

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 did not Teach the Science of the Resurrection of the Dead; Literal Seed-Sowing and Harvest of the Lord's Life; the Revelation of Genuine Science.

KORESH.

IF THE "SENSE" OF THE LETTER had been revealed to Swedenborg he would have given to the world the law of the resurrection of the dead, the science of which the entire church, including the Swedenborgian, is totally ignorant. According to the literal degree of the Word, the processes of regeneration are processes of reproduction in time,—changes wrought in the character of the one to be resurrected by the impregnation of the will of the person by the germ from the Lord, through the operation of the Holy Spirit. The Holy Spirit was the essence of reproduction, and its impartation to the church was the beginning of the process of regeneration, which is not complete until the end of the age, when the fruit of the Tree of Life matures.

Anastasis, resurgam, resurrection, and reincarnation are the same; and if there be no resurrection of the dead, then the whole Christian gospel comes to naught. Jesus was the resurrection and the life *before* his crucifixion; for his birth into the world was his resurrection from the dead. He was the incarnation of Abraham and all the prophets, and of all who believed in him and in his coming, during the Jewish dispensation. He was the resurrection of David, for he was David. His literal

resurrection was his birth into his childhood. The resurrection is by birth. Joseph, who lived and married in Egypt, stands again at the end of the Christian age. It is said of him, "Joseph is a fruitful son, even a fruitful son by a fountain, whose daughters ascend upon the ramparts; his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel." Now, this has a literal significance, and Swedenborg has never revealed it; if he had, Swedenborgians would not be in total ignorance of the purposes of God and the processes of the preparation of Joseph for his inheritance as the Shepherd of Israel.

Swedenborg makes the statement that he derived his knowledge of the spiritual "sense" of the Word from the Lord alone; and his followers take him at his word and believe his statements. I, KORESH, have derived from the Lord God the revelation of the *science* of the universe; by it I have revealed the literal degree of the life and purpose of the Lord, and I am declaring God's truth from an equal authority, whether Swedenborgians believe it or not. When we declare the prediction that from Joseph comes the Shepherd of

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Israel, we are authorized to further state that Joseph stands at the end of the Christian age, reincarnated as the Shepherd, the Stone of Israel; and we are further authorized to say that not only does Joseph thus stand in the reincarnation, but that the Lord in his descent into the hells has entered into conjunctive unity with Joseph, and that thus the two sticks have become one. The stick of Judah, which was Christ the Lord, and the stick of Joseph in the hand of Ephraim, are one stick in the resurrection of the Messianic character of the age. We are further authorized to state that the Elijah of this dispensation is no other than the Lord, the two sticks reunited in the final manifestation of the true Elijah, in whom is God the Lord.

It must be remembered that we are defining the difference between the literal or natural, and the spiritual significance of the Lord's progress in the processes of regeneration, by which is meant reproduction. Such a differentiation involves the knowledge of the ascent of the Lord to the right hand of the Father, the significance of which is that the Lord entered into the throne and consciousness of the eternal Divinity, and his descent into the race through his Disciples and the church, accomplished by the operation of the Holy Spirit. It should not be forgotten that the Holy Spirit was the seminal essence of Deity, proceeding from the Lord Jesus who was the Seed-man and thus contained the regenerating potency of the Creator. From Him and the Father, who were one in the Lord, proceeded the operation called the Holy Spirit.

In the natural "sense" the Lord descended into the hells of regeneration. This descent began with the operation of the Holy Spirit upon those who received it. The dissemination of the "Holy Ghost" was the sowing of the seed which had to die. It was said, "Thou fool that which thou sowest is not quickened except it die." As the Holy Spirit was the substance of the Lord's body, the Holy Spirit died in the race where it was sown in order that it might reproduce itself multiplied in the church where it was planted, and whence it will come up in the resurrection, or in the reincarnation,—which is the same thing.

Joseph, in his marriage with the Egyptian woman, the daughter of Potiphar, commingled his own blood with that of Egypt, so that the life of the Hebrew became crucified with the blood of Egypt. It was made possible for the two ethnic qualities to so blend that Egypt and Israel should become one. If Swedenborg had understood the literal "sense" he would not have left his followers ignorant of the fact that Joseph was to progress through the generations of men, gathering up the experiences which would make of him the Shepherd when the Tree of Life should begin to manifest its ripened fruit. Joseph the Hebrew conjoined his own life with that of Egypt. By this means his posterity

was a mixed race, and subsequently when the ten tribes, mixing the blood of the two nationalities, were carried away they became interdiffused with the nations with which they subsequently intermarried. Joseph's posterity, mixing with the nations of Media, Persia, and Assyria, developed the Germanic race, of which the Anglo-Saxon has become the most advanced and progressive. It is through this line that Joseph has been descending down the generations, and from this product of miscegenation not only does the Messianic character of this age come to the world, but the firstfruits of regeneration come largely from this fulness of the Gentiles.

Literally, the Lord was planted in the church; spiritually, he ascended to the throne of God. The Lord as the firstfruits of the resurrection was planted in the church as the seed of regeneration. From this planting will come forth the Sons of God. The Christ was planted by the operation of the Holy Spirit. The processes of regeneration (re-production) will multiply the Sons of God in as many as received him nineteen hundred years ago. In the literal "sense," the Son of God was planted in the church. The natural product of this planting will be the production of the Sons of God at the end of the Christian age. This wonderful doctrine is not known to Swedenborgians, nor was it revealed to Swedenborg.

"To as many as believe in his name gives he power to become the sons of God." What does this mean in the literal "sense"? Does it mean that men can and will become the Sons of God? This fact we declare on the authority of the Most High. The Lord was made the Son of God by divine generation; the Sons of God will mature by the processes of regeneration from the Lord who was planted in the race for this express purpose. The product of the planting of the Son of God in the church will be the Sons of God, higher than any of the angels, for they are the full offspring of the Lord God himself. They are heirs of God, and are kings and priests unto God. The three heavens will flow together and meet in the Elijah of this age, and the heavens which Swedenborg saw and with which he was in communication, will pass away in the creation of the new heavens and the new earth in which shall dwell righteousness.

The fact that the writings of Swedenborg are published in book form is no proof that they cannot be misappropriated. Our correspondent assumes that because they are thus published, they are necessarily for natural men in the earth. He says: "They are for mankind on earth—if they were not divinely designed for the Lord's church in its glory, there would have been no use to publish them in book form; but every page of Swedenborg's works is a witness to the fact that what was revealed through him is for the use of men on

earth." We have this to say in reply: If there be a new church in heaven, there will be also a new church "on" (in) earth, and that under this new church there will be a corresponding hell. Now, if the "sense" of the spirit—which is for such as are in spiritual life—is attempted to be appropriated by men not in the spirit, it will be misapplied, and the use to which it was designed in the spirit will create the very hell essential to the establishment of the heavens. The bells upon or over which the new earth and church are created must come from the misapplication of some revelation. This we maintain is the revelation of Swedenborg. The New Church, so called, is not the new church which Swedenborg predicted. Swedenborgians will not accept the Messiah of this age, because the spiritual "sense" of the Word seems to point to some other method of his appearing than the scientific one of human development. There comes the Shepherd, the Stone of Israel; this Shepherd is the reincarnated Peter, the very one to whom the Lord gave the keys of the kingdom of heaven. He was not to come into the possession of the laws of their use until the end of the age, when he should be resurrected—(reincarnated) with the additional life of the regeneration which proceeds from the Lord's planting—in the life of the Shepherd.

Peter, James, and John constituted the three tabernacles of which Peter said, let us build one for Thee, one for Moses, and one for Elias. In the literal "sense"

these three Disciples constituted the three tabernacles which were to be builded for the three degrees of the Lord's life. Peter was the outermost one of the representatives of the church; thus to Peter more especially than to the others (because he was the natural representative one) were given the powers of the kingdom. Peter will be at the natural gate to Paradise, and first in the resurrection as he was first to enter the sepulchre. Swedenborgians do not know the science of the resurrection of the dead, for if they did they would be exercising the principles of discrimination for the purpose of distinguishing the true Elijah from the many spurious ones predicted to come at the last day.

"We have in his writings, [says our correspondent,] the means of measuring the teachings of those claiming to have new ideas." No man has any measurement of any ideas who has not the science of the structure of the universe. Swedenborg, like his followers, believed in the Copernican system of astronomy, which leads directly to atheism and is not in any sense true. "In his doctrines we have [our correspondent continues] the true doctrine concerning the nature of male and female, and the true doctrine concerning marriage; the doctrine concerning charity, uses, worship, piety—are they not practical?" Swedenborgians have none of these doctrines in their literal "sense," and what they call practical utilities are antipodal to the true literal "sense" of the Word, who is the Lord God.

(TO BE CONTINUED)

The Destiny of the Afro-American.

The Hope of all Races Centers in the Lord's Manifestation; the One Blood of Which all Nations are Made; the Great Crucible of Ethnic Transmutation.

BERTHALDINE, MATRONA.

THE WORLD'S HOPE, which the African citizen of the United States may share in common with fellow-citizens embodying the characteristics of other races, is the hope of God's personal coming. The harvest to be gathered by the Lord, as the fruit of ethnic progress during the Christian era, will furnish the world with a ruling power that will bring order out of the racial and social chaos now existing. The new world-ruling power will establish a science of the laws of ethnic infiltration and social order that will operate to effect in manifestation the most perfect system of racial relationships and social emplacements—the science that originates in the brain of the Most High. Racial progression and retrogression operate simultaneously. In the identification of Israel, which takes place at the end of the Christian era, Koreshan Science makes evident the operations of certain fixed laws of racial progression and retrogression that are essential to the production and preparation of the food of the Gods, which they appropriate to give them their forms of men in the flesh. The Gods appear as kings and priests

unto God among men, to subdue the hells and bring order out of chaos. The persona or Messenger of the Gods "rises to a point of order," so to speak, when the congress of the nations, the "United States" of many nationalities, misses the "mark of its high calling" in its parliamentary rulings. When the "race question is up," he speaks to it with the force given by an absolute science of the solution of all race problems. He tells us that the African citizen is here in America to stay and to be transformed, in company with his red and white coördinates, by laws made operative for the best results of ethnic infiltration.

The whitest of men walking the earth today involves the blood of the blackest; and the time was when some of his spiritual forces precipitated a pigment that painted the Indian red. The Lord makes of one blood all the races of men, at an appointed time; and he has a scientific process of doing it. When the the one blood—the primal blood—of the Lord's making comes it is white, with the crystalline clearness of water. The Lord alone knows the color combination of his

own blood kindred; and to insure its perpetuity he formulates a great alchemical crucible and institutes the processes of transmutation which in ultimate makes the blood of the whitest black, and the blood of the blackest white; and he demonstrates that black and white must eternally serve, like day and night, to both oppose and coördinate each other.

The African citizen of America is an aspiring creature, a would-be Lord of creation. It must be brought to his remembrance, however, that the Captain of the salvation of all men was made perfect by suffering, and learned obedience to the laws of his divine being by suffering. The African in America has learned some things by suffering in chattel slavery, and is learning still other things in the wage slavery of the competitive system by the side of his white fellow-citizen. He will discover that he has still other things to learn through a voluntary subjection of himself to the laws of order in racial development and right of dominion. The Apostle Paul, who after the straightest of his sect lived the life of a Pharisee, was knocked down one day by an angel of the Lord, and had about all his self-conceit taken out of him; and he was thus brought to an awful sense of his need as a sinner, for a present Savior. The Apostle Paul came under the one law of human salvation, the law which is a schoolmaster to bring us to Christ—every man in his own order; and while the Apostle couldn't do much toward subjecting others to the law of immortality, he subjected himself to it, and prepared himself to die in Christ as a man of sin, that he might be made alive in the white blood of Christ at its first resurrection or harvest reproduction. The Apostle Paul said of himself, "I live, nevertheless not I, but Christ liveth in me." He counted himself, though a free Roman citizen, the bond-slave of the Lord Jesus. The freedman of old who entered voluntarily the love service of the master who set him free, had his ear bored as a sign of his voluntary submission to the master mind in the master beloved.

The black man and the white man are to be made interdependent for mutual advancement. The man of God who comes to the world as the scientifically ordained resource of the white blood of Christ, serves his fellowmen as Elijah the Prophet, the Messenger of the Gods. As Elijah of old he will be fed in due season by the Orebs, the "ravens" or black people, whose representatives in ancient Arabia had the raven as a racial emblem. There is to be a divine eating together, in every sense, of the white man and the black. A baptism of the members of the colored race with the spirit of love for the laws of divine life—which will cause them as a religio-scientific people to apply these laws to life—is in order and at hand. In the order of law it is for the colored race to institute the application of the law of female circumcision for its translation from one plane of natural being to another more deeply spiritual and highly intellectual. The coming baptism will lead the colored people, as a race, into the voluntary service of the humanity of God, the coming race of blood made white by divine regenerative processes, and involving

the blood of every nation, tribe, and tongue. The colored race will know the God of its salvation and its vocation in the successive order of law, which involves and evolves an implanted Divinity.

Prior to the baptism, Elijah the Prophet, in his preparation of the various vessels of the Lord's house, will find in America a black people called of God through the Pentecostal baptism of the Ethiopian nineteen hundred years ago, who will serve him as free-will offerings in his time of need; a people to whom the science of the law will be a great light to guide them into the outer court of the Temple, which is the court of effort to know and to do the will of God, as indicated by the Sign of the Son of man in heaven. Hence, the heralds of Koreshan Science recommend that the God-aspiring African in America who would become as a savior to his people, shall become a student of the law under the tuition of its greatest Scientist and Prophet. The Word of the Lord which spake by the mouth of Isaiah the prophet, foretold the coming and attitude of the progressive representatives of the dark-skinned Hamitic peoples to the great Shepherd of the sheep in the declaration: "Thus saith the Lord, the labor of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains shall they come over, and they shall fall down unto thee, and they shall make supplication unto thee, saying, surely God is in thee: and there is none else,—there is no [other] God. Verily thou art a God that hidest thyself, O God of Israel, the Savior."



The Establishment of the New Heavens and Earth.

KORESH.

THERE WILL BE no final settlement of the great questions which agitate the mental world until the fulfilment of the divine purpose in the manifestation of the Sons of God. The hour is at hand for the revolution in the affairs of men. We have reached the end of the Christian dispensation. The old church and the old state are to pass away; these constitute the old heavens and the old earth. A new church and state will be established, in which righteousness will obtain because God will constitute the indwelling spirit and power of the kingdom to be set up and in which he will reign. It may seem impossible to men materially disposed, for so great changes to be wrought in a short time; but when the time for the revolution is ripe the pent-up forces of the dispensation will be let loose, and then the world may know that there are resources in the hand of God beyond anything conceived by the purely natural and sensual mind. The world is corrupt in its every department, and for these corruptions there is no remedy other than the operation of a baptism from the very throne and altar of the Almighty.



Redemption is a salvation from death to life, not a change from one immortal state to another.

The Possibilities of Human Attainment.

The Great Question of Human Destiny; Man Becomes the Creative Power of the Universe at the end of Great Cycles of Progress and Development.

AMANDA T. POTTER.

THE EXACT MAN to meet the exactions of the hour repeats himself in repeated history. In limited degree this condition is open to human scanning, even in the present estate of the race, and has been subject of thought and discussion; but its all-comprehensiveness is revealed only to Him whose creative power evolves the entirety; that is, the condition and the mind able to cope with it. Until man becomes the creative power he will not comprehend that when the attendant requisition is fulfilled and the instrument of its fulfilment is removed, the character and procedure of the removal are in keeping with the character both of the instrument and of the field in which it operated. Still less can he perceive the results of such termination, and be able to say that character and conclusion may by no possibility fail of reconciliation with its epoch and with the total of epochs; for confusion is chaotic only in relation to itself. In the great integrality of universal structure and being, chaos is a necessity and has harmonious allotment in its relation to the whole.

Humanity is a mighty plant yielding its perfected fruit at the close of each grand or 24,000-year cycle. The sum of human mutations, bounded by this cycle, culminate in the perfected men, the Sons of God—Gods. It is logical to liken humanity to a plant; it is reasonable to correspond the 24,000-year cycle to the same. The two comprise the primal and supreme hand-in-glove universal procedure, uniting the anthropological domain with the supreme scopes of time. Since the higher we ascend the scale of being the more complex become the attendant forms, activities, qualities, and conditions, we find that humanity as a mass can be likened to objects, qualities, and conditions other than are embraced in plant life. Notably, in spiritual vision John beheld humanity as a sea. Since it may be likened to a sea, it inheres and manifests like conditions with the sea. It has its turbulence and its placidity; its storms and its calms; its waves "roll mountains high" and their shifting moods portray the varying phases of human mutations. The waters threatened to engulf those who were being prepared as factors in the salvation of men. One was awakened from His sleep to command them; and the storm-tossed waves of Galilee fell down as falls the countenance of man when God rebukes the evil of his soul. Upon Him who stilled the waters the human sea arose to wreck its fiercest mood. He the Lord of lords suffered it to be. He rose above it, still the mighty God, the everlasting Father, the Prince of Peace. He the resurrection and the life, then descended into the sensual race;—he, the water of life—sank into the earth, the humanity, as a fructifying and resurrecting power.

The ordinary plant or tree manifests many phases

before it reaches fruitage. The great anthropotic plant or Tree of Life is an extended drama of manifestations, as vastly more intricate and complicated as the human being is more complex and wonderful than any specimen of the vegetable world. The Tree of Life not only culminates in the supreme fruitage, but it encompasses the lesser or monthly seasons of fruitage, and it evolves the lesser and the greater lights.

The world has been sweetened and strengthened by men who, out of accord with their compeers by reason of their further-reaching powers,—mental, spiritual, and moral, were either measurably or wholly martyrs. Into the history of all times within the knowledge of man, these have written themselves. These have been the pith of history making. Their written speech and recorded activities survived the corruptible death. Born again into visibility through natural birth they have, possibly in a totally different field of achievement, studied their own words and works as involuntary arbiters of themselves in an embodiment now a sealed book to them. The world is unaware of the fact of re-embodiment. Until enlightened upon the point it never can perceive the truth regarding the generation of the Highlight of historical time, in his progress from Adam down the line of all the names belonging to the avenue of his descent. During this entire period all the lesser lights—all those whose lives were in the line of endeavor toward righteousness—culminated their career in and as the Lord Christ.

The Son of God, the Man who saw and understood his entire career, confessed his sins to John the Baptist when baptized of him in the Jordan. His confession referred to his past embodiments. John's baptism was the baptism of repentance; our Lord, the High Priest after the order of Melchizedek, was the antitype of the Jewish high priest who entered the tabernacle once every year for his own sins and the sins of the people. For our clergymen who are perforce in the attitude of expositing the Christ life, nothing remains but to suppose that confessing His sins was referable to his then visible career. This narrow view controverts the Record which says: "That holy thing which shall be born of thee," etc. Furthermore, upon this basis we are left the choice to doubt the prophet who announced that the child to be born unto us was the Almighty God, or to conclude that the Almighty God is a sinner. The mariner fortified by experience, realizes the ocean scape though his vision be fog-hemmed to his vessel's deck; but the clergy, who have passed a modicum of the experience which shall finally unfold to them as a mental panorama, are wanting the final touch—to be born "that holy thing," when shall be lifted the veil of mental and spiritual fog. Having passed the capability of iniquity because born of God, they will behold with clear vision the mire and darkness through which they, as surely as the plant evolves to maturity, groped to the sun—the Sonship. They will appreciate all the steps through which they, the apex of exaltation, became the exact men to inspire the sinful world to meet the exactions of redemption.

ANTI-VACCINATION.

A Plea for the Health and Safety of the Children in the Public Schools.

COMPULSORY VACCINATION in the public schools has been rigidly enforced. It has been the means of preventing an outbreak of smallpox according to the doctors. If this be so, the deaths resulting from the poison of impure virus introducing into the human system many kinds of loathsome and dreadful diseases may be offset. It is, however, not sure that the virus is efficacious even in its supposed capacity. There are competent judges who believe that smallpox would have disappeared long ago had it not been for the income accruing from compulsory vaccination with the consequent agitation and fear caused by keeping the subject constantly before the public. The doctors want the fees so they keep up the agitation. Proper attention to sanitary regulations, cleanliness of person, exercise, and wholesome food will do more to prevent the outbreak of all contagious diseases than any amount of drugs or other remedies which are uncertain in their effects. It is more important for the well-being of the children in the public schools that they should be educated without detriment to their morals, than that they should undergo the risks of vaccination. How great are these risks may be seen from a case which has just come to notice in Chicago. Suit against the city is about to be instituted by the father of a child whose death from tetanus is said to be due to impure virus.

No analysis can determine how many cases of tuberculosis have been caused by the impurities taken into the blood in early life by vaccination. It is more important to prevent disease than it is to cure it; but the employment of a preventive agent capable of producing so many deleterious effects as vaccine virus, together with the uncertainty that it will ward off the attacks of the foe it is intended to destroy, render it a dangerous adjunct to modern materia medica. It cannot be denied that there are cases constantly reported where its injurious effects upon the system are apparent. These cases which are known go to show how insidiously it works upon the blood. They also indicate that it may be to blame for numberless complications of a mysterious nature whose origin has never been suspected.

It is a pity to cloud the future of a promising child by inoculating it with some dreadful malady. Enough is already known in regard to the unpleasant and dangerous effects of inoculating children of tender years in the public schools, to render it advisable not to invite the people to slaughter their children by exposing them to such a risk. The risk is certain, the advantage doubtful. Public attention has been called to the abuse of authority by the doctors who have instituted a regime against which there is no appeal. No child can be

admitted to the class room unless able to show a certificate of inoculation, and in some places it is even necessary to declare that the attempt has been successful. The most rigid proceedings have been instituted to compel the parents to send their children to a physician chosen by the city, and at his hands the little ones must receive plenary absolution before they can be enrolled. Immunity from smallpox is secured, they say. Yet there are records where the unvaccinated child has been perfectly secure. Why not conclude that through past experience in previous stages of existence the unvaccinated child has become immune, and therefore only a certain proportion among the children would be subject to the contagion? Some of the children vaccinated do contract the disease despite their supposed immunity. This preventive does not act with absolute certainty upon many persons. Why then go on exposing those who are already immune and those who cannot possibly escape, to the certain and destructive effects of introducing awful impurities into the blood? Anti-vaccination is beginning to be agitated by many eminent physicians and writers of note.

The Only Hope for the Workingman.

THE DECISION of President Roosevelt in the Miller case cannot be too highly commended. He has expressed himself with characteristic firmness—as he has done in every instance where his political interests have seemed to clash with his duty to the interests of the nation. In his office as one chosen to execute justly the laws of this country, he has upheld the principles of righteous government. He has confronted those who were trying to force his action, and without the slightest hesitation he has rendered a decision which will go down in history as wise and just.

Whatsoever may be the political views of any citizen, there are two points in regard to which he should not take issue with this decision. One of these points is the principle of no discrimination to Government employes whether they belong to any federation or not; the other is the principle of non-interference between the chief executive and his convictions of duty.

It is the right of every man to vote as his convictions lead him; but whether he be in sympathy with one party or the other, he should respect integrity of character and honor him who tries to serve the state. The President could not have rendered a verdict more in keeping with the spirit of the Constitution. In the difficult point which he was called upon to decide, it would have been contrary to the principles of civil government to uphold the unions in their demands. Even the more conservative leaders are afraid to antagonize public feeling. They begin to see that they are unconstitutional in some of their requests. Unless they recede from their position in regard to Government employes, they will find that they are generating a

spirit of intolerance and enmity, liable at any moment to be turned against themselves. They will find their own men deserting and the great body of citizens ready to defend the principles at stake.

There is another point at issue in this decision. It involves the honesty of the labor leaders. Are they trying to force the President to make himself unpopular with their men, because they desire to hinder his nomination in 1904? There are many who would not hesitate to state this belief. Whether or no it be unfounded, there is no doubt the result of the test has been unfavorable to the unions as regards their hold upon the better class of citizens.

No one desires justice toward the workingman more than the Koreshan, but he knows that it must come in a different way from that imagined by any labor organization. John Mitchell says in his new book: "The average wage worker has made up his mind that he will remain a wage worker. He has given up the hope of a kingdom to come where he himself will be a capitalist, and he asks that the reward of his work be given him as a workingman."

The only hope for the workingman is to give up trying to perpetuate the condition of serfdom, and come out of the competitive system. He will never force the capitalist to give him his rights. His only hope is to lend his aid toward the establishment of a new order of communital activity. So long as he remains a wage-worker he will find himself in a hand to hand fight, pitted against a force too strong for him. The laboring man has the right of protest, but let him protest in the right way. Without violence, without lawlessness, without feud, he may begin to build up a higher order of life by withdrawing from the competitive world and living in societal relations under the principle of love to the neighbor.



The Importance of Locating the Central Mind.

THE NECESSITY for polarizing the thoughts and affections upon a Personality who stands in a Messianic relation toward humanity, is apparent when the subject is thoroughly understood in its analogical aspect. The substances of light and heat coming from the sun revivify and animate every part of the physical creation. But the earth could not receive these vitalizing and recreative energies without fulfilling its own part in the transaction. It must send up its offerings in order that the sun may be supplied with the means of metamorphic potency. If the earth sent up no tithes the sun would lose its brightness. All its fires would grow dim, and in place of being the center of intense activity it would have nothing to radiate. There is a constant influx ascending from the earth in the shape of waste particles which have been eliminated and converted to energy. They are of no further service where they were. They have had their day, and now their cycle of association with the circumference is past. In the same manner the debris of the human race is converted to an ascending influx tending toward the

Messianic center, there to be reconverted and transformed. The replenishment which man receives comes to him through the office and function of a man who constitutes the furnace or the retort.

There is no escape from the miseries of mortal existence; no possibility of rising into the pure realm of love and wisdom; no realization of the aspirations framed in hope; no putting on of the incorruptible body; no entrance upon immortal life without the mediatorial and intercessory function of the Messiah. His office is strictly in conformity with that of the central star, and in his relations toward the great mass of human beings he is as brilliant as the sun among the little twinkling orbs which stud the sky at night, but pale before the luster of the glorious day.

In whatsoever period of the world's history the central Personality appears, he is an intellectual giant, overturning false theories and converting the substance of human thought and desire to the substantial elements of progression. The world needs to be intellectually renewed. It needs to be supplied with the light of true conceptions and the heat of a higher love. To this end it must know and love the One who is capable of supplying its needs. The first commandment now becomes an expression of scientific import, not the arbitrary fiat of an unknown and unlovely Divinity.



Why So Many Creeds?

THE UTTER impossibility of inducing persons to accept the truth in preference to error so long as they are unripe, accounts for the variety of creeds. The mind, like a golden pippin or an August sweet, has to pass by degrees from the hard, green, sour kernel of diminutive size to the luscious and juicy fruit. Cleopatra makes reference to "my salad days when I was green in judgment." Now everybody has to go through the stages of development incident to ripening. When the judgment is green and the fruit sour, the once orthodox dogma of endless punishment after death or the pious and edifying belief in a place paved with the skulls of infants not a span long, is accepted by the devout. By and by the thought of the elect leaning over "the gold bar of heaven" like the "blessed damosel" and enjoying the tortures inflicted upon the unsaved begins to savor of barbarity. Lo! the Presbyterian creed must be revised. The Universalist church comes into favor despite reproachful glances from the foreign mission board, fearful lest the doctrine of future probation disincline the faithful to go over to convert the heathen.

So it goes. Every day sees the birth of a new creed, the death of an old. Every day is bringing one part of the human race closer to its perfection, while at the same time another portion is going in the opposite direction toward the pole of evil. Both ways there is a limit fixed. It is impossible for those who are on the way down to see anything good in the truth until they have reached their limit in error and have turned back on the upward road.



The Bible says that it is good for a man to both hope and to quietly wait to see the salvation of God. Full salvation means the redemption of man from sin, sickness, and death—all the pains and weakness of the mortal body. No man can claim to be saved so long as he is in the mortal flesh.



In The Editorial Perspective.

THE EDITOR.



THE RECORDS OF HISTORY are the records of human activity. History is the world's written memory of the past; it recalls to the mind views of what has been. But as the mind contemplates the great past the events of time appear as in perspective; they assume greater proportions as they near our own time, just as objects do in our field of view. When we look back into the past we find our circle of observation limited. The horizon of history corresponds to the horizon of earth and sky; there is a vanishing-line in time which circumscribes our view. The ignorant man might conclude that because he cannot see beyond the horizon the world is no larger than it appears. We should not think much of the conclusions of a man whose knowledge and experience were confined to the limits of a single horizon; he could not tell us anything about the world in general, and he could not correctly understand the very small portion of the earth which lies within one horizon circle. The experience of ages has demonstrated that things exist beyond our field of view, beyond the range of vision; the field of the world is broad, and to view the whole surface of the earth from its circumference would be to visit every degree of latitude and longitude. There is a tendency on the part of the modern mind to reach conclusions analogous to those of the ignorant man instanced above; it is thought that the existence of the universe does not extend very far beyond our horizon of history. A while ago it was thought that six thousand years ago would reach to the very commencement of the existence of all things; that if we could stand in time when Egypt was the glory of the world, or in the midst of the nations of antediluvian times, the mind's eye could trace events back to the time when the earth was made out of nothing. But there are geological and other evidences which go to show that the earth and humanity are much older than was generally supposed; but even now, eminent men consider that the earth is only a few millions of years old—they presume to read history as written in the rocks, and when they reach the limit of their observations and speculations, they endeavor to put their finger down on the point when the world began. One scarcely appreciates how thoroughly this one idea of the commencement of things enters into all modern conclusions; everything is now interpreted in accordance with this fallacious conception. Thus geology is supposed to treat of the primitive formation of the earth; astronomy, of the processes of world-building; evolution, of the beginning of life upon the earth; theology, of the work of God in the original production of the cosmos, and the creation of Adam and Eve in a little park somewhere in Asia; and history, of the development of the very first nation, the growth of population, the increase of knowledge, and the progress of civilization. Such are very limited and circumscribed views of things. The world needs to take greater and grander views of the existence, progress, and perpetuity of the universe. History can never be properly interpreted until the conception is reached that humanity and the universe are eternal, and

that God himself is so inseparably connected with the world of man as to constitute himself the great central factor in the making of all history—and this he does in no miraculous manner as a great being outside of and above the universe is supposed to do, but by being in and of the human world. Under the light of Koreshanity, history becomes more pregnant with meaning than is possible under the old conceptions. The science of history is not merely correct knowledge of the events of the world; it does not consist in mere classification of dates, wars, nations, and civilizations; it goes beyond that. There is a reading between the lines; there is a penetration into the very heart and soul of history, and a revelation of the great and mighty purpose of human progress—in contrast with mere surface pictures of the past. Apart from the life and character of the great Head of the Christian dispensation, the history of the past nineteen hundred years is obscured in darkness. We can no more conclude that the world has moved for the past nineteen centuries without the great impulse which the actual dissemination of the Lord's life gave, than we could conclude that the locomotive moves without steam, or the motor without the electric current. We may understand the working of a machine when we recognize its source of power, and the uses for which it is applied; and we may scientifically comprehend history with its great panorama of events when we behold God in humanity as the origin of every momentum of the mind, every vital mental and spiritual impulse, the cause of all motion and sensation, the builder of nations, the Light of all true civilizations.

The action of President Roosevelt with regard to labor-unionism ought to forcefully appeal to every rational mind. An employe in the Government printing-office is a non-union man; the labor-unions have done all in their power to cause his dismissal; perhaps he was dismissed, but afterward reinstated by the President. For so doing, he has raised a storm of criticism from the unions; and the President has recently been importuned by Mitchell and others, and variously threatened by labor organizations throughout the country. The President has made a final decision in the case; his ground is irrefutable; his attitude is one of fairness, and his policy is, under the present circumstances, above criticism from the basis of American democracy. It is well known that the President is a man of strong convictions; that he is in earnest is evident; and he manifests the desirable tendency to follow his convictions without fear or favor. From his statement to labor leaders a few days ago, we quote the following: "In the employment and dismissal of men in the Government service, I can no more recognize the fact that a man does or does not belong to a union, as being for or against him, than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him. * * I must govern my actions by the laws of the land which I am sworn to administer, and which differentiate in cases in which the Government of the United States is a party, from all other cases whatsoever.

These laws were enacted for the benefit of the whole people, and cannot and must not be construed as permitting discrimination against some of the people. I am President of all the people of the United States without regard to creed, color, birthplace, occupation, or social condition. My aim is to do exact justice as among them all." The unions have now no reasonable ground to further press the case in the face of this fair attitude of the President—indeed, it has been admitted that the action of the unions was an evident mistake. Why? Because it is obvious that the people who do not belong to the unions have, in their dealings with the Government, certain rights which must be recognized. If it is wrong for the Government to discriminate against non-union labor and to establish a "closed shop" wherein only union men should be employed, it should be obvious to every mind filled with the spirit of American patriotism, that it is also wrong if industrial institutions should favor the unions exclusively and discriminate against free labor. The President's attitude on this phase of the labor question is correct and fair and just; and the precedent he has established is a good one to follow by all who act in the capacity of employers. In the face of these principles, any attempt to enforce the demands of unionism assumes the form of tyranny.

The Copernican theory of the solar system was strenuously opposed by many of the world's ablest minds in the earlier period of its advocacy. Tycho Brahe, the eminent Danish astronomer, utterly refused to accept the idea of the earth's motion; and both Shakespeare and Francis Bacon rejected the hypothesis put forth by Copernicus. Shakespeare believed that the earth was stationary and about it the heavens revolved. "Strong as the axle tree on which heaven rides," is an expression found in his works. The Copernican idea was repugnant to Shakespeare's poetic sense, and he never allowed himself to draw his figures of speech from so unreasonable a conception. Likewise Goethe rejected the Copernican theory, as well as Newton's theory of gravitation, because he knew that they were propounded as mere hypotheses and not demonstrated to be true. On this subject Goethe said; "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony, and hope that perchance there may appear in due time some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics." No less severe was the great Lord Bacon himself: "The introduction of so much immobility into Nature by representing the sun and stars as immovable, especially being of all bodies the highest and most radiant, and making the moon revolve about the earth in an epicycle, and some other assumptions of his, are the speculations of one who cares not what fictions he introduces into Nature, provided his calculations come out aright." Now, what a sensation these words would produce if Lord Bacon in his own noted personality were living today, and he should utter them on some public platform! With his present reputation, no one would doubt his sanity nor his learning, if he should actually return and redeclare his words—yet they now stand as a necessary part of his noted works. May he not have returned al-

ready in a way unknown and unrecognized by the world? His words live; why not he also? Great truths are repeated ever and anon by some great minds, though known by different names in each succeeding embodiment. If the veil were lifted, and the natural eye could behold the great aggregation of brilliant stars of this age, what a dazzling constellation would appear! Not far distant in time these stars will materialize in the external world; but even before that time, the mental fog which now envelops the world will be dissipated and modern hypotheses relegated to oblivion.

A new edition of the Book of Life is issued at the beginning of every dispensation of time. It is written in the divine language containing the divine Words, and the names of all those destined to become heirs of the eternal throne. It is the book of the evolution and involution of human life. It is a scroll, in the unrolling of which we observe the great panorama of history; and in its involution or rolling together we find the vital mental and spiritual focus of the human race. The book of the generation of Jesus Christ did not consist of the books of Matthew and Luke, nor the mere tables of genealogy; but it did consist of a successive line of human beings, constituting the medial line of divine progress during the Jewish dispensation. A book corresponding to the Book of Life is the great book of Nature. It has been said of Nature, "'Tis elder Scripture, writ by God's own hand." The book of Nature is written in the language of divine expression; it reveals the character of Deity in the most unmistakable forms and terms. He who reads it will likewise read the Book of Life, for the two books must agree in their testimony concerning the secrets of existence. The Bible is a great book of still another character—it is the great record of the experiences of the divine Word in the realms of the heavens and the hells of humanity. The book of human life, the book of Nature, and the Scriptures not only declare the existence of Deity, but they each reveal the laws and principles of his essential being and existence, as well as the means of the perpetuity of himself and the cosmos.

A smile costs nothing more than a little effort, and it is sometimes a pleasure to smile. If the world were fuller of smiles there would be fewer heavy hearts. A good, honest smile is always full of encouragement. A smile is a great social factor—notice the faces of friends who meet. A smile is magnetic, and one who smiles may make many friends. The source of a smile is different from that of a frown; the qualities of thought and the sensations produced are opposites. The smile of a wise man is full of meaning; the smile of the Almighty is full of favor. Smiles are catching, and they may be propagated from face to face; a greeting without one may be as frigid as an iceberg. A warm heart is always manifest in the countenance.

Drummond said that the greatest thing in the world is love; but we say that love when it is the greatest thing is at one with divine wisdom in the personality of its expression; therefore, He is the greatest thing in the world who attains to the perfection of God's humanity.

The Open Court of Inquiry.

THE EDITOR.

So Called Proofs of Modern Astronomy.

(9183) R. W. G. says: I am sincerely interested in knowing the shape and motions of the earth. Please answer the following questions in Notes and Queries: 1. Have any surveys ever been made to determine whether the known curvature of the earth's surface is convex or concave? A. All surveys of any extended portion of the surface of the earth demonstrate that the surface of the earth is convex. No line a mile long run for a canal in which water is to flow can be run without taking into the measurement the convexity of the earth, which is almost exactly 8 inches in one mile. For two miles it is very nearly 32 inches. See any book upon leveling or geodetic surveying for the mathematics of this. The fact that the surface of still water is a convex surface shows that the surface of the earth is convex, since water covers about three-quarters of the earth's surface. It is said that an Englishman a few years ago wagered that no one could prove that the surface of the earth was convex, and put the money in the hands of the editor of a sporting paper. A surveyor took up the wager and set stakes of the same height in a lake a mile apart, and proved that the middle of the three stakes was eight inches above the two on either side of it. The editor decided that this was proof and paid over the money.

2. If so, who made the survey, and when? A. Every survey which runs a level for any number of miles demonstrates the convexity of the earth's surface. The survey to establish the length of the meter in France about 1780 is such a survey. All the work of the United States Coast and Geodetic Survey is such work. The laying out of great irrigation canals in the West and the surveying of public lands of the United States are also examples. The pendulum method is also complete as a demonstration of the shape of the earth.

3. Are there any demonstrable proofs of the earth's rotation upon its axis? A. The terrestrial proofs of the earth's rotation upon its axis are equally conclusive. The principal ones are the eastward deviation of bodies dropped from a great height, the Foucault experiment with a long pendulum, and the gyroscope. Besides these may be mentioned the deviation of projectiles to the height in the northern hemisphere, the trade winds, and the rotation of cyclones. All of these are discussed at considerable length in the work of Young referred to above. If our correspondent is not convinced by these demonstrations he would hardly be convinced "though one rose from the dead."

4. Are there any demonstrable proofs that the earth moves around the sun? All the proofs given in Young's, Newcomb's, or Proctor's works are astronomical that must depend for their truth on something that is assumed, and as a proof founded on an assumption is no proof until the assumption is proven, I

want a demonstrable proof that is not founded on an assumption, if there be such an one. A. From the nature of the case, there can be no terrestrial proofs of the earth's revolution around the sun. This is an astronomical fact. The aberration of light and the parallax of the stars are explicable only by the earth's revolution around the sun. These have satisfied astronomers for nearly a century and will still be deemed satisfactory. They may be "founded on an assumption," but an assumption is entirely legitimate, and proof for the assumption will establish its truth as certainly as proof of fact from which a law may be deduced, will establish that law.—Notes and Queries Department, *Scientific American*, Sept. 26, 1903.

In the above we have a collection of the most important so called proofs of the popular system of astronomy; and inasmuch as the *Scientific American* is one of the oldest and most widely circulated scientific publications in America, if not in the world, we may consider that the statements contain the best possible arguments in support of the usual conclusions concerning the earth's form and motion. We therefore devote the Court of Inquiry Department of this issue to consideration of these so called proofs—withstanding the fact that all of the points have been covered, one by one, many times in the past in the columns of this publication. The correspondent of the *Scientific American* asks four pertinent questions relative to geodesy and astronomy—particularly concerning (a) whether surveys have been made to determine definitely the contour of the earth; (b) and if so, when and where; (c) concerning proofs of the theory of the earth's diurnal rotation; and (d) proofs of the earth's motion about the sun.

The strength of these proofs is indicated in the remark, "If our correspondent is not convinced by these demonstrations, he would hardly be convinced 'though one rose from the dead,'"—which means, in this case, that if one is not satisfied with the proofs as given above there are no more forceful arguments to use, no further proofs to present, no further facts to cite. As an example of how thoroughly the editor of the Notes and Queries department of the *Scientific American*

may be mistaken in general, we refer particularly to his statements concerning the Englishman and surveyor. We note that "the surveyor set stakes of the same height in a lake a mile apart, and proved that the middle of the three stakes was eight inches above the two on either side of it. The editor decided that this was proof, and paid over the money."

Would the writer of the above be surprised that the "surveyor" was none other than Professor A. Russell Wallace; that the site of the experiment was on the Old Bedford Canal northeast of London; that the distance viewed through the telescope was six miles, instead of two; that but one stake was used—and that one midway between two bridges six miles apart; that the stake in each of several observations was below the cross-hair of the leveled telescope; and that notwithstanding the fact that the money was paid to Professor Wallace, the Englishman finally recovered his wager? We are familiar with all the facts of the famous Wallace-Hampden wager, having in our possession the literature published subsequent to the experiment—the reports of the referees, diagrams, and arguments used by both sides.

So likewise are such statements as the following inaccurate and untrue: "All surveys of any extended portion of the earth demonstrate that the earth is convex. No line a mile long run for a canal in which water is to flow, can be run without taking into the measurement the convexity of the earth, which is almost exactly eight inches to the mile. * * The fact that the surface of still water is a convex surface shows that the surface of the earth is convex, since water covers about three-fourths of the earth's surface." We not only most emphatically deny that the surface of still water is convex, but we authoritatively declare from the basis of known facts of actual demonstration, that the waters of all rivers, canals, lakes, bays, seas, and oceans the world over, are *concave*.

Not only are canals laid out and constructed without taking the earth's

curvature into consideration, but there is absolutely no necessity for making any allowance for convexity. In laying out canals so that the surface of the water flowing through the same may be parallel to the datum line all the way across, processes of leveling are employed. We have quoted authorities on this subject many times before. On page 74 of Johnson's "Theory and Practice of Surveying," these processes are described; they involve the back and foresight method, concerning which Professor Johnson says that "the effect of the earth's curvature is eliminated by so doing, however long the sights may be." By this method a canal could be surveyed across a continent without making a single measurement with reference to any tangent of the earth's supposed arc of convexity, and without a single calculation relative to the ratio of the earth's curvature. The reason for this is that in this leveling the operators level their instruments at each setting, and therefore follow the curvature of the earth, no matter what may be the ratio, and no matter whether that curvature be convex or concave.

However, there are kinds of surveys employed in which doubtless surveyors believe they are making allowance for convexity—but certainly they do not claim to do so in canal surveying. Canals were surveyed and accurately constructed centuries before the idea was conceived that allowance for convexity is virtually made in certain surveys. In geodetic works, tables of the earth's curvature are given "corrected for refraction." Why do these tables appear? To enable the surveyors to build elevated stations so that they may be seen from other stations at low altitudes and at given distances; they are also used in connection with formulas for observations at one station only. To explain: Suppose at the beginning of a short canal one observation only should be made through a levelled transit. A target placed one mile away would be 5 or 6 inches higher than the transit, and so on according to the square of the distance; so that it becomes necessary where such a method is employed to get the datum line by deducting the amount of divergence of the visual line and the earth's surface; but this divergence is

not due to *convexity*, but to optical factors operative in conjunction with the upward curvation of the visual line.

In certain kinds of surveying these tables become necessary because there is an *appearance* of convexity—a deceptive appearance due entirely to incurvation of the lines of vision, and to vertical perspective and geolinear foreshortening. The whole system of modern astronomy rests upon this *optical illusion*, which deceives the astronomer as well as the surveyor. There is no more evidence that the earth is convex because it appears to be so, than there is evidence that the two metallic lines of a railway track actually approach each other because they appear to do so.

The famous survey about 1780 for the purpose of determining the length of the meter, which is one ten-millionth part of the earth's arc from the pole to the equator, demonstrates the curvature of the earth north and south, but it contained not a single element to show that that arc is convex. Geodetic surveys prove that the earth is a sphere; and all the extended surveys—coast surveys and surveys of public lands—show conclusively that the earth is *not flat*, but spherical; but the modern scientific mind is wholly unwarranted in concluding that because it is not flat it must be convex; or that because it is demonstrated that the earth curves about 8 inches to the mile, it must curve convexly. Not one of these proofs of the earth's sphericity determines the direction of the earth's curvature.

But to refer to the first question, "Have any surveys been made to determine whether the known curvature of the earth's surface is convex or concave?" Is the editor of the *Scientific American* not aware that such a survey was instituted and successfully conducted in 1897, on the Gulf coast of Florida? If he is not aware of it, it might be an addition to his stock of scientific knowledge if he were apprised of the fact that the earth's demonstrated concavity enters as a most important factor in the subject of astronomy—even as an essentially new element in the explanation of all cosmic phenomena. The facts of this survey are in no way in conflict with the facts of other surveys; but its methods are more direct in that they

serve as a definite test of the earth's surface.

Having determined by means of this survey that the surface upon which we live is actually concave, we insist that all astronomical phenomena not only *may be*, but *must be* explained from the basis of the entirely new conception of universal relations. There are no facts which may be suggested as in conflict with our definite conclusions because, first, Nature presents no conflicting evidences concerning the character of the universe; second, we accept all facts of astronomical, geodetic, geographical, and geological research. Neither are there any phenomena that can be used as a basis of argument against the conclusion that the earth is concave, because from the known basis of the earth's concavity we fully explain and interpret all phenomena.

The hypothesis of the earth's motion is contingent upon the idea that the earth is a convex body. If the earth is *not* convex, there is no possible chance of the earth's supposed diurnal and annual motions; and in the discussion of the subject, we may *pivot the whole question* upon the actual shape of the earth. If we possessed no proof whatever that the earth is a concavity, we should have as much right to *assume* that it is so as the other side has to assume that it is convex; and if from the basis of assumed concavity we should explain all the various phenomena of the heavens, as well as the so called proofs of the earth's motion; and if in addition to explaining all the usual astronomical phenomena, we should solve all the unsolved problems which confront the scientific world, we should have the decided advantage of the other side. But the Koreshan premise is demonstrated; consequently there is no possible chance of the Copernican hypothesis being true.

The prevailing astronomical hypotheses or assumptions were put forth in the effort of the mind to reach a conception of universal relations from the basis of deceptive appearances; the hypotheses have served to explain in a way, the most common phenomena of the heavens—for the hypotheses were framed in accordance with appearances. But now if *proofs* of these hypotheses are asked for, the facts that the hy-

potheses are intended to *explain*, are offered as proofs that the hypotheses are true. At one point it is said that such and such phenomena can be explained upon no other basis; and at another point the same phenomena are said to *prove* the hypotheses! A consistent fallacy may devise an apparent fitness of fact and conclusion; but if the premise is wrong its conclusions cannot be true, even though they present an apparent harmony.

It is obvious that if there were no other way of explaining the action of Foucault's pendulum and gyroscope, the deviation of projectiles, trade-winds, and the rotation of cyclones, than that put forth in modern astronomy, we might consider the earth's rotation a *probability*; and likewise, if there were no other possible explanation of the aberration of light and the parallax of the stars, the retrograde motion of the planets at certain points of their orbits, than upon the hypothesis of the earth's annual motion about the sun, we might concede the possibility of such motion.

There can be no rational consideration of astronomical facts apart from the *form of the earth*; therefore, there are no astronomical phenomena which, independently of the primary assumption that the earth is a convex body, are at all suggestive of the earth's motion through space—and it is frankly admitted in the above that there can be no terrestrial proofs of the earth's mobility. Neither can there be any proofs of the earth's diurnal rotation; and it is a fact that there are no *positive* proofs or demonstrations of the theory of the earth's convexity.

The battle-ground between the old astronomy and the new Cosmogony is the earth's surface. The premise is the main thing; the known contour of the earth, the direction of its curvature, must constitute the foundation—without which deceptive fallacies must result. The astronomical world will not long remain satisfied with the present conclusion concerning the relation of the earth and sun. The fact of the earth's concavity will create a far greater revolution in astronomy than the newly discovered properties of radium have produced in modern physics and chemistry, which are now undergoing radical changes.

Items of Interest.

Notes Concerning the Progress of Koreshanity in Chicago and Elsewhere.

Another hall full of people heard the Founder of Koreshanity last Sunday evening, and marked attention was given the Speaker throughout his address; and then the spirit of inquiry was manifest in numerous questions, which were answered to the interest of all present. The discussion may be headed by a single word: "Prophecy."

The recent prophecies of London as-

trologers were dwelt upon briefly—a great cataclysm was to occur October 6, the center of gravity was to have been changed; a prevalence of epidemic sickness and suffering in high places. Inasmuch as there is no center of gravity, but rather a center of levity, the reason why the prophecies were not fulfilled is quite apparent. But the prophecies of the Bible are of a different character, because they are true. KORESH showed how many of them have been fulfilled, and others to be fulfilled in the great climax of the ages.

"There has been a great conflict of opinion regarding the fulfilment of prophecy—as to whether the Messiah was to come from Judah or through the line of Joseph. Jesus the Christ came in fulfilment of a certain line of prophecy, through the lineage of David and the tribe of Judah; and in him were fulfilled all the law and the prophets. But aside from the line of prediction pointing to Jesus the Son of Mary, who came into the world through Judah's posterity, we observe another and a distinct line of prophecy coming not so much under the law and the prophets, as in fulfilment of special promises to Joseph and his seed. In the prophecy in Gen. xlix:

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.

22-26, we find a clear and definite promise to Joseph—that from him shall come the Shepherd, the Stone of Israel."

From this the Speaker entered into an analysis of ethnic principles which were operative in the loss of the ten tribes of Israel; discussed the question of Israel's final identification and inheritance, with special reference to the coming of the Messiah of this age; and noted the astronomical facts which indicate that the time of the fulfilment of the great prophecies of the culmination is at hand.

Books and Periodicals

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

Review of Reviews.—Important events and subjects of the past month are ably discussed in the current number of the *Review of Reviews*: the Progress and Prosperity of both Canada and Mexico, the opening of new lands, the situation in Colombia, the canal treaty, affairs in England, the Alaskan boundary tribunal, currency reform, etc. Notes on the Pope's Personality, with portraits, is an interesting contribution; also Municipal Reform and Social Welfare in New York. The Macedonian Struggle, by an American born in Turkey, is a graphic picture of the Eastern situation. "Learning by Doing" for the Farmer boy, by Supt. O. J. Kern, is

a timely lesson in industrial education; and we may note two articles of special interest to our readers: Socialistic Legislation in New Zealand, and Trade-Unionism and Democracy in Australia. 25 cents per copy; \$2.50 yearly. 13 Astor Place, New York City.

The Arena.—In the October number Judge Walter Clark, of North Carolina, contributes "Old Foes with New Faces," which is a review of industrial and social problems, showing that the present system of industry enforces a phase of slavery upon the toiling masses. Emerson, the Man, by Rev. R. Heber Newton, presents a view of the life and work of the "sage of Concord." Other questions of interest discussed are: Mob Rule; Education for the Home; the dignity of Labor, National Currency or Bank Currency? and Modern Parables and Fables. 25 cents per copy. 569 Fifth avenue, New York City.

Health Culture.—We notice with particular interest the continuation of the series, Wonders of the Human Body; Chapter 6 reveals certain facts concerning the liver and its functions, illustrated by numerous cuts and drawings, showing the relation in the liver to other organs, the portal circulation, etc. There are valuable features of every number of this magazine—physical exercises, home hygienic treatments, the hygiene of childhood, etc. 10 cents per copy. 481 Fifth avenue, New York City.

The Hesperian.—We were much interested in the discussion of the subject of Unreliability of Expert Testimony, which appears in the Fall quarterly number of the Hesperian. Numerous instances are cited and graphic descriptions given to show how little dependence may be placed in court testimony by so called experts in handwriting, chemistry, etc. World Discoverers is an interesting lesson in the world's progress; and the Literary Topics and Contemporary Science departments are full of interest. 50 cents per year. 7th and Pine streets, St. Louis, Mo.

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. 30.—President in ultimatum to labor leaders, refuses to discriminate between union and nonunion men in Government employ.—Gigantic federation of employers in Chicago; will protect independent workmen and maintain open shops; organization national; backed by millions.—Brilliant pageant indicating development of Chicago industries during a century watched by largest crowd that ever viewed night display here.—Oct. 1.—Mayor Lowe of New York and mayors of many other cities are guests at centennial banquet, Auditorium Hotel, Chicago.—Body of Henry D. Lloyd will be cremated; his son William announces that he will carry on his father's work.—President Gompers and President Mitchell will use all influence to prevent political war on Roosevelt by organized labor.—First time in history U. S. coal output reaches 300,000,000 short tons; value, \$373,133,843.—Sir Michael Herbert, British ambassador to U. S., dead in Switzerland; much regretted in Washington.—Oct. 2.—Mayor Lowe, New York, addressed civic mass meeting in Auditorium, Chicago, on city's