause of mortality and its embodiments. By the application of the science of the law of immortality to mortal life, a transmutation is effected and salvation attained. The science of the law applied to life is the bedrock foundation of the materialization of the kingdom of heaven in earth daily prayed for. Nothing else can destroy the greed of gain, the lusts of the flesh, and the pride of life, that prevent the functional operation of all things heavenly, in forms of earth, the Lord's rightful inheritance. This world must come down to "hard-pan," to the "dura-mater" of mother earth, to the science of the laws of her being, and regard it with favor. She is black with the condemnation of sin, but white in the radiant lumen of "a hope that maketh not ashamed"—the hope that the law fulfilled at the center means in ultimates the law fulfilled in the circumfer-

ence, where seed was sown for a harvest of a life redeemed in the center.

"The entrance of thy word giveth light," which is sown for the righteous. The righteous love all truth the light reveals, and yield themselves living sacrifices as a reasonable service, to give her form and comeliness. Reëmbodiments in broken continuity of existences, of conflicting progressive and retrogressive spirit forces or entities, give them the varied schooling under the schoolmaster law essential to their intuition, by which they must ultimately use their rational faculties to recognize the science of the law in ultimates as "He, the Spirit of Truth." Full reincarnation of a perfect organization of spirit forces or entities, is the periodic reproduction of the Man in the image and likeness of his Godhood. The God-Man is the divine origin and destiny of all men. The world of conflicting good and evil spirit-forces, all the spirit-world there is, is in the brains of mortal humanity until this mortal puts on immortality. The immortal represents the victory of the good—the triumph of God's work in man. The corpuscles of mortal humanity in the formative period of the grand or immortal manhood, are like the corpuscular fabric of a tree, existing to reproduce the seed from which it is evolved. The tree exists for the progression of culture, that the reproduction of its first and last form of a perfect seed may crown its existence and pass over its life for another cycle of being in the eternity of cycles. Every corpuscle vitalized by the sap of sperm and germ dissolution in the original seed, yields up to succeeding corpuscles, formulating from itself its progressive and retrogressive elements. The retrogressive elements form the great framework of the tree which, having served its purpose, finally disintegrates for reformulation by some form of combustion. At the same time the least form of its framework, the seed elect, is made the continent of the tree's eternal life potencies to be carried over from one progressive domain of existence to another, from cycle to cycle, till it reaches the mind of God, of which it has been a continuous expression after its kind.

In seed form of the tree life the seed can say, "I am the alpha and omega of the tree, the greatest potentate of my kingdom, its creator and preserver—and also its destroyer; for I fall into the ground and die that I may not abide alone. I shall awake at the end of the cycle of my formate being with the sum total of the experiences of a tree evolved from me involved in me. Furthermore, I shall awake to behold myself multiplied and in the full fellowship of my kind." To the tree of divine-human life growing from its seed sown in mortal soil, and absorbing from it as the tree of the knowledge of good and evil all its progressive forces, belongs the reproduction of the seed of God in multiplied forms. Each reproduction will be an image and likeness of God—God's reincarnation, possessing all the potencies of his creator, preserver, and destroyer—to go out to the confines of the universe and recreate himself as the least form of his kind from the forces of the soil offered by the most circumferential man. Thus does the Almighty save to the uttermost all that call upon his name.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

IS NON-UNIONISM A CRIME?

An Unwarrantable Interference Between the President and his Convictions.

THE LABOR ORGANIZATIONS of the country have begun to dictate to the chief Executive in regard to his actions. He has been advised that unless he is willing to accede to their demands they will oppose his nomination as the republican candidate for President in 1904. The question is whether these organizations have a right to inform the President of the United States how he must act under certain conditions. Have they any right to interfere in the case of William Miller, who has been dismissed from the Government printing offices and reinstated by the President's orders? It is said that this man is guilty of non-unionism and has been expelled from the organization on account of his refusal to comply with its requirements. Has non-unionism become a heinous crime? Must a man be turned out of the Government printing offices just because his convictions lead him to eschew the principles which govern the unions?

The principle of no discrimination between union and non-union employes is upheld by President Roosevelt in his reinstatement of the discharged operative. Now the representatives of capital are determined to uphold this principle. But the Central Union has sent out notes to its affiliated branches asking that a petition be addressed to the President, begging him to dismiss Miller.

It is impossible to say how far reaching the President's decision in this matter will be. It is a critical moment in an administration marked by disturbances caused by the friction between labor and capital. Here the opposing forces are pitted against each other as never before, in strict confirmation of the predictions made years ago by the Founder of Koreshanity at a time when such a complication as the present seemed unlikely. These predictions have been verified in a striking manner. It remains now for the divine kingdom to be set up in earth on the ruins of the old order of competism.

The two great forces that are now at variance will convulse the civilized world with their strife, but the Lord will bring order out of chaos. The interest of this nation demands that no organized power shall have the right to interfere with the chief magistrate, who is acting in the capacity of a servant of the people. When our forefathers framed the Constitution of the country they decreed to every man liberty of conscience. Shall the Constitution be invaded and every semblance of liberty be denied to the working man unless he enroll himself under the banners of the union? God forbid that such a condition of affairs should exist in a free land, under a free flag with a government whose policy is equal rights to all. Let the laboring man be protected in his right to the products of industry. Let the

curse of wage slavery vanish from the land. Let the people one and all unite in their devotion to the sentiment of human liberty understood as it should be understood. It is the province of the Government to give to all citizens immunity from insult in the discharge of duty. The office of the Chief Executive certainly should offer no exception. The President should be supported in his efforts to uphold the Constitution. He should be allowed the same liberty of action which ought not to be denied to the humblest artizan. Intimidation by threats is a cowardly thing, no matter which side employs this method. The country should extend to the President the same privilege which it nominally grants to the working man—the right to follow his convictions. In all his acts he should be granted the fullest protection which the law can give, so long as he does not infringe upon the Constitution. There are great principles at stake which cannot be lightly set aside.

An Episode of Western Travel.

IT WAS EVENING and I found myself in the city of Chicago with several hours to wait ere the eastward bound express would be ready to take me back to the familiar suburbs of the New England Athens. How to pass the interval? Should I stroll along the boulevards to review the skyscrapers, or should I look at the public library to comment upon its architecture and compare it (unfavorably, of course) with the beautiful edifice in Copley Square? Nothing pleases a traveler more than to discover how inferior other cities are to his own. Like Taine's Parisian, your true Bostonian *ne se plait nulle part* and he thinks that *tout le monde se plait a Boston*.

Seeking the library I turned down Washington street only to find closed doors,—a *visage de bois*. This great city, whose healthy growth is said here to be indicated by the dirt in the streets, is too poor to provide its people with a reading room on Sunday,—just the day when it would be of the most use. It seems that the School Board, when it instituted a system of retrenchments, began to economize by curtailing the number of hours when the library is open to the public. Disappointed in finding admittance here I continued my walk, going along Wabash Avenue, where a young man handed me a card of invitation couched in the following terms:

"WE LIVE INSIDE! DROP IN AND SEE US!"

There was a cut below representing what looked like an egg shell broken open in the middle with a large ball between the two halves. This ball was called the heavens.

"What can this be?" I queried mentally. "The heavens on the half shell! Surely this is a bivalve peculiar to the shores of Lake Michigan. I must investigate a little."

Following directions on the other side of the card, I soon found myself one of a large audience in a com-

fortable hall, listening to a spirited explanation of the inside theory, or the Cellular universe, as the speaker called it, given with such evident conviction of its truth that I could scarcely believe my ears. At first incredulous, I soon became intensely interested. When I went up the stairs into that hall, I believed that I was on the outer surface of a swiftly whirling planet. When I came down the same stairs an hour and a half later, I was convinced that this same earth is not a planet, not a swiftly whirling body flying through realms of air, but a stationary cell whose inner habitable surface, where man lives like a chick in the shell, is concave. I had stepped inside, and what is more, I have been inside ever since. The sun is inside, and the moon with all the stars and planets. We are not crowded, there is room to spare, even for the Negro; and those who are in here with me insist that it is the abode of pure reason. Vive the Cellular Cosmogony!

The Weakness of the Convex Theory.

THE NECESSITY for arriving at some definite conclusion concerning the character of the earth's surface has not been presented with sufficient force. The subject has been notably neglected by modern scientists because they are thoroughly convinced that the Copernican theory is true. It has been impossible to give them any conception of the dignity and grandeur of the Cellular Cosmogony, on account of the fact that their minds are absorbed in abstruse calculations all founded upon the theory of convexity, which grew up in the dark ages and was first promulgated under the guise of an hypothesis. Copernicus himself did not claim to have settled the question of interplanetary motion; but when Newton's theory of universal gravitation was put forth, scientific men were swift to seize upon it as the addendum needed to complete the Copernican scheme. The amount of time, thought, and energy wasted in trying to carry out into details what is not in the first place grounded in facts, would make a surprising statement could these be enumerated.

It has been said that Copernicus could not have invented any hypothesis better adapted to explain observed phenomena. At the same time it should be remembered that no recorded experiment upon the earth's surface has been made to prove or disprove the convex theory during all the years that astronomers and physicists have been occupied in scanning distant nebulae and investigating spectroscopically the constitution of the heavenly bodies. It would have been better to devote a tenth of the expenditure lavished upon these pursuits to an examination of the character of the surface of the earth. It would have been better to determine this once for all and from these data construct a system resting upon established truth. Here is where the advocates of the Copernican hypothesis have erred. They present an array of figures calculated to dazzle and bewilder the uneducated man by their seeming accuracy. He is unable to follow them into these deductions mathematically correct,

providing always that they did not rest upon assumptions light as air. He therefore concludes that they are correct. Let him challenge their assertions on the ground that their basis of argument is unsound. He will find that these airy fabrics scatter and dissolve themselves like morning mist before the advancing rays of the sun.

The Beginning of the New Birth.

THE INTERIOR wisdom of the Lord when he was manifest in earth comprised the natural or literal "sense" of the Word. He was the continent of all things. In him was hidden all the knowledge which was not to be uncovered or laid bare until such time as the Word should be brought down into the natural mind of a natural man. At the age of twelve years, when Jesus disputed with the doctors in the temple, he had not yet come into the measure of power which he had after his baptism from John. At a later period He could consistently proffer the claim of unity with the Father. He involved all knowledge but he did not exposit to his Disciples the things that pertain to the Word in its ultimate or last "sense." Before that could be done they were to be fitted by reëmbodiments to come into possession of their inheritance.

Jesus did not come to give the science of the universe to a people whose minds were centered in philosophic concepts. He came to baptize them by an influx of the literal Word. He was the Word, and after the Disciples had absorbed the body of the Lord, they understood his teachings. They knew that He was the philosophic center. It was necessary for the divine wisdom to polate again in a man raised up out of natural conditions. Truth is always disseminated from a central receptacle. In this man what was outermost in the Lord Jesus has become the inmost by transposition. He involves the spiritual heavens as Jesus involved the natural. Philosophy has become interior while science is exterior. His mission is Messianic—to baptize the world—and his baptism is the means appointed to induct humanity into the divine Sonship. In other words, it is the redemption of the mortal body and a complete purification from the lusts of the flesh. Paul complained after his baptism from the Lord, that the flesh lusted against the spirit and the spirit against the flesh. After the absorption of the material body of the Lord, the Disciples were baptized spiritually; they were not changed as regards their natural, mortal condition. This last, great change when death is to be overcome, will mark the new era. The beginning of the new birth is instruction in scientific.

WHEN THE LORD Jesus was about to leave his Disciples, in the same night in which he was betrayed, he took bread and blessed and brake, saying, "Take, eat; this is my body." He thereby gave them the pledge of his approaching dissolution. Not His death upon the cross nor his subsequent interment, but the incorruptible dissolution of his material frame was prefigured in the last supper. In His translation he gave them his flesh to eat just as he had promised, although at the time he spoke they thought it a dark saying. The Lord Jesus entered into His Disciples spiritually on the day of Pentecost. This was the real supper. Then the Disciples ate the Lord's body.



In The Editorial Perspective.

THE EDITOR.



NATURE ABOUND in marvels, and to the modern mind it is full of mysteries. The universe is a reality, and it exists for some great purpose; whatever that purpose is, it is hidden from the millions of beings who call themselves men, because the processes of Nature are not generally understood. Doubtless every thinking mind has been confronted with some of the many great problems of life; perhaps no one has not at some time wondered whence he came and why he is here. The great questions concerning creation have been asked from time immemorial; and to-day—even in this so called enlightened age—the world at large has no more true conception of the laws and principles of the universe than the inhabitants of the South Sea Islands. We believe, however, that the processes of Nature may be known fully and completely in all its parts and particulars, from the lowest domain to the highest; and as an evidence that it may be known, we note that there is in the human mind a momentum in the direction of discovery, of attainment of all knowledge. Nature is looked upon by a class of minds as being the mistress of human destiny. In view of this we may inquire, What is Nature? In the root meaning of the term the processes of its production are revealed. The word nature is from the Latin *natus*, which means born or produced. By Nature we mean the visible and tangible world, the material world comprised of several natural kingdoms. Nature exists; it is the product of creation; by some means it is perpetuated and kept in order. If Nature is true to the meaning of the term, it must be produced by some agency or cause which thoroughly and completely expresses itself in it. The processes of this expression are necessarily in accordance with the very essential principles of life. The universe is not a mechanism; it was never constructed as a man constructs a machine; it is a living organism and, as a whole, it reflects the character of the great Alchemist who makes of Nature his great laboratory of life. There are processes of creation going on continually about us. Every living thing develops from the germ, or cell, or seed of its kind. In the seed reside the powers and possibilities of creation. Man himself possesses the powers of reproduction; he possesses powers of creation on the plane in which he exists. These powers are not divine, but they correspond to the powers exercised by Deity in the work of creation of the universe. The only kind of creation observable in Nature is that which obtains through generation. Nature constitutes a great world of effect—and whatever obtains in effect must inhere in cause. If on all the lower planes of life creation obtains through processes of generation or reproduction, it logically follows that the Almighty creates the universe every time he generates or regenerates himself. The account of creation begins in the Bible with the book of Genesis, which is the book of the *generation* of the cosmos. In the beginning (in the head) the Gods created (generated) the heavens and the earth. The great Creator is the seed of all life; in the seed the circle of evolution is involved; the seed is the produced and the producer. Creative power obtains always at

the nexus or conjunction of spirit and matter. Hence, Jesus the Christ, as the Seed-man, was the Creator of the universe, because he was the universe involved; he was the pivot of its reproduction, the pole of Almighty power. In Jesus we behold the universal cause point; he was the Man of Destiny, because he was the man who had reached the final goal of human attainment. He was the beginning of the new creation; hence, he was the creator of the new world—which is just like the old creation was when it was new. He was the omnipotence of God, for unto him was given all power in heaven and in earth; and that power consisted in the very essential potencies of creation which were applied through the functions of divine regeneration. Nature, as designating the physical cosmos, is the ultimate or outermost expression of divine life and mind—the substance from which the highest domain is produced descending through all corresponding planes through the operation of corresponding laws, until the outermost completely and definitely records in itself as the great world or macrocosm, all that was involved in the microcosmic form, which is Man in his perfection, the product of universal development, the offspring of Deity.

Every year the people of Italy, together with Italians throughout the world, celebrate a national holiday—September 20. In a measure, it corresponds to the American Fourth of July, for it is the anniversary of deliverance from an oppressive power. This celebration is full of significance; it bears directly upon the subject of the signs of the times, as indicative of the end of the Christian dispensation. September 20 of this year was the twenty-second anniversary of the transformation of Rome into the capital of united Italy. It may be of interest to note how this transformation was wrought. The subject is all the more interesting because of the fact that Italy is one of the most pronounced Catholic countries—and yet its people celebrate their emancipation from the temporal power of papacy. For centuries the Vatican had ruled Italy; it had long swayed other nations, but in the decline of papacy its temporal power was reduced to the Italian states. The power began in the city of Rome, where the church was united to the pagan state; and it was in Rome where papacy lost every vestige of direct control in secular affairs. For twenty-one years Rome had witnessed the occupation of the city by the French army for the avowed purpose of defending the temporal sovereignty of the pope; this occupation had served to embitter the citizens of the papal states to such an extent that it was difficult to prevent open revolt. The King of Italy was hampered in every way in the performance of his functions, because of continual conflict between the Italian government and the Vatican. Finally, in 1870 war was declared between France and Germany, and France was compelled to withdraw her troops from Rome. Disturbances immediately broke out in the various papal states. King Victor Emmanuel saw his opportunity and embraced it—he concluded to take possession of the city of

affected September 20, 1870—when the temporal power of the church was taken away. But let it not be supposed that this was done without resistance on the part of the pope, who asked for troops from his states to defend the Vatican against the Italian army; but his call was in vain, and his secular hand withered never to be restored. Since that date the pope of Rome has been a virtual prisoner in the Vatican, bereft of his power—and today, even Italian Catholics celebrate the event. Shall we attach no meaning to this transformation of Rome? The real cause of this remarkable conspiracy of circumstances lies deeper than the surface. 1870 was the year of the great illumination of the Founder of Koreshanity, and in that year a transposition of energies was made from the old church to the new. Future history will record this great fact; and the people of the coming age will look back to the year 1870 as a distinct epoch in the period of transition from the dispensation of darkness to the age of light.

The Chicago Centennial has been in process of celebration during the past week. It is now one hundred years since the first settlement on the Lake shore. With the first settlement began the work of pioneering. To protect the homes against the attacks of savage tribes, Fort Dearborn was established, the name of which has been since connected with the history of the city. There was then no attempt made to build a city; for several decades, Chicago was but a village surrounded by veritable swamps through which flowed the Chicago and Calumet rivers. The course of progress was from village to town, and from town to city. It began to assume proportions in the Forties, coincident with the extension of civilization to the middle West. Chicago today has about 2,250,000 inhabitants; it is the fourth city of the world, ranking next to New York in number of inhabitants and industrial and commercial power. The ratio of progress of Chicago has been greater than any other large city of modern times; and there are many lessons to be learned from its rapid growth. Its agricultural resources lie in many surrounding states; it has the advantages of lake commerce, as well as great railway facilities. Great factors have been at work to produce this great aggregation of wealth, this center of industry and commerce. Whoever dreamed a hundred years ago that upon the swamp lands where hundreds of Indians roamed at will, there should spring up within a century's time a city which should rival cities which have existed for centuries? It was all unforeseen by those who built the first rude huts upon the shore; but the city is here as a tangible reality. There may be a greater meaning in the construction of a city where there is a definite purpose in view. Chicago might be greater than it is if its people were united in some bond of fellowship for the achievement of some great end; to say the least, there would be less crime and less corruption. Koreshanity has in view a greater city than Chicago—greater than New York, Paris, or London; it has in view the Capitol City of the new world, the new civilization. The site selected has been long looked upon as a wilderness, though it is in Florida where men, in accordance with certain presentiments, sought to find the fountain of eternal youth. The resources of Florida are just being discovered to the world;

it is adjacent to the tropical islands of the West Indies, and in touch with the great water-ways of the world. There is nothing impractical at all about the purposes of Koreshanity to build, in the present century, on the Gulf coast of the peninsula of Florida, a great center of human activity, whence may go forth vital energies for the rejuvenation of the world of man, and a new civilization which shall ultimately extend round the world from pole to pole.

It has been said that labor-unions are conducive to individual liberty. We cannot conceive that the principle of coercion or peremptory demand which in any way interferes with the rights of citizens, constitutes liberty in any degree. We do not believe that men are at liberty to work when they are forced to strike. There are phases of tyranny in labor-unions that are condemned by all lovers of righteousness. For instance, in the fight between the Restaurant Keepers' Association and the Waiters' Union of Chicago, the order went forth that every member of the Waiters' Union who is an employe of restaurant owners must strike or be expelled from the union. No matter how cordial one's relation to his employer may be—no matter whether one has any individual grievances or not, he is compelled to strike upon demand or to take his place in the ranks of the persecuted non-unionists. To strike when called upon is set forth by labor leaders as a supreme duty. This statement is substantiated by the oath administered to members of certain unions: "I hereby solemnly and sincerely swear that my fidelity to—union, and my duty to the members thereof, shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious." In this oath may be seen the germs of conspiracy which manifests itself in strikes, boycotts, intimidations, picket-lines, public inconvenience, and general blockade of industry. We are free to declare that the greatest menace to the liberty of American people today is in these oath-bound, "class-conscious" labor-unions. Our sympathies are naturally with the oppressed—especially with those who appeal to *justice*; but we cannot endorse the phases of tyranny manifest in labor-unionism, in which the most palpable *injustice* is unmistakably apparent.

The center of the true social order is the nucleus of divine Communism. The communistic nucleus will be to humanity at large what the sun is to the surrounding circle of the earth; the whole world will be the field of its radiations. The body politic as an organic structure or system, must have a head capable of governing the whole in accordance with the natural laws of order.

Pure literature and true art, as well as the forms and symbols of Nature, are channels of expression of great truths. We may look up through Nature to Nature's God—that is, the character of the Creator may be scientifically known through analysis of the works of creation.

He who understands the government of the cosmos is capable of applying universal principles of order to the world of man.

The Open Court of Inquiry.

THE EDITOR.

Chemistry and Koreshan Alchemy.

Please explain the difference between the alchemy of medieval times and modern chemistry; and also show wherein Koreshan Alchemy differs from each of these. Were the medieval alchemists practical chemists—that is, was there a practical phase of work according to definite formulas? What did they conceive the “philosopher’s stone” to be? And what is the Koreshan conception of this object of medieval research?—CONSTANT READER.

It is generally supposed that the human race has progressed from a state of barbarism to the present state of civilization; hence, the ancients are looked upon as being ignorant and incapable of penetrating very deeply into the mysteries of the universe. Therefore, the teachings of the ancients are wholly ignored by the modern mind as unscientific. Step by step, it is thought the race has progressed, passing from the old and crude to the new and refined. Alchemy is today looked upon as one of the steps preceding chemistry in the path of scientific progress.

Now, the course of things has been rather the opposite of that usually conceived. There was a time in the distant past when the world was enlightened; but through the processes of retrogression the world passed into a period of mental darkness; but so far as the world generally is concerned, the older it gets the greater the number of fallacies it develops—and it will continue to do so until the world gets young again. So we look upon medieval alchemy as being a mere shadow of truth—the effete form of ancient truth; it did not contain the great keys, the fundamental principles of genuine alchemy, and it engaged itself in a labyrinth of speculation.

The medieval alchemists were the chemists of their day; they had their formulas, and could produce with certainty such results as lay in the field of their practical experimentation; and like the chemists of today, they put forth theories with which they endeavored to explain the phenomena of activity. While they believed that the various minerals and metals were susceptible of being transmuted—that all the metals were susceptible of being

transformed into gold, and vice versa, they had no more a true conception of the processes of transmutation than modern chemists have of the processes of chemical action.

The medieval alchemists believed that there were four elements which constituted the basis of all activity—earth, fire, air, and water; and that through the action of these elements all the changes of Nature take place. They conceived that these changes were wrought through occult means; hence, associated with medieval alchemy were phases of occultism and metaphysics, which are revived in some modern so called philosophies. It does not appear that the old alchemists had any idea that matter is destructible as such, but merely capable of being changed in kind or quality. Their conception of the “philosopher’s stone” was that of a discoverable compound, a universal solvent of all substances, and at the same time, a wonder worker in the domain of human life; it was conceived to be a cure-all, a panacea.

Later came chemistry, of which Paracelsus is conceived to be the “father.” Modern chemists have endeavored to maintain that atoms are indestructible. Their views are wholly and unqualifiedly materialistic; energy is said to be a mere mode of motion, not a substance. The primary substances of chemistry are called elements, of which there are supposed to be about seventy, the various materials of the so called inorganic and organic worlds being compounds of the elements.

The atomic theory enters as a working hypothesis, an undemonstrated premise. Chemists believe in the correlation of matter in the sense that various combinations of atoms may produce different materials, but it is held that it is impossible to transmute atoms. However, during the past year or so a radical change has taken place in theoretical chemistry through the discovery of the properties of radium and other radio-active substances, as we have recently noted in these columns. The most eminent scientists now consider atoms destructible and

resolvable into ions and electrons; but so far, they have only the most vague conceptions of the world of energy.

Koreshan alchemy differs from medieval alchemy and modern chemistry in its conception of one universal substance existing in two general states—spirit and matter. We hold that matter and energy are interconvertible; and not only that the various kinds of matter are correlated, not only that there is correlation of energy—but also that matter and energy are correlated. Matter is the basis of all transmutation, which takes place through the agency of combustion. There are as many different kinds of energy as there are kinds of matter, because each kind of matter produces its own correlate quality of energy or spirit. Energy is continually active in matter, there being no spirit or energy outside of matter. Koreshan alchemy is the great key which unlocks the mysteries of the universe.

The true Philosopher’s Stone is genuine science; it is the universal solvent of problems. In another sense, it is the personality which contains genuine scientific truth. He is the Shepherd Stone through whom the world is to be transformed; he is the cure-all, the great Physician, the Restorer of all things. Medieval alchemy was a mere dream, a shadow of truth; modern chemistry is a fallacy; Koreshan Alchemy is the veritable truth concerning God and Nature, mind and life, spirit and matter.

The Scientific Basis of All Truth.

“Is there any agreement between the vitosophical theories of astronomy and those of Koreshanity, which teaches that the earth is a hollow sphere, and that we are living on the inside of the shell?”

Vitosophy does not agree with Koreshanity. Vitosophy teaches that the earth, as well as the sun and all other stars, is a hollow sphere having two polar vents discharging magnetism. But the evidence of astronomical observations and trigonometrical surveys seems to prove that we are on the outside, and that the sun, moon, and stars are too far away to be included in a shell such as KORESH claims the universe to be. I have not had an opportunity as yet to fully investigate the claims of KORESH, but I am in favor of investigating dispassionately everything which has a semblance of reason to

support it. KORESH is a good writer, and on most subjects seems to be well informed and clear-headed. I shall probably have time to read his works this winter, and if I do, will review them at length.—EDITOR *The Natural Life*.

We observe a general tendency to depart from the accepted theories concerning the form and character of the universe. In fact, during the past thirty years many new conceptions have been put forth; perhaps never before, in all the history of the world, have there been so many conflicting views published as now. The reason for this may be apparent to those who attentively study the signs of the times. It was said of the Athenians during Apostolic days, that they spent much of their time in teaching and investigating something new; and we believe the reason the editor of *Natural Life* is in favor of investigating everything that has a semblance of reason to support it, is because he feels in his own heart that there is absolutely no certainty in anything that is put forth as an hypothesis, which must necessarily lie at the very foundation of every fallacious system.

We note in the above a departure from the prevailing conception of the universe. It is a good thing to break away from the old systems, because this is the time of their breaking up. Let the thousands, the millions, renounce the old conceptions—the more the merrier! But when once free from the old bonds, the thinking mind should be careful about forming new conclusions, because there is as much danger in advocating a new fallacy as there is in following an old one. It will not do to build on the old fallacious foundations, for there can be no permanent superstructure which has not a firm and solid base. The editor of *Natural Life* is building on the very old assumption that the surface upon which we live is convex. He says: "But the evidence of astronomical observations and trigonometrical surveys seems to prove that we are on the outside, and that the sun, moon, and stars are too far away to be included in a shell such as KORESH claims the universe to be."

Every one well informed on subjects of astronomy knows that there is absolutely no proof that we live on the outside of a sphere; it is *assumed*, and upon the basis of the assumption, the

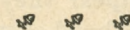
whole system of astronomy is founded. There are no astronomical observations proving the earth to be a convex sphere. Before astronomical observations can be interpreted at all, either truly or falsely, the shape of the earth must be known or assumed, for no one can form any conclusion concerning the location of a single orb in the heavens without some basis of reference for the facts of observation. In modern astronomy all measurements of the distance to the sun or moon are made from the basis of the supposition that the arc of the earth's curvature is *convex*, the astronomer's diagrams being projected *outside* of the sphere. The processes of planetary triangulation are made to depend upon the conception that the earth as well as each planet revolves about the sun; and the distances to the stars are computed in accordance with the supposition that the diameter of the earth's orbit is about 185,000,000 miles. Now, if the earth be of some other shape than that of a convexity, and is proved to be stationary, entirely different results would obtain so far as distances to the "heavenly bodies" are concerned.

All the cumulative evidences set forth in modern astronomy concerning the shape of the earth simply prove the earth to be a sphere, but they do not prove that the surface on which we live is convex. The usual geodetic surveys demonstrate the earth's curvature; but the processes involved do not determine the *direction* of the curvature. By the use of triangles and quadrilaterals it is determined that the areas of the earth's surface bounded by the lines are greater than would be possible on a flat surface; but it must be admitted that the same areas may be contained in triangles and quadrilaterals surveyed upon a *concave* surface, the ratio of curvature of which is the same as that of the supposititious convex sphere.

The Koreshan System is not founded on assumption. We *know* that the earth is a great concavity, and that we live on the inside surface. We have determined both the ratio and the direction of the earth's curvature by the most effective and scientific methods of geodetic survey; and by scores of ocular demonstrations we conclusively corroborate the primary step in

the test of the earth's contour. There is no possible chance, therefore, of any visible orb in the physical heavens being over 1,000 miles distant from the earth's concave surface, because from the basis of the *concave arc*, the principles of trigonometry forbid any other conclusion.

The whole question of astronomy is made to depend upon the character of the surface upon which we live. We have pivoted the entire system upon this point, and have subjected it to the most crucial test known to modern mechanical surveying and engineering. We shall take pleasure in forwarding to the *Natural Life* a copy of the *CELLULAR COSMOGONY* and other literature for study and review, so that its editor may be informed concerning the scientific premise of the Koreshan Cosmogony, which is the basis of all truth.



Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

Both interest and attendance at the meetings of the Koreshan Ecclesia at Kimball Hall Sunday evenings, increase from week to week. The Hall is well filled from the platform to the door, and a number occupy the annex or wing. Many are becoming enthusiastic over the truths of the Koreshan System, and doubtless Koreshanity is much talked of in various parts of the city. So far, these meetings constitute one of the most successful and interesting campaigns in the history of Koreshanity. A larger number of people in Chicago are interested than ever before.

The subject discussed by KORESH last Sunday evening was "The Motherhood of God and the Brotherhood of the Sons of God." This title itself serves to indicate our general conception of the subject. The Motherhood of God is a new revelation to the world, corresponding to the revelation of the divine Fatherhood by the Christ nineteen hundred years ago. KORESH opened his address with the words: "Much has been written and said concerning the Fatherhood of God and the brotherhood of man. Our conception of the brotherhood of man is quite different from the ordinary conception. The Fatherhood of God and the brotherhood of man as commonly conceived and taught, is a vagary. It is not generally believed that there is such a thing as the Motherhood of Deity. The Catholic church teaches that the Virgin Mary was the Mother of Jesus, but there are not many who really believe that she was the Mother of God Almighty, the Creator of the universe."

Concerning the Fatherhood of God, he said: "Nineteen hundred years ago we had a revelation of the Fatherhood of Deity,

and Jesus declared his own Sonship: 'I am from above; ye are from beneath. Ye are of your father the devil. I came forth from my Father which is in heaven.' He was the only man nineteen hundred years ago who had life in himself. He was the pivot or pole of the human race. He was the revelation of the masculinity of Deity, in proof of which Jesus declared, 'I and my Father are one.'"

Concerning the Motherhood of God, the revelation for the people of this age, KORESH said: "The Mother will be manifest subsequent to the theocrasis of the Messenger of the Covenant. She will materialize as an immaculate being, like unto Jesus the Christ, the Father and impregnator; 'and She shall be called,' as Isaiah declared, 'the Lord our Righteousness.'"

In the course of the discussion of the subject it was shown that God is one in person, not two nor three; that the common conception of the trinity is a fallacy; that dual, mortal beings are not the offspring of Deity; that when the perfect, biune beings appear they will constitute the great brotherhood of man—the immortal Man. The principles of biunity were shown to obtain in Nature—in the physical cosmos; and that man may become as eternal as the cosmos when he applies to himself the laws of conservation and polarization of energy—which laws are operative throughout the universe.

The Koreshan Unity in Florida.

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

BY ANASTASIA.

Our Society Arch-Triumphant meetings are generally attended by some outside people—neighbors in the vicinity. Of course, we do not have here the intently searching and enterprising investigation of our System that belongs to the experience of our Northern Ecclesia; but a spirit of religious sentiment has characterized our meetings, with added fervor of devotion in the enunciation of the great truths and principles of Koreshan Science. The program of our last meeting was as follows: (1) Opening song—"Before Jericho" "Be Strong, O Hosts of Israel." (2) Reading of the Rules of the Ecclesia by secretary of the society. (3) Remarks in the line of divine prophecy by Bro. Moses Weaver. (4) Sacred song, "Lost and Won"—"Oh Truth is a Wonderful Treasure," by Bro. George Hunt, piano accompaniment, Sister Marguerite Borden. This was followed by (5) Reading of an article by KORESH, entitled "Sacred Song," by Sister Anastasia. (6) Orchestral Selection: Doris Waltz. (7) An able and enthusiastic Address by Bro. Ross Wallace, pointing to the unmistakable fulfilment of prophecy in the manifestation of Elijah—not "Elijah the 2nd" of "Zion,"—but the Sign, the Shepherd, the Stone of Israel. (8) Closing Song—"Lift up the

Standard." Readers of THE FLAMING SWORD who may not be familiar with the sacred songs employed in our services would do well to obtain copies, as they are grand in the expression of noble purpose and revelation of great truths.

We would that we might portray for you in sketch more graphic than words can express, the artistic beauty of the landscape picture here observed: At a point jutting out into the river, a little below the passenger dock landing—looking toward the landing with its gateway between,—tall and majestic groups of bamboos; a swaying, graceful, central cluster at the end of the walk leading up the terrace; the profusion of green trees of varying shades and forms; the brilliant sunset effect upon the green of lawn and trees, and the gently flowing river, moving in its outward current to the Gulf; and over all a calm and restful spirit in the hope that the humanity of the coming age shall enjoy and possess this heritage—just beginning in development of beauty. If we could portray all this for

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.

you, you would see the picture of the river entrance into the grounds of Estero.

Two of our brothers made a trip to Myers overland to repair the telephone line and clear the road after the storm. They found the line down in several places, and some trees across the road—the latter being submerged by water nearly the entire distance. On their return they brought a load of ripe mangoes—a luscious and delicious fruit, which we all enjoyed.

Later news from the storm indicates considerable damage done to railways by washouts and overflows in southern Florida, causing delay of mails for an entire week. General northerly winds and cooler weather have prevailed since the storm.

Smith's launch was repaired recently by machinists of the boat building department of the Koreshan Unity.

Another bridge across canal in the Park at Estero is completed.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Quo Vaditis?—"A Call to the Old Moralities," by Bouck White; 203 pages, cloth-bound, gold title, \$1.00. Published by the Civic Press, New York.

As indicated by the title, this work is an inquiry as to the causes of the present trend of things; and the second title suggests that the cure for modern evils is a return to the old moralities. This work bears no relation to "Quo Vadis," by Henryk Sienkiewicz, the noted Polish author. "Quo Vaditis" is not a story, but interesting as a work about American subjects for Americans. It is dedicated "to them that inhabit the realms of right and wrong;" and the writer assumes somewhat the attitude of a prophet. The work is quaint in character, and contains some wise sayings and aphorisms. The author believes in America's coming greatness. The chapter on "America is a Church of God," closes with these words: "And in that day there shall be: One church, the Republic. One creed, the Living God. One ritual, life in its wholeness. One hell to hate, the earth as it now is. One heaven to win, the earth that is to be." Rebuking the world as it is, the author looks to better things when the inordinate love of money is eradicated from the human heart.

Leslie's Weekly.—"The Color Line" is an excellent and timely article by W. S. Scarborough, Professor of Latin and Greek, Wilburforce University. It is all the more interesting because its author is a highly educated Negro, occupying a high position in the world of education. In the same issue (September 17) appears a full page photograph of Haymarket Square, Chicago. On another page appears photographs of St. Louis Exposition buildings nearing completion. In the current issue (September 24) there is an interesting illustrated study of Alaskan Indians, giving special description of the wonderful "totem" poles. A page of illustrations of the World's Fair also appears in this number.

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.

Sept. 23.—Railroads generally adopt rule that employes who drink or frequent saloons are subject to dismissal.—Burlington train near St. Joseph, Mo., robbed by four masked men.—Per Cardinal Gibbons, new pope is deeply interested in America.—New Panama Canal proposal awaited in Washington; delay of year probable.—U. S. soldiers becoming remarkably proficient shots, result of summer range practice.—Per Walter Wellman, U. S. is greatest coal producer in world, hence leader of all industrial nations.—Sept. 24.—Milk of Holstein's found up to standard.—Ex-Senator Chas. B. Farwell dead at country home, Lake Forest; aged 80.—Tapestry making revived; U. S. produces products rivaling rare and ancient fabrics.—Pig iron manufacturers will curtail output beginning