



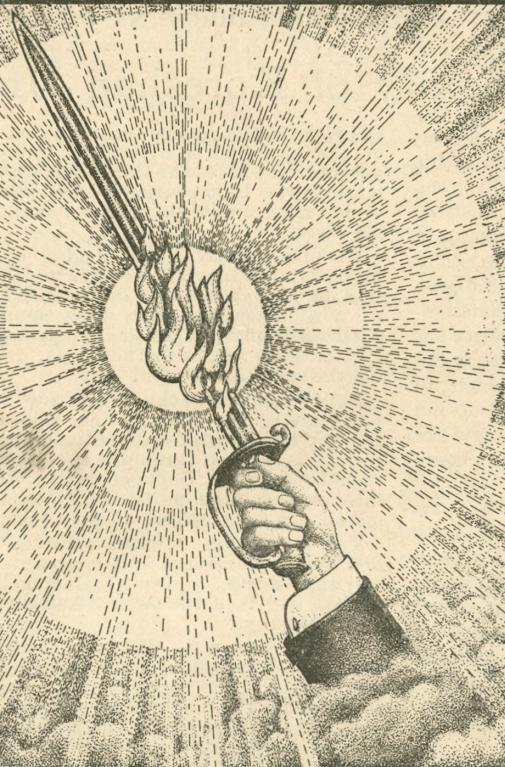
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



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## Summary of Koreshan Universology.

**K**ORESHAN 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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## The Gathering of the New Jerusalem.

Book of Revelation, Part XVI.

The Involution of the Seven Churches in the Messenger of the Covenant; the Resurrection of the Two Witnesses; the Characteristics of the Genuine Jew.

KORESH.

AND THUS TO THE MESSENGER OF THE CONGREGATION IN SMYRNA WRITE; THESE THINGS SAYS THE FIRST AND THE LAST, WHO WAS DEAD; I KNOW THY AFFLICTION AND POVERTY, (BUT THOU ART RICH,) AND I KNOW THE BLASPHEMY OF THOSE WHO DECLARE THEMSELVES TO BE JEWS, AND ARE NOT, BUT WHO CONSPIRE WITH THE ADVERSARY.—Revelation ii: 8, 9. (From the Original Greek.)

AS THE JEWISH AGE culminated in John the Baptist, and through him in the Lord Jesus, so the Christian dispensation focalizes in the Elijah of the new dispensation, and through him in the manifestation of the seven churches. These are the seven orders of the Sons of God. Every message is from John to the Messenger of the Covenant. This signifies the Messenger of conjunction, because it is the final conjunction of God and man. No man can give the correct interpretation of this message but *the* Messenger. Every church is involved in the Messenger of the Covenant, because the spiritual world must concentrate in him before the natural man can materialize in the earth.

Smyrna signifies myrrh. The condition of the church in Smyrna sustains to the center of aspiration—the throne of God, the same relation that myrrh sustains to incense in the order of symbolism. There are seven distinctive conditions through which the Messenger of the Covenant breathes forth the life of the seven churches. The first state of Elijah is that of extreme desire. This is an incense unto the invisible God, and it brings the invisible into unitary conjunction with the aspirant.

"THESE THINGS, SAYS THE FIRST AND THE LAST;" this signifies the visible Lord. Primates and ultimates conjoin in the visible and external, therefore the *first* and

the *last* imply that which is tangible and manifest, thence personal. The Lord is the First and the Last; by the Lord is meant the visible and tangible man. He is expressed at the end of the age as the supreme One in personal presence, and this is the first reincarnation. The condition, however, is more strictly that of re-in-sanguination. The Elijah of the age is none other than the Lord God in the form of the Son of man. It is said of him: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"WHO WAS DEAD," implies the descent of the Lord into the church for the purpose of regeneration. The process of regeneration is merely reproduction, and—in the scientific sense—implies time, and progress through time from the beginning to the end. The Lord died in the church as to his animal (divine animal) life. This is one of the mysteries of Godliness; it is not comprehended by the church, nor could it be until the revelation is made by the Prophet ordained to open the seals of the Book, which had the seven seals upon its back.

The death of the Lord on the cross of wood was significant of his real death in the race, that he might save the race by making of it the Sons of God. The Lord constituted the two witnesses, because he was both the Father and the Son. He said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." The Lord, then, unmistakably comprised in his own person the two witnesses, the same who lay dead in the street of the great city. (This will be elaborated later.) When Elijah appears he is the resurrection of the "two witnesses," for he contains



the Father and the Son. It is said of him: "He shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse." In the highest sense, this signifies the conjunction of God and man in the Messenger of the Covenant.

"I KNOW THY AFFLICTION AND POVERTY," signifies that in the beginning of the aspiration for truth, there is nothing of knowledge in the mind. The affliction consists in the fact of a knowledge of a destitution of the things of truth, and thence of a corresponding life. Affliction pertains to a condition of unrighteousness; and poverty to a condition of a destitution of the truth.

"BUT THOU ART RICH," implies that in response to the aspiration the truth is revealed, a knowledge of which leads to immortal life. Riches have reference to the possession of the sciences of life. To be rich is to be in possession of the ultimate truth, or of the science of immortality.

"AND I KNOW THE BLASPHEMY OF THOSE WHO DECLARE THEMSELVES TO BE JEWS, AND ARE NOT," involves the great and fundamental truth that there are no inhabitants of Jerusalem but the spirits gathered into the divine spiritual order, as John saw her in the spiritual degree. As they are all gathered into one center, and that center is Elijah the Prophet, it follows that in the external sense there is but one Jew in the world, in whom are all the spirits of the New Jerusalem. All others claiming to be Jews are liars and are one with the adversary.

The New Jerusalem is the product of the Lord's death in the church in which he was planted and in which he died. It is a mere absurdity to imagine that the Lord's death on the material cross could save anyone, but the death which that symbolized does save. The Lord dissolved and was absorbed by his people. This is what is meant by the appropriation of His body and blood, when he said: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day"—meaning at the end of the age. The impartation of the Lord's life to the world, through his absorption, was the impregnation of every will of those who were receptive to him, with the germ of regeneration from God himself. It was the implantation of the Seed of God in the will of men.

When in the death of the body, the spirit—quickened by the operation of the Holy Spirit—entered the spiritual world, the aspiration of that spirit was toward the throne of God, because the tendency of the minds of the spirits is toward that which they loved. The tendency, however, is not direct, but through a spiral momentum in which there is a succession of alternations between the natural and spiritual conditions. There is, then, a succession of partial reëmbodiments through which men are more and more fitted for the association of the

saints. It is near the end of the age before the gathering of the saints begins. At the end of the dispensation, those who have been progressing along the line of regeneration (re-production) are gathered into one aggregation called the New Jerusalem. This is a spiritual gathering in the spiritual world, not outside of the human race, but in the man who comprises within himself the spiritual domain.

All spirits impregnated with the seminal essence of Deity from the Lord Jesus are Jews; those who were not so impregnated are not Jews. People today who cannot perceive this truth, because the truth is not in them, were not impregnated with the germ of God, and therefore cannot become the Sons of God in this age. God raised up one Son from the human race and perfected him in righteousness, then planted him in the people of his choice. They were His choice because, through the processes of development, they had attained the condition of that character of receptivity. It will be especially noticed that reference is made to those who say they are Jews. All people who claim to be of the church of Christ are, in the above sense, claiming to be Jews; but they only are such, who accept the true Prophet when he appears.

There is a secondary sense in which the message is to the church of Smyrna; this is the baptism to that church, a baptism in which the first manifestation appears, for it must be understood that the development of the churches is in a rapidly successive order from the first to the last church. There will be seven distinct orders of the Sons of God. These are the domains of the seven distinct wills of the universal Man. The New Jerusalem exists in the spiritual world as twelve tribes of the Holy City; but in the descent of the New Jerusalem they become seven forms of the universal body. This is because there is a correspondential analogy between the man in the grand or greatest sense, and the man in the least sense. The twelve coronal centers of the brain determine to seven organic forms of function in the body. The energies of the brain which flow from twelve primate centers, become seven functions operative through seven corresponding organs.

The New Jerusalem is gathered from all nations; and those who look for the fulfilment of prophecy in the gathering of the tribes of Judah, scattered throughout the world, and the ten tribes from the so called Anglo-Israel peoples of the world, are not only deceiving themselves and the people whom they interest, but they are of the synagogue of satan—as the ordinary version has it. John saw the Holy City coming down from God out of heaven—not the physical, but the spiritual heaven. It comes down in a double sense, for it comes down through time from the Lord Jesus, proceeding from the Son of God as he was in the flesh nineteen hundred years ago, and becoming the Sons of God in the



fulfilment of the process of regeneration at the end of the dispensation.

But the order mentioned is the timic; the other is the order of simultaneity. In this order the New Jerusalem comes down from the spiritual state into the natural one. She is first aggregated in the Messenger, then through him she descends into the seven material churches. This is the marriage of the heavens and the earth; it is the conjunction of God and men, the final

materialization of the Sons of God. When they appear, the offspring of Deity are then fully manifest. Then the Sons of God appear and are like the Son of God, as it has been declared: "To as many as believe in his name gives he power to become the Sons of God." To be like God, and thus to become the Sons of God, is the aspiration of the church of Smyrna. This is the destiny of as many as believe in the Lord Jesus and perform his works.

## The Central Star and Cosmic Shell.

Forces and Factors Which Perpetuate the Physical Universe; the Interdependence of Pole and Periphery; the Zodiac and the Sun's Spiral; Processes of Respiration.

KORESH.

THE REVOLUTION of the central star or stellar center, which, from its positive and negative sides produces the revolutions of the projected sun, precipitates, also in its revolutions, the forces of the sun which come in contact with the inflowing substantial forces from the circumference. These unite in the atmospheres and appropriate their substances in processes of combustion. In this union of outflowing forces from the sun and inflowing forces from the circumference, and the burning of the substances of the atmospheres, there is a constant precipitation of matter, reduced from the state or quality of force to the state or quality of matter. The earth's surface is thus constantly accumulating matter on its uppermost (innermost) surface, day by day, in the direction of the sun's apparent revolution around the earth—which is really the projected sun's movement through the lower atmosphere—in an orbit around the central star and within the crust or shell—the circumference of all.

The superficial earth and water, the water represented by the large body of oceanic mass, are conditions of intermediate metamorphosis or change from the condition of force and aerial stages of substance to the mineral and metallic states. We have referred especially to the seven laminæ and their polate centers. The five mineral depositions or strata not directly represented by the known geologic formations, are related to one another in mineral planes, and focalize their polate points in the five primary fixed stars, similarly to the focalization of the force of the metallic planes in the centers called planets. The five earths, therefore, have five corresponding polations. Upon these seven polations of the metallic and five of the mineral spheres, depends the arrangement of all subsequent polations constituting the starry belt called the Zodiac.

The Zodiac is divided into twelve sections, supposed by modern scientists to be merely arbitrary divisions having no natural foundations. The peculiar mapping out of the heavens into constellations, and naming them according to the names of certain forms of animal life, are regarded as purely arbitrary and the result of

the ignorance and superstition of the ancients. We will here undertake to show that these tracings and mappings, or classification and nomenclature, are the result of the possession—by the ancients—of positive knowledge of the truth concerning not only the origin of the constellations, that is, of the focal centers, but of their special division into twelve segments, rather than the result of ignorance and superstition. In order to make plain to the reader the laws by which this division is governed, we must insist upon an effort to at least constantly hold the mind to the conception of the intra-spherical philosophy, or that which demonstrates that we live within the sphere or globe, as opposed to the current teaching that we live upon the convex or outside surface of the globe.

The central star, the real polar point, which is the positive origin of the stars and planets, in transmitting its forces outwardly, forms around itself the circumambient space of light and darkness, or a positive and a negative side. Upon this peculiar arrangement depend night and day. The earth's surface is subject one half the time, or about that, to the influence of the light side, and the other half of the time to the influence exerted upon the earth's surface by the darkness and its concomitants. In this revolution of the central star, which gives to us the appearance of the revolution of the sun in an orbit around the earth once in twenty-four hours, and which, by the modern scientific "lights" is interpreted to mean the rotation of the globe upon its axis every twenty-four hours, there must be presented to the earth two directly opposite poles; the light and dark poles. Half way between these poles there exist two others; one is the evening and the other is the morning. These are the poles of twilight. The evening is the caloric or pole of heat, the other is the cruosic or pole of cold.

The revolution of the sun in one continuous direction causes the earth's encumberment of matter to follow as a consequence upon a perpetual spiral, not, however, a spiral of one same and persistent outfluence, but of a consecution of fluences modified by the specific effect of



each polate point as they succeed one another in the order of the sun's rotation. By this we mean that there are four orders of encumbering consecution, namely, mid-day, evening, midnight, and morning; and each of these points exerts its specific fluence upon not only the superficial surface of the earth, but upon its deeper surfaces also. The importance of this observation cannot be appreciated from a superficial consideration of the subject, especially when we take into account the earth or ground only, and the changes which take place there by the union of the ascending and descending forces.

The vegetable kingdom affords one of the most favorable opportunities to study these subtle fluences, the outfluences and influences characteristically different at any two opposite polate points. In the foliage of vegetable life, the so called lungs of vegetation, there is carried on the double process and function, according to the period of the day to which it relates, of what partially agrees with the function of respiration in the lungs. In the morning the leaf gives forth oxygen, and in the evening carbonic acid gas, or carbonic anhydride. These are the marked characteristic differences in the respiration of plant life as pertaining to the caloric (evening) and the cruosic (morning) poles. The specific characteristic differences in the respiration of plants at midday and midnight, while as thoroughly opposite and distinct as the differences in the evening and morning, are of a more subtle character because partaking more of the nature of the transposition of force than of the more tangible substances—the gases.

The foliage of the vegetable kingdom, it will be seen, performs more than the single function of respiration corresponding to the respiration of the lungs. In the respiratory function of the lungs, there is a constant union of oxygen and nitrogen inhaled with the carbon, which constitutes the base of the venous corpuscle, and which really constitutes the fuel for the process of combustion, which is in constant operation. The carbon carried into the lungs by the venous circulation enters into an actual process of combustion, uniting with the oxygen which is inhaled by the respiratory action of the lungs. This union is not merely an absorption of oxygen, and therefore an oxygenation of the venous corpuscle, converting it to an arterial corpuscle, but it is the union or marriage of the white and venous corpuscle by which is developed the red blood or arterial corpuscle. The carbonic anhydride exhaled or breathed out is the one product of combustion. This, as one of the offices of the lungs in the process of respiration, corresponds to the process which takes place in the leaf at one period of the day; namely, at night.

At the extremity of the arterial circulation there is a process the reverse of that which takes place in the lungs. There is a process of combustion in operation in the capillary circulation which, instead of transmit-

ting outwardly the force corresponding to carbonic anhydride, which is exhaled by the lungs, carries it back into the venous circulation, thus carbonizing the blood and supplying it with its sugar, the foundation of the carbon corpuscle. In the animal structure, the process of oxidation takes place at one extremity of the circulation, namely, the lungs, and the process of carbonization at the other extremity. In the vegetable kingdom, the processes of carbonization and oxidation take place at the same extremity, namely, in the foliage, but at the two extremes of the day. By this critical observation we see that morning and evening are the two extremities of a cycle or revolution, and that the foliage is related to every degree of this revolution and represents the entire cycle. The revolution of the day has its four polate centers, and of course its intermediate segments of the cycle. The leaf represents this cycle complete.

In the animal kingdom, of which man—who constitutes the microcosm, is the representative, we have noticed two extremes—that which corresponds to midday, (viewing the lungs from their office as performed toward the circulation, and not as to exhalation,) and the midnight represented by the other extremity of the circulation. We thus define the polate centers in the microcosm, corresponding to the two supreme points of the revolution. In the relation of the microcosm to the macrocosm, there is developed an important discovery; namely, that the motion is inversely to the motism and statism of the physical macrocosm. For instance, in the physical macrocosm the vegetative and vegetable form and function are stable, and the diurnal relations are mobile. In the microcosm, the vegetative form and function are mobile, and the diurnal relations are stable. It is thus discovered that the stable things in the microcosm are the mobile things in the macrocosm, and that the mobile things in the microcosm are the stable things in the macrocosm.

We have presented the vegetable kingdom as an illustration of the action of the four polate points or centers, having defined especially the two prominent poles and their fluences upon the function of respiration as exhibited in the plant. If the plant exhales and inhales, the zone or sphere of revolution—as related to the plant—has a complementary inhalation and exhalation inverse to that of the plant. This exhalation and inhalation must be specifically and correspondentially active at the four poles described, to correspond to, complement, and coördinate the activities of the vegetable respiration. Vegetation alone, while exhibiting the phenomena in a marked degree, is not the only department of the physical circumference subject to and modified by these subtle fluences. The metallic and mineral deposits, the various earths, rocks, salts, etc., also the water over the surface of the earth, constantly inhale and exhale to meet specifically the fluences of these polate centers. The substances transposed in the form of gases, and in the conditions of various forces, are invariably the consequences of the combustion in operation in the earth, water, and air. 6



# The Great War of Capital and Labor.

The Conflict of Interest and Sentiment; Peaceful Co-Operation of Corporations and Labor-Unions not Possible; the Destruction of Competism Through Law of Love.

AMANDA T. POTTER.

"HERE IS TO LABOR and Capital—the organization of each and the coöperation of both." So ran the toast to the twentieth century, wherein a recent writer closed his article on social and economic conditions. The promoters of such deceitful sentiment of compatible organization and coöperation have to live but a fraction of the toasted century to open their eyes upon the witness of their sophistry. Coöperation of capital and labor? To what end could coöperation exist when the organization of each is upon the specific basis of maintaining an interest distinctly in opposition to the other's interest? Separate and opposing interests are set up wherever exist the employer and the employed: the former is determined upon cheapening the price of labor; the latter has at heart the advancement of the price of labor; for while the organization of capital means, among other things, the augmentation of a force to outmaneuver, in general way, the entire world, it is more specifically to tighten its coils about the workman, and secure the use of his hours for the least remuneration possible. The laborer fortifies his position with numbers and disputes the infringement with varying success.

Coöperation can exist only in company with compatible inclinations and objects; and to say that this compatibility dwells as common possession of master and wage-slave, is to declare one either a knave or in babbling ignorance of the principles at the base of the greatest question before the humanity of this age. So long as employer and employe continue there will co-exist the rich and the poor; there will flourish an order enriching itself from the life of a class which proportionately languishes under such depletion. This condition is as productive of hate as friction is of fire; and not in the universe does there obtain a foundation strong enough or in any way suited to the perpetuation of two evils each of which is bent upon the other's subjugation. It should not be forgotten that labor—the vitiated and enslaved performance of use—is attended by as many evils as capital—its subjugating power.

The system of wage-master and wage-slave is out of harmony with the genius of creation, which is but another way of stating that it is wanting in the elements that make for perpetuity. By means of reciprocal action and relation, the creation or re-creation of the world is established and sustained. The sun disseminates its energies to the earth's periphery, which returns an exact equivalent for the force received. All parts and forms of earth's vastness are constantly disintegrating and giving off energy; to be of enduring character, these forms and parts must receive and solidify energy in such amount as shall replace the waste. The frame of the vidual is example in point:

Science asserts that every atom of this frame is changed during a period of seven years. If adolescence is followed by normal conditions, repletion about equals depletion and the original status is maintained until the noon of life, when interchange grows one-sided—the sure signal of decay and approaching dissolution. In what should be life's heyday, however, abnormal displacement and emplacement are the rule rather than the exception, and will so continue until man returns to normal attitude toward God and his fellow man. The abnormalities of humano-physical emplacement and displacement consist in part of certain organs becoming surcharged, and certain others being deprived of nourishment, with relatively early disintegration as result. This state is mirrored in the mass. Society, divided as capital and labor, exists in the smaller part—capital, as the engorged, and in the larger part—labor, as the stunted. One guise is as unrighteous as the other, and both are clamorous, mostly in an unknown tongue, of the sequently certain societal disruption and extinction.

There is essence of gall in the speech and script of him who upholds those institutions which, brazenly flaunting the term "trust," connive for both ends of the bargain. Trusts? And who shall trust them? They are alone for the originators who, in the end, will find them more potent of their destruction than the upper and nether millstone. That their procedure secures the maximum of profit and the minimum of expense, is true; but to whom is the increase? Not at all to him who earns it; not at all to him most needing food, clothing, and shelter. The half of our population, which owns next to nothing, the mere tools of these trusts, must needs grow thinner and duller under the added oppressions of this solidarity of misnomer. The men who own thousands of times their share of material possessions, because thousands are toiling for them, are the men who reap from this relationship of "maximum" and "minimum."

The nations are to be healed of their malady, and "there shall be no more curse;" for when the law of human uses—love to the neighbor is obeyed, the riches resulting from this love will be too bountiful to permit the existence of the edict: "In the sweat of thy face shalt thou eat bread." Men who dream that labor will forever fill the market to be rewarded according to the caprice of united purchase power, will awake to the necessity for self-exertion. Love to God and the neighbor will banish competism; it will raze the trusts rooted in stolen billions of the working-man's money; it will sweep from human experiences the machinations of both capital and labor. The madness of the effort to coördinate two antithetically selfish interests will be obvious in a devastating defeat, and the genuine way of reaching the maximum of product with a minimum of exertion, will be illustrated by that same great law of human uses which in this day is written alone in the heart of God. It will reign in the hearts of men when God makes his residence there.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN

## ENGLAND'S WAR POLICY.

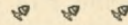
*Civilization Demands the Immediate Cessation of the South African Conflict.*

THE CIVILIZED WORLD looks with horror upon the action of England in prolonging a war so disastrous that it presents the amazing spectacle of two nominally Christian nations butchering each other in cold blood. Both of them agree that the war should end; that it has gone on past the limits of decency and humanity; yet neither is ready to yield its point of opposition and be the first to lay down its arms. The Boers have called for arbitration, but England has scouted the idea of peace which does not grant her full license to dictate the terms of surrender. Those who sympathize with the Boers must remember that it was their aggressions upon English territory which began the war. At the same time, it is contingent upon the will of the greater power to make certain concessions that might end the conflict.

It is neither necessary nor expedient that England should control the Transvaal. Her colonial possessions are notoriously misgoverned and heavily taxed to support the vices of the noble lords whose sons enjoy fat salaries as government appointees. Look at what she has done in India! See how its provinces have been reduced and plundered! Perhaps never before has the world seen a stronger example of robbery committed under the auspices of Christianity. No fouler outrage has been perpetrated by the church that calls itself by the Lord's name although it has violated every principle that he taught. When He comes will he not demand of her restitution for the blood of the martyrs shed upon the altars of a spurious faith? Will He not condemn this wholesale slaughter of the innocents by those who call themselves his disciples in modern times?

During the last six months over twelve thousand persons have perished in the reconcentrado camps; ten thousand of this number were children, innocent victims of an oppression too horrible to find credence were it not authenticated by witnesses coming from the spot. It is time to interfere—time to give the world an object lesson in humanity and compassion. If England cannot be persuaded to make terms with a handful of wretched outlanders, fighting desperately in their native fastnesses to preserve a semblance of national liberty and escape the fate of India, then she may expect to be forced into line with public sentiment the world over, which demands the cessation of hostilities. There are ways and means which may be taken to accomplish what is so desirable, and the United States certainly need not hesitate to take the initiative in a work so pressing. It is not necessary to involve ourselves in war with Great Britain, whose friendly attitude is cause for complaisance. It is only necessary to bring the pressure of a decisive opinion, officially announced, to bear upon the case. England would then see the importance of immediate retreat from her position if she wishes to save some remnant of her national dignity

already hanging in shreds and tatters. She might then remember with shame that the precepts of the Founder of Christianity command every nation to deal justly and love mercy, walking in the paths of the Lord whose kingdom is now ready to be established in earth under the fostering care of the Angel of the new Covenant—a kingdom whose hopes and purposes center in Koreshanity.

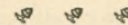


## Power and Majesty of the Coming Woman.

FOR OVER sixty years a woman guided the helm of the British empire. During her reign the English nation reached the zenith of prosperity. As she began to be stricken, a disastrous war began to sap its life. Its rise to fame was coincident with her installation upon the throne. Her coronation marked the proudest epoch in its history. The imperial sovereign of the new age, who is destined to sit upon the throne of moral and intellectual supremacy, will be a woman bearing the same auspicious title—VICTORIA by the Grace of God. Chosen by divine appointment and prepared by reëmbodiment, she is preëminently fitted to guide the destinies of many and to stand before the world as the representative of the most interior forces of divine love—the Motherhood of the Celestial Order. The exaltation of woman in the kingdom of righteousness to be established in earth, is a vindication of God's justice. The following lines by Charlotte Perkins Stetson are instinct with prophecy:

A woman—in so far as she beholdeth  
Her one Beloved's face:  
A mother—with a great heart enfoldeth  
The children of the Race:  
A body, free and strong, with that high beauty  
That comes of perfect use, is built thereof:  
A mind where Reason ruleth over Duty,  
And justice reigns with love:  
A self-poised royal soul, brave, wise, and tender,  
No longer blind and dumb:  
A Human Being of an unknown splendor,  
Is She who is to come!

Trust in the Universal Center means power in all directions.



## The Koreshan Science of Materialization.

IN ORDER to reconcile the facts of experience with the statements of Koreshan Science, the puzzled investigators of modern spiritualism in all its delusive phases, need to keep in mind certain principles laid down to guide the psychologist in exploring these hitherto unknown realms. The spiritual world is not located in some distant star or planet. It is in the brain, where the discrete essences of love and intellect are transformed to material substance. The thoughts of the mind are spirit entities once related to other bodies. As each mind has its own property of attraction, such entities may be projected mentally between persons widely separated in the natural world, where space exists. In the mental domain its correspondent is quality; hence two persons thousands of miles apart may be closely related in mind.

The subject of materialization has never been satisfactorily explained from a scientific basis, outside of Koreshanity, because it involves the correlation of spirit and matter—a fact that is not yet accepted by



the reputed arbiters of public opinion. The desires of those who are searching for evidence in favor of spiritualism, polarize in a sensitive who may not be conscious of the spheres she has aggregated. This accession of psychic force, which simply means energy of soul or will, is focalized in the brain of the medium. It is substantial, but it is not material substance. The cortical cells are the nexus where the desires of those who wish for materializations meet corresponding pneumatic forces from interior spheres; the latter proceed from spirits anxious to remain in the natural world, where they were once embodied. The union of the two potencies, neither more nor less than the sex energies in solution, projects the apparition, visible and tangible, born through the transformation of spirit to matter; but inasmuch as the substance used is that of mortal desire which has not been educated to center its longings in the incorruptible dissolution of the body, the image formed lacks permanence. The quality of desire being earthborn, it cannot present the image of the heavenly. The desire for immortal life polarized in a conscious medium or Savior, will eventually project the new genus, offspring of the Lord, born not of the will of the flesh, but of the Supreme will in conjunction with the natural; able therefore to remain at pleasure in the outward form; equally potent to explore subjective realms.



#### Ultimate Use of the Science of Alchemy.

THE SCIENCE of alchemy finds its ultimate application in the transformation of the physical body. The Lord Jesus was past Master in this wonderful science, knowing how to polarize the electric and magnetic currents of the biologic mass, by means of which the visible and tangible elements of his earthly body were converted to the supreme essences of love and wisdom. The object of Koreshan Science is to restore to man the lost secret, in order that he may follow in the footsteps of the Lord. The application of alchemy to the highest domain has its correspondent in every other. It constitutes the medium of ascent by which members of the various orders of life rise, not only from one degree of the same kingdom, but from one plane of existence to another. Thus in the mineral kingdom common clay may be changed to the noblest of all metals—refined gold. It is also directly concerned with those vital processes by which the plant gathers up the substances of the mineral and transforms them to vegetable tissue.

What is termed chemical action is properly speaking alchemical in its nature, the difference being that chemistry merely supposes a different combination of elements instead of their actual consumption in a combustion whereby new substances are created—not liberated. God has reserved this secret to be made known in the last days, when a definite portion of the human race is ready to rise to the God kingdom. It is not intended to pander to selfish desires. God works by logical sequence, and in all his ways conforms to the ultimate purpose of the destruction of iniquity in his chosen people—those who constitute the firstfruits of the spiritual harvest.

It is strange that modern investigators do not perceive that chemistry becomes obsolete the moment that the theory of the indestructible atom is abandoned. All the latest results from these lines of research tend to prove that alchemy, as promulgated by Koreshan Science, is soon to replace the untenable theories aggregated to form text-books of what has been erroneously called the science of chemistry.

#### LA NOUVELLE GEODESIE.

##### Question du Contour de la Terre Rapportée sur une Proposition Majeure.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.  
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.  
TRADUCTION FRANCAISE PAR UCIE PAGE BORDEN.

Ceux qui se sont familiarisés avec l'histoire de l'astronomie savent bien que le système en vogue de nos jours ne s'appuie pas sur des preuves raisonnées, déroulées à la logique. C'est par la voie d'illusion d'optique qu'on est parvenu à l'idée de la convexité de la terre. On s'est figuré les cieux comme une sphère concave et étoilée parce qu'ils se présentent ainsi à la vue, paraissant embrasser dans leur étendue toutes les parties de la terre; et cela semblait hors de doute une fois que des marins eussent fait le tour du monde. Et pourtant des preuves immédiates du contour de la terre manquaient encore aussi bien que des calculs exacts de son étendue. L'homme avait fait jusqu'alors peu d'efforts pour en fixer la forme et les limites au moyen de la géodésie; quoiqu'on eût pris des mesures de l'arc méridien, on agissait purement au profit de la géographie et non pas dans le but de découvrir la vérité concernant le contour terrestre, l'esprit des auteurs de ces expériences étant pénétré de la conviction conçue d'avance que la surface habitable fût convexe. Des siècles se sont écoulés depuis la naissance de cette théorie sans que l'on ait fait le moindre des efforts pour en arriver à la certitude; et ce n'était que pendant le siècle dernier que l'on ait tenté de démontrer pour un fait le mouvement terrestre.

##### Une Proposition Fautive mène à des Conclusions Ridicules.

Depuis le moment où elle fut conçue la théorie de la convexité de la terre a pris les devants dans toutes les recherches scientifiques sans pourtant se soumettre à aucune épreuve décisive. C'est l'origine de nombreuses théories ineptes sur la lumière, la chaleur et le mouvement; et aussi d'autant de conceptions ridicules sur les lois qui se rapportent à la physique, à l'optique et à toute science naturelle, en même temps qu'elle a posé des fondements insolides sur lesquelles la géodésie de nos jours a bâti son oeuvre. Tous les instruments à l'emploi des astronomes et des ingénieurs civils s'adaptent à la théorie de la convexité de la terre et à cette autre conçue il y a des siècles que la lumière se dirige en ligne droite, donc que la vue s'étend virtuellement sans bornes. Tous ces instruments inventés au service d'une proposition fautive s'emploient maintenant dans l'effort d'en établir la vérité!

Fruit des hypothèses le système populaire n'offre point de certitude, rien que des conjectures. En faisant dérouler un nouveau système de science, on aurait tort de recourir aux moyens dont l'embrouillement est résulté, comme on s'aperçoit maintenant. Nous n'ignorons pas non plus ce que nous avons à combattre en mettant devant le monde le système d'astronomie dû à Koresh; nous nous sommes mis au courant de toutes les circonstances que l'on prétend citer en faveur de la théorie qui l'importe; et ce n'est qu'en vertu des faits, des principes et des lois découverts par nous et qui offrent des preuves indubitables concernant le contour de la terre que le disciple de Koresh s'affirme dans sa résolution de renverser la science du monde.

On pourrait se disputer sans fin sur les mérites des systèmes de Koresh et de Copernic sans en tirer aucun parti et on ne serait pas pour cela plus près de s'accorder; point de rapprochement possible entre les deux systèmes. Il faut pour décider entre eux s'en remettre aux épreuves de nature à porter la conviction absolue, simples et ne renfermant aucun sujet de dispute. Ce ne sera que lorsqu'on aura fait ces démonstrations et tenté ces expériences que l'on parviendra à établir une base de raisonnement d'accord avec tous les faits rapportés par d'autres méthodes d'épreuve non moins rigoureuses. — (à continuer.)





## In The Editorial Perspective.

THE EDITOR.



IN MODERN ASTRONOMY the ellipse has figured conspicuously; it is the hypothetical path of projectile planets in their revolution about the sun. It was first so applied by Kepler, who set out to discover by empirical methods, an hypothesis which would account for the apparent inequality in the velocity of the orbs. The origin of the Copernican system itself was an hypothesis devised to account for the retrograde motion of the planets. The spirit of true discovery was not manifest in Kepler's work; and there was no philosophic nor scientific reason given as to why orbits should assume the form of the ellipse. But for the ellipse, modern astronomy would break down completely; it is essential to the system. In the Koreschan Astronomy the dominant principles are those of the spiral and the cell; they are principles manifest in life itself. All life is developed in the cell; and the progress of life is in spiral lines. The instinct of Shakespeare led him to recognize the fact that the human body is a "mortal coil." We see the spiral in the shells upon the sea-shore; and we observe it in the circulations of the human body from corpuscle to sperm, and in the plant from root to seed. A principle so universally manifest in life must not be overlooked in cosmogony. The physical universe must be as full of spirals as the forms of organic life; it must correspond to the human world. The ancients understood the principles of the spiral and its operation in the physical universe; but the modern astronomical mind has no place for it. The function of the sun in the modern system is not compatible with the meaning of the word. The sun is a *helix*; and it is for this reason that the Greek word for sun is *ἥλιος* (*helios*). The orbit of the central sun is spiral; and its projection upon our atmosphere has a spiral orbit as related to the earth. The lunar gyre and the courses of the planets are between the tropics; their spiral rounds cover the belt of the torrid zone. The principle of the spiral is but the principle of unfolding and infolding, the evolution and involution of things. From Cause to effect there is the widening zone, the expanding cone; when the limit of expansion is reached, the zone contracts until the coil reaches its least dimension in the apex, the pole of the vortex. The world at large is the extended area of unfoldment, the limit of the expanding coil; the world involved is the universe in its least form, the apex of the spiral rounds of life, the involution of humanity and of the universe in the form of the perfect Man.

Two gigantic schemes are under way for the control of the world's transportation facilities; one is the proposed universal railway combine, and the other is the steamship trust, which is to include the most important steamship lines of the world. The chief promoter of both plans is Morgan, the great steel trust magnate. It is expected that the American Government will assist in the monopoly of the ocean transports by the passage of the ship subsidy bill. The trend of the times is in the direction of a final heading-up of commercial power in the successful represent-

atives of the commercial spirit of the age. We have long observed the converging lines, and have foreseen the end. The men who have amassed wealth have expressed their determination to hold the wealth of nations in their hands, to wield a power hitherto unknown in the world of industry and commerce,—to rule as money kings, as masters of men. The aristocracy of Europe has been outdone by the plutocracy of the West; there is nothing in history that compares with the misappropriation of wealth and the usurpation of power on the part of modern commercial imperialists. Before the formidable money power, modern reform stands impotent, helpless. The millions look upon the development of the great combines with the same interest that they do the coming of great inventions and the making of great discoveries. The combines become the wonders of the world, the great sensations of the hour; they promise financial security to present institutions, and guarantee prosperity to those who enjoy financial prestige. But there are valuable lessons to be learned from the remarkable development and success of the gigantic industrial and commercial corporations—the lessons of co-operation under powerful leadership. If the concentration of unrighteous power achieves great things for evil, it is obvious that the concentration of righteous power would achieve greater things for good; but ere the good is manifest the climax must bring the great crisis and the culmination.

The modern church has rendered the Bible ridiculous through fatuous interpretations of its miracles and impotent conceptions of its teachings. The church has accepted the dogmas of modern science, which are antagonistic not only to the Bible, but to the absolutely true science of creation as well. Professor Pearson, of the Northwestern University, Chicago, a Methodist institution, has boldly declared that the Bible is not infallible; that its records of miracles performed by the prophets and by the Christ and his Apostles are fables; and that its history, chronology, and astronomy are not compatible with facts. If so much is to be excluded from the Bible as false, what should be said of the parts which remain? If the astronomy of the Bible is to be set aside as fallacious, so must its spiritual conceptions; if the records of its miracles are to be considered as mythical, so must its theology. If the voice of the divine mind is not heard in the Bible's declaration concerning the creation of the cosmos, it cannot be heard in its declarations concerning the existence and character of the Creator. We maintain that the Bible is equally true and authoritative on all the subjects of which it treats. It is no worse to reject the Bible than it is to reject truth as expressed in Nature. Let the church reject the Bible; let the new-thought movement cast it aside as worthless, and the world will begin to learn the great fact that Koreschanity is the only system extant that accepts the Bible fully and completely, through the exercise of the rational faculties of the mind, and demonstrates its truth, its infallibility, and its supreme and divine authority. The Bible



will be transmitted to the authoritative, refined, and classical literature of the coming age through the instrumentality of the Koreshan Church, which is to supplant the decadent system of the old dispensation.

American expositions during the past twenty-five years have greatly increased appreciation of the products of Western genius and industry; they have added to the dignity of the American nation, and turned the mind of the world in the direction of the wealth of American resources. These expositions are remarkably appropriate; they are conducted in celebration of great events in the history of the nation, and they mark distinct epochs in industrial, commercial, and national activity. In 1876, at the close of the first century of the existence of the United States, the Centennial Exposition was held in Philadelphia; in 1893 the Columbian Exposition was held in Chicago, in celebration of the four hundredth anniversary of the discovery of America by Columbus. The Exposition at Buffalo in 1901 was the Pan-American, marking a distinct period in the gradual closing of the old dispensation, and looking toward the final union of all the nations of the two Americas. Following closely upon the Pan-American is the display of the products of the Southern States and the West Indies. The people of the South and of the adjacent islands unite in the fellowship of industrial fraternity. Preparations for the St. Louis Exposition for the celebration of the hundredth anniversary of the great Louisiana purchase, are under way. At this Exposition there will be a rejoicing in the expansion of the nation and its rapid progress toward the highest place among the powers of the world.

The world's memory is limited; it fades away into the past. The world remembers the past through the records of history, but history has its horizon, its vanishing point. Along the line of human progress great characters stand out with marked distinctness; they are men and women who have made an impression upon the universal mind. The heroes of the ages are not often appreciated in their day, but the influence of their lives is felt in succeeding centuries. The world is careful in its bestowment of honor, and it seldom mistakes the character upon whose brow it places its laurel wreaths. Great men are remembered for their deeds in the service of humanity; no man has ever been loved by the people at large who did not in some way merit their homage. Pre-eminent above all other characters which live in the memory of the civilized world is that of the Christ. The fact that He is loved is proof that he lived, and that his character was sublime, his purpose firm, his spirit pure, his nature divine, and his claims true. His power in the history of the dispensation demonstrates the fact that he stood at its head—at the beginning of a great cycle of progress.

We do not desire to do the post-office department of the Government any injustice. It may be that the department has made some rulings that are inimical to the interests of certain classes of publishers, and exceeded its authority in excluding from second class privileges, periodicals issued in book form; but the recent excitement concerning the report of a ruling requiring publishers to discontinue send-

ing their papers upon expiration of subscriptions, proved to be without foundation. The source of our information was a card of advice from General C. H. Howard, President of the National Publishers' Bureau, Chicago; the Springfield (Ohio) *Daily Sun*, and other publications which we considered reliable; but we have before us a letter from the Third Assistant Postmaster-General, addressed to all postmasters, denving the statements sent out by the National Publishers' Bureau, and claiming that they misrepresent the attitude and purpose of the department.

The fact that humanity is divided into races necessarily implies the possibility of their unity in a specific point of involution. The prism decomposes the white ray into distinct colors in the spectrum; the seven colors are recomposed when made to focalize through a second prism or a lens. The origin of racial colors is in the dispersion of the life of the perfect Man.

The Bible contains the gold and the diamonds of divine thought; it shines with a pure luster, and its gems sparkle under the light of genuine science. It resists the fire of criticism and the acids of the false sciences. It has stood the tests of time; the age of centuries is upon it, but it will survive the literature of modern times.

When the politicians have selected an island for the home of the anarchists, they should look out for one for themselves; the politicians will be as much opposed to the new order of the divine kingdom as the anarchists are now opposed to the governments of the present.

There can be nothing higher than the Most High, and nothing lower than the outermost; the one system of existence embraces the limits of these extremes.

The universe is a great sphere of existence which contains all forms of life; it is impossible to go beyond the limits of its environ.

Every revolution is the turning of a circumference or vortex about a central pivot or pole; every movement must have its leader.

Every progressive race has its day—its dispensation of time, limited by the rising and setting of the anthropotic Sun.

The universe is the natural record of all the past and the certain prophecy of all the future, because it is eternal.

The Copernican projection of the universe upon planes of infinite space distorts the relation of all its parts.

Form is essential to being; there is no life nor function independent of organic structure.

The mental stars of the modern world shine in the firmament of the passing age.

Spiritist mediums delight in money trance-actions.

Civilization is the circle of illumination.



# The Open Court of Inquiry.

THE EDITOR.

## Modern Astronomy's False Premise.

EDITOR FLAMING SWORD:—Having come into possession of some of the Koreshan publications, I confess to somewhat of an interest in the subjects of which you treat. Would you be willing to answer the following questions? (1) If the theory of measuring distances by angles is correct, how is it possible to blunder to the extent of millions of miles in the measuring of planetary distances? (2) If the distance to the sun from the surface of the earth is but a few thousand miles, would not observations taken at two different points on the earth's surface show practically an equilateral triangle? (3) Why is a mountain that is entirely within the range of a telescope, hidden from view by an intervening mountain of less altitude? (4) Can a ship which is hull down, so called, be brought wholly within the range of vision by a telescope? (5) If perspective foreshortening is the cause of the disappearance of the hull, why does not the vessel disappear all at once? If you will kindly answer these questions you will confer a favor on me.—\* \* \*

In modern astronomy the earth is considered to be a convex body, rotating on its axis and revolving about the sun; it is held that the earth is a planet, and that planets are projectiles in space, related to a common center of gravity. From the basis of these assumptions, all of the errors of calculation of the distance and magnitude of the heavenly bodies have arisen; and necessarily, misconceptions concerning the proportions and relations of the solar system are due to astronomical ignorance concerning the earth's place in the universe. The entire question is made to depend primarily upon the shape of the earth, and its relation to the sun, for observations are made from the surface upon which we live.

Geometry is exact, and the principles of triangulation are definite; the results of calculation from the basis of actual triangles or quadrilaterals may be obtained with precision. But if we take a false hypothesis as a working basis of astronomical measurements, our triangles will be hypothetical, not real; or, an assumption may lead to giving false values to observed angles. It is certain that a perpendicular ray of gravity is at right angles to the horizontal. If the earth were convex, all perpendiculars would converge beneath the earth's surface and diverge upward into space. On the basis of the suppo-

sition that all perpendiculars do so diverge upward and outward, the lunar parallax angle (about 60') would make the distance to the moon amount to 60 times the length of the earth's radius. If, however, observations of the moon are actually made from the basis of a *concave arc*, the same parallax would have a wholly different value, making the moon's distance only about 800 miles from the earth's surface.

The assumed distance from the earth to the sun is taken as a unit in measuring the distance to the planets and stars. While the process of measuring the distance to the sun is more complicated than that of computing the distance to the moon, the principle is practically the same—that of horizontal parallax, applied from the basis of the primary assumption of the earth's convexity. The astronomer's process of measuring planetary distances involves the arrangement of planetary orbits in a diagram; the mapping of the results of at least two observations of the position of a planet at intervals separated by the time of its sidereal period; and the construction of lines connecting the sun and planet and two points on the earth's orbit.

If the planet is a superior planet, the lines bound a quadrilateral; the major axis being a direct line connecting the sun and the planet, the minor axis being the length of the planet's elongation or difference between the right ascension of the planet and the sun. Now, it is obvious that if no such relations exist in the solar system—that is, if the earth be not a planet—the angles to which the astronomer has given values do not exist; they are purely hypothetical, and the values entirely fictitious. The blunder is the result of an error at the very beginning of the application of the process, which has for its basis a false assumption.

(2) The central sun is located at the center of the concave cell. Two perpendiculars extending from the center, and a base line 4,000 miles in length, form an equilateral triangle; but it must be remembered that a perpendicular at any point passes through the zenith. The central sun is invisible;

we see only the outermost projection, which is only about 900 miles from the earth's surface in the region of the equator. In the Koreshan Astronomy we deal with curved angles in measuring solar, lunar, and planetary distances. Light is not propagated in straight lines in universal space; and in accounting for phenomena, one must consider the actual factors and the true principles of physics and optics, else optical and mental illusion will be the result.

(3) A distant mountain is hidden from view by one much nearer and of less altitude, first, because of the angle which the latter subtends; second, because vision does not extend in straight lines, but curves upward and outward away from the surface; and third, because of the principles of perspective and geolinear foreshortening. All objects on the earth's surface when viewed from any point or altitude, conform in their general lateral relation to the arc of the surface which *appears* to be convex; and all objects beyond the horizon seem to be lower than they really are. A telescope would not reveal the mountain that is hidden, for the reason that it would magnify the intervening one in proportion to the telescopic power. If the lines of vision were straight, and if it were possible to observe objects in the distance without the operation of the principles of foreshortening, the most distant mountain would appear to be higher than the intervening one; but we must consider all the factors, principles, and laws by which we perceive objects, as well as their apparent relation.

(4) There is a distinct horizon apparent to the unaided eye, and there is still another and more distant horizon apparent through a telescope, from same altitude of observation. Any object situated on the water's surface between the two horizons may be clearly seen by the telescope. Thus, if the vessel is hull down, or even half-mast down, in clear atmosphere and on calm sea, it may be wholly restored by means of the telescope. These statements are not conjectural; they are



the result of hundreds of specific and comparative observations.

(5) A receding balloon in open space apparently contracts equally on all sides, and is finally reduced to the vanishing point; this is due to perspective foreshortening. The lower part of a receding ship disappears first, and the space occupied by the vessel apparently contracts more rapidly at the bottom; this is due to the combined factors of perspective and geolinear foreshortening. The ship is sailing upon a surface, which for purposes of illustration we may consider to be perfectly flat. Upon the retina of the eye of an observer standing upon the beach, the first mile of the geolinear extense produces a picture of definite length; the second mile contracts about 6 times more rapidly, and the third mile about 18 times more rapidly than the first, while the angle subtended by the fourth mile is so small that it fails to make an impression.

The result of this geolinear foreshortening, or the apparent drawing of the surface toward the observer, is a definite horizon on a level with the eye; beyond the horizon no surface can be seen because the horizon is the vanishing-line for a definite amount of lateral space above the water, and that vanishing-line proves to be as effectual a barrier to the visual perception of objects on the water beyond the horizon, as the supposed convex bulge. If the space vanished is 6 feet, that much of the hull of the outgoing vessel disappears; but the vanishing-point of 6 feet is not the vanishing point of 40 or 50 feet; hence the sails remain in sight. The restoration of the hull of the vessel by means of the telescope is proof that the disappearance of the hull is due to optical factors, and that the apparent bulge on the water is an optical illusion.



#### The Universe in Greatest and Least Forms.

EDITOR FLAMING SWORD:—(1) I take it for granted that the Koreshan principle of integral Cosmogony is the microcosm, illustrated in the spherical form in deference to the physical-mental extension, instead of the shell of the body. (2) In the account of your experiment on Lake Michigan, you make no mention of the aberration of vision which inflects with every density.—B. A. W., Atlantic City, N. J.

The universe is one great integral system of existence, and the whole is comprised of all its parts. There are five distinct kingdoms of natural existence, which we classify as the mineral, vegetable, animal, sensual-human, and divine-human. The divine-human kingdom is the kingdom of God, which appears periodically as a development

from the common mortal plane. The life of this kingdom, when not externally manifest, constitutes the most interior mind of the most progressive people. All of these kingdoms are mutually interdependent, and a law in one domain governs every other.

The two extreme kingdoms—the alchemico-organic world or mineral kingdom, and the organo-vital kingdoms which constitute the human world, are completely analogous and co-ordinate as to forms and functions. The alchemico-organic world is the outermost expression of all that is contained in the world of man. It is complete in itself and perfect, containing the principles of both male and female functions—in other words, the physical universe is biune. The macrocosmic form of the physical world is the shell, while the microcosmic form on the plane of the mineral kingdom is the central sun, which involves the entire structure and represents all of the activities which take place in the great circumference. The central sun is the seed of perpetuity of the physical cosmos; it is the pole of impression, while the body of the physical world is the immediate expression of the involved point.

The human world is comprised of the highest planes of existence. As a whole, the anthropostic domain is the macrocosm, and corresponds in every detail to the alchemico-organic macrocosm. The anthropostic macrocosm is the human world in its largest form—the form of the Grand Man. The anthropostic microcosm is the complete involution and perfect pole of consciousness and life of the entire human world. He is the perfect Man, immortal in flesh and divine in nature; he is the highest Seed of all domains, and is the Creator of all. The divine Man is biune, male and female in one form, and reproduces himself through processes of spirito-natural regeneration.

Man is mento-physical, comprised of the substances of spirit, soul, and body. The form of the perfect Man performs functions analogous to those of the physical cosmos, and his form *corresponds* to the form of the great cell which contains all. The two microcosms—the central sun of the physical cosmos and the central Sun of the anthropostic world—are perfect co-ordinates. The

ancients knew this and called the divine Man the Sun. Ancient sun-worship was nothing more nor less than the worship of the central personality of the human world, the manifestation of Deity in the arch-natural degree of divine expression.

The form of the perfect man corresponds to the form of the great cellular structure of the cosmos; we say *corresponds*, because the shape of man is not spherical. Man is an elongated cell, adapted to his environment. The perfect man involves the form of the great cell or sphere, just as a seed involves the form of the plant—that is, in the seed the plant is rolled up by processes of involution. The physical universe opened out in the imagination and folded up in such a way as to make an elongation in the direction of the ecliptic, with the Zodiacal tract or alimentary canal of the physical cosmos extending through the middle of the fold, may represent to the mind the manner in which the universe inverts itself in its involution in the form of man. The physical universe has its body, its heavens, its head, heart, lungs, digestive tract, and functions of reproduction—these organs and functions being completely analogous to human forms and functions.

(2) It is true that in giving the particulars of our experiment on Lake Michigan we did not deduct the usual refraction allowed. We did not do so because the item of refraction is so small as to make no material change in the general results of the observation, nor lessen the weight of our argument. Let us make allowance for refraction to the amount of one seventh, (or even one fifth) of the amount of calculated convexity; it merely lowers the line of sight toward the target 18 to 25 inches, leaving 9 to 10 feet yet unaccounted for from the basis of convexity. No surveyor or civil engineer claims that refraction in such cases amounts to 8 inches to the mile. Nothing is lost to us in making such concessions when requested: on the other hand, nothing is gained to the other side when refraction is offered as a possible explanation of the facts of our observations. In the above, we deduct the normal amount of refraction allowed in the tables of standard works on civil engineering and geodetic surveying.



## The Eye and the Vanishing Point.

EDITOR FLAMING SWORD:—To my understanding, your statement on page 70 of the CELLULAR COSMOGONY, with reference to the targets under the bridge having been seen with the unaided eye at the distance of five miles, would seem to be in contradiction with what you say about the limit of vision on pages 62-63. I am deeply interested in the Koreshan Cosmogony, and would thank you to show me my error.—J. A. W., Montgomery, Ala.

In general terms we treated the subject of the vanishing point of distant objects; we say in general terms, because the sensitiveness of different eyes is not the same. The angle subtended by an object at the vanishing point ranges all the way from 1' to 1". Many eyes cannot distinguish objects which subtend an angle less than 1'; but few of the most careful and practiced observers can receive the impression of 1" of arc. As a general average, it has been determined that an object appears to be a point at a distance equal to about 3,000 times its diameter; but the actual distance at which objects disappear depends upon their size, color, and shade.

The observers in the experiment referred to in the above, saw targets having a total surface area of over 10 square feet, at the distance of five miles, because of the fact that the targets were white and reflected the light of the sun. Other and larger objects at same distance were not distinguishable. Luminous objects are not subject to the same ratio as the non-luminous. Reflecting surfaces can be seen at greater distances than other surfaces of same area, because they subtend greater angles on the retina of the eye by virtue of the principle of irradiation.

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tide of time, and gone down and expired. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent, calming the troubled spirit and smoothing the pillow of death. Can such a book be the offspring of mere mortal genius? Does not the vastness of its effects demonstrate the excellency of the power of God?—DR. McCULLOCH.

## Summary of the World's News.

Jan. 15.—Commissioner and Mrs. Booth-Clibborn, prominent leaders in the Salvation Army, converted to Dowieism.—Whitelaw Reid, General Wilson, and Captain Clark chosen to compose special embassy to King Edward's coronation.—Revised tariff measure introduced in Congress.—Phillips, the corn king of Chicago, fails.—British steamer fired on by Chinese soldiers in Tam-Chau channel.—Company of Filipinos surrenders to Americans at Taul in Batangas province.—Gen. Botha escapes capture by the British.—Jan. 16.—Foraker elected senator by Ohio legislature.—Jan Kubelik, young Bohemian violinist, fills engagements in Chicago.—Lake Carriers' Association convenes at Detroit.—Chilean delegates submit imitation of The Hague peace plan to Pan-American Congress.—Jan. 17.—Prince Henry of Prussia, brother of the Kaiser, prepares to visit America.—Panama route for canal gains favor among Congressmen; fears entertained that Nicaragua may be abandoned.—It is expected that the President will render decision favorable to Schley.—Robbers and miners fight a battle 400 feet under ground at Cripple Creek, Colo.—King Edward VII opens British parliament.—Earthquake shocks in Mexico.—Count Waldersee of Germany, will visit America.—Jan. 18.—President and Senate may clash with the House on reciprocity issue; involves reopening entire tariff question.—Diamonds discovered in Ferguson county, Mont.—Chicago printers banquet on Franklin day.—Preparations in Chicago for Schley reception.—300 lives lost in terrific earthquake at Chilpancingo, Mexico; other villages badly damaged.—Jan. 19.—Insurgents in India defeat British forces in three engagements.—French officials clash over socialism.—Prof. Pearson, of Northwestern University, says the Bible is full of falsehoods.—Illinois Central prepares to supplant telegraph with the telephone.—Isthmian canal commission reports to President in favor of Panama.—Morgan plans a gigantic trust of steamship lines.—Dr. Pratt declares that electricity is life.—Jan. 20.—Chicago clergymen declare that Prof. Pearson must leave the church.—Labor-unions boycott non-union tailor shops in Chicago.—Street-car strike in Terre Haute, Ind.; mob of 500 men riot on the streets.—Postponement of date of St. Louis Exposition regarded in Washington as inevitable.—German Catholics condemn socialism.—U. S. Government may require Turkey to pay heavy indemnity for capture of Miss Stone.—British steamship men say the Morgan trust is inevitable.—Jan. 21.—Reports say that Schurman, president of first Philippine commission, opposes America's expansion policy.—Colombian insurgents engage government forces at Panama, and win; both sides lose heavily; Gen. Alban, governor of Panama, is killed.—Big creamery trust formed at Topeka, Kan.—Gov. Taft returns from the Philippines.—Reports say that Congress will follow commissioners' recommendation of Panama.

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