



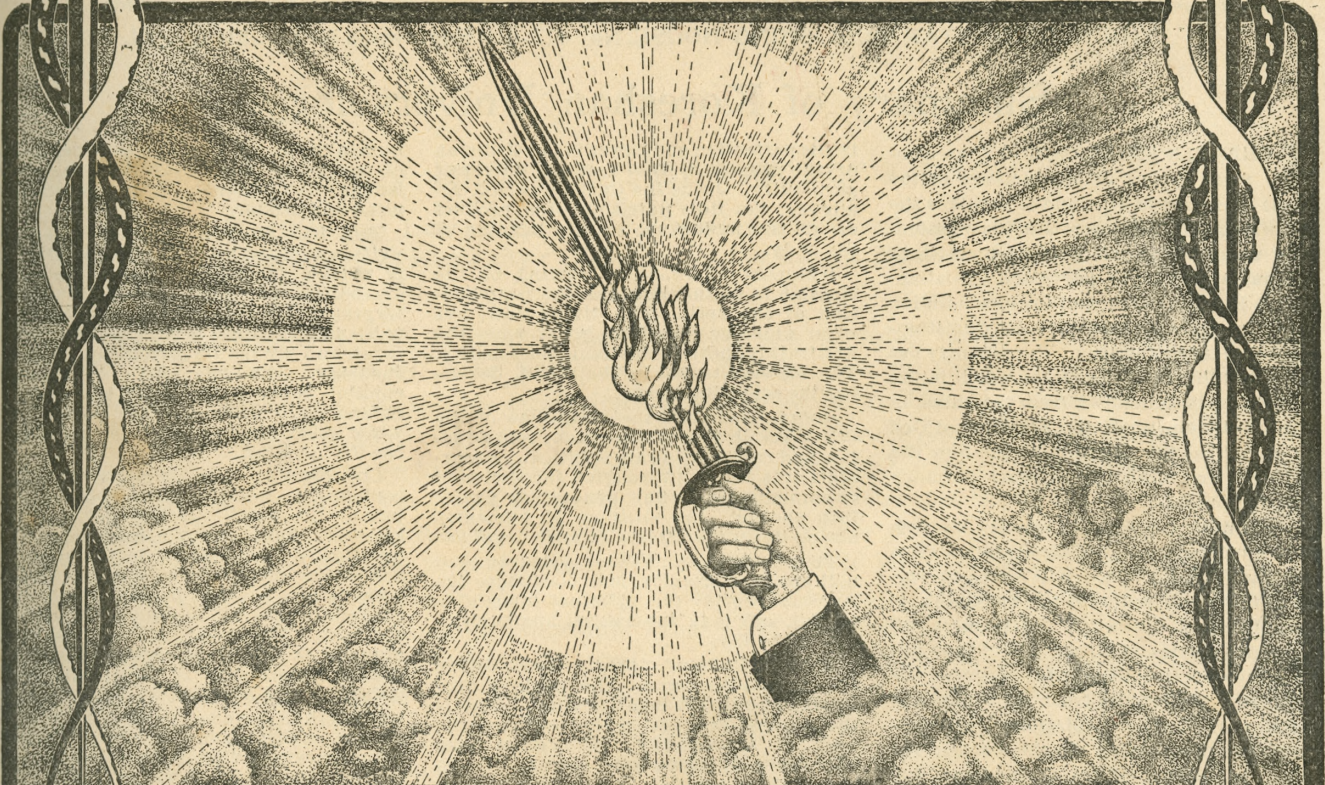
THE FLAMING SWORD

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C O N T E N T S

ALCHEMY AND THE PHILOSOPHER'S STONE.—SPECIFIC GRAVITY OF UNIVERSAL SUBSTANCES, - - - - - **KORESH**
Popular Demand for Self-Government, - - - - - **BERTHALDINE, MATRONA**
STUDIES AND REVIEWS.—The Isthmian Canal.—The Superior Literature of the Bible.—The Sounding of the Dominant Chord.—The Conquest of Death.—The Outmost Manifestation of Truth.—Fusion of English Speaking Races, **LUCIE P. BORDEN**
EDITORIAL PAGES.—Interdependence of Man and Cosmos—Cable Companies and Wireless Telegraphy.—Biologists Investigating Cell-Structures.—The Moon's Orbit.—Lessons of Language.—Coronation of King Edward VII. **THE EDITOR**
COURT OF INQUIRY.—Sunrise in the Hollow Globe.—The Psychology of Prayer.—The Question of Flesh Eating.—Perfect Innocence and Perfect Wisdom, **THE EDITOR**

ASTRONOMY

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Summary of Koreshan Universology.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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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CHICAGO, ILL., JANUARY 17, 1902 A. K. 62

Whole No. 476

Alchemy and the Philosopher's Stone.

Transmutation the Fundamental Law of Existence; Development of all Life from the Egg; the Law of the Cross in Humanity; Character of the Latest Parisian Fad.

KORESH.

IN AN ARTICLE published recently in the New York *Journal*, it was stated that all Paris has gone mad over the fad of alchemy. One notable expression in the article under consideration, and which has a greater significance than a superficial observation would seem to indicate, is as follows: Note the important reference. "The venerable alchemist, Tiffereau, exhibited to me a specimen of gold he had succeeded in making from the primal elements in Mexico, and younger men have succeeded in evolving the philosophical egg of the Middle Ages, or turning imperfect matter into pure gold." The most remarkable thing in the sentence is the allusion to the egg. What has the egg to do specifically with alchemy?

There are two phases of being, found in every expression of what has usually been denominated Nature. One is the expression of things in their least form, the other, their expression in the greatest form. If this principle be applied to the universe as a whole, it can be stated thuswise: The universe in its least form is the perfect man made in the image and likeness of God. The universe in its greatest form is the unfoldment of the least into the greatest form, the greatest being merely the expression of what the least form contained. The central and individual man, the man in his perfection, constitutes one extreme of universal being; the universe unfolded constitutes the other extreme. It would follow, therefore, that the unfolded universe constituted man in his greatest form. There are

two phases of being comprising another aspect of life, distinguished by the natural—exoteric, and the spiritual—esoteric. The absolute and complete natural is the sphere; the corresponding counterpart and coordinate spiritual factor is essentially the cube—the cube and the sphere constituting the perfect whole. The sphere is absolute perfection as relating to the curve, while the cube is absolute perfection as relating to the rectiline. The spiral is the union and modification of the two in coöperation.

A prime factor in the processes of gestation is inception in the egg. The egg is the beginning of creation, and every egg has its origin in a previously existing egg. If there be any question of this fact, we wait for even one exhibition to the contrary; one being given, we yield the point. The egg has been discovered; its outermost rind is proven to be the most noble metal—gold. The law of transmutation is the fundamental law of its existence and perpetuity. No wonder that all Paris has gone mad over the fad of alchemy, now that the Cellular Cosmogony has been discovered and defined! Swedenborg declared that every dispensation was born as from an egg. Every age is the product of the preceding age, which contains the matrix of the succeeding one. The final and perfect age of the world must proceed from the most natural egg or ovum; therefore, when the final truth is revealed to the world, it will be on the basis of the knowledge of the fact that the natural world is an egg.

The symbol of alchemy is the cross. This symbol was the mark which designated the alchemist's crucible. The central individuality of the universe was the Son of God, developed from the human race for the express purpose of occupying the throne of the Father, and, as the Seed of the universe, to be planted for the purpose of developing the Sons of God. His sign was also the sign of the cross. This was because the highest phase of the principle of alchemy constituted the central function of His mission to the world. The crucifixion of the Lord on the cross of wood was the least important of all his work, only as that symbol was significant of his ultimate cross—the cross of God with man. In a recent publication we saw the statement: "We are Gods in chrysalis." This is one of the errors against which we wish to warn our readers. Men are devils in chrysalis, until the Lord has planted his Seed in man—the unregenerate man. The planting of the Lord in the race embraces the application of the law of the cross, or the law of alchemy in the supreme aspect of the operation of that law.

The law of the cross—the highest characteristic of the alchemical law, is the cross of God with sensual man. This cross means that the Lord God, in order to perpetuate his own being, descends into the race of sensuality through the higher principle of propagation. Involved in the phases of this law are, first, the incarnation of Deity in his form of natural perfection; second, the dissolving of that personality from the material form to the condition of spirit; third, the transposition of this spirit to the sensual and unregenerate humanity. The impartation of the Spirit is the communication of the substance of the personality to the race into which the Spirit is communicated. It is the cross of God with the sensual man, the process by which the Son of God took upon himself the sins of the world; the process by which he who knew no sin was made to be sin.

Inasmuch as the alchemic law gave to the world the system which has been known as Christianity, it is no wonder now, as the dispensation has come to its end, that all Paris has gone mad over what is called the "fad of alchemy." The "philosopher's stone" has been discovered; in the supreme sense of this principle, it is none other than the Stone of Israel. This is *the* Shepherd, the Stone of Israel, as it has been declared. Now that the true egg, the basis of all science, even the science of religion, has been discovered, it is most significant that the discovery should have been made by the true Stone. To this Stone it has been declared: I will give thee a white stone, and upon the stone a name written that no man knoweth saving he that receiveth it. This Stone is the Lord Jesus, the Christ of God; but even this, the greatest mystery, is simple to him who is the recipient of the Stone, and to such as are made through him the partakers of the revelation.

The cross of Deity with the sensual race of humanity, through Christ the Lord, was typified by Abraham in his relation with the handmaid of Sarah. Abraham was the type of Deity. His line of descent through the generations from Isaac, by the interposition of the higher law, constituted the true natural order of God's generation, while his descent through Ishmael indicated the sinful channel of the divine communication with sinful man. Abraham descended illegitimately through Ishmael; legitimately, through Isaac. Through the Ishmaelite, Abraham gave to the world Mahommedism; through Isaac, he has given to the world Christianity. The Cross and the Crescent are both the product of Abraham's generative powers. One came from Abraham as the result of adultery; the other came from Abraham by the legitimate function of the marital order of perpetuity. The cause, therefore, of the conflict between the Crescent and the Cross, resides in the secret animosity between legitimacy and illegitimacy. The conflict will end when the reconciliation is made through the knowledge of the true purpose of alchemy, as pertaining to the necessity of both God and man; with God, that he derives his possibility of perpetuation from his crucifixion with sensuality; and with man, that, though a sinner, he may be regenerated through his crucifixion with God.

It is an historical fact that the people who inhabited the country around Sinai were the descendants of the Patriarch Abraham. The mountain and country were named from the people. Sin, whence Sinai is derived, signifies mire. It was called Sinai because the people were the slough of human decline, rather of God's decline in the race; for God transmigrates from generation to generation, as unquestionably indicated in the Biblical declaration: "I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." Tents signify prophets, and tabernacles signify priests. The Lord God, according to his own declaration, occupied one personality after another, until he became perfected as the Son of God.

The line of progress from Ishmael was a natural offshoot through sensuality, culminating in the development of a dark race of people. The central tribe of this people constituted the people of Sinai, and were called Midianites. The apex of this race of people constituted the Mountain of Sinai. Moses, after fleeing from Egypt, went to the family of the high priesthood, where he was instructed in the Arabic lore and in the mysteries of their specific occultism, which he turned to his use in the liberation of his own people. The specific cult that Moses derived from this black or dark-skinned race, was the highest phase of the Chaldean light. It was through the high priest of Midian that Moses obtained the principles of the law. It was there that he

met his God face to face. This was the Mountain of Sinai, where the law of God was formulated. This race constituted the thick darkness where God was, whence Moses derived the law. Jethro (Raguel) was the apex of the Mount. Moses himself was the finger of God, which wrote the law on the two tables of stone.

In the Midianites was embodied the highest phase of

occultism which, as exhibited by the power of Moses, was superior to the occultism of the Egyptian magicians. The one was the divine power, the other was its antagonist—the power of diabolism. The occultism of today, the “*alchemicfad*” of today, belongs to that phase of alchemy which withstood Moses when, in the face of Pharaoh, he demanded the liberation of the children of Israel.

Specific Gravity of Universal Substances.

The Koreshan Process of Determining the Relative Emplacement of the Materials of the Physical World ; the Static Planes of the Earth's Shell ; Arrangement of the Atmospheres.

KORESH.

WE KNOW THE NORMAL position of water and also the normal position of oxygen, as determined by their relative weights; that is, by their specific gravity and levity. The natural position of water is at the surface of the earth. The surface of the ocean, the point of its contact with atmosphere, is the upper limit of its normal sphere, and the bed of the ocean is its lower or inferior limitation. Water is never found above this superficial limit except when forced there, or when produced by the combination and union of substances at some point above the earth in the atmosphere. What is said of the upper surface of the great body of water occupying the surface of the earth, is true also of its under surface. The normal sphere of water is bounded by these two extremes of the position it occupies in space.

If a hollow shaft, closed at the bottom and open at the top, be sunken to any considerable depth below the ocean level, with its top above the water and open to the intrusion of the air, the atmosphere will sink a little below the surface of the water. Below this specific depth it will not descend except by artificial pressure. This is because the law of specific gravity determines its normal limit downward. This law applied to the relation of the under surface of the ocean to the ocean's bed, would insure similar results. If a hole could be made in the crust of the earth under the ocean to a considerable depth below the under surface of the water, the water would not descend into the hole or shaft except to a limited distance, or by artificial pressure; for the same law is operative in defining and determining the boundaries of the stratum of water, that is operative in determining inferior boundary of the air.

Water increases in density according to its depth. If we lived in the ocean, occupying a position at its bottom, as we now occupy a position at the bottom of the stratum of atmosphere, with the same facilities, or corresponding ones, of observation, we could easily imagine that if the pressure, so called, of water diminished as we arose from the bed of the ocean into the liquid sphere above, then the density decreased, or the water became more rare through a gradual thinning,

until it reached an inappreciable ether. We could arrive at but one of two conclusions; either that the water continued to diminish in density until it reached the point of incalculable rarity, or that its density diminished to a given point, where it abruptly ceased.

If, therefore, the mind dwelling at the bottom of the sea were not endowed with any greater knowledge than the present leaders in scientific thought have attained, and the conclusion was reached that the water did abruptly terminate, the condition above the water not being positively known, the conviction would obtain that, instead of atmosphere above the surface of the water, there would be but an attenuated ether instead, which, as we now know, exists. From this reasoning we may infer that above our own atmosphere, instead of there being an attenuated ether, an incalculably thin or rare air, spirit, or unknown substance, there exists a rarer atmosphere than that of the oxygen and nitrogen in which we live. That such an atmosphere exists, we most emphatically assert. It is one of pure hydrogen.

In our own atmosphere hydrogen has no weight, no pressure downward; but above our air, in the region of pure hydrogen, it would possess gravity, and therefore have downward pressure. Below a certain depth in space, according to the same law, common air would have no gravity, no pressure downward. The same is true of water and every other substance. We would therefore expect to find a stratum of hydrogen immediately above our atmosphere, for the specific gravity of hydrogen definitely indicates, as the specific gravity of every other substance does, its normal position in space.

The specific gravity of our atmosphere locates its normal position, and we naturally look for it between the water at the surface of the earth and the atmosphere of hydrogen above; its boundaries being set and its limits defined by these two substances—water and hydrogen gas. In its normal position and relation, water would have for its boundaries the air at its upper, and the mineral stratum at its under surface. Thus every stratum or layer of substance would be compressed within the limitation confining it; the lighter

above and the heavier thing below. Above the hydrogen there would necessarily exist a still lighter substance than the hydrogen gas, its density being designated by the ratio of decrease in relative weight (specific gravity) as indicated by the relative weights of water, air, and hydrogen, taking the water as the zero point, or point from which to make the calculation. The layer or stratum of ether beyond the hydrogen we will call aboron—the beyond atmosphere. This occupies a position immediately around the central space. There exist, therefore, three atmospheres, one above another, constituting three degrees in space determined by the law of specific gravity and levity as pertaining to known aerial substances. The three atmospheres rest upon the more gross material substances—earth and water.

The law by which we have determined the position of the atmospheres and their normal relations, is applicable also to the metallic substances, of which there are seven. Their relative normal positions in space are easily determined by the mathematical ratio of increase, taking air as the zero point, or point from which to calculate. The plates (laminæ) are thinner in proportion to the relative increase in density and, therefore, the relative increase in distance from the surface of the earth as determined by the specific gravity. Taking mercury, gold, and platinum as representative metallic substances, their positions in space being determined by the specific gravity of each as compared with water, they would exist in layers or strata at a certain depth below the surface of the earth; mercury first, gold next, and platinum the last of the three. They would, if they were the heaviest of the primary metallic substances, comprise a shell or metallic crust not far below the surface of the earth.

Gravity, especially specific gravity, being the first law of form, the mind is enabled to take the first step toward the knowledge of the law of universal structure. At the water's surface we find a constant process of chemical disintegration taking place, which is more or less active and rapid in proportion to certain electric, magnetic, caloric, and other influences. Not only is there a continual disintegration of the water and its evaporation, so called, but the atmosphere itself as it rests upon the surface of the water is also undergoing a corresponding disintegration. Where the body of

water is large with no outlet, as is the case with the ocean—the representative body of this character, this constant cross between the oxygen and nitrogen (nitre producer) of the atmosphere and the water continually deposits in the ocean the saline substances which make the ocean briny. As in the case of these two juxtaposed surfaces, so between every two surfaces thus in contact there is a constant disintegration, and also an interchange of their substances.

The result of the contact of the upper surface of the atmosphere with the hydrogen which rests upon it, is the constant formation of water, which is precipitated, and the constant formation of the hydrogen force which, in the hydrogen atmosphere, becomes hydrogen gas to replenish the waste of the hydrogen stratum. This law holds good with the mineral and metallic strata which comprise the shell or crust that surrounds the atmospheres. The process of disintegration, persistently active between surfaces of every juxtaposed relation of surfaces, generates the forces which correspond in quality to the substances disintegrated and transformed. The part of the shell or rind which is formed of the metallic laminæ or plates, and which constitutes the outmost circumference of the whole universal structure, would and does comprise a great voltaic pile; and there are as many qualities of electric and magnetic force as there are pairs of surfaces juxtaposed.

The generation of forces by the seven planes or pairs of contiguous metallic layers, creates and provides for a constant inflow of forces from the metallic circumferences toward the universal center. These forces do not flow in a straight or direct line to the center, but are refracted so as to focalize at certain polate points; these poles or centers of concentration being determined by the impingement of the inflowing upon the outflowing forces, forming spheres of force at given distances between the circumference and the universal center. There being seven of these primary metals, there are consequently seven primary polate centers; hence seven planets corresponding to the seven planes. The circumferential or perispherical rind or shell being the secondary origin of the planetary centers, could not be called the eighth planet, for it is the material embodiment of all the planes, the planets being the seven correlated polations.

The Popular Demand for Self-Government.

The Coming Government for the Benefit of the People; Divine Power Manifest in Imperial Form; the Supremacy of the Superior One; the Voice of Divine Truth.

BERTHALDINE, MATRONA.

“**V**OX POPULI, Vox Dei,” is the popular cry, and government of the people, by the people, and for the people is the popular demand the wide world over. God is the creation of his worshipers; and a people of the most progressive type is the evolution of the Deity who infolded them as their origin and destiny—their identity. When the Christ who is their life appears, they appear with him in glory. The one has the glory of the sun, and the other the glory of the moon, displayed in the stars, the multitudes of peoples, nations, and tongues, of whom the Christ stands forth as the manifest Father-Mother. These multitudes worship the anthropotic sun and moon, in the unity of state and church, the form of social and ecclesiastical government

instituted by their chief Shepherd and anointed Savior. When the people who voice the will of God infold in the Savior as the unity of their being and identity, they shine forth as the sun; when they unfold to herald the brightness of his coming again, they shine forth to wax and wane as the moon. They inspire and expire that their almighty One may breathe into them the newness of his life—their breath of lives.

The Lord Jesus, the supreme spiritual Deity of this age, has descended to become the Father-Mother of multitudes of peoples, nations, and tongues who would worship only the God of all verities, in a church and state which the Almighty will institute in conformity with the universality of law that operates through-

out the universe to perpetuate the eternal stability of his throne, and to insure the triumphs and joys of his righteousness to the inhabitants who learn to do his will. When the popular demand for self-government is intelligently made in accordance with the prayer Jehovah taught his church to breathe with continuous aspiration, "Thy will be done in earth," the Almighty will work in the populace to will and to do his own good pleasure. The church and state of the present day's declension will expire in the presence of the Lord, the Messiah of the twentieth century. He will weigh their dust in his balances, and reform it in equity of magnificent proportions. He will stretch himself three times, like Elijah of old, upon the inanimate form of the Son of man, and he will arise to live the life of his Restorer, and bear his name as the new Name of the Lord.

The blind Sampson of labor prepares to shake down the old order of industrial life. It is in the order of law that he should so serve the purpose of the Almighty. A new political labor party is now proposed, demanding the fall of the competitive system and the establishment of government ownership of industrial resources. The doling out by the money power of the ill-gotten gains of competition by the method called profit-sharing for wage workers, will only serve to whet the appetites of the recipients for a still more equitable division of the whole loaf of their industrial production. Genuine equity can prevail only in the communism of coöperatives related in the form and function of an organized Grand Man, or social order constructed in accordance with the laws which have produced a universe as an unfolded or evolved perfect Man, having all the potencies involved in the central cell of his brain, his mentor and motor.

The central brain cell of the central Man is the least form and vanishing-point of a cycle of universal life. When this cell breaks down from the aspiration of the man's exalted thought, which would carry him into the shekinah glory of universal progression, a fire is kindled that consumes him and every other man in his order. He passes through the door of a new dispensation to regather his energies in the forms and functions of a new order, before the throne of a new creation. "The Lord hath created a new thing in the earth, a woman shall compass a man," and "She shall be called, the Lord our righteousness." The coming new order will have on its imperial throne a woman encompassing a man, highly exalted and given a name above every name—the name of the Savior. "The Savior" is the name most precious to every people. He is the Christ who is their life, the Messenger of their God of verity, the highest production and the reproducer of the universe they inhabit. He clothes himself as the Head of the perfected order with expressed womanhood, her form being the supreme glory of the constructive and gestative potencies which bring to birth all that he can vitalize, to become his language of living Words, whose root and offspring is Jehovah.

The men of this generation will go on godless in their mortality and self-esteem until they reach the

termination of their career as mortals, when they will meet the circumferential man of God, who calls a halt, with the words: "Be still, and know that I am God." The stillness he breaks with the voice of truth. He stands in the way of all further progress in the old way, with the plumb-line and level in his hand, demonstrating one great offensive fact to a rebellious world; it is the fact that one is wise and the many fools to be turned from their folly. One is true, and the many know not the truth; one is to be Master and the many to be made brethren; one is to be King, and the many are to crown him King of kings and Lord of all. Those who lean not to their own understanding generated by the fallacies of their mortal minds, will receive the wisdom and understanding of the mind of God; but they who love darkness rather than light, will be turned into the hell where God destroys the wicked with all the nations that forget God. The "man of sin" is destroyed by the brightness of the coming of the Lord, who makes His presence felt by his indwelling in the "man of sin," redeemed by the applied science of divine truth. He is the one sovereign, diviner, and protector of the rights of his people, being the one Scientist of the practical application of the science of universal being.

When men can do naught but grope in darkness and contradict each others' absurd hypotheses, perverting the use of facts to sustain them in such overt acts, nerve-prostration and heart-failure are inevitable. No flesh could be saved were not their day and generation shortened by the cutting-off and implanting of the Messianic life of the age. The dispensation of grace nears its limit. Truth shall be heard, and the law will be understood and applied. The King whose right it is to govern the nations of earth shall be enthroned. People must fall into line and come under the law if they would ever reach Christ-likeness in God's image. Fraud, the monopolies of greed, and the sensual degeneracy of godlessness must end. The people must choose to serve the God of their salvation, the legitimate Governor of the world of man. The eclipse of the anthropotic Sun and the re-connection of vital forces in the earth of humanity, institute a returning to rest in God Almighty—from whose wisdom streams the water of life which, in burning, deposits all blessings and liberates their living ecstasies.

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Interconvertibility of Spirit and Matter.

FROM THE WRITINGS OF KORESH.

The law of the cross is not compatible with the doctrine of the non-interchangeability of material and spiritual things. If energy of one degree and combination can be transposed and metamorphosed to matter of a corresponding degree and combination, then energy of every degree and combination can be metamorphosed to matter of corresponding forms and combinations. Admitting the existence of such a law, then the statement that God (Spirit) was made flesh and dwelt among us, could not be regarded as deviating in any degree from the science of the doctrine. If God can be made flesh, then it follows that every quality of energy can be made its corresponding quality of matter; hence the antichristian or chemical opposition to alchemy and true Christianity.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE ISTHMIAN CANAL.

Cogent Reasons Why Congress Should Choose the Route Nicaragua.

THE FATE of the Isthmian canal bill is practically decided. The nation is agreed upon the desirability of such a water route to connect the two oceans. The point of debate, however, arises in regard to the location of the proposed channel of communication. The northern route through Nicaragua commends itself for the most cogent reasons. It brings the Gulf states into more immediate connection with San Francisco and the Western world; at the same time, the inland states bordering upon the Mississippi River will be furnished with better shipping facilities. The lumber region of the North will profit by it incalculably, and Chicago will have an opportunity to become a great commercial and maritime center fully equal to New York. Through the Great Lakes and the Saint Lawrence, she has already entered upon a new career as an ocean port. Her first transports have touched the coast of Europe. Now let her come into close relations with the Orient through the Mississippi, and her destiny is assured. The grain region of the Northwest will yield its tribute, and her exports will be doubled in a short time. The mining resources of the Lake Superior district have never been sufficiently exploited. They wait upon occasion. A new impulse will thus be given to every branch of industry, by which the laboring man as well as the capitalist, may profit as soon as his interests are properly assured.

Colorado and the states contiguous to it find their outlet to the sea by way of Galveston. It is therefore especially important for them that the new canal should be cut as far north as possible. The benefits to be derived from the extension of trade will more than counterbalance any extra cost of construction. If the Panama route be adopted, it will further the schemes of European capitalists, and jeopardize the national hopes of commercial expansion. The prosperity of the United States has stirred up bitter enmity. In case of war, the advantages of the nearer route are obvious.

The Panama canal has already been the subject of a disgraceful scandal. It comes to us loaded with the onus of fraud. Many a frugal tradesman lost his slender hoard through the flattering misrepresentations of its promoters. Many an honest peasant was made homeless by that gigantic swindle. Let the whole project pass into oblivion.

By adopting the shorter route, the cost of transportation is lessened, the risk on perishable cargo is diminished, a wider area of country is served, and American interests are preferred to foreign. The advantages accruing to us as a nation will be commensurate with the speed and energy displayed in carrying on the enterprise.

The Superior Literature of the Bible.

CRITICS come and go, stars rise and set in the literary firmament, one school of taste succeeds another, but the Bible maintains its ascendancy above all the books of the hour. Judged by every canon of discrimination it is superior, not only in grandeur of theme but in the exact conformity of language to thought. Exaltation in sentiment is matched by exaltation in style. As the Bible presents only one standard of excellence, the perfect life of the Righteous Man, so in methods of literary procedure it follows the rectiline. Its expression is straight to the point, without halt or circumlocution. In dealing with the deepest concepts of philosophy, it is always simple and positive in statement, never using metaphysical cant introduced by the schoolmen of the Middle Ages to conceal their ignorance. The nature of truth precludes the use of mere ornament as such, and adapts form to function in every case. One feels in reading, that the writers of Scripture were not trying to make a good impression; they were not self-conscious. They wrote under the powerful impulse of a mighty thought; there is no straining after effect; each has his message to deliver, and he does it with simplicity and clearness. Holy men of old wrote as they were moved upon by the Spirit of God, and their work has withstood the assaults of time, ignorance, and malice, especially as represented by that army of conceit calling itself the higher criticism. Mistaken in its estimate of the character of Jesus the Christ, it fails to ascribe to him sufficient judgment to choose the words necessary to convey his meaning.

As a monument of literary art the Bible stands like the great pyramid, the marvel and the admiration of a degenerate age. Art is not art apart from truth. No system of literature devoted to false ideals and the perpetuation of errors can claim to have reached the standard of excellence. It is the function of Koreshanity to prove the scientific accuracy of every statement of Scripture. Thus the Bible's right to serve as a model of literary style is vindicated.

The Sounding of the Dominant Chord.

WHEN the human mind is polarized in a central mind which is the repository of all wisdom, it has found the key to an inexhaustible treasure-house. When it has learned to associate this mind with a living personality instead of "infinite space;" when it has grasped the fact of the humanity of Deity, it has command of the essentials of happiness. Thenceforward it is in the line of progress, and according to the affection inspired by so grand a concept, it is able to find satisfaction. The dominant chord in existence has been sounded. Now the whole nature attunes itself to divine harmony. With humility and gentleness, the man who loves the Lord begins to emulate his virtues, knowing that the Son of man came not to be min-

istered unto, but to minister; knowing also that it is possible for man to reach the amplitude of perfection since the divine race is perpetuated through the natural. A fresh incentive to holiness bids him forget the past with all its sins and follies, pressing forward with each new day to clearer views of immortality and a stronger purpose of attainment. The well is deep, but he has wherewith to draw, and the water of life may be freely taken. Has it not been said for his encouragement: "According to your desires be it unto you"? The divine man is condemned for his virtues by an unregenerate world. The disciple, like his Lord, will be scourged and mocked, but the end is worthy of the effort.

The Conquest of Death.

THE AUTHOR of "The World Beautiful in Books," defines personal immortality as the realization that the change called death makes no break in continuity of purpose. What a pitiful showing of the husks upon which humanity is starving! The heavenly storehouse is full of grain, but the dispensers of thought give out only chaff. The true concept of immortality as attained through the dissolution of the personal form in an electro-magnetic battery, constituted under the guidance of an intellect divinely illumined in universal science, is surpassingly grand. It exalts man as a conqueror, and shows him triumphant over the great enemy. Immortality loses its character as a philosophic concept, unless it implies victory over death. Self-conquest carried to its logical outcome must lift man above every foe. So long as he is subject to physical decay, he is still in bondage. Miss Whiting's books are praised for their optimistic influence. Her admirers say that her views of life are so cheering. A world that is to remain in thralldom to the worst of foes lacks the principle of order, hence it cannot be called the "World Beautiful."

The Outermost Manifestation of Truth.

THE IMPRESSION which Nature produces upon a mind that is alive to cosmic harmony as expressed in correspondences, is more vivid and lasting than any emotion she can awaken in the agnostic. The subject of correspondences may be briefly explained. Every natural object exists by virtue of law. Every law has its origin in some principle or truth inherent in Deity. The whole universe, then, is the material manifestation of the sum of divine truth. It is not, as some assert, a universe of spirit, but an illustration of the law of transmutation. Every cloud-wrought pinnacle of sunset assumes new beauty to the eye of understanding.

Fusion of English-Speaking Races.

THE FUSION of the English-speaking races is a consummation so desirable that plans relative to it have already been suggested. It is evident that the controlling power will accrue to this country, whose population is already twice that of her imperial neighbor. Such a change cannot come through the annexation of either country to the other, but through a preconceived consolidation of interests under a new form of government that combines the empire and the republic. Social evolution, however, waits upon biologic evolution. Before a model form of government can be instituted, the perfect race is to evolve.

LA GEODESIE KORESHANNE.

Suite de la COSMOLOGIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
Partie I.—PAR KORESH.

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

En rapport avec l'oeuvre d'établir la concavité de la terre dans l'esprit du public et la suivant de près en fait d'importance est celle de déterminer l'amplitude de l'arc c'est à-dire le rayon de sa courbe. On ne saurait le fixer exactement par les méthodes suivies dans la triangulation parceque ce procédé est trop complexe pour que l'on puisse se garantir de fautes.

Le Rectilinéateur en portant sa ligne dont le niveau est pris sur le premier poteau se rapproche de la courbe normale de la surface en raison directe susceptible de preuve à un endroit donné par deux méthodes précises dont l'une corrige l'autre.

Dressez un bâton vertical à l'hauteur convenable, celui de six pieds tout ou plus est préférable; cela étant fait, attachez y la première traverse du Rectilinéateur dont la barre horizontale est coupée en morceaux de longueur égale. Disposez la pièce à angles droits avec le bâton, ayant soin de choisir un terrain plat, débarassé de tout obstacle. Poussez la ligne en avant à la distance de trois ou de quatre milles ou même à quelque distance moindre qui puisse servir, et pour s'informer du résultat de l'expérience, faites emploi du niveau à l'usage des ingénieurs civils. C'est un instrument garni de deux verniers montés verticalement, à très-petites divisions, ayant des microscopes attachés sur le bord. Un tube de douze ou de quatorze pieds de long sert à les unir; et le tube et les verniers contiennent du mercure.

Le niveau touché par le mercure indique la courbe de l'arc, que l'expérience se fasse sur n'importe quelle partie de la surface terrestre. Il faut pourtant, que l'instrument soit exact; quand cela sera, c'est une affaire simple que de savoir le rayon de la courbe. On se garantit des fautes de cet instrument à l'emploi d'un autre qui s'adapte aux traverses par le moyen d'un verge perpendiculaire d'où il tombe un très-menu fil à plomb. Au bas du verge dont l'extrémité est plat, s'attache un vernier à très-petites divisions muni également de microscope. Le nombre de divisions pour le pouce est fixe. Le vernier montre par combien la ligne poussée a dévié de la première verticale; par cela s'entend du premier poteau dressé. Comme la ligne est prolongée elle tend à se départir de plus en plus de la droite normale prise au départ en s'écartant ou en se rapprochant de la première verticale selon le sens de la courbe.

Par cette méthode on détermine et le sens et le rayon de la courbe de l'arc; c'est un moyen de s'en informer à n'importe quelle partie de la surface terrestre maintes fois plus sûr qu'aucun procédé qu'on ait connu jusqu'ici. Nous savons qu'il doit en résulter que le monde sera forcé à accepter la Cosmologie Koreshanne.

LA NOUVELLE GEODESIE.

PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.

Tout d'abord c'est à l'astronome de déterminer le contour de la terre sur laquelle il vit et qui fait le centre d'où ses observations sont prises.—PROCTOR.

Il est impossible de préciser la distance ni la dimension des corps célestes ni de déterminer leurs mouvements sans avoir fixé le véritable contour de la terre. De là il provient des raisons puissantes pour s'en informer de toute la précision possible.—OLMSTEAD.

EN METTANT devant le monde le système astronomique appelé du nom de son fondateur KORESH, la question du contour de la surface terrestre se renouvelle; et, en effet, la résolution de ce problème fait la base de la Cosmogonie Cellulaire. Il va sans dire que pour construire l'édifice et bâtir un système astronomique fondé sur la vérité, on doit tout d'abord fixer la place de notre terre parmi les astres qui brillent à la voûte céleste au-dessus de nous; il faut pour cela s'emparer de quelque vérité concernant le contour de la surface sur laquelle nous vivons pour appuyer nos raisonnements. Un fait de cette nature une fois établi à l'aide de la mathématique, prouvé par la géométrie et démontré à des moyens mécaniques—un fait dont on saurait déduire le véritable contour terrestre, et voilà les fondements de notre édifice puisés dans la science sur laquelle on pourra faire bâtir un système universel propre à embrasser tous les phénomènes corrélatifs du monde actuel. Ayant suivi cette méthode, dans tous ses raisonnements, le système de Koresh est fondé sur la science et les conclusions qu'il en tire, sont de nature à faire amener la révolution en astronomie. (a continuer.)



In The Editorial Perspective.



THE EDITOR.

THE RELATION which man sustains to the physical world, is a problem which has never been solved by the modern scientists. It is patent to all that man's life is sustained by the products of the lower kingdoms; they supply him with food, clothing, water, air, and sunlight. Nature is man's servant—the universe exists for his benefit; its countless functions are performed ceaselessly to supply his wants. Nature acknowledges man to be its superior and master by virtue of the fact that it presents to him the freest use of all her products and treasures. In partaking of that which sustains life, is man getting back his very own? Koreshanity maintains that he is. The harmony of the universe relates man to his own environment by virtue of the laws of reciprocity. The world could contain no symbols of human life, were it not for the fact that there is in Nature that which has been in man. We can easily trace the substance of the soil through the growing plant; thence to man through his appropriation of that which the soil has produced; and it requires but little observation to reach the conclusion that the processes of evolution provide avenues for the ascent of life from the lower to the higher kingdoms. But it has not occurred to the modern scientific mind that there must be a constant and corresponding descent of substance from man, and that evolution, consequently, must also produce the lower kingdoms from the precipitates of the human plane. It is claimed by geologists that limestone owes its existence to the animal kingdom; that sufficient deposits of animal bodies have been made in the countless ages of the past, to produce all the lime there is in the world. Soil owes its productiveness to substance supplied by the animal, vegetable, and human kingdoms; and these kingdoms get back that which belongs to them—that which has been in their living forms. Man contains all the so called chemical elements known to chemistry; all that he contains has been in the shell of the earth, and all the substance that is in the physical universe, whether metal, crystal, rock, soil, sun, or star, has been in the living forms of the human world; and even in its lowest state, substance expresses forms and functions which correspond to those in man. The universe is the outermost expression of human life and mind. The highest product of humanity, the Seed of its perpetuity, the perfect Man, is therefore the universal Impulser and Creator.

The action of the Anglo-American Cable Company relative to the Marconi system of wireless telegraphy, is a forceful illustration of how industriously old institutions work to block the avenues of progress. The site selected by Signor Marconi for his operations in America was on the east coast of Newfoundland; experiments were conducted—a signal was transmitted across the ocean—and the process was proven to be at least a partial success. The Anglo-American Cable Company has the monopoly of Newfoundland, and upon the first indications of success of the Marconi process, they took action to prevent further communication across the Atlantic from their territory, and forced

the inventor to seek elsewhere for a signal station. The cable company has interests of its own; it has capital invested in transatlantic cables which wireless telegraphy threatens to render useless. Doubtless, if the question of progress were left to self-interested concerns of the present time, there would be no improvements on new lines. It is difficult for many minds to see why, if Koreshanity is true, the scientists are not interested in its demonstrations and conclusions. The fact is, they do not desire such a revolutionary system to come before the world, and they have no interest in the most direct and indisputable evidences of its truth. The spirit which modern scientists manifest today, is that which has characterized the non-progressive throughout all time. The world is wide, and the forces of progress overcome all obstacles and make way for new things. The success of Koreshanity does not depend upon the endorsement of the teachers of the old-school sciences and religions; it comes under the seal of its own authority—the authority of the truth which will ultimately prevail throughout the world.

Research and experimentation of biologists have been directed in the line of investigation of cell-structures and cellular organisms. Virchow's now celebrated cellular pathology has of late years greatly modified all the so called biological sciences. The expression that "Life is cell-activity" is the shortest summary of his theory of life; while "the cell is the seat of disease," is the most concise statement of his conclusions as to disease processes. Virchow fails in his analysis of life and disease, because his conceptions as to what constitutes life are far from being true; for he knows nothing of the world of energy and its relation to matter. However, so far as his experiments go, they are valuable. In the eyes of the world they are wonderful, and his conclusions are termed scientific; but they are strikingly incomplete when compared with the Koreshan Cellular System, the ramifications of which extend into every department and branch of science. After much wandering in the field of speculation, modern biologists are reaching the conclusion that there is much truth in the ancient conception that all life is from the egg or cell. Modern men have all the advantages offered by microscopes and apparatus of the chemical laboratory—but the ancients, by what processes did they discover the genuine truths of life?

Since the days of Newton, the astronomers have held that the law which governs the moon in its orbit is the same as that which governs all falling bodies. A ball fired from a leveled cannon at an elevation falls, while in flight, 193 inches for the first second, three times that for the next second, and so on, causing the path of the ball to curve toward the earth. Newton claimed to have demonstrated mathematically that the moon as a projectile in space has an orbit, the curve of which is proportionate to the gravic force of the earth exerted at a distance of 240,000 miles;

that is, that its deflection from a straight line is in conformity with the calculated results of the earth's gravic force at a distance equal to 60 times the earth's radius. Considering that gravity varies inversely as to the square of the distance, the moon should fall toward the earth as far in one second as the square of 60 is contained in 193 inches, which equals .0535 of an inch. However, all this is now beautifully upset by more recent observations and calculations, by which it is determined that the moon's orbit is actually increasing in diameter—the moon is getting farther from the earth. In conformity with Newton's idea, it will be difficult to explain how the moon is able to fall in opposite directions at the same time!

Every language has its grammar and its parts of speech. All the words of every language may be classified as being substantives, verbs, adverbs, adjectives, and so on. An adjective is a distinguished and distinguishing part of speech; it stands by nouns to reveal their character and define their quality, while verbs describe their action. Language is not invented; it grows. The principles of human language inhere in human life; language is as natural as the organs of speech, as exact as form, and as deep as mind. Language is, because man exists. Man is the continent of mind, while language is the mental vehicle. Humanity can do no more than express what is in it. Does man, then, express what is *not* in him? Many modern schools of thought are in conflict with language and its principles. They deny the existence of things which language describes, and conditions which language defines. It is denied that matter exists; that there is such a thing as evil, and similar negations. On the basis of such fallacious conceptions, it would be interesting to know how such words as describe the things of the material world, or define the quality, state, or action of things which are evil and adverse to human health, harmony, and happiness, may be accounted for!

The time of the coronation of King Edward VII is approaching. It will be a great event in the history of England; representatives from every nation of the civilized world will be present at the ceremonies. The great pageant in honor of the central figures of the British empire promises to be imposing and magnificent. Steps are being taken by the American Government to send representatives; but the democratic West does not take kindly to the proposition. A few dailies are asking if it is worth our while and expense to join other nations in doing honor to the head of an empire. The etiquette of nations is as essential as the etiquette which governs the conduct of men and women of refinement. Let the representatives of nations be guided in their conduct toward each other by the unwritten law of gentility. While the old order exists, let its nations be as friendly as possible; let what refinement exists be utilized in the expression of good will toward the sovereign of the people of one of the greatest nations of the world.

Publicity as a remedy for the trusts may do what license has done for the saloons, and government supervision for the banks. The banks have not disappeared be-

cause they are required to publish statements of their assets and liabilities; and saloons flourish even under the surveillance of the police. The trusts will exist in spite of publicity; they can publish reports of their receipts and disbursements as easily as they can announce the amount of their original capital stock. If the trusts have gotten beyond legislation—and legislation is not now recommended seriously by politicians—they are in condition to flourish under the rays of the public search-light. While the doctors of law search for remedies, the trust contagion spreads throughout the world of industry and commerce.

Philosophy becomes science when the desire for wisdom ultimates in the divine enlightenment of the intellect. Jesus orally taught a few phases of his divine philosophy, but he never wrote a book nor undertook to scientifically account for many things which agitate the modern mind. He transmitted all that he knew and contained, to his spiritual posterity, and his philosophy—his love of wisdom, now descends into the outermost atmosphere of the mind as the science of all things.

Someone asks an exchange why the spiritual world does not make some new revelations; and the reply is made that anyone who is not satisfied with the old things of the new schools, must be afflicted with mental dyspepsia. The fact is, that the mental reservoirs which are not giving new truth to the world, do not contain any truth to reveal. Seekers for truth must turn to Koreshanity for that which is new and true.

Love to the neighbor always finds some tangible form of expression. Proper service of man by man must be scientifically determined, and its uses regulated by law. Violation of the principles of performance of use in all domains has produced the world's unhappiness.

Life and language correspond through the principles of correlation. Articulation belongs to both anatomy and language—we may articulate biological forms as well as words.

Prejudices are traitors; they are pre-Judas which play their part in the tragedy of morals by leading minds to false convictions at the bar of the unreasoning.

The modern astronomical yardstick is like the beanstalk which grew from the earth to the moon; it is too long to be true.

Cause is just as much a fact as effect is, and just as tangible; the seed is as material as the plant.

The highest purpose of existence is fulfilled in the performance of divine uses.

Wise leadership is the first essential to following in the direction of progress.

Every true ideal is the mental image of human possibility.

Money is the capital of the universal state of competition.

The Zodiac is the dial of the ages.

The Open Court of Inquiry.

THE EDITOR.

Sunrise in the Hollow Globe.

EDITOR FLAMING SWORD:—Please explain clearly the exact or relative action of the sun upon and toward us in rising and setting.—F. H. S., Shippensburg, Pa.

The physical heavens have the appearance of a great concavity above us; the star-strewn sphere appears to be a dome, arching from horizon to horizon. From rising to setting, the sun seems to follow the concave curvature. The zenith appears to be the highest point of the sky; the lowest points, where the sky seems to meet the earth. We see one half of the heavens at any one time from any one point of observation—a hemisphere of the sky, the dividing plane being that of the horizon. If we should take it for granted that the shape of the heavens is what it *appears* to be, we should be forced to the conclusion that the surface upon which we live is convex. Modern astronomy has developed from the basis of this optical illusion.

Koreshan Astronomy demonstrates by numerous processes that the surface of the earth is concave, and therefore, that the sphere of the heavens is convex to us; and that the visible heavenly bodies are within our atmosphere at a distance of not over 1,000 miles. We observe these bodies above us by means of the eye; and necessarily, the factors of optics and physics cannot be dispensed with in a scientific explanation of phenomena. The actual position of the sun at time of rising is not where it appears to be; it appears to be much lower and nearer to us than it really is. It seems to be on a level with the eye, while in fact it is 90° east on the arc of the convex sphere of the heavens, at an angle of about 45°. It seems to be on the horizon, because it is merging into that hemisphere of the sky which, by perspective foreshortening and visual curvilinearization, is apparently drawn down to meet the earth.

The sun's rays are not propagated in straight lines in the concave atmosphere; there is a gradual downward curvature of those rays which greet us at sunrise; they enter the eye horizontally, and this makes the sun seem to

be on the line of the horizontal. If we incline a mirror on a level with the eye, at an angle of 45°, reflecting surface up, we seem to see in the direction of the horizontal that which is in reality above the mirror. In this case there is an abrupt refraction of the line of sight. If the refraction were gradual, yet making the line begin and end at right-angle directions, it would not change the apparent position of the objects seen by reflection.

In rising, the sun enters our field of vision, not by means of the earth's rotation or the rising of the sun above a convexity, but by coming this side of the vanishing point of the space between the earth-line and the sky. The sun seems to come up from beneath the horizon, for the simple reason that the observer is upon the surface of the earth, which impresses itself upon the visual retina to the extent of only a few miles; and the amount of vertical space vanished by perspective beyond the horizon increases as to the square of the distance; so that the vertical space of 900 miles is foreshortened to the vanishing point at a distance of about 6,000 miles from the observer.

The factors of perspective and geoliner foreshortening, therefore, make the earth at the horizon appear to be as much of a barrier between us and the sun just before and during the rising of the disc, as it does between the eye and the vanished ship's hull at sea. We see the upper limb of the sun before we see the entire disc, on the same principle that we see the topmast of the incoming ship before we see the hull. In setting, the lower limb of the sun disappears first in accordance with the same visual laws which cause the hull of the outgoing vessel to disappear before the sails.

The Psychology of Prayer.

EDITOR FLAMING SWORD:—Some time ago some one asked the question in THE FLAMING SWORD, if it amounted to anything for modern Christians to pray; and the answer was given that it did not, and that Koreshans pray scientifically. Is it on the ground that mind influences mind silently? If so, is it not well for Christians to pray? And what, then, is the difference between the modern and the Koreshan psychology? Please explain how Koreshans pray scientifically.—P. A. C., St. Albans, Vt.

The spiritual sphere of a church is in its external body, or the people who comprise it. Nineteen hundred years ago, Jesus reduced himself to spiritual energy and entered his Dis-

ciples, and the primitive church contained the divine spiritual world. Prayer was directed to the interior mind of that body, and the members of the church loved and served one another. The church fell into apostasy, and its spiritual world declined with it, until today the church is broken up into hundreds of sects. Each sect is the continent of a corresponding division in the mental heavens, which is expressed in the conceptions, doctrines, and moral life of the sect. Prayers made in accordance with the spirit of a sect are answered from the limited mental sphere which it contains.

If the modern church has fallen from its original condition of purity of doctrine and life, the prayers of the church find no response from the *divine* Spirit, for the reason that the mental reservoir of the fallen church does not involve the spirit of truth, which is the Spirit of the Almighty. Therefore, the prayers of the modern church, so far as attracting entities of the divine mind is concerned, does not amount to anything—and this is what was meant in the answer to the question to which our correspondent refers. The interior mind of the collective body of the church influences its devoted members; but they are deceived as to the quality of the substance they receive in response; they are impressed with the spirit of fallacy.

Scientific prayer necessitates a comprehension of not only the psychology of prayer, but also of the laws and principles of Messianic function. To pray scientifically is to lift the mind in aspiration toward the divine ideal in accordance with Messianic law—that is, pure love of divine truth at this time must be directed toward the objective pole and personality of truth, for God is always where his truth is expressed; he is in the divine Messenger of every age. Thought travels in the direction of desire; the intensity of desire measures the strength of one's love; the quality of love of truth is determined by obedience. Truth manifest in personality becomes the object of intense love of those who recognize the truth of

his message. Recognition of the function of the Messenger of truth is the first step in obedience to the divine law as expressed in the Decalogue.

Prayer is desire; true prayer is the heart's desire for divine aid or co-operation, and it is made through the aspiration of the mind. It may be silently directed or orally expressed. Oral prayer of a congregation helps to bring the mind of the assembly into unison. But prayer is not all there is of worship, because true worship involves loving service of those who contain the truth. Koreshanity teaches the science of all mental phenomena. Its psychology is scientific because it reveals the laws and principles of mental activity. It finds the basis of mind in the brain and body of man, while so called modern psychology teaches the existence of mind in space independently of form.

The Question of Flesh-Eating.

EDITOR FLAMING SWORD:—The question is asked me if, from the Koreshan standpoint, flesh-eating is detrimental to the highest attainment of life? I am told that KORESH himself believes in eating meat. May I ask if this is true? I believe in the Koreshan teaching so far as I can understand it; but I want more light.—J. F. I., Milan, Wash.

The Founder of Koreshanity advocates a mixed diet; but he does not believe in eating *too much* of anything. We believe that Jesus the Messiah was purer than any person in the world today; and he subsisted on meat, as well as fruit and grain. He taught that it is not that which is taken into the system as food that harms one, but rather the evil thoughts that proceed from the heart.

If one lives to eat, there is a subduing of the man, not by what he eats, but by his desire to eat. The same articles of food appropriated by two men—one refined and the other sensual—will become transformed to refined substance of flesh and mind in the one, and to sensual flesh and mind in the other. The sensual man would be sensual if he lived entirely on vegetarian diet, and the man of refinement may appropriate meats without change of character.

If we eat to live, we make eating serve its legitimate purpose. The very demands of life make it necessary for man to appropriate the life of the kingdoms which are below the kingdom of man. That which sustains him is found in the flesh of animals and the products of the vegetable kingdom.

He is able to make food perform a use to himself; and he is so far superior to his food as to make its substance his own. There is nothing in the healthy and pure state of that which is appropriated as legitimate food, that is able to harm him or interfere with his mental or spiritual progress.

It is not a crime to kill and eat animals, any more than it is a crime to take the life of vegetables. By appropriation we transform the substance of food to human flesh, endowed with human life. In this way the life of the vegetable and the animal rises into a higher plane; it is in the order of progress from the lower to the higher.

Perfect Innocence and Wisdom.

EDITOR FLAMING SWORD:—Is the state of perfect wisdom superior to that of perfect innocence? Kindly explain the difference, and oblige.—READER.

Angels are innocent, but they do not possess wisdom in its perfection. Perfect innocence obtains in divine youth, while perfect wisdom obtains in the Ancient of Days; the one represents primates, and the other ultimates; the one is purity without experience, and the other, the maturity of experience.

The 144,000 Sons of God, which appear during the Golden Age of every great cycle, are projected in a state of perfect innocence; they enter upon a new plane of existence and explore the domains of life. Through the agency of thousands of His own offspring, the Almighty reviews the grandeur and the glory of his own works. The incentive to universal exploration is to learn, and to learn for a great purpose. It is a source of pleasure and satisfaction to the divine Being, after receding for dispensations to the most interior of the human race, to come out into the external and learn all things anew.

The maturity of the Sons of God is attained in their final involution in the *form* of scientific truth. Fatherhood is greater than sonship; and the perfect wisdom of the Ancient of Days, in whom the divine Fatherhood becomes amplified and expressed in the ultimates of life, is greater than perfect innocence. Perfect wisdom obtains in the One; perfect innocence in the many. The superior One becomes heir of the universe and sits upon the throne of Deity—the intellect of the perfect Man; he is the anthropic Sun which shines in its strength, while innocence may bask in its rays.

A New World Conscience.

Governments have been supposed to have no ends above the well-being of the state. There was no greater or higher life than that of the nation, and therefore no worthier end; and to this end the good of other nations has been promptly sacrificed when "necessary" or practicable; hence, national instead of universal ethics, and a national instead of a world conscience. But the same sort of conditions now exists for the development of a world conscience which once produced the national, and earlier, the tribal conscience.

Communication, common interests, and opportunities, and therefore common obligations, which were once confined to the narrow circle of blood relatives, and were gradually expanded to include the nation, have now been extended to embrace the world, with the natural and inevitable result that a new world conscience is being developed, which is to govern the new world life. This world life is something greater than national life, and world good therefore is something higher than national good, and must take precedence of it if they conflict. Local and even national interests must be sacrificed, if need be, to universal interests. Or rather, world interests will prove to be the best criterion by which to judge of national interests, and it will ultimately be seen that he serves his country best who serves the world best, because the well-being of the member is found to depend on the health or well-being of the life of which it is a part.—JOSIAH STRONG.

Mythology of Trees.

Another tree favored by the gods is the fir. Atys was turned into a fir, and upon Cybele's supplication, Zeus caused it always to remain green. The wood of the fir formed the ceiling of Solomon's temple, and the ancient ceremonies around the trees in the Hartz Mountains gave rise to the celebration of Christmas trees, another idea of Santa Claus. At Christmas time the mountain children gather around a fir tree, singing and dancing, and if they can catch the demon Woden asleep in the branches, he cannot escape until he has changed the fir cones into gold and presented one to each child. Branches of the wood, if laid on the bed, are said to prevent nightmare, which is caused by witches desiring to use the sleeper for a horse.

Allied to the fir is the pine, which was the first tree seen by the Puritans and was made part of the arms of Massachusetts. It is supposed to be inhabited by

Ar el. Nearly allied to both the fir and the pine is the juniper, which animals never harm, for the reason that Elijah sat beneath it before he ascended into heaven. It will be of interest to such children as have not been spoiled by reason of the rod having been spared, to learn that the schoolmaster's rod is a relic of the birch fasces of the Roman magistrates.—*Star of the Magi.*

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership. Respectfully,
VIRGINIA H. ANDREWS, Sec'y K. U., 6310 Harvard Ave., Chicago, Ill.

Summary of the World's News.

Jan 8.—Famous "District of Lake Michigan," claim of Capt. Streeter, Chicago, sold at sheriff's sale for \$7,500.—Empress Dowager and royal court return to Peking.—Congress is discussing canal bill; House favors Nicaragua.—A score of men buried by cave-in of mine at Negaunee, Mich.—Cleveland reported convalescent.—American sailors clash with Russian soldiers at New Chwang, China.—President promises to review Schley court of inquiry verdict.—Jan. 9.—Frightful disaster in New York Central tunnel; trains collide and kill fifteen and injure many more.—Trolley line now extends from Jerusalem to Galilee; electric line planned from Cairo to Mecca, via Mt. Sinai.—Alaskan steamer Bristol wrecked at Green Island; 7 lives lost.—Chamberlain stirs up German ire by criticism of German army.—France wants to frighten Venezuela by naval demonstration.—Jan. 10.—Gen. Funston returns from the Philippines; suffering from surgical operation.—Dowie charged with breaking up homes; irate husband sues for \$50,000 damages for loss of wife's affection.—Gen. Miles wants to run for president on Democratic ticket in 1904.—New York Industrial Conference averts strike of 40,000 garment workers.—House passes Hepburn Nicaragua canal bill.—Diplomats dine with Roosevelt.—Jan. 11.—Mrs. Patrick Campbell, actress, introduces midnight dinner idea in the smart set of Chicago.—Panama site is growing in favor at Washington; France offers clear title for \$40,000,000.—Rioting reported in Paraguay.—U. S. Government prepares to defend American interests in Venezuela in case of Castro's overthrow; warships to be sent to La Guayra.—Jan. 12.—A Chicago teacher introduces prayer as a means of disciplining pupils; patrons enter protest.—Croker surrenders his position as chief of Tammany Hall; Lewis Nixon versal leader.—Railway magnates plan universal transportation union; consolidation of all railway corporations in uni-

versal trust.—Miss Alice Roosevelt chosen to christen the Kaiser's new yacht.—Dewey and bride arrive at New York.—Italy, France, and Russia may form new alliance.—Jan. 13.—Fire destroys big malt-ing elevator in Chicago; 300,000 bushels of barley burn; loss \$250,000.—Railway collision in Chicago kills two persons and injures others.—Labor-unionists attempt to boycott St. Louis Exposition.—Kentucky women urge legislature to prohibit production of Uncle Tom's Cabin.—Jan. 14.—Chicago *Inter-Ocean* sold to its editor.—Phillips, the corn king, borders on financial ruin; in a pinch over wheat and rye deals.—Chicago City council takes up traction problems.—Chicago night schools close for lack of funds.—The Chamberlain-Von Buelow war of words continues; newspapers take up the fight, and cartoonists arouse both nations.

The Flaming Sword's Exchanges.

Interpreter Magazine.—Major Whitlock's effort to set forth some features of Koreshan Science is quite commendable. The thirteenth number of his series is now before us, containing 32 pages; and the publication is much improved in appearance. Principal among the contents of the latest issue are, The New Psychology, The Nature of Things, Editorial Notes, and a chapter of the serial story, Angel of the Reincarnation. Many of our readers are finding the magazine interesting and instructive, and in a general way devoted to Koreshanity. No price is as yet fixed; it is still free to those who send their names, though the Editor announces that he finds use for donations when made. Address, Major Ogden Whitlock, Room 15, Good Block, Denver, Colo.

Health Culture.—The principal departments of this magazine are, Hygienic Home Department, Physical Development, and Household Hygiene. A number of useful and interesting suggestions as to preservation of health are made. Winter in Florida is descriptive of Florida and some of its interesting points; the article is illustrated by half-tone reproductions of photographs. \$1.00 yearly; 10 cents per copy. 481 Fifth Avenue, New York City.

Suggestion.—A monthly publication devoted to suggestive therapeutics and occult phenomena—a magazine of 52 pages. An interesting paper appears on the attitude of courts toward Hypnotism; while Rev. Stanley S. Krebs contributes another one of his telling exposures of the tricks of fraudulent mediums. \$1.00 a year. 4020 Drexel Boulevard, Chicago.

McKee's Shorthand Magazine.—A very creditable little magazine devoted to the interest of shorthand and typewriting. It advocates the McKee system, and a number of pages are filled with specimens, with transcripts. Per year 50 cents. Ellicott Square, Buffalo, N. Y.

Mind.—The January number appeared promptly at the first of the new year. It is an exponent of "New Thought," a production of a number of able writers. \$2.00 a year. Alliance Publishing Co., 569 Fifth ave., New York City.

Sun-Worshiper.—A monthly devoted to so called Oriental philosophy; it represents an attempt to promulgate a modern conception of the religion of Persia. Edited by Rev. Dr. Otoman Hanish. 1613 Prairie Ave., Chicago.

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