



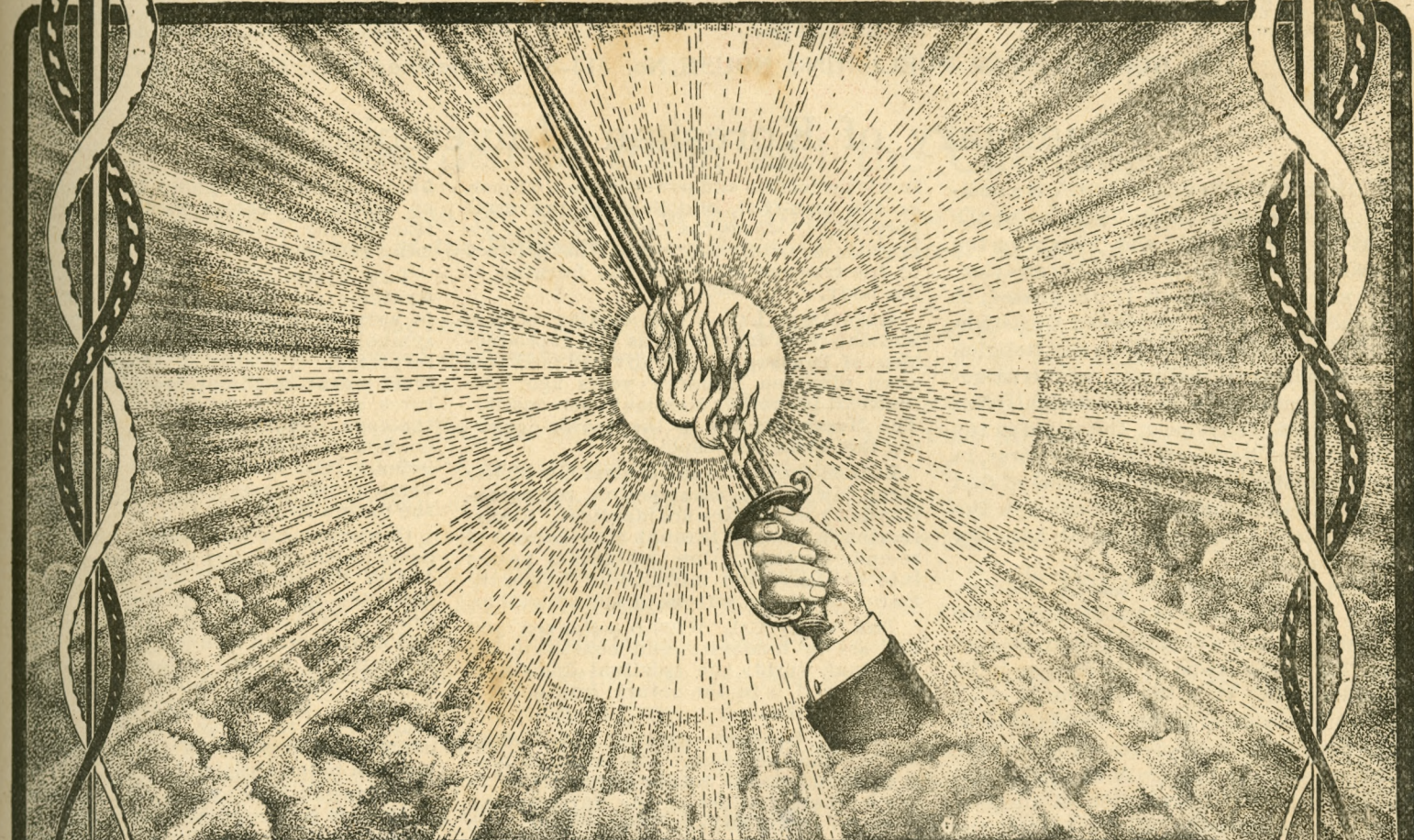
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ASTRONOMY

RELIGION

SOCIOLOGY

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The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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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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Whole No. 479

The Garden of Eden and the Cherubim.

Discovery of Eden's Location and the Meaning of Its Symbols; the Chariot and the Flaming Sword; Contest of the Prophets; the Mission of the Great Alchemist.

KORESH.

"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."—Genesis iii: 24.

IF WE EXAMINE Webster regarding the definition of cherub, we find it stated to be "A mysterious composite being, the winged footstool and chariot of the Almighty." So far as analysis goes, one is left in a delightfully dubious state of mind—if ignorance is bliss. In consulting the Standard Dictionary, we find cherub defined as follows: "One of an order of angelic beings ranking second to the seraphim in the celestial hierarchy, and held to excel in knowledge; also, in Scripture, the symbolic representation of such a being as on the ark of the covenant, typifying the presence and power of the Deity." This is the best the lexicographers could do, and we ought to thank them for the effort to enlighten the searcher after truth. It is our purpose to do better than this; and in the determination we will state what we know, as founded upon a consultation with that Presence mentioned in the above statement.

In the declarations to follow, let me depart from the ordinary editorial "we," and in its place interject the personal pronoun I and its concomitants. I, KORESH, was lifted into the presence of the Lord, and was permitted to behold his glory. In this state of exaltation and consequent illumination, the heavens were opened and I beheld Deity in vision. Just as I was about to be exalted to this state of honor, in answer to an importunity for *all truth*, I heard the noise of a mighty rushing wind, then the noise of a great rushing, the sound

of mighty wings, after which followed the noise of the wheels of the chariot of the Almighty God. From the voice of God I learned that the wind was the wind of the Spirit, and that all who were born of the Spirit heard the noise of this wind. This Voice said that it was the same as that which the Disciples heard at the time when, in waiting, they heard the noise of a mighty rushing wind; and this is also the sign of the spiritual birth, and that every one who is born of the Spirit hears this sound. A great fear fell upon me, and I tried to hide from the presence of such a Majesty; but the Lord reassured me and said: "Fear not; I will direct you in all your goings, and I will restore my habitation through your obedience and your courage to conquer self and the world." With this assurance and the revelations which followed, I am prepared to state—without ambiguity, and with the authority of the Almighty God—the truth with regard to the mystery of the Cherubim and Seraphim.

Etymological Analysis of Cherubim.

Not in arrogance, but with the greatest humility and subject to a great responsibility which the Almighty imposed upon me, I, knowing full well to what consequences my declarations submit me, dare assert the authority under which I act in the declaration forced upon me as the Messenger of the Covenant, the Shepherd and Stone of Israel. The word cherubim, from the root *koor*,—I give the pronunciation merely,—is the masculine dual of this noun; it literally means

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two cherubs. The root in its primary significance means to boil up. As boiling has reference to liquefaction and ebullition, in which there is an evaporation or diffusion of the substance in ebullition, it follows that the boiling referred to involves an essential evaporation and dissemination. The root, in this sense, is claimed to be obsolete, but it is thus regarded because the original significance, in its application, was lost to the "scholars," and they have, in consequence, allowed it to lapse into obsolescence. There is a more remote root, even more doubtful with scholars, "in the verb," which they claim—so far as gathered from the derivatives—signifies "to dig, to bore through, to pierce." The least doubtful of these roots, and one upon which scholars are agreed, signifies a furnace. This significance applies to a furnace as for the smelting of metals.

The initial letter of this root is *caph*, and denotes 20 as its numerical value. It is the eleventh character of the Hebrew alphabet; the name of the character signifies the hollow of the hand, the palm, thence, source of all power—for the power of the Almighty resides in the hollow of his hand. We are in possession of three elements of analysis regarding this root, which furnish the key to its significance as related to the root under consideration. The number ten implies that which is absolute in its completion, because it is the root of the cabalistic cube as related to the number eight, as the diameter of the sphere. The number 20 emphasizes the number 10, because it defines the use of 10. The law of God, as to uses, is founded upon ten fundamental principles, all of which are embodied in the Decalogue. As the law of God embraces all there is of the science of immortality, it contains the doctrine of righteousness; and 20 signifies its application to the uses of life.

As ten signifies all that is useful as to the doctrine of immortality, eleven signifies what proceeds from ten as the product of its application. The application of the law of God will insure to us the power to become the Sons of God, in whom reside all power. As an alphabetical character, then, it implies power in results; as the eleventh letter, it also signifies power in results, and as to its numerical value, it signifies power in fruition. It is for this reason that it is employed in the root *koor*, as its initial character. This root, in its significance to pierce, literally means that when the man chosen of God to perform the office of Messiahship attains to his function in so perfecting his character as to enter into the throne of Deity, by overcoming death, he reaches the focal point of the universe and sits down at the right hand of the Majesty on High. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." As an instance of this possibility, note the theocrasis of the Lord Jesus and

the reflex—the piercing of his hands on the cross, significant of the loss of his power in the descent of his animal life into the race, where he was pierced in the process of his regeneration.

Wau or *vav* is the second character of this word or root, *koor*. It is a peg, nail, or hook. It is the sixth character of the Hebrew alphabet. It signifies conjunction, because it is the emphasis of the least possible circular root. Three is the least number to which the circular values can be reduced; and because there are twice three in six, it embodies the least number of the cube and the square. For this reason it signifies the conjunction of all that is true and all that is good. It is for this reason, also, that it is employed as the conjunctive *and*. It is copulative and conjunctive. It is the second character of the root under consideration. As a peg or nail, it implies the copulative emission of the life forces in the function of the begetting power of Divinity. In the root *koor*, it has the functional force of *u*, the sound of double *o*. The terminal character of this root is no less important than the two other characters, the head or caput. This is the twentieth letter of the Hebrew alphabet. It signifies, in the order of alphabetical power, what *caph* signifies in the order of numerical power. It is the twentieth letter, but its numerical value is two hundred. This signifies life, so also does *resh*, the third and last letter of this root. The head is the symbol of life. The analysis of this root comports with its significance as signifying a furnace. In the consideration of the term as implying furnace, a place for the smelting of metals, we must regard its function in the order of correspondential analogy. The metals of the universe constitute the rind of the cosmic egg. (See the Cellular Cosmogony for an elucidation of this subject.)

Riding Upon the Chariot of Fire.

The forces of the circumferences flow into the astral nucleus, where there is a constant operation of the smelting forces of Nature. The apex of the human race such as the Son of God, corresponds to the astral nucleus of the alchemico-organic (physical) world. It is the smelting-place of the substances of life, which correspond to the metallic substances of Nature. Man is a metallic and mineral being, and there is not a substance found in the metallic kingdom that does not exist in man. When the Lord attained the perfection of his life and fulfilled his function as the Messianic manifestation nineteen hundred years ago, he passed through his theocrasis, called translation. This was accomplished through the dissolution of His body. It was a boiling up, a smelting of His form, in which he pierced into the very throne of Deity. His personal form was the body of God, and being the material form of the perfect man, it was the footstool of the Almighty and the chariot of the Cherubim. The translation of Jesus the Lord was

the Almighty riding upon the chariot of fire. It will be remembered that Elijah ascended to heaven in a chariot of fire. This was the result of his burning or smelting, his boiling up, and the dissolution of his personal form.

Adam, Enoch, Noah, Moses, Elias, and Jesus were Cherubim placed at the east (rising) of the Garden of Eden, to keep the way of the Tree of Life. Since the fall of man (a fundamental principle of theology which the higher critics deny), the doctors of divinity have been trying to locate the Garden of Eden. I, CYRUS, the anointed of God and the ordained Messenger of the Covenant, am authorized to declare that the Garden of God is wheresoever, in the end of any age, the Lord finds the coming up of his church, where he plants his seed. In the beginning of the Christian dispensation the Lord found his church in Palestine; there his people were looking for and expecting his appearing. To them He appeared first in his personal presence as the Cherub, then by the operation of the Holy Spirit—after his piercing, after his boiling, and after his burning in the furnace. He was more than the Cherub; he was the Seraph, because he held within himself the Bride. This made Him both Cherub and Seraph.

Does it appear reasonable that, through the Christ of nineteen hundred years ago, the church has yet been restored, when the doctors of divinity and the theologians are unable to locate the Garden to which they claim they have been restored? The fact is, the restoration has not taken place, nor will it until Elias fulfils his mission in the restoration of all things, as it is declared of him.

The Question of Eden's Location.

The location of the Garden of Eden will settle the vexed question of the point of the descent of the New Jerusalem. The fact has been often reiterated that the New Jerusalem, as John saw her, looking down through the generations following his visions, has already been gathered in the spiritual world, and that the time is ripe for her descent. I, KORESH, do hereby solemnly declare that I am authorized to assert the location of the Garden of God, having derived this authority from the throne of the Lord God Almighty. God and Nature—which is God's art—have ordained that the descent of the New Jerusalem will be in the New World. In America will be gathered all those who, in their aspirations for the living and true God, are prepared for the final influx of the entities of the New Jerusalem, as, with the glory of God and adorned for the presence of her Lord, she descends from her invisible sphere into the manifestation of the Sons of Deity. The Garden of God is where God finds his perfect fruit of the Christian age. This fruit is the product of the planting of the Son of God in the Garden which he found in Palestine at the beginning

of the dispensation, now extended and reappearing in America. The Garden of Eden is not primarily a geographical location. The world where God plants his seed is not the ordinary ground; it is the church of receptivity, the soil in which the seminal essence of God, manifest as the Holy Spirit, is sown at the time of the overshadowing of the Most High. At the early rain, the Lord baptized the church for the regeneration of the Sons of God; at the time of the latter rain, the Lord will again baptize the church for the ripening of his fruit.

Let me urge upon the attention of the reader, the fact that the object for the appointment and emplacement of the Cherubim and Flaming Sword at the east of the Garden of Eden, was to keep—perpetuate, the way of the Tree of Life. The Lord Christ was the root of that Tree; the Sons of God which mature at the end of the age are the fruit in full fruition. The way of the Tree of Life has been perpetuated throughout the generations of men, by virtue of the functions of the church as obtaining with the different nationalities ordained of God to specifically protect and develop this Tree. The Tree of Life produces the fruits of immortality. The Lord, the Son of God, was the first generated root of the tree; he ripened in the natural world, he left the world alive, dissolving his body so that nothing was left behind to be corrupted in the decay of mortality. As the Lord left the world alive, he being the fruit of God's generation, so the Sons of God will leave the world alive as the fruit of God's regeneration. Cherubim are not invisible, nebulous, nor mysterious beings. They are men of specific and divine endowments; as for instance, Moses and Aaron, Caleb and Joshua, Elijah and Elisha, John the Baptist and John the Revelator. The Lord Jesus was the *Flaming Sword*, and his theocrasis constituted the flame of fire which vitalized the church in his translation.

Elijah's Contest With the Prophets.

There is but one place in the Bible where the term chariot of the cherubim is employed; this is identical with the mercy-seat. Referred to as the chariot of the Cherubim, it is included in the description of the tabernacle, and specifically as the ark of the covenant. We have never seen a Concordance which contained this reference. There can be no doubt of the fact that the mercy-seat on the ark of the covenant, where the Cherubim rest, is the chariot, for it is in the form of a chariot, and has no other significance than the theocrasis, otherwise called translation. When Elijah was translated Elisha exclaimed: "My father, my father, the chariot of Israel, and the horsemen thereof," because it revealed to him the fact that he had been in the presence of God his Father, and that his translation was the chariot or means of conveyance. It was the *horsemen* of Israel,

because the horse signifies what I have so often declared—the restraints, liberties, adjustments, and appropriations of commerce. This involves the commerce of sex, the central function of which is the use of the forces of sex in their application to immortality. All who in the spiritual world were aggregated in the Prophet, followed him in the fulness of chastity. In this perfection resided his power to enter into the throne of God and become the controlling potentate of the universe. Elisha was the cherub of receptivity; the two together constituted cherubim; that is, two cherubs. Elijah was absorbed, because Elisha was present to absorb him.

As Elijah of old had to contest his claim to divine authority with the prophets of the grove and the prophets of Baal, so the Prophet of this age will contest his authority with the false prophets of this time. The final test will be the power to call down the fire of theocrasis, consuming the sacrifice upon the altar of human purpose, possibility, and achievement. The world is to be consumed by fire. What is the world to be consumed? What is the fire of its dissolution? Elijah stood upon Mount Carmel—the symbolism of the summit of fruition. It was for the purpose of making his final contest for his inheritance to the throne of God. Was he heir of God, the hero of the final contest for life? Or would the false claimants to the honors of heroic virtue jeopardize his prerogatives to the seat of universal empire? If my knowledge of the language of symbolism can enable me to interpret the hieroglyphics of Mount Carmel, then I may define the function of the Prophet of today, in his relation to the false prophets who are to deceive, if possible, the very elect.

The world to be consumed is nothing more nor less than the church itself. If the world is not to be destroyed by fire, then nothing in the Bible is to be relied upon as truth. The destruction of the world by fire is the consummation of the age. Let me emphatically state, on the authority of the Almighty, that that part of the church which has derived its life from the Lord Jesus, and through this endowment is able to distinguish between the true and the false prophet, and which, through this knowledge, has attained the knowledge of the one great fact of the condition of its sins and desires to acknowledge and forsake them, is the part of the world to be consumed by fire.

Greatest Work of the Divine Alchemist.

God will consume the wicked. Let no man mistake my meaning. Man is born in sin and shapen in iniquity. The devil is the first to bring forth his imps. They do not have their origin in God, but in the devil. It is after this that the Lord God performs his voluntary work. He raises up the Son, and then from him begins the regeneration of the Sons of God. It is the greatest

work of the divine Alchemist. It is the transformation of the imps of hell to the Sons of God, by the regeneration of the children of the devil. The office of Elijah is to prepare the offspring of Satan, who were impregnated with the propagative energy of the divine essence for the fire of conjunction, which will consume the wicked who have confessed their wickedness that they may be burned in the great conflagration. There are some mysteries in this process and in its results that cannot be understood except by the initiated, and hence the impossibility of any counterfeit of this signal by the false prophets. The mystery of calling down fire from God out of heaven can be known only by the one true Prophet of God.

The bullock was placed upon the altar by the common consent of Elijah and the false prophets. It was the bullock that the fire consumed; it will be the bullock upon which the fire of the consummation of the age exerts its energies. What is the scientific significance of this bullock which the fire of God, in answer to the call of Elijah, consumes upon the altar? It may be remembered that Elisha was told to return, and he departed to the slaughter of a yoke of bullocks. This was Elisha's preparation. He killed a yoke of bullocks and boiled their flesh, together with the instruments of the bullocks, and gave unto the people and they did eat. He bade adieu to the strongest tie he had on earth, giving up the liberty of his will absolutely to the will of God. The token of this sacrifice was the slaughter of the bullock. The bullock is the symbol of commercial liberty, on the true as well as on all the false lines of commercial activity. The commerce of sex, as now believed in by the human race, must be sacrificed before the fires of consummation can have their full fruition in the production of the Sons of God. The office of the true Elijah will be emphasized in the work of slaughtering the bullock; upon this will depend the fire. The fire will constitute the test of the authority of the true Elijah of the age.

I proclaim the coming of the Sons of God as the fulfilment of the promise of the second coming of Christ. The earth brings forth the blade, then the ear, and finally the full corn in the ear. The germ was the visible Son of God; the full corn in the ear will be the Sons of God. The conflagration to come will burn the aspirants to righteousness and the glory of God, and the Sons of God will succeed the theocrasis of Elijah the Prophet. The burning up of the wicked who have confessed their sins, will be the result of the alchemical fire which the Prophet institutes in his theocrasis; and the conversion of the baser life of the human race to the good gold of immortality, to be manifest in the visible Sons of the Most High, constitutes the final fruition. This is the alcahest of the Mutator. This is the higher office of the Alchemist's crucible.

Seasons of the Great Cycle of Progress.

Repeal of Winter by Spring's Coming; the Fall of Man into the Death Period; the Months of the Cycle and the Harvest Time.

AMANDA T. POTTER.

KORESHANITY at the present writing may be likened to the grain of mustard seed which the man sowed in his garden. To those who knew nothing of its character its promise was small; but it became the greatest of herbs; it even became a tree; it became the greatest of its kind. But the similitude lacks an element of complete likeness, for while the herb excelled all herbs, Koreshanity excels all things; it embraces all knowledge with the issues thereof; it holds in embryo the manifestation of the resurrection in humanity, of that Life which results from the application of the knowledge and laws of life. It is God's repeal of the saying: "My people are destroyed for want of knowledge." "Repeal," do we say? Yes, in the sense that the spring in its coming is the winter's repeal.

The spring is the winter's repeal; but the spring melts into a summer which yields to autumn—the etymological symbol of increase and abundance, while it betokens the year's fall into the death period—the ever-returning winter. Again and again the repetition, and in all man's lifetime he doubts not the coming of certain phenomena, attending recurring periods. As the plowman, the sower, and the reaper, he appoints his times in the light of unfailing prophecy issuing as memory of the past; for man has observed some facts concerning our common year; but to multiply the cycle of his ken by 24,000, and give to each phase the phenomena assigned it by the perfect Man—the great Creator, is impossible to the imperfect man: the greater comprehends and includes the lesser, but not contrariwise. Unheeded by him, the four seasons of the twelvemonth-year have analogous periods in that mighty cycle which compasses the fulfilment of all things—the series which ultimates in perfection and cannot be scanned by imperfection. Periods it has, wherein men walk as Gods; so walking, they are in perfect harmony with a perfect time, and knowledge is complete in this complete Man, who dies not. That we are removed from the perfect period, appears in the fact that we are in death. Men have ceased to expect life. Early manhood but provisions declining years. The decline ends in the expected corruptible death: "My people are destroyed for want of knowledge."

Koreshanity alone can solve both the character and the process of human salvation. It alone penetrates the science of the fall, and is able to say that no soul of the existing humanity, no matter what his professions, is other than a fallen soul, and that the fallen soul is not immortal. "Who only hath immortality" is spoken of the "King of kings and Lord of lords"—none other. If the fallen soul shall say that God hath given to him immortality, he should be referred to Isaiah xlii: 8: "I am the Lord; that is my name: and my glory will I not give to another." Can any one choose to say that immortality is other than a glory of God? or that God means less than that he will not bestow his glory upon a lesser being?

Koreshanity declares that salvation is only attained through exaltation to the undying state. Involuntary and corruptible death is coexistent with sin, and is the label of the fallen state or mortality; voluntary power over death, or the ability to lay one's life down and take it up again, is companion of sinless state and the insignia of immortality. "I have power to lay it down, and I have power to take it again," said our Lord, in which he substantially declared him-

self above the power of the law, free from its inflictions—*saved*. Thus Koreshanity not only conceives the genuine character of salvation, but is able to fortify and substantiate its claims to the truth of the same through the witness of the Author of our salvation.

"Therefore doth my Father love me, because I lay down my life that I might take it again." He who can trace the meaning of this sentence through all its relationships to humanity, grasps the knowledge of the processes through which a soul struggles from the time it descends from the throne and altar of God in its salvatory mission to men, until it is resurrected—reproduced, in the person and power of Jehovah. The Lord's life as laid down upon the cross of Calvary and taken up in the tomb of Joseph, comprises the text for research in the fallen mind. The light of the Aquarial era, Koreshanity, beholds the death upon the cross as merely typical of the death of the descending degree of the Son, the only begotten, who became the Father—the begetter of the Sons to come. The Lord Jesus was the life—he *was all the life existing*. He sowed that life as seed that he might take it again, take it up multiplied 144,000 times. Commensurate with the sacrifice was the love of the Father for this sacrificial Lamb, who, in his death in the race, took upon himself the sins of the world; "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "At that day ye shall know that I am in my Father, and ye [the Disciples] in me, and I in you." "That day" is the resurrection day, the completion of the salvatory process made possible by the Sower: "the Sower sows the Word." By such sowing he makes it possible for another to overcome sin, and as a sinless (*saved*) one, to sit down in the Father's throne: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Salvation is the function of the Savior who, as Abraham, as David, and as many others, was a sinful man in the race and came up through all the struggles and disciplines imposed by that same schoolmaster, the law, which now brings men to him, and which, a trifle less tersely, may be said to bring men to *be* the Christ. The promises were made to Abraham and to his seed. The Christ is declared to be the seed of Abraham; hence, the seed of Abraham came to be the Christ; thus was God's promises to Abraham's *seed* fulfilled. But it clearly follows that if Abraham did not also become the Christ, God's promises to Abraham are not fulfilled. God also promised the Psalmist that he would make him his first-born. The Lord Jesus was the first-born, and unless David finally became the Lord, another broken promise must be booked against the Almighty. But Koreshanity beholds all the steps by which, through repeated reëmbodiments, Abraham and his seed were reabsorbed into the throne and altar of the living God. It comprehends all the changes through which the mortal man grew to be the immortal God; and how, being lifted up, he is able to draw all men to him. Unperceived by the world there approaches the timic period in the grand cycle, when the kingdom of God shall become an outward and visible manifestation; even the manifestation of the sown Son reproduced in multiplication. "Ask me of things to come concerning my sons." Isa. xlv: 12, and of such it will never be said: "My people are destroyed for want of knowledge."

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE RISING DAY-STAR.

Koreshanity the Integral Expression of the World's Desire for Illumination.

THE DESIRE of the whole world was expressed in the last words of the great German poet: "More light, more light." They show that in him as in all those who stand head and shoulders above their fellows, a multitude of ascending spirits were centered. Unsatisfied with the knowledge sought and found through this embodiment of seventeenth century culture, they passed out from the dying Goethe to become the motic force of other minds. Goethe was distinguished as a poet; he delighted in the forms of sensuous art, but his inherent determination was toward science. He longed to establish the unity of Nature, and his researches in anatomy bore fruit in discoveries which contributed to this end. In a similar manner the desire to penetrate the mysteries of natural science were brought to an objective focus in two personalities, one belonging to the thirteenth, the other to the sixteenth century. Both of these characters, whose names were identical, tried to pass in review the sum and content of human learning. Neither was able to complete his task.

In order that the Day-Star may arise and flood the earth with his beams, it is necessary that the desires of the world should come to a focus in one mind capable of containing the sum of truth. From age to age this desire has grown, until its cumulative force has been sufficient to bring the knowledge it demanded, vested in a personality. But is the world satisfied? Does it recognize the marvelous unity and precision of the scientific System that is now promulgated? No more, in very truth, than the men of the ancient Jewish church saw in Jesus the fulfilment of their desires for a Savior.

The principles of psychology, operative in the higher domain, conspire to bring a periodical manifestation of the desire of all nations. The wonder and the beauty of the laws now revealed are sufficient to attract the admiration of all receptive minds. Intelligent desire directed to one center is more potent than any known force. The Koreshan System is the integral expression of the world's desires for scientific illumination. It presents the crowning proof of the unity of law and the continuity of life. Hence it is the only system worthy of the term Cosmogony, being a substantial vindication of the harmony of Nature. From lowest to highest, from the atom to the brain cell of the perfect Man, it presents one unbroken chain of evidence. It is calculated in every respect to awaken enthusiasm and delight as revealing the divine ideal wrought out in perfection. The opposition which it encounters is due to preconceived opinions, not to any natural element of antagonism in the correlation of truths presented.

Technical skill as well as knowledge may be developed through trustful dependence upon the Intellect that guides the world.

The Scope of Divine Love.

THE DIVINE LOVE in its perpetual outflowing from the radiatory center embraces all humanity. It is written that the devils also believe and tremble. The vibrations of truth reach to the utmost limits of circumferential man. By agitation of atoms, friction results, thence heat; so the fire is kindled which consumes the falses and evils of the natural man. To tremble is to be afraid, and the fear of the Lord is the beginning of wisdom.



The Philosophic Content of the Rubaiyat.

IT IS INTERESTING to inquire the philosophic content of the Rubaiyat in view of the excessive admiration lavished upon the poem. What is it that renders these quatrains of the Persian tentmaker as near to the civilization of the twentieth century in their English phrasing, as they once were in the original version to the heart of an Oriental people in the eleventh? With the exception of the Browning cult, no modern instance of a similar literary infatuation can be cited; and the latter is the more remarkable in taking a single poem for its object. As many voluminous works of modern scholarship have been devoted to the little Rubaiyat alone as to the whole bulk of Browning's writings. Is there some deathless magic in these faultless lines—termed faultless by their ardent worshippers? Praise of Omar reached its climax in the address given a few years ago by Secretary Hay, then Ambassador to England, before the Omar Khayyam Club in London. It was considered a literary event, and the text a masterpiece of eloquence which has been circulated throughout the world. The speaker said: "There is not a hill-post in India, nor a village in England, where there is not a coterie to whom Omar Khayyam is a familiar friend and a bond of union. In America he has an equal following, in many regions and conditions. In the Eastern States his adepts form an esoteric sect. In the cities of the West, you will find the Quatrains one of the most thoroughly read books in any club library."

These statements are a fair indication of the general feeling. So great popularity is surely due to something deeper than form or rhythm. From the Koreshan point of view, this poem incorporates the life of the past and brings it into conjunction with the present. It is a lament over the transitory nature of human joy. It voices the universal hatred of death. Never was there a more vivid portrayal of the pathos of mortal existence doomed amid its sweetest pleasures. The agnostic of today and the Persian of the middle ages are one in their impotence to explore the dark mystery of human fate. Who can find the rose of yesterday? One of Vedder's designs for the illustrated edition shows a pair of hands stretched out from black depths; tangled threads are all about them, but they hold no clue.

Omar was a scientist who refused the office of Court Chamberlain in order to devote himself to astronomy. Some of his mathematical writings are extant, but he

had no lofty conceptions to explain the universe, so his famous quatrains are like precious beads without a cord to bind them. His philosophy is called profound, but it fails to compass the destiny of the race. It is popular because of its intense realism, but the vision of the ideal is lacking.



The Conflict of Woman and Her Oppressors.

THE SPIRIT that has held woman in subjection for ages is fighting hard to prevent her escape from intellectual serfdom. Let her but demonstrate her abilities in some signal manner, and lo, measures of retaliation are devised to curtail her influence and check her progress. She has hitherto been dependent upon man for material support. That is past. She has shown her capacity for work of all kinds. She is able to take care of herself and compete with man in any profession or industry that she chooses to enter. But, unfortunately, the avenues of wealth are closely guarded and the capital of the world is mostly in the hands of her oppressors.

During the past twelve months, the city of Chicago has been the scene of a notable conflict. The Teachers' Federation composed chiefly of women has waged an energetic warfare against the great corporate bodies owning charters and franchises in the state of Illinois. It is the purpose of these companies so far as may be to evade taxation—a purpose in which they have succeeded to an amazing degree. The state treasury has been defrauded of several millions legally due, which ought to be collected in the interests of the people. The Supreme Court rendered a decision recently in favor of the franchise assessments advocated by feminine champions of the people's cause. It is said that the effect of this enactment will add \$20,000,000 to the city revenues. The victory over municipal corruption gained by woman has been made the subject of public congratulation.

But another act in the drama was to follow, and the end is not yet. It was suddenly discovered that the school funds were deficient. The board of education announced that retrenchments must be made. After much debate, it has been decided to cut down the teachers' salaries. The majority of them are already overworked, but despite the fact they are doomed to lose on an average, seventy-five dollars by this reduction. Every day of illness will be counted; even the usual day allowed for visiting other schools must be stricken from the calendar. The mystery in the case is that no reasonable explanation can be furnished for this sudden and unprecedented shortage in the funds. Statements published by the daily press go to prove that no leakage in the treasury has been found; there should be as much money as last year.

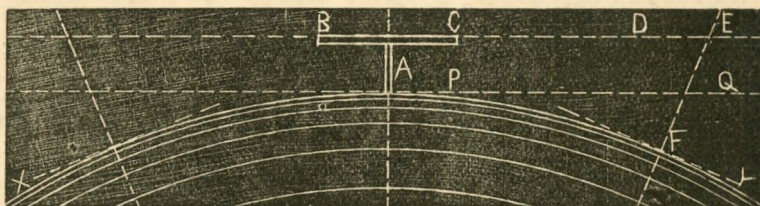
The animus of the movement is undoubtedly to visit upon the successful combatants the wrath incurred by their victory. The object of this method of retaliation is to force the present teachers to resign in order that their places may be filled by those of less energy and capacity in public affairs—women who will be the tractable victims of a great system of organized iniquity. The blow is secretly aimed, not only at the teachers of Chicago, but against all womankind. The teachers who do not resign will be obliged to perform double service at lower wages. This is the recompense society accords to zealous champions of the public weal.

LA NOUVELLE GEODESIE.

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

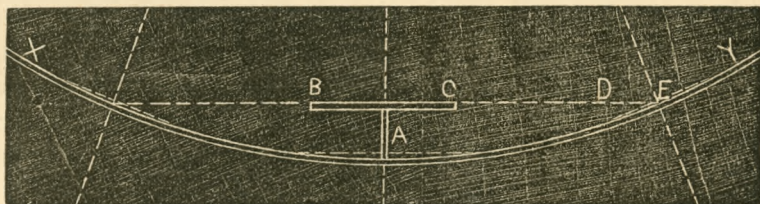
TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Pas besoin de raisonner là-dessus. La figure ci-jointe fait voir la perpendiculaire, l'arc et la tangente dans leurs relations réciproques. Que X Y soit l'arc convexe pris sur une étendue de 10 milles (16,093.50 m.); A, la perpendiculaire dont le sommet vertical se lève dans l'air à la hauteur de 6 milles (9,656.10 m.); B C, l'horizontale de 15 pieds (4.5720 m.) et D, cette horizontale prolongée. Il est facile de voir que l'horizontale ainsi étendue se départirait de plus en plus de la surface de l'eau en rapport constant égale au carré de la distance multiplié par 8, nombre qui représente en pouces (2032 m.) l'écartement marqué au bout du premier mille (1,699.35 m.) de chemin fait. La ligne E F unit la tangente avec l'eau au bout de 3 milles (4,828.05 m.) et P Q est une tangente parallèle tirée par le sommet de l'arc. Au bout de 3 milles (4,828.05 m.) l'arc de la surface de l'eau s'est séparé de P Q par un écartement de 72 pouces (1.8288 m.) ou de 6 pieds; ainsi, la ligne E F repré-



sente l'écartement plus la distance entre B D et P Q ce qui donne 12 pieds (3 6576 m.) pour la valeur de P Q. Que la ligne soit prolongée à travers l'air dans la direction opposée il en résulte de même.

Si l'arc de la surface terrestre se courbe dans le sens de la concavité dans le rapport indiqué, c'est-à-dire de 8 pouces le mille, il va sans dire que la ligne poussée par l'air devrait se rapprocher de l'eau selon la figure suivante. Que X Y soit l'arc de la surface concave pris sur une étendue de 10 milles (16,093.50 m.); A, un bâton perpendiculaire dressé à la hauteur de 6 pieds (1 8288 m.) au-dessus de l'eau; B C, l'horizontale 15 pieds (4 5720 m.) de long et D, la même ligne prolongée. E, c'est le point où celle-ci touche à la surface de l'eau. Ce point est à trois milles (4 828 05 m.) d'environ du bâton dressé. Le



cosinus de la ligne poussée par l'air achève la corde dont les deux bouts touchent obliquement à l'eau à égale distance de chaque côté du bâton vertical.

Ni le géodésien ni l'ingénieur civil ne saurait nous faire tort de ce que nous venons de dire sur les relations que nous avons prouvé exister entre la verticale, l'horizontale poussée par l'air et la courbe de l'arc, sur un corps convexe; cela tient aux principes et aux lois de l'hydrostatique. Tous les traités les mieux connus sur l'arpentage et sur le nivellement s'accordent à attester la vérité de nos conclusions; telle en est la portée de l'extrait suivant tiré de l'encyclopédie Britannique;—Une ligne menée à rencontrer le fil à plomb c'est-à-dire la verticale à angle droit et touchant à la surface terrestre ne montre que le niveau au point de contact; mais si cette ligne se croisant ainsi avec le fil à plomb se prolonge à quelque distance, elle se départira de la surface touchant à un niveau apparent au dessus du niveau actuel.

Il n'en est pas le moins vrai que sur une surface concave le vrai niveau pris à un point quelconque sur la surface de la mer et prolongé comme une droite poussée à travers l'air devrait à coup sûr finir par se rencontrer avec la surface de l'eau; ainsi donc, d'avoir porté une telle ligne et de l'avoir vue se rencontrer avec la surface de l'eau c'est une preuve irréfutable de la concavité de la terre. Voilà en toutes lettres la base sur laquelle le Système Koreschan fonde ses raisonnements—la vérité fondamentale qu'il oppose au monde entier. (a continuer.)



In The Editorial Perspective.

THE EDITOR.



WORLD-TRANSFORMATION is being wrought through the insistence and assiduity of genius; the marvels of human handiwork are displayed throughout civilization. We note the world's cities with their massive structures; machinery of every description; hundreds of thousands of miles of railway; palatial steamships and floating fortresses; works of art and products of industry. To what is the existence of these things due—whence do they come? Man is a creator. He conceives and executes; he forms within, and manifests his conceptions in his works. He first deals with mental energy; he constructs in the mind, and then through application the mental energy involved is transformed to muscular, physical, and mechanical force, and external forms appear, corresponding to his first work in the realm of mentality. That which he produces in the mind is as real as that which appears in the external; for the outward is the expression of the inner. The Creator of the universe is no less a man than he who creates the form of a building within, and then expresses it in the material world. The substances with which the Maker of the universe deals, are the substances of mind—the substances of life; he creates the universe in the form of the perfect man, just as a man may create a city in his mind; the difference is in the power of conception and avenues of expression. Let the world be conceived in its completeness; between the highest realm and the lowest planes of existence, are there not the many links of life, the species of the planes and kingdoms through which the substances of the primary creative impulse may descend to the very outermost? If the energies of creation are let down from plane to plane, there must be a general correspondence between all planes, a harmony of principles, a uniformity of law, and a correlation of the kingdoms. Deity does not operate directly upon the lower forms of life; the most refined substance of the universe is his own; and with that substance he creates the universe anew; the purest life and the greatest power are in himself, and by very virtue of the relation existing between cause and effect, Deity must be as material as that which he produces. The Creator is the world involved; the universe is Deity expressed in all planes. Thought is the progenitor of all things, but the form of the perfect Man is the pediment of the creative Mind.

Koreshanity purposes to revolutionize the building of cities. The future age will witness cities that are beautiful; where art will be displayed and order prevail. Modern cities are focal points of the chaos imposed by the competitive system of industry and commerce. With business houses strewn promiscuously along the streets, traffic of all kinds is conducted on the same street level; street-cars, vehicles of all classes, and pedestrians crowd along the city thoroughfares. The din of wheel and hoof and the clang of bells confuse the mind and try the nerves, and in the chaos collisions occur and lives are lost. All this is characteristic of modern civilization; but the new civilization that is to be will know no such disorder. The Founder

of Koreshanity was the first to suggest an arrangement of street elevations whereby cars, heavy and light traffic, and pedestrians would occupy different planes, and in this way accidents would be prevented and life preserved. This conception was set forth years ago in the Koreshan publications, as many of our readers know. This is a new idea as applied to cities in general, though utilized to some extent in Venice, where the streets are canals. Here the general traffic is on the water, while for pedestrians bridges and open places are constructed several feet higher. In some way a German professor has come into possession of the Koreshan conception of street elevations, and has recently published an article on "The Stratification of Municipal Traffic," in the *Gegenwart*, in which he predicts that the cities of the future will extend this principle to the sidewalks, which he proposes shall be parallel with the second stories of buildings.

Concentration of commercial power, in other words, the advantage of the industrial corporations, was the subject of discussion by Harriman, the great railroad magnate, before the Interstate Commerce Commission. He pleaded the cause of the trusts before the Commission as a lawyer pleads a case before a jury; and doubtless the eloquence inspired by the spirit of the money power is sufficiently strong to influence the Commission into the belief that consolidations are beneficial to the country at large. The spirit of imperialism is dominant in the great combinations, and one-man power in each of the domains of industry and commerce was advocated by the representative magnate and millionaire. The ascendancy of America is opportune for the combinations; they appeal to the fact that the rise of the trusts is coincidental with the increase of the strength of the commerce of the West. Our objection to the trusts is not so much to the fact that they are gigantic corporations, but to their misuse of power; it is a power usurped—it is taken from the people and exercised in the interests of the men in control; it is the power of unrighteousness and of oppression—it is the money power. The commercial strength of the new world will exceed that of the old; its combinations will be larger; the departments of industry will be presided over by men of greater wisdom and influence. But the commercial imperialism of the future will exist for the benefit of the people; and the products of their industry will be equitably distributed; and the rights of the people will be recognized and maintained by the Government which will control the system of industry and commerce.

Carnegie considers that "the killing of men by men under the name of war is the foulest blot on humanity." Perchance there may be a fouler blot on humanity than that of war; the death of men may be hastened by other means than the implements and hardships of warfare. The killing of men by other means is no less a horror. It cannot be doubted that there are instances where war has served a good purpose. But for war, the freedom of Amer-

ica would have been impossible. The patriotism of 1776 was instinct with the spirit of war; a struggle ensued, and Britain lost control of the thirteen American colonies. Whatever persistently and uselessly wastes human energy and destroys human life is a blot, even if it be in the name of civilization. War settles great issues, and its hardships pass away; but the struggle for existence under the competitive system is incessant, and an industrial army which outnumbers by far the victims of war, suffers under existing conditions. Property may be destroyed in war, but the loss is insignificant when compared with the wealth that is lost to the people through the intrigue of the money kings; and the destitution resulting from war is far less severe than the extreme poverty which prevails among the masses. The competitive system wastes more vital energy and destroys more life in one century than all the wars of the world combined. The blot spreads and the blight increases; misery is intensified through the strategy of the magnates. Prosperity for one millionaire means poverty and oppression for thousands, because the wealth of the one represents sacrificed human energy and life.

Prof. Loeb and Dr. Pratt have each been experimenting with electricity and noting its effect upon living organisms; and the claim is put forth that electricity is life or the basis of life, and that if properly applied it will prolong the life of man. There is a general misapprehension on the part of the modern scientific world concerning electricity. It is supposed to be a force which is always of the same invariable quality; and these biologists have reached the conclusion that the electricity generated in the human organism is the same as that generated in the battery. It cannot be that vital force is generated from vibration of non-vital elements; if it were so, a solar ray is on a par with a thought of the mind. Until the scientists learn the great principles of the correlation of matter and energy, they will be ignorant of the fact that there are just as many kinds of electricity as there are kinds of matter, and just as many qualities of electricity as there are grades of matter in the scale of existence, from the mineral to the man.

When the war-cloud between America and Spain was threatening storm, there was a movement among the Latin nations of Europe looking toward intervention; but it failed because of lack of support of the greater powers. War strengthened the muscles of the youthful American nation and raised it to the position and dignity of a world-power; and now the nations of Europe are quarreling over the question as to whom the honor belongs for having befriended America. The favor of America is being sought by Europe; the waning and weakening powers seek the support and strength of the growing West. Changes are being rapidly made in the affairs of the world; the new history is being written, and it is the history of American supremacy.

The Carpenter Prophet is the highest title which Professor Pearson, of the Northwestern University, can accord to Jesus the Messiah. He denies that the Christ was God; and the church proposes the Professor's excommunication. But does the church believe that Jesus was the Almighty? In a vague way it affects to believe that in some way Jesus

was divine; it accords him "two natures"—divine and human. But the people of the church do not believe that God is essentially human, whereas this is not only the fundamental doctrine of Koreshanity, but also that of both the primitive Hebrew and Christian religions.

The modern mental science idea of vibration explains universal phenomena about as well as does Newton's theory of universal gravitation—and that is not at all. Discard the conception of the reality of matter, and what remains to vibrate? Accept the other extreme that all is matter, and what is it that is transmitted from sun to planet? The truth lies between extremes; energy and matter are correlates, and are interconvertible.

Labor-unions are labor trusts, on a par with the trusts of capital; self-interest is the motive of both labor and capital, and monopoly of opportunity and products is the result. Editor Bryan has concluded to refuse all advertisements of goods controlled by the manufacturing trusts. Will he consistently take the same stand with respect to the trusts of labor?

When physicists produce the absolute zero or lowest point of cold, they may be able to perceive that cold is not merely the absence of heat, but an energy that is both positive and potent. But for the law of opposites there could be no extremes, nor degrees, qualities, and shades between. Darkness is as substantial as light; fallacy is as persistent as truth.

America is a term now universally applied to the United States, because it is *the* government of the West; to no other nation is the name of a whole continent, an entire hemisphere, applied. There is prophecy in this usage; it presages the ultimate growth of the first nation of the West, until it involves the nations of Pan-America.

When the Almighty finds that which is lost he makes a great discovery; he is then able to save that for which he sought.

Anarchy, atheism, and agnosticism are three negative schools of thought which have no logical excuse for existence.

Logic is the shortest route from premise to conclusion; a straight line is the shortest distance between two points.

Cold science is a term applied to modern so called knowledge; it has neither the light nor the love of truth.

Christian science attempts to solve the world's problems by denying that there are any problems to solve.

The perfect man involves the form of the universe, as the capstone involves the form of the pyramid.

The man who has a sunbeam in his own eye is able to extract the mote from the eye of his brother.

When the Prodigal returns the golden calf is killed.

Invention and discovery are achievements of genius.

The Open Court of Inquiry.

THE EDITOR.

A Clergyman's Objections Answered.

EDITOR FLAMING SWORD:—When at the Pan-American Exposition in Buffalo last October, I visited the Koreshan Exhibit. I obtained some papers, also a copy of THE FLAMING SWORD, and discussed the matter of the hollow earth arch delusion with your representative. I also sent an eight-page letter to be forwarded if gone from Buffalo. To me the whole theory is as absurd as anything ever taught in China or India. (1) The boasted Tamarack mine experiment is all a delusion. It is explained by the lateral attraction of the sides of the shaft, as in a chimney. Outside the chimney the lines converge. (2) A perpendicular from a vertical or radial line does not point below the horizon—it only seems to do so, just as the railroad rails seem to meet in the distance. Use a 5,000-power telescope with spider-lines, 100 feet elevation, and the line will strike the curve of the earth in 15 miles. (3) If this theory were true we could, at midnight, see the coolies mid-heaven, with the Lick telescope. (4) But the clincher is this: How could the sun ever cast the earth's shadow on the full moon if the sun and moon are both inside the earth? Please solve the moon's eclipse in accordance with the Koreshan theory.—Rev. S. L., Pastor M. E. Church, Marion, N. Y.

(1) The fact stands out boldly enough, that the plumb-lines suspended in the Tamarack mine diverge downwards; there is certainly no delusion about the fact itself—and it is obviously in harmony with all the experiments which have been conducted in demonstration of the earth's concavity. We have been in the field of demonstration to a considerable extent, and have viewed many things that are not to be explained away by a few lines on a postal card. The men who conducted the Tamarack mine experiments, though well informed in modern science, have hesitated to formulate a theory of explanation; they are puzzled, and, just as they should do, they have decided to repeat the experiments on a much larger scale. Let our opponents now decide to what extent the plumb-bobs were influenced by lateral attraction, and deduct the angle of deviation from the downward divergence of the two plumb-lines proposed to be suspended 3,200 feet apart, where the difference will amount to over 8 inches,—and then explain the results if they can!

Newton held that "at any point

within a hollow, homogeneous spherical shell, gravity is zero;" the attraction would balance in all directions. Hence, Prof. Young concludes that if we go down into a mine, the effect on gravity is the same in all directions. But a clergyman finds a loop-hole out of harmony with the system to which he holds, because the facts of experiment are found to be contrary to it. In reference to lines suspended in and near chimneys, we should be glad to be placed in possession of the facts of such experiments. Where were the experiments performed? What was the size and height of the chimney? How long were the plumb-lines? And what means were employed to ascertain to what extent the plumb-lines deviated from the true perpendicular?

(2) The sea horizon observed through a leveled transit instrument, from an elevation of 100 feet, appears to be about 9.5' below the cross-hair. A horizontal at right angles to a perpendicular gravic ray does not even appear, when visually extended, to point below the horizon, and we have never claimed that it would. We do claim most emphatically, however, that a horizontal at any given point, at any elevation, extended in two directions as an absolutely straight or air-line,—not a visual line,—will be a chord of arc related to the concave surface. In the Koreshan Geodetic Survey, optical factors were not employed—that is, the Koreshan Air-Line was not surveyed by optical instruments—until near the end of the survey, where the surveyed line, in its approach to the concave arc, sustained an angle of about 3' to the horizontal. From that point, the cross-hair in a telescope with its axis placed coincidental with the line mechanically surveyed, fell below the horizon. The sea horizon from an elevation of 100 feet, to the naked eye, is about 12 miles distant; the telescopic horizon from same elevation, ranges from 15 to 30 miles, according to the condition of the atmosphere.

(3) As well say that, if the Koreshan theory be true, the bottom of the Pacific ocean 1,000 miles distant should

be seen by means of the Lick telescope. Refraction is convenient to our opponents when the facts of our observations are presented to them; but they forget all principles of refraction when they think of seeing across the hollow globe. Water has a specific index of refraction; so has air, and so has hydrogen, or any other atmospheric substance. The greater the difference of density, the greater the refraction. The refraction of a visual ray is so great at the junction of the atmosphere and the sea of hydrogen above us, that all view of objects on the other side of the hollow sphere is rendered impossible.

(4) If it were known to be a positive fact, that an eclipse of the moon is caused by the earth coming in line between the sun and moon, then, of course, the conclusion would be inevitable that the earth's shadow is the cause of lunar eclipses. It so happens, however, that such a relation of the sun, earth, and moon is only a theory, an hypothesis, devised to explain how the moon is eclipsed. We do not endeavor to show that the hollow globe could ever come between the sun and the moon. We have made it our business to not only become familiar with the facts of eclipse phenomena, but also the *cause* of them. Eclipses occur on the line of the ecliptic. The moon is a reflex of the earth itself, by virtue of the ascent of levic energies, which are as effective in the formation of an image of the earth in the sky, as are the energies and substances utilized in the production of pictures on the camera-plate. The full moon is visible because the circuit of electromagnetic energies is normally closed; when this circuit is opened by a dark mercurial disc crossing the ecliptic in the earth, the substances which make the moon visible are *cut off* or eclipsed, and the moon *swoons* in accordance with the meaning of the word eclipse. We have explained the subject of the eclipses so many times in the past in this and other Departments of THE FLAMING SWORD, that we cannot enter into details at this time. However, if the reverend gentleman desires a fuller explanation, and will so advise us, we will take pleasure in sending him copies of our publication containing the Koreshan solution of the moon's eclipses.

Refutation of Koreshanity Impossible.

EDITOR FLAMING SWORD:—As a reader of your valuable paper, and believer in and fearless advocate of the Cellular Cosmogony as set forth by DR. TEED, I was surprised and disappointed to learn today from Prof. Peck, of St. Louis, now lecturing in this city, that in response to a general invitation, he had recently sent you a lengthy criticism which, in his opinion, utterly demolished the "inside theory" or concave form of the earth; but that up to date you had made no mention of it. In the short talk I had with Prof. Peck, he informed me that if the time were opportune he could convince me in a few minutes of the utter fallacy of DR. TEED's claims as to the earth's concavity. While I have very great doubt of his being able to do so, or even to shake my faith, still my mind is continually open to the truth; and if Prof. Peck has it in such abundance that he can, or thinks he can, wipe out the mechanical demonstration as made by DR. TEED and his collaborators, together with the DOCTOR's great knowledge of things, in one effort, I am thinking that many other readers will agree with me that it is a great pity that THE FLAMING SWORD refuses him the courtesy of its columns. Please let us have this great light, and thus oblige your friends.—G. W. W., Washington, D. C.

It had not occurred to us that Professor Peck had endeavored to overthrow the Koreshan System in his letter of opinion concerning some of the arguments presented in the CELLULAR COSMOGONY; if he meant his opinion as an effort in this direction, it was a weak one. The only fact that his letter demonstrates, is that he fails to understand the System; the arguments he employs are such as seem to him to be contrary to his conception of Koreshan Astronomy. If he understood the System as thoroughly as its advocates do, his own objections would have no weight whatever. That is the great trouble with those who oppose us; they do not realize that the Koreshan System explains physical and optical phenomena from the basis of its own premise and its own physics.

The Koreshan Cosmogony is in harmony with itself and with the facts of Nature. We understand the System we advocate, and we know what the facts are—and further, we are familiar with the prevailing theories which we oppose. But we have known apparently intellectual people to read the CELLULAR COSMOGONY, and then be inconsistent enough to decide that it is fallacious because they cannot make some conclusions of the old school fit

in the hollow globe; and when they have submitted the points of discrepancy to us or to others, they conclude that they have demolished the System in its entirety! This, in short, is the course pursued by Professor Peck. With his present misconception of the principles of foreshortening, and his inability to comprehend our presentation of them, he cannot account for a number of phenomena on the basis of the earth's concavity. Neither he nor anyone else is able to overthrow the Koreshan System, for the simple reason that it is absolutely true.

The letter submitted to us contains nothing new to us, nor perhaps to most of our readers; it concerns questions which we have discussed many times in this Department. However, we have not refused to notice his communication. We find his letter among others awaiting the attention of the Editor when he recently resumed his work on THE FLAMING SWORD. We purpose taking up some of the points suggested; but the length of his letter forbids publication of the whole of it. We now remark that our replies will be unlike his communication in respect to insinuations of dishonesty. He seems imbued with the idea that the man who differs with him is necessarily an intentional deceiver.

Concerning the Koreshan Geodetic Survey in demonstration of the earth's concavity, the Professor makes but a few brief remarks—nothing in the form of argument or attempted refutation. He merely remarks that "intelligent people will want more evidence than the testimony of interested parties." Our bias is attributed to the supposition that the Koreshan System of Religio-Science "has evidently proven very financially lucrative in the past." The history of Koreshanity is the record of self-sacrifice on the part of its advocates, in the interests of its propaganda. The spirit of self-denial and endurance of hardships on the part of the Founder of Koreshanity, in the great struggle to gain a foothold, against all odds, opposition, and persecution, will have its weight with truth-seekers in contrast with the lucrative positions occupied by men in the observatories, laboratories, and universities of the world. If financial prosperity for any cause is evidence of bias of testimony, what shall we say of the men at the head of institutions to which, during the past few years, millions of dollars have been contributed by so called philanthropists?

Immortality Involves Life and Death.

EDITOR FLAMING SWORD:—In a recent number of THE FLAMING SWORD, in reply to questions, it was said "the immortals were subject to death, but that it did not imply retrogression on the part of the Sons of God." In the Scripture referred to—Genesis vi: 2-4, is not retrogression of the Sons of God implied? It is generally thought that immortality means *not* subject to death. I enjoy the Open Court of Inquiry.—Mrs. M. J. T., Passaic, N. J.

The Sons of God are like the Son of God who came at the beginning of the dispensation; their ascending life became absorbed into the sphere of divine consciousness, while their descending life was absorbed by mortal soil. Immortals belong to a fixed type, the life of which is propagated by processes of sowing and death of the divine Seed. Jesus went away into the church which constituted the matrix of regeneration; the church is feminine in function, and is represented as a woman. The descending life of Jesus was attracted to the plane of mortality, because through the church alone could he reproduce other beings like himself. When the Sons of God went out of the natural, their descending life was likewise attracted by churches—"daughters of men." The involved product of their precipitate life was the form of the Son of God; thus the fixed type was manifest without retrogression.

The divine men fall into mortal soil; it is in the order of law that they should; for "Cursed is every man that hangeth on the Tree" of Life. "Whoso saveth his life shall lose it, and whoso loseth his life for my sake, shall find it." A seed that does not fall into the ground and die, abides alone; if it dies in proper environment, it reproduces and multiplies itself. Jesus was immortal because he was the divine seed of the divine life which he conserved and saved; it was his life, but he was destined to lose it in death and corruption that he might take it again. Immortality implies both life and death; the possibility of death resides in Cause, else it could not be expressed in effect. There is no such thing as endless life in one body; immortality is that state of existence in which life is propagated through the laws of spirito-natural regeneration, the processes of which necessitate the death of that which is sown in the soil.

Summary of the World's News.

Jan. 29.—\$1,000,000 fire in St. Louis.—Missing marines in Samar rescued; driven insane by hunger.—Rear Admiral Kimberly passes away at West Newton, Mass.—Storm in Senate over Philippine question; pitch of personal encounter almost reached.—Union mine workers' convention at Indianapolis votes to ask 10 per cent advance for miners.—Victim of strike at Terre Haute, Ind., dies.—Holland asks peace for the Boers; proposes to act as agent in negotiations with England.—Alleged Shakespearean cipher discovered by Mrs. Gallup, of London.—Senate passes bill to create a department of commerce.—Admiral Schley warmly welcomed at Louisville.—Jan. 30.—Prof. Pearson denies divinity of the Christ; rejects records of miracles and account of ascension.—Clara Morris, actress, lectures in Chicago.—Two men burned to death in molten steel in South Chicago.—Admiral Schley appeals to President to set aside verdict of court of inquiry.—Chicago observes McKinley's birthday.—Jan. 31.—Miss Alice Roosevelt to go to coronation; to rank as princess.—Judge Ewing, christian science lecturer, stricken with paralysis.—Lake steamers fast in ice.—Chicago drug clerks begin a campaign for shorter hours.—Biddle brothers escape from Pittsburg jail.—Feb. 1.—Biddle brothers run down at Butler, Pa.; mortally wounded.—President issues order forbidding government employes to ask Congress to increase their salaries; dismissal the penalty.—Holland's peace overtures rejected by England.—President firm in his reciprocity stand.—Dowie's lace industry placed in the hands of receiver by order of Judge Tuley.—\$80,000,000 glucose combine forming in New York.—\$1,000,000 fire at Norfolk, Va.—Uprising threatening in Ireland.—Feb. 2.—Groundhog sees his shadow.—85 persons perish in Hondo mines, Mexico.—Gov. Taft hopeful of early peace in the Philippines.—Schley welcomed at Nashville.—English Channel swept by storm.—Rulers of China introducing many reforms and discarding traditions.—Feb. 3.—Fire wrecks Waterbury, Conn.; 30 acres in ashes; loss nearly \$3,000,000.—Dowager Empress of China issues order forbidding binding of feet.—Victims of Hondo mine explosion in Mexico now estimated to be 106.—Rev. Jenkin Lloyd Jones, of Chicago, advocates an academy of morals.—Coasts of England, France, and Spain suffer from severe storms.—President and Senate in conflict over reciprocity.—Feb. 4.—Chicago council removes height limit to building of skyscrapers; building boom now promised.—Question of secret societies splits Congregational church at Wheaton, Ill.—Christian science a subject of debate in German Reichstag; speakers urge Government action against it.

The Flaming Sword's Exchanges.

Review of Reviews.—Among the many interesting contributions to the current number of the *Review of Reviews*, is a sketch of the life and character of Tomas Estrada Palma, Cuba's newly elected president; the article suggests his attitude toward the United States, and gives an outline of his policy. President Butler, of

Columbia University, and Secretary Shaw are subjects of sketch and illustration, and the Marconi process of wireless telegraphy is described. The Treatment of Anarchism is a lengthy and interesting article by Henry Holt. The Editor's department, the Progress of the World, discusses the important questions of the hour, and reviews current events. Each number of the *Review of Reviews* is a summing up of a month's agitation and happenings. The Cartoon department graphically pictures political situations, while the Department of Leading Articles of the Month contains extracts of excellent matter from principal publications of Europe and America. 25 cents per copy. 13 Astor Place, New York City.

Brooklyn Eagle Library.—Nothing that has recently appeared contains so much against the claims of Mrs. Eddy as "Christian Science Claims Unscientific and Un-Christain," by W. H. Muldoon, published by the Brooklyn Eagle. The matter comprises one complete number of the Brooklyn Eagle Library, No. 51, March, 1901. It contains 48 large, three-column pages, finetype, illustrated. Mr. Muldoon claims that many of the alleged cures by the followers of the school of Eddyism will not stand close investigation; that Mrs. Eddy's doctrines are inconsistent and contradictory, and that attempts are made to cover up the fact that Mrs. Eddy is rapidly aging. This last is shown vividly through the publication of "authorized" and "unauthorized" photographs. As the price of this expose is only 5 cents per copy, many of our readers may feel disposed to order copies for their own reading. Mention THE FLAMING SWORD in the orders. Address, Brooklyn Daily Eagle, Brooklyn, N. Y.

Frank Leslie's Monthly.—Excellent fiction is in abundance in the February number; The Children of Death, a story of Smyrna of old time, appears in colors. The Reformer is a story of politics, and The Fond Adventure is the continuation of a serial. Our Inland Fleet, by Wm. D. Hulbert, gives a history of the development of Lake navigation and traffic; it is graphically illustrated by numerous photographs. How Arnold was Almost Captured, by Norman Hapgood, reveals a little-known episode in Washington's career. An excellent picture of the late President McKinley appears as a supplement. 10 cents per copy; \$1.00 a year. 141-147 Fifth ave., New York.

The Arena.—The principal articles in the February number, just at hand, are: Government Ownership, by Prof. Frank Parsons; French vs. English, by Eltweed Pomeroy, A. M.; Music and Crome, by Henry W. Stratton; and Causes of Anarchism, by Rev. R. Heber Newton. A number of other timely articles appear, together with a story of a Couple of Capitalists. The two departments of B. O. Flower are always full of interest—Topics of the Times, and Books of the Day. The Arena stands prominent in the field of economic and social reform, and merits the support of progressive minds. 25 cents per copy; \$2.50 per annum. 569 Fifth avenue, New York City.

Teacher's World.—Devoted to methods, aids, and devices for instruction of the young. The monthly is filled with apt illustrations, blackboard exercises, and drawing lessons. Its geographical department in January issue describes the British Isles, its inhabitants, and products. 10 cents per copy; \$1.00 yearly. Bemis Pub. Co., 13 Astor Place, New York City.

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