



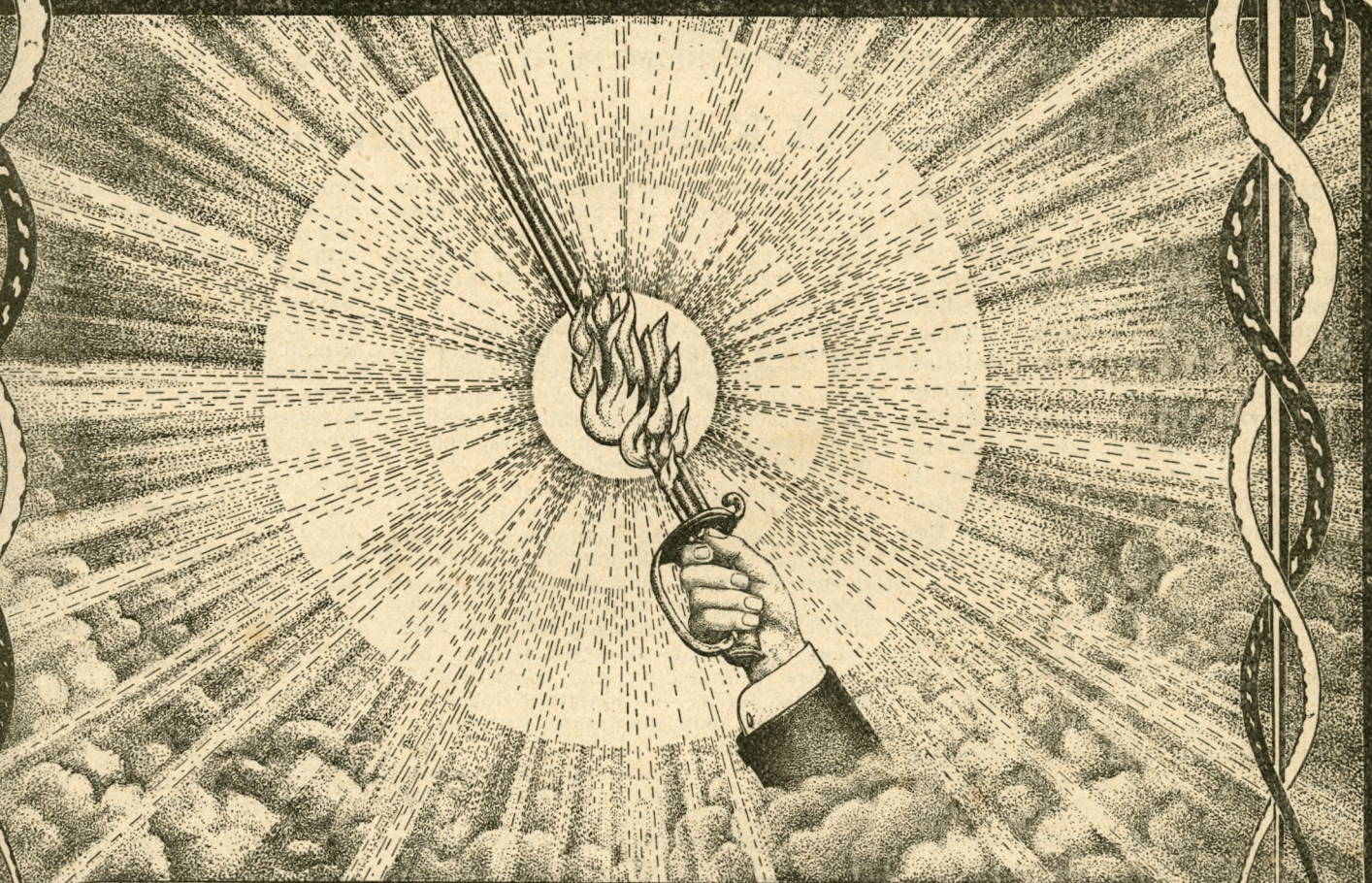
# THE FLAMING SWORD

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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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## Upon the Verge of Revolution.

The Reading of the Signs of the Times; World's Lack of Organic Unity; Koreshanity Contains the Key to Constructive Power.

KORESH.

THAT WE ARE upon the verge of the most radical revolution ever inaugurated since human declension from the Golden Age eighteen thousand years ago, the thoughtful mind does not doubt. Every critical discernor of the signs of the times, whose discrimination is actuated by the expectation of the fulfilment of hopes for improvement in human destiny,—long delayed,—is aware that the coming uprising portends as well the utter destruction of all things inimical to the emplacement and stability of the divine kingdom, the kingdom of righteousness, as it does the concordant adjustment of the pre-ent inharmonies of life. Outside of the conservative element of society, the momentous question remains: Upon what basis is the new order or opening dispensation to be realized? There are hundreds of systems and isms, each diverse from the other, and each maintaining its claim to authority by virtue of holding the key to the situation and embodying the only true principles of constructive energy.

A critical analysis of all the various efforts at reconstruction, affords a lamentable disclosure of the utter absence of the genuine spirit of organic power, as the first element of unity. Broad platforms with rotten planks are not the more safe to stand upon because they are broad. A platform broad enough to catch the

unthinking rabble is not the pedestal of that living and enduring eloquence streaming from the pure river of the water of life, which alone can slake the thirst of the truly aspiring multitude. That platform is broad enough and safe, which incorporates the law issued from God's altar, and which was committed to God's Israel and corroborated by the eternal testimony of the Lord Jesus, the Christ of God. The Lord Christ, by his established and enduring testimony, confirmed not only the righteousness of the law and the prophets, which he came to fulfil, but his will and testament—the genuine codicil, constituted the corroborator of the verity of the Jewish code, but not the Hebrew traditions.

The consummation of every age culminates in the thorough declension of the system in which the age was established or had its beginning, and which divides its periods and marks its career. The Christ who constituted the dividing line of the dispensation,—who suspended the plummet and line of demarkation between fallacy and truth, evil and good,—confronted the debauched civilization of his age and reestablished the text of the original commandments as a sufficiently broad platform for him and the succeeding age.

The trump of God which marshals to that conflict of rhetoric and reason by which the fallacies of the old



church and state are to be laid bare and their nakedness revealed, will be the scientific disclosure of the hidden mystery of God's eternal law of life as embodied in the covenant of life, written upon the two petrosal tablets and concealed within the ark of the covenant until the Lion of the tribe of Judah could return and place in the hand of Ephraim, the Lamb of Joseph's flock, the science of its literal rendering and portrayal. The platform of Koreshanity is narrow; it is the door-stone, the footstep of entrance into the "narrow gate" of the "strait way" that opens into life. It is unlike the

broad platform—the pedestal of the broad gate which terminates the devious way of the mortal career and opens into hell.

The baptism of the rising church is the only possible preparation for the organic unity of the world. The spirit of brotherhood does not now exist. The world and church have been educated in the spirit and principle of competition. The law of *meum et tuum* governs all human relations, and nothing less potential than the baptismal fire of Almighty God can burn it out and make place for the indwelling of the spirit of divine fellowship and brotherly love.

## The Serpent and the Woman's Seed.

KORESH.

THE LORD GOD said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." What is the seed of the serpent, or the seed of wisdom? The Hebrew word does not imply posterity, offspring, or children; it is *zara*, the primary meaning of which is to scatter or disperse; to scatter or sow seed. If the serpent signifies wisdom, it follows that the seed of the serpent constitutes the principles of wisdom that may be disseminated as doctrines which, through a false relation of the male and female, place them at enmity toward the seed of the woman. The seed of the woman is something distinct from the seed of the serpent. If the seed of the serpent is wisdom, then the seed of the woman must be its natural coördinate—love, which in this case is *opposed* to wisdom because of the violation of the laws of righteous relation.

Love and wisdom should act in concord or harmony; but the *fall* has so insured their separation as to preclude an harmonious coöperation, and consequently there is a divorce of state and church. Neither love nor wisdom is an abstract thing; they belong to one aggregate personality, but in their separation they have become two distinct manifestations and forms. As the fall has produced an abnormal relation between the seed of the serpent and the seed of the woman, so an abnormal relation correspondingly exists between the male and female forms of man. The curse provides that the desire of the female shall be unto the male, and he shall rule over her. This is not only a fact, but it is an unnatural relation of the sexes, and follows as a sequence of the fall.

"It shall bruise thy head, and thou shalt bruise his heel," refers to the seed of the woman which, as stated, shall bruise the head of wisdom. What is the head of wisdom? It is the Lord Christ himself, as to his good,

for it is said of him: "He was bruised for our iniquities, and by his stripes are we healed." According to the Scriptures, some person alluded to in the text quoted, was to be bruised; and the church regards this as a prophecy pointing to the crucifixion of the Christ. He was either the head of the serpent or the heel of the seed of the woman, or he was both the head of the serpent and the heel of the seed of the woman. The first signification of the Hebrew word *akob*, rendered heel, is to be high. *Akol*, from the same root, means to be heaped up or to make a hill. Hill and heel come from the same primitive idea, and are the same in Hebrew. Again, *akol* means the end or the last of anything. Jesus said of himself: "I am Alpha and Omega, the beginning and the end, the first and the last." The Lord Christ is not the *seed* of the woman, but the *heel* of her seed; he is both the head of the serpent and the heel of the seed of the woman.

The Lord Jesus was bruised. Was this done by the seed of the woman? in other words, was it done by the evil life of the church? The church is always called the woman; this needs no corroboration. The seed of the woman is the life of the church, which in her true state is good, but in the untrue or false state is evil. It was the evil of the Jewish church that instigated the bruising of the Lord.

### *Money not Essential to Distribution.*

When in the progress of human development the conscience of man awakens to the true concept of righteous prerogative, and the mind perceives the prospect of universal happiness ultimately to accrue from the full reward of industry; when the love of money (the root of all evil) is replaced by the desire to promote the happiness of all—then that which is now called money will no longer be regarded as an essential aid to distribution.



## Old and New Astronomical Hypotheses.

Proposed Abandonment of the Nebular Theory of La Place; the Old Hypothesis of World-Formation Considered by Scientists to be Faulty; Professor Chamberlin's New Spiro-Nebular Theory.

ELEANORE M. CASTLE.

BY THOSE who are accredited as authorities on the subject, the admission is at length being made that the nebular hypothesis of La Place must be abandoned as an effort to account for the origin of what has been called the solar system; and the arguments advanced in disproof of that long cherished conjecture are admitted to be more conclusive than those advanced in support of the new hypothesis offered in substitution, the present rather difficult position being that of recognized necessity to abandon the old without assurance of ability to formulate a satisfactory substitute.

Briefly stated, the old hypothesis in its original form assumes that throughout the great expanse of space which is estimated as necessary for the accommodation of the solar system, (calculated from the Copernican premises,) and even space far beyond the calculated orbit of Neptune, was distributed in a rare gaseous condition the matter now collected in the sun and planets, and that this nebulous mass was put into rotation; whereupon the following consequences are supposed to have ensued: by gravity and centrifugal force the nebula became spheroidal, heat radiating from its exterior into boundless space, causing a contraction of diameter and increase of the rate of revolution, until the centrifugal force of the equatorial part equaled the attraction towards the center of the entire mass, whereupon that part rotated independently of the interior, and in the further process of contraction was left as a nebulous ring, other rings being dropped successively, until the final central mass was contracted into the sun of the system; and as the material composing each revolving ring went on cooling and contracting, it being improbable that the mass was exactly balanced, the ring broke at its weakest part, the whole of the material being gathered into a spheroid, revolving once on its axis while it revolved once round the central mass, this spheroid being a planet; which, as it continued to cool, further contracted, its rate of rotation increasing until it left its equatorial part revolving about its remaining mass in the same way that the primary nebula had, these subordinate rings in some cases also collecting into spheroids, revolving about the planets as satellites, in other cases preserving their condition as rings, those of Saturn being instanced in evidence. Following out the supposition, after the planets and satellites had cooled sufficiently they would become non-luminous bodies, gradually changing from a nebulous into a liquid or solid condition, in any given case the exterior possibly becoming solid while the interior remained in a liquid and intensely heated condition, as was supposed to be the state of the earth.

This is the hypothesis that has long been taught, and which, with the suggestion of some specific modi-

fications, is still to be found in the text-books; the very recent investigation and discussion not yet having crystallized into the form in which scientific assumptions are usually inserted into the books. The obvious lack of coincidence in the planes of planetary motion was ascribed to disturbing influences exerted by the planets upon one another during supposedly long periods of time since their detachments. And the fact that the moons of Uranus and Neptune revolve in the opposite direction to what they should, has been the occasion of more or less distress of mind among the devotees of the hypotheses, who have sought with greater or less vanity of effort to furnish hypothetical explanations of it which would harmonize with the main hypothesis, at least with some modification of its original form. But finally, the massing of argument from such premises as modern science admits, has forced the acknowledgment that the hypothesis is not tenable.

The hypothesis demanded that at an early stage the atmosphere of the earth should be very large and very warm, its moisture being precipitated as it cooled, until through long continued precipitation and evaporation and reprecipitation, the crust of the earth would be gradually cooled sufficiently to permit the water to remain on the surface in the form of oceans, seas, lakes, and rivers; and that this warmth of atmosphere be approximately uniform. Now the authorities have concluded that were the earth in the superheated condition assumed, it could have had no atmosphere at all, that the gases of which the atmosphere is composed would have been driven away, the heat increasing their tendency to diffuse; also, that there is no evidence that the climate was to begin with uniformly warm over the entire surface, gradually cooling, the attainable evidence on the contrary being that heat and cold have alternated at given places on the surface; though ice at one period covered land now well within the tropics, tropical conditions preceded the present icy state of Greenland; and further, that there is no good reason to suppose that the material composing the surface of the earth was ever in a nebulous state, or necessarily any hotter than at present.

Furthermore, the authorities have concluded that there is no physical evidence that gaseous matter would act in the manner in which the original nebula was assumed to have conducted itself; and the illustration of Saturn's rings is now passé, for the specific conjecture in present vogue regarding them is that they are made up of swarms of meteors revolving about the planet, and do not consist of gaseous matter. And as for the interior of the earth, that is no longer supposed to be a liquid, but, owing to pressure, as "solid as things ever are."

And now come the mathematicians, and by an elaborate calculus show that were the conditions such as assumed by the hypothesis, the percentages of energy



had before the release of his will, strive to *guess* at the meaning. Not contemptible are these searchers, but men of able qualities, capable of devotion to what they have been taught as the duty of such Knights, capable of painstaking toil and unwearied vigilance in the search, fertile in speculation, and subtle as the serpent in argument; but, alas, not simple as the dove, and so they fail! Though gaining admission to the very stronghold of the treasure they seek, it being to them a Doubting Castle instead of a House of Faith, they fail. Such are the scientists who form hypotheses, guesses, regarding the order and laws of the universe, and cannot ask the question that would reveal the truth. Galahads are they before the attainment of true humility.

The right question on the right occasion inevitably receives its answer. But before truth can be received must develop ability to ask aright; and this ability pertains to the will, desire being the will principle and question the expression of desire. Only the will that can endure truth generates the desire that attracts it. And the purpose of truth, which is to accomplish the end of the old, unworthy existence, and demonstrate the processes of a life triumphant over death, must be considered by the Questioner; for truth is not to be found by those who seek for the mere sake of seeking, but by one whose quest is supremely for the sake of humanity.

After Galahad has released the maidens from the power of the Knights of Darkness, he asks the question that discloses the Grail. That is, the liberation of the will, the feminine element in man, from the control of

pre-conceived error (darkness) is essential preparation for the asking of the question. Love for the erroneous systems that men have formulated through speculative processes, and pride in the possession of knowledge regarding them, (the lore of the world,) constitute effectual bars to genuine desire for truth, consequently to successful inquisition.

The end of knowledge is life. To know is to possess the power of discrimination, and its exercise in the rejection of evil and choice of good results in the elimination of those carnal tendencies that perpetuate the mortal existence, and the substitution of desires that determine towards an opposite state, the immortal. Immortality is an attainment, to be reached through knowledge of the law of immortality, which is in antithesis to the law of mortality. The operative processes of these two states, of which not one is natural and the other spiritual, but both are natural, both spiritual, and both psychical, each involving the three degrees, but opposite qualities of the three,—must be set in clear opposition in men's minds, before choice of conduct can be wisely exercised.

Galahad on the white horse typifies the same personality of prophecy spoken of in Revelation. The white horse symbolizes the doctrine of purity, (doctrine is truth formulated as a guide to life,) and Galahad is so mounted after he has asked the simple question that discloses the light of the Grail. Now he knows; not through skilful guessing, but through simple, faithful asking answered by God's illumination. He goes out of the land, and sails on the ship of Solomon (wisdom) to receive the crown of life. "The excellency of knowledge is, that wisdom giveth life to them that have it."

## The Basis of Genuine Hope.

The Test of Hope by Records of Divine Instruction; Mental Illusion Concerning Immortality Responsible for False Expectations; the Divine Seed and its Offspring.

AMANDA T. POTTER.

**H**OPE ROOTED in reasonable foundation is beneficent; like an angel with good tidings it brightens the paths of men. The future will come with its goods, and Hope permits us to luxuriate in them beforetime. We may righteously exult in the quality of mind which permits us to blend the spirit of coming joys with that of passing activities and conditions. He who hopes most upon just basis, most enjoys the present hour and is best able to impart cheer and courage to his companions in the race.

As upon all conceivable lines there are found the genuine and its antithet, so we have in humanity a spurious hope which, luring on like the fabled siren, entices to destruction. In the concerns of life, such quality of hope largely furnishes the experiences which make up our disciplines in the hells of human existence. But the times are epochal of man's restoration to that heavenly state from which he fell. Through Scripture and through the Teacher prepared and sent of God to engage the crisis, the terms of salvation are set forth. None who profess to give the subject any thought, consider the saving process to be otherwise than connected with the hope of immortality. Here hope ceases to be

of ephemeral character; and recognizing that it has birth in a heart which upon the authority of Divinity is pronounced deceitful above all things and desperately wicked, it behooves man to test his hope of immortality by the Record of divine instruction. When he has searched the Book and finds that not within its lids is man pronounced to be the possessor of an immortal soul any more than he is said to possess an immortal body, is it not time that he should seriously question how he is to acquire immortality?

It is an irrefutable fact, no matter how runs the song about the "never-dying soul to save," that the Bible does not accord to natural humanity *en masse* so much as *one* never-dying soul. When the material temperament starts on its swifter road to corruption, which is evinced by death, the soul is forced into the invisible to undergo experiences analogous to those in the natural world, to which it again returns by means of a corresponding death upon the invisible side of being. This passing from sight and returning in another fleshly covering, are the processes of reëmbodiment that lead up to the final, which is the re-incarnation—the coming in the perfect flesh. The perfect flesh is the exclusive



sign of a perfect soul and spirit; and until this perfection is achieved, man is irrevocably under the law of death; for "the soul that sinneth, it shall die."

There is a reward for those who by patient continuance in well doing seek for glory, honor, and immortality. The reward is eternal life, of which man has no promise except through immortality. That immortality is something to be put on, is told us as plainly as the Apostle Paul could paint it in words. He declares that this mortal must put on immortality, that this corruptible must put on incorruption, and that when this is done, death is swallowed up in victory. Paul was the exponent of the great Exemplar—the Christ, who had concluded his series of reëmbodiments in the reincarnation, the putting on of the incorruptible, the perfect flesh. Then He became victorious over death. Up to that time, through the entire series of His reëmbodiments, he had succumbed to the devil, who "hath the power of death;" but now there was nothing in him of the dying character, because in him was no sin. Satan searched Him but could find none of his property.

The Lord Jesus in his translation or theocrasis, entered those who believed on and desired him. In them He, the Lord of glory, became crucified or crossed, and so begat in them the lively hope of glory; for having been witnesses of the typical resurrection wherein the Lord slew death in the tomb of Joseph, they were instructed in and expected the antitypical resurrection, wherein they who received him as seed should in turn become conquerors, and every whit like him. They knew that the Lord's life was in process of blending with their own, and that thereby they should be lifted up to his sphere of existence, the sphere of glory, wherein they too, while walking the earth and ministering to

mortals, would be in heaven. To be raised to the status of the plant life of the seed, is the hope of any soil that nurtures any seed. This involves the transmutation of the soil to the quality of vegetable life. Without transmutation, soil remains soil and seed refrains growth, and there is no exaltation of the lower to the higher.

God stoops his life to raise the sons of men; when raised they are his Sons. There is not greater disparity between the seed and the soil, than between these children of evil and the eternal Sons. The process of metamorphosis goes forward in the human garden where God plants his seed—even the Garden of Eden. The mysteries of the processes at work in the vegetable and in the human world are correspondential;—when the mystery of the one is understood, the other is no more mystery. Today in this human Garden, where gestates the seed of Deity, a people are about to have breathed into their nostrils the breath of lives, whereby they will become living souls; for to as many as believed on His name gave he power to become the Sons of God. When these become Sons, they will agree in every particular with the one Son who became the Father that these might be quickened into life. Death entered the world through sin; but these being sinless will also be deathless. The genuine hope of the world are these in whom death is stayed. The corruption of the earth fast accelerates it toward destruction; and for this reason is the time shortened else should no flesh be saved. David's flesh rested in hope, for God would not suffer his Holy One to see corruption; and David knew that he was to become the Christ—the Holy One, incorruptible. He who today understands the law and is willing to make the sacrifices attendant upon its keeping, may rationally entertain David's hope.

## The Earth from Everlasting to Everlasting.

AMANDA T. POTTER.

THE MEMORY of some extends to the time when the age of the world was generally supposed to be six thousand years. This idea was a theologic misunderstanding of Scripture. A dissenting voice came from geologic investigation, and as result the Theologian revised his opinion, but has been left in something of the vacillating state which must be his who yearns to the position from which he is routed.

Four thousand years were considered sufficient to constitute the earth old, old; a very grandeur of time. Now, by different guessers, five figures and more are added. No computation, however, claims to be invincible to demolition by the sole stable property of modern scientific guesswork—the changeless factor of change.

Man has not awakened to cyclic extense. His view is hitherto bounded by personal or recorded experience. If personal, it is limited to his three score and ten, to be, in rare cases, extended to one hundred; beyond the hundred come legend, tradition, and the acknowledged historian whose record is more or less colored by his personality. When the hundred is swelled to twenty hundred, the very existence of any character or condition chronicled is easily made to appear doubtful or even impossible. Then what of twelve times two thou-

sand, which make the sum of the parts of the Mazzarothic cycle in which occur all the activities of human life? These activities record themselves to recur, as do our seasons; their passing is their seed-sowing for their harvest or coming again.

Forms of animal and vegetable life vary with the changing lesser cycles. Vegetable and animal antiquities sustain that character only to the epochs in which they do not flourish. Children of a forgotten past, they appear in answer to search, or crop up in surprising manner when least expected. In the day of their abundance, our fauna and flora had been matters of interest to contemporaneous man.

When man understands the assertion that there is no new thing under the sun, his conceptions will have been broadened into the knowledge that vegetable and animal form is static. No inferior types culminate in the monkey to be evolved in the man. Forms appear and disappear in keeping with the progress of the great timic cycle, between which and the starry Zodiac is mutual prototype. And now, since the time for the impartation of this God-knowledge is here, God's accredited Teacher manifests and explains the mysteries of those great lights set in the heavens for signs, for seasons, for days, and for years.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### FALSE CODES OF ETHICS.

#### *Prevailing Spirit of Retaliation Seeks to Vindicate Honor in Dueling and Warfare.*

THE RECENT scrimmage upon the floor of the United States Senate has revived the question of settling personal difficulties by recourse to arms. The custom of dueling is one that originated in the dark ages. If a man killed his adversary he was thought to vindicate his honor, which was thenceforward clear of stain. On the other hand, if he chanced to fall, lack of prowess consigned him to a dishonored tomb, where he must lie forgotten. The chances of combat decided the point at issue. In a similar manner, witches were tried by ducking them in a pond. If the woman sank, her guilt was apparent; but if she rose to the surface, she was exonerated from the charge. It was not a genuine case of witchcraft, and the suspected person was set free.

It has been thought that the age of the steamboat, the electric motor, wireless telegraphy, and telephonic communication had set the pace for a morality somewhat in advance of medieval times. A code of ethics somewhat superior to the dueling code has been advocated among nominally Christian nations, by whose laws men are admonished to refrain from shedding of blood. When the Government of the United States made dueling a crime, it was but following other countries where the development of the moral faculty has replaced to some extent the influence of pagan ideals. The fact that there are yet those to whom the practice of the duel commends itself as a proper method of settling disputes, while the Constitution has enacted against it, shows the necessity for such a restraint over the hearts and lives of men.

So long as members of that august body, the Senate of these United States, stoop to indulge in petty warfare while convened in open session; so long as one of the contestants publicly expresses a desire to meet the other in mortal combat; so long as any official of this democracy is willing to act in violation of law and order, the republic is in danger and human rights are insecure. No matter how great the provocation, it is incumbent upon every citizen to remember that the Constitution takes precedence of personal feeling—that his own dignity cannot in a righteous sense conflict with legislative enactments concurrent with good sense and morality. If the ethical point be raised in regard to this unfortunate affair, the better judgment of the press and the public will agree that individual honor is not sustained at the expense of national honor. The latter calls for loyal adherence to the principles of right embodied in the civic bond.

No fiat of indignation issued against the offenders by colleagues acting in a partisan spirit, will be productive of good. A wide-spread awakening to nobler ideals and a higher sense of loyalty to a consistent code of ethics, are the needs of the hour. Educate the hu-

man conscience to be something more than what it has been jestingly termed—fear of discovery in unrighteous pursuits. Let it act *con scientia*, with knowledge reduced to order in human affairs.



### *Success Attainable Through Resolute Purpose.*

IT HAS BEEN well said that nothing great was ever achieved without a fixed intensity of gaze upon the object of pursuit. The soul that is dominated by a supreme purpose speeds on its way to the goal of effort without pausing to examine the route. Others will follow whose mission is distinctly to give the itinerary. When the Son of man came to seek and to save that which was lost, he did not allow himself to be drawn into entangling disputes that would have brought him into collision with the powers that ruled the province of Judea. "Whose image and superscription are these?" He asked; and when they told him, his answer confounded the plots of those who lay in wait to kill him. It was not His mission to set Judea free from her conquerors. "I am not sent," He said, "save to the lost sheep of the house of Israel." It was His work to plant himself in the old church and thus to form the new. First of all He must select out of his followers those who were fitted to receive his Spirit; must nourish them and cherish them, giving to each the special care, the tender love, the wise consideration needed to insure his growth.

If Jesus had allowed himself to be drawn aside from the work in hand, he might have figured on the pages of history as a Napoleon or a Cæsar; not as the Son of God, the Savior of the race. No man can accomplish his work, if he try to carry out other people's conception of his mission. The Jews wanted a secular leader. They would have joined with acclamation under the banners of a military hero—someone who spoke valiant words of promise in line with their desires—but they felt no spiritual need. Jesus was strong enough to resist the temptation of popularity. He refused to waste his energies, preferring to live and die for the cause whereunto he was born.

When the Founder of Koreshanity began to proclaim his mission, he was met by contemptuous silence, jeers, or insinuations directed against the sincerity of his purpose. Some said that he wanted notoriety; others, that he was making a bid for popular favor and would presently show his hand. All agreed that he would do better to follow some different course from the one dictated by his own knowledge of the end in view. So it has gone on, year after year. Balked at every turn, yet victorious over obstacles that seemed insuperable, he has constantly demonstrated in the eyes of his followers, his ability to bring good out of evil by crushing the machinations of his enemies. They believe that he has kept steadily in sight a supreme object and that no one can interfere with its accomplishment. Malicious



attacks only contribute to this end. The hotter the fire which is kindled, the sooner the souls upon the altar will be consumed. It is impossible to thwart the Lord God of Hosts in whose name the Koreshan movement stands. Over and over again the plots of those who privily lie in wait to destroy it have been revealed to the understanding of its leader. Not once nor twice, but a hundred times has he discerned where the point of attack lay, where the breach would be made. Indomitable in courage yet patient in adjustment, he bides his time, confident in the strong right arm of Almighty God.



#### Enlightenment and Progress of Woman.

**T**HERE IS ALARM manifested in certain quarters over the growing indisposition toward marriage shown by successful young women. Just as the United States in achieving commercial prosperity has acquired influence and power, so her fair daughters of the Anglo-Saxon race have become independent through their ability to earn a livelihood. It is no longer necessary that a woman marry in order to secure a home. She is now able to provide for herself through industry. In so doing she is gradually ceasing to be the slave of tradition and conventions. Various kinds of reform will follow her awakening to a degree of knowledge concerning the possibilities of achievement which have lain dormant within her soul. She is on the high road to emancipation from the degrading thralldom of intellectual and commercial supremacy. It is much pleasanter to have free disposal of her own earnings than to be compelled to ask humbly for the bounty which is doled out to her by charitable complaisance, not as her right. So it happens that the American woman is practically queen wheresoever she may present herself—in the marts of trade, on the rostrum, or behind the teacher's desk, upon the throne of education.

Although she is courted and praised; although her success in the business world has aroused a host of envious detractors, the American woman still needs, in order to complete her enfranchisement, that knowledge of the higher life which Koreshanity has brought. It is not enough to compete with man as an equal in all the walks of life, filling every profession. It is not enough to be his acknowledged peer in mental pursuits. It is not enough to sit beside him in the nation's councils—a right already granted her in certain states. Woman must be free to worship God according to the dictates of her own conscience, enlightened by reason and approved by will.



#### True and False Spirits of Prophecy.

**I**T IS AGREED that many important changes will take place in the coming decade. Predictions are rife; the air is full of them. Has the spirit of prophecy really descended upon those who claim the honor? It is obvious that, given the divine truth concerning the Cellular Universe, all the charts of geocentric Astrology are constructed upon a false basis. It is also clear that the advent of a revolutionary fact like the law of Alchemy, invalidates conclusions drawn from knowledge less inclusive.

#### LA NOUVELLE GEODESIE.

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

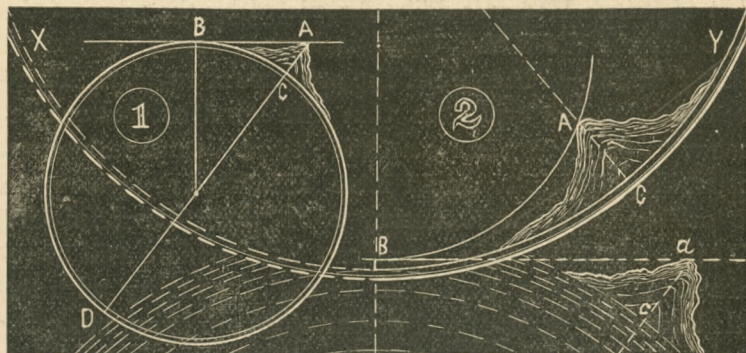
Il y a cette différence entre la géodésie comme elle est cultivée selon les procédés institués par Koresh et la science comme elle est comprise par les ingénieurs civils: les méthodes inventées pour servir au système de Koresh partent d'une base définie donc il faut que les conclusions tirées des opérations géodésiques soient justes, et quand la portée en sera reconnue les vrais principes de la géométrie seront trouvés régner dans l'univers concave.

Examinons par exemple la méthode de parvenir aux dimensions de la terre. Nous trouverons des faits d'importance laissés de côté et des faussetés substituées à la place. On se trompe non pas de la grosseur du globe mais du caractère de la courbe de l'arc pris sur une étendue de la surface habitable. On montre ci dessous (Fig. 1 du diagramme) l'élévation d'une montagne dont la visibilité du sommet perçant l'horizon de mer est censée fournir et des données pour arriver à la grosseur de la terre et une preuve de convexité.

Que DBC soit la circonférence de la terre; A, le sommet de la montagne; B, le point le plus éloigné sur la surface terrestre d'où il se rend à l'oeil. Donc, AB est tangent au cercle à B; AD est sécante et AC, segment extérieur. Donc, (V. 333 de la géométrie)

$$AC : AB :: AB : AD = \frac{AB^2}{AC} \therefore CD = \frac{AB^2}{AC} - AC.$$

Il est tiré de cela que si la montagne a 2 milles (3,218 70 m.) de hauteur et se voit à 126 milles (202,778 10 m.) de loin, la valeur



en chiffres de CD comme ainsi déterminée remonte à 7,936 milles.

Pour profiter de la figure il faut l'étudier avec soin en tâchant de se rendre compte de certains principes d'optique surtout de ceux du raccourcissement de l'objet en perspective; et il ne faut pas oublier que le cours que poursuit la vision est une courbe. N'est-il pas clair que si l'on prend la figure que voilà comme portant son témoignage en faveur de la convexité, on devrait en même temps donner toute leur valeur à ces faits essentiels? Si par ainsi on parvient à disposer de tout ce qu'il y a d'embarrassant là-dedans, la terre n'en perdrait pas de ses dimensions qu'elle soit concave ou lieu d'arrondie. Nous osons affirmer que la figure ci-dessus montrée ne donne pas lieu de croire à la convexité. Tous les calculs de ce genre devraient se fonder sur une connaissance absolue concernant la courbe de l'arc. L'assurance de la concavité de la terre donne le point d'appui fallu.

Par raison de contraste nous offrons au lecteur figure 2 de l'esquisse pour lui montrer que les relations géométriques ne changent pas essentiellement par le fait de la concavité, qu'elles restent toujours telles que les montre figure 1, aussi bien que les données rendues par les calculs faits. B est le point où l'oeil se pose et BA la courbe décrite par la vision en se rendant au point miré élevé au-dessus de la surface XY. Le sommet de la montagne paraîtrait à a autant au-dessous de l'endroit qu'il occupe en vérité que la courbe visuelle en s'y rendant s'est départie de l'arc XY; la surface terrestre paraîtrait aussi suivre le cours du segment pointu ou de l'arc vu plus bas. (a continuer.)





## In The Editorial Perspective.

THE EDITOR.



THE SPIRIT OF ROYALTY is manifest in the tour of Prince Henry of Prussia, through the territory of the American Republic. Hundreds of thousands of Americans welcome the personal representative of the great German empire and its Emperor. The great cities of the West are decorated in honor of the Prince; a naval escort steamed up New York harbor with the vessel containing the royal visitor; he has dined at the White House with the President, and is received by the officials of the Republic. Through their representatives, the two great nations clasp hands in token of friendship. The sending of Prince Henry across the Atlantic is a signal expression of the good will of the Kaiser toward the people of America. The visit concerns Americans as well as the people of Germany and of all Europe; for Americans it means that the Western nation is recognized by Eastern powers as worthy of the highest rank in the world of nations; and for Germany it means that the older power may learn lessons of thrift from the active West. The launching of the Emperor's yacht at New York and its christening by the daughter of the President at the special request of the Kaiser, are certainly events of no small import. The news of the events connected with the visit of Prince Henry is daily chronicled by the press of the East and the West, and there is a great volume of mental energy generated because of the presence of royalty. There are unmistakable evidences that the mind of Western democracy is changing in its attitude toward empires; no representative of royalty would have been received with such honors by Americans a century ago. Soon King Edward VII is to be crowned; American ambassadors will be received at Windsor Castle on terms of equality with the titled heads of Europe; and preparations are being made for the daughter of the President to attend the ceremonies of the coronation. Americans are coming to recognize the importance of international courtesies and the functions of state; the spirit of empire is brooding over America; it is admitted by minds which oppose it, but it is silently welcomed by thousands who take pride in the growth of America. The westward sweep of empire is in the order of destiny; it is inevitable. A great mission is imposed upon America, a stupendous work which can only be accomplished under the Guiding Star of divine Imperialism. World interests center in the focus of the coming world-power, which will spring up under the new light of world-economics. Coming events and conditions cast their shadows before; the elements of progress will be redeemed from the chaos and corruption of the present, and when liberated, these elements will develop the most powerful, the most glorious, and the most righteous government of all history.

A writer, who is also an occultist, objects to the idea of the personality of Deity, on the ground that it would make the divine Being an objectivity to those who worship him, whereas, it is held that the Almighty is not revealed to man, but within man, and that therefore, God has no personality. In the great world of effect there is personal-

ity expressed—indeed, the human world is made up of personalities. Does the Almighty dwell in human beings? If so, does he not possess personality? If Cause has no personality, how can personality obtain in the effect? Can Cause put forth that which he does not contain? Can Cause create forms and functions and impart attributes which he does not possess? Logic forces the conclusion that God himself possesses form in order to produce form, and that he possesses in his perfection all that man contains or expresses. The Koreshan conception of Deity is that he is both objective and subjective; he periodically manifests himself in his own personality, and he hides himself in the most interior of humanity; he may include the many, and the many who attain to the plane of his existence may contain him and possess the divine nature in unity with Deity. God may exist as the one perfect man, or as 144,000 perfect men. When expressed in the multitude of divine Sons, the Almighty possesses personality, but at the same time he is not external to those who worship him. The word person is from the Latin *persona*, which means mask. The spirit of man is masked in flesh, the external expression of the interior. Through processes of generation, man creates forms which are essential to the existence of the spiritual world. But if God exists without personality, why may not man also? The fact that man exists in personal form is proof that personality is absolutely essential to Being; there could be no interior without external form; every spirit must be expressed in a material pediment.

Chemistry is responsible for the modern conclusion that matter is dead and inert, and powerless to move except under the impulse of external forces; a common belief is that the physical universe is a lifeless, heartless mechanism. Christian science endeavors to make matter an unreality; deism conceives that God is extra-cosmical; atheism endows Nature with all the attributes of divinity and ignores the world of energy; while pantheism teaches that God resides alike in all the kingdoms of existence as the great soul, the direct and continual cause of all motion. Whatever conception one may entertain, the mind cannot fail to be impressed by the ceaseless motion of the sea, which moves like a thing of life. The ebb and flow of the tides; the flying clouds with great bird-like wings aspread; the gathering storm, with its sweeping winds, flashing lightning, roaring thunder, and falling rain; the bright countenance of day and the somber shades of night; the cheer of spring, and winter's chill; the golden sunset and the harmonious colors of the rainbow, strongly appeal to the human senses as evidence that the physical universe is a living, organic structure. Chance does not account for the eternal rhythm and harmony of Nature, and modern conceptions do not account for the creation and perpetuity of the universe. There is design manifest throughout the cosmos—the design of an intellect which surpasses that of mortal man. The scientific view of the universe is that it is one great system of existence, perpetuated through its seed, the highest point and



fruit of universal development, the incarnation of universal consciousness, the focal point of all experience and progress—Man in his perfection.

Alexander the Great and Napoleon I were undoubtedly great men, embodying the same spirit of world-conquering; they unmistakably manifest similar characteristics and possessed similar aspirations and powers; Napoleon I was evidently a re-embodiment of the spirit of the great Macedonian king. On the basis of orthographic coincidences, *Occult Truths*, of Washington, D. C., constructs a table of re-embodiments, in which is included the name of President Roosevelt, also that of Charlemagne, the founder of France—but to make this last name fit, two letters are unwarrantably excluded, making it Carlmagne. The idea is that the number 9 predominates and indicates that the possessors of the names are of one and the same character and individuality. For instance, the following names and official titles each contain 9 letters: Alexander, Carlmagne, Bonaparte, and Roosevelt; III, the Great, Son Carlos, Napoleon I, and President—III representing a single numeral 3; while the unofficial titles or "given" names, The Great, Carl fils, Napoleon, and Theodore, alike contain 8 letters. It remains to be seen to what extent President Roosevelt is entitled to having his name associated with the three great names of the past; but we may now profitably ask, What is the purpose of re-embodiment? Is not progress in the line of high aspirations, to reach a climax, and if so, when? President Roosevelt may externally represent a few of the characteristics of Napoleon, but there yet remains the great infolding of all progressive spirits of the age into the unity and harmony of all progressive spheres in a composite personality, for whose coming the world has long been encouraged to hope.

President Roosevelt's determination to provide for the pressing needs of Cuba should command the admiration of all progressive people. The American Government has made promises to the struggling Cubans which it is bound in honor to fulfil. In order to develop the many resources of Cuba, such commercial relations between the Government and its ward as will insure financial prosperity for the Island. The people of the little republic have appealed for tariff concessions in their favor, but the influence of the trusts is being strongly exerted on members of Congress, to the end that merely nominal reductions be granted. The President's policy of reciprocity is the only present solution of Cuban problems; and in the event of the failure of Congress to make reductions of over 20 per cent, it is announced that the President will endeavor to bring the force of public sentiment to bear against the influence of the self-interested trusts, and will send to both Houses a vigorous message demanding that his policy be tangibly recognized. In the person of President Roosevelt, the money kings find a formidable power in the interests of the people; he has already announced to the railway commissions that he will enforce the interstate commerce laws, which are now being ignored by the railroad pools. If the President succeeds in enforcing his policies he will command the unbounded admiration not only of the people of Cuba and America, but the people of the entire civilized world.

In discussion of the subject of what constitutes sin, the editor of the *Philistine* suggests as a general proposition, "the only sin is to be unkind." This would necessitate the conclusion that righteousness consists alone in kindness which, in reality, is but one characteristic of goodness. Unmistakably there are laws of order, the laws of existence; any disobedience to the laws of life constitutes sin from the standpoint of the highest standard. The scientific standard of righteousness is necessarily the science of the truths of divine life, by which the moral stature and intellectual status of all under the law may be measured and defined. The word sin means mire—the same as the Hebrew Sinai; the Greek for sin is *ἀμαρτία*, which means missing the mark, failure, error, fault. In short, he that is in the mire of mortality, he that falls short of the divine standard of perfection, is in sin. Whatever most powerfully and persistently militates against the perpetuity of the universe of humanity is the greatest sin; it consists in the refusal to comprehend and obey the first principle of life involved in the first precept of the Decalogue. In keeping with this conception, rejection of the substance of divine life imparted by personal Messengers of divine truth, was declared by the Messiah of nineteen hundred years ago to be unpardonable. He that is without sin has ceased to waste the substance of his own life, for he has ceased to be a murderer of living entities.

A scientific comprehension of the principles and laws of perspective and geolinear foreshortening is absolutely essential to a correct interpretation of the phenomena of the physical universe. All the errors and blunders of the astronomer are due to ignorance of the fundamental principles of physics and the processes of visual impression. Modern astronomy, with its most absurd conceptions and impossible relations, has developed from the basis of optical illusion.

The greatest rewards are obtained through the greatest achievements, the greatest victories. The attainment of immortality in the natural world is within the sphere of human possibilities. There is not a law in the universe that man may not apply to himself when known and understood. The only bar to application of universal laws is ignorance, but true science gives to man the power to master himself and to conquer death.

The great possibilities of Koreshanity appear like the glowing tints of dawn; behind the veil of morning hues is the rising Sun of the ultimate success and triumph of universal day.

Truth is a unifier and purifier, but it is also a sword which cuts asunder; it divides the elements of good and evil.

The two wings of the democratic party are not as broad as those of the American Eagle.

The scope of the mental horizon depends upon the altitude of intellectual observation.

The greatest truth may be conceived in the smallest cell.

The royal road to happiness is the King's highway.



# The Open Court of Inquiry.

THE EDITOR.

## Questions Concerning the Sun.

EDITOR FLAMING SWORD:—Will you please answer the following questions?

(1) Do you consider that the physical sun is hot or cold? (2) How do energies from the sun get into the growing vegetable? (3) Please explain how the sun will produce universal day during the Golden Age. Will the central sun then contain an annulus of light instead of a light hemisphere? The sun lights up only one half of the earth at the present time; will the equator be illumined in the future? (4) Please give the signs of the Zodiac according to the Koreshan System.—J. F. D., Denver, Colo.

(1) The most commonly accepted theory of the sun is, that it is a great ball of fire radiating light and heat into space, which is supposed to be filled with ether. This theory requires that light and heat as such, should be transmitted from the sun to the earth; but physicists have reached the conclusion that the earth's atmosphere is necessary to the phenomena of illumination—that the light of the sun does not become light as we know it until the rays of solar energy enter our air. At the present time "the electric theory" of the sun is being advocated; according to this theory the sun is cold—a mere battery that generates electricity, which upon entering the atmosphere of the planets produces light and heat. We maintain that both of these conceptions are true to a certain extent, as we will show.

Both the central and projected suns are intensely hot points of combustion; but the limbus of the central sun contains the poles of light, darkness, heat, and cold. Strictly speaking, the energies radiating from these points are not of the qualities which characterize light, darkness, heat, and cold in our atmosphere. These four poles of the central sun have corresponding projections in the outer atmosphere; that is, there are four poles on the ecliptic of the heavens. The visible sun is the light pole; the hot pole is  $90^\circ$  east of the sun; the dark pole,  $180^\circ$  east, while the cold pole is  $270^\circ$  east, or  $90^\circ$  west of the sun. Alternate day and night are produced by the revolution

of the poles of light and darkness. In a general way, the change of seasons is due to the position of the visible sun on the ecliptic; but the heated term of July and August is partly due to the hot pole being near the tropic of Cancer, and the cold of February and March is partly due to the cold pole being north of the equator, while the sun is farther north than in December.

Heat, as such, is not radiated from the sun to the earth; that is, the rays of the sun are not warm throughout the intervening space. Neither is heat communicated by induction from sun to earth; if it were so, the higher the altitude above sea-level, the warmer the atmosphere. The contrary is true; intense cold exists a few miles above the earth's surface. A ray of the sun contains light and heat in unison. Light is electric; heat is magnetic; the earth's heat is generated by the actinic effect of sunshine upon the earth. This is in accordance with the facts used by the advocates of "the electric theory," as the basis of their arguments that the sun is cold; at the same time, the Koreshan conception is in harmony with the very obvious fact that heat is present where light is generated.

(2) There are several ways in which solar energies enter into conjunction with the growing plant: First, by direct interception of sun's rays by foliage and stalk; second, through warmth of the atmosphere; third, through electricity, magnetism, and other energies in the earth produced by action of the sun's energies; and fourth, by feeding upon the substances of the soil. The life of the plant is the result of the union or interaction of matter and energy. The energy of a solar ray is made the plant's own by absorption, which is the result of combustion at points where the solar rays are intercepted.

(3) Universal day will be produced during the Golden Age, not by an annulus of light on the central sun instead of a light hemisphere, but by an annulus in the physical heavens in the region of the zenith of the earth's equator. The central sun will enlarge,

as it were, and extend to the outer atmosphere in a way corresponding to the multiplication of the one Son of God into 144,000 Sons of God in the external world. The annulus will be a great ring of light; at one point of the annulus there will be a bright circular glow, corresponding to the projected sun of the present time; the glow will rise and set, and time will be measured by the hour angles of the brilliant point. A sun will also appear at each pole of the heavens. Thus there will be no night during the Golden Age, and extremes of temperature will be unknown.

(4) On March 21 the sun is at the initial point of celestial longitude, the vernal equinox; that point is now between the constellations Pisces and Aquarius. Extending eastward from the vernal equinox, in the order of the Zodiac of the physical heavens, are the constellations Pisces, Aries, Taurus, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, and Aquarius; these twelve divisions make a belt of  $360^\circ$ , making each constellation occupy about  $30^\circ$ . The constellations are astronomical; the signs of the Zodiac are in the earth—they are geographical. The sign Aries begins at the meridian of Greenwich, and extends  $30^\circ$  eastward on the ecliptic; then, running eastward, there are the other signs, whose names are the same as the names of the constellations. The vernal equinox in the heavens corresponds to the meridian of Greenwich in the earth. Nineteen hundred years ago the vernal equinox was between Aries and Pisces, and the constellations agreed with the signs; that is, the constellations occupied celestial longitude which corresponded to the geographical longitude. Owing to the precession of the equinoxes, the zero point of right ascension, or the initial point of astronomical longitude, has shifted westward  $50''$  of a degree every year, covering the space of about  $30^\circ$  or the length of the constellation Pisces, in the present dispensation. The dial of the Zodiac now indicates the end of the present order of things, and the beginning of a new age.



coincidental with the dotted lines extending from O to A' P' Z' 2 E' 4 B', because the relief is reversed. If small intense points of light were moving equal spaces in equal time on the tropics of Cancer and Capricorn, they would appear to move equal spaces in equal times on the reversed relief, because the reversal of the relief does not



DIAGRAM NO. 2.—Sphere of the Heavens and Tilt of the Poles from Chicago.

change the relation of the points, degrees, and lines.

Now, the atmosphere, ascending and descending energies, the factors of perspective and geolinear foreshortening, and the curvation of rays of light and lines of vision, constitute a "pseudoscope" which reverses the relief of the sphere of the heavens. These factors cause the curved lines of vision to sustain the same relation to the convex arc of the heavens, that radial lines from the center of observation sustain to the apparent concavity; they enable us to see every point on a hemisphere of the heavens at *right angles* to its surface. The limit of the visible hemisphere is apparently lowered to the earth's surface, with an even curvature from the zenith point to all points on the horizon. Every system of astronomy employs what is termed "the horizon system;" and the best the astronomer can do is to measure angular spaces in terms of degrees, minutes, and seconds of arc. We employ the horizon system; the plane of the sensible horizon passes through the observer, while the plane of the rational horizon passes through the center of the earth—the plane of the two horizons being 4,000 miles apart, as in the convex theory. If we see a hemisphere of the heavens, we know that the apparent dome, while it is necessarily a foreshortening of the arc of the heavens, leaves the relation of all points, degrees, minutes, and sec-

onds unchanged. From the basis of these apparent relations we can determine the actual position of the "heavenly bodies" when we know what relation the heavens sustain to the earth, but not before.

Let SOS represent the shell of a hemisphere of the concave earth; AZB the arc of the convex heavens; Z, the zenith of O, the point of observation, 42° north latitude; P, the pole star; 1, the sun at noon, June 21; E' C, the equator; 2, the sun at noon, December 22; and the line ACB, the rational horizon. Now, it is obvious that Z cannot possibly appear as far away as it really is; hence, somewhere between Z and O we may mark a point indicating the apparent distance of point Z—it will not be very far away from O. If we reverse the relief of the convex heavens, the radius OZ' will be the *radius of the apparent dome A'Z'B'*, with P' 3 E' 4 representing the apparent altitude of the pole star, the sun on June 21, the equator, and the sun on December 22, in the same relation that these points actually sustain to each other on the convex sphere; so that while the two points 1 and 2 are moving equal spaces in equal times on

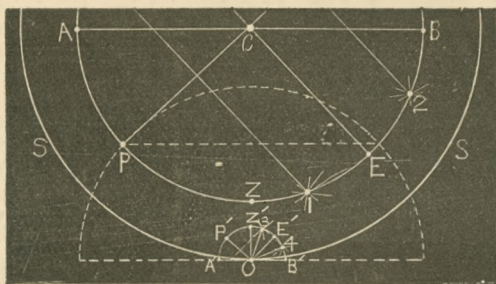


DIAGRAM NO. 3.—Reversed Relief and Foreshortened Dome of the Heavens.

the tropics of Cancer and Capricorn, respectively, they are also moving equal spaces in equal times on corresponding arcs in the apparent dome of the heavens.

Obviously, rays from the sun on June 21 and December 22 will appear to come from the apparent positions of the sun indicated by 3 and 4, and the arcs of the sun's motion in periods of 20 minutes, or any other given times, on both tropics, subtend exactly the same angle. A fixed point on the earth—whether it be the vertical point of a gnomon, a slit in a dark room, or the axis of the astronomer's transit—used for the purpose of determining the apparent position of the sun without the use of the eye, sustains the

same relation to the sun as does the pupil of the eye; and measured angles cast by shadows, or rays made to pass through apertures, must agree with angles measured by optical methods.

Relate the apparent dome to same number of degrees of arc of the convex heavens, and the astronomical method of determining the latitude of any point of observation from the basis of the Cellular Cosmogony, becomes easily understood; all phenomena and apparent relations of the heavens are explained; and all usual objections urged against the Koreshan Astronomy are answered in one's own mind.



### What Editors Say.

Comments of Exchanges Concerning Koreshanity and the Flaming Sword.

THE FLAMING SWORD, issued every Friday, is "devoted to the promulgation of the Social Theocracy and Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous money power. 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." It is published under the auspices of KORESH, (DR. CYRUS R. TEED), the Founder of the Koreshan System, and VICTORIA GRATIA, Pre-eminent of the Koreshan Unity. Prof. U. G. Morrow is Editor-in-chief.

With such a vast purpose, these people will certainly have enough to do; and *The Dawning Light* wishes them well, all things working together for the progression and the good of the whole. The paper is well executed and illustrated, and has good things in it. We are not fully "up" in Koreshanity, but will hold ourselves open and receptive to truth, however paradoxical its expression may seem at first. Later on we will have formed an opinion and will express it. The fundamental cosmological premise of the System is, that 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." It is an interesting though paradoxical system of thought, but being practically related to human life it leads back to the same fundamental proposition now so generally conceived, viz.: the unity of Being, the eternity of life, the Fatherhood of God, the brotherhood of man and love expressed as kindness, the universal law of all life action. Those interested to investigate may obtain a sample copy free. \$1 a year. Address Guiding Star Pub. House, 313-319 Englewood Ave., Chicago, Ill.—*The Dawning Light*, San Antonio, Tex.



## Summary of the World's News.

Feb. 26.—Meteor III., owned by German Kaiser, designed and built by Americans in American shipyard, christened by Miss Roosevelt on afternoon of Feb. 25.—Victor Hugo's centenary observed with banquet at Auditorium.—Professor Kiehle of University of Minnesota states that welfare of future mothers and happy homes is jeopardized by girls being drawn into manufacturing and commercial pursuits. Names of McLaurin and Tillman restored to Senate roll; will be dealt with by entire Senate.—Prince Henry dines with 100 financiers in New York; later, dines with 1,200 newspaper men; reviews German-American torchlight procession of 10,000.—Feb. 27.—Prince Henry deposits two wreaths on tomb of Washington; attends McKinley memorial service; dines at White House.—Chicago's mayor declares Board of Review responsible for city's lack of funds.—Emperor William and Empress celebrate silver wedding.—Boers capture convoy of empty wagons and two guns.—Senate disagrees over punishment for Tillman and McLaurin.—Feb. 28.—O'Donovan Rossa's son seriously ill.—Anarchist attempts to assassinate State's Attorney Deneen.—Prince Henry visits Annapolis; pays farewell visit to President; dines at German Embassy.—March. 1.—Forty killed in Telluride, Colo., snow-slide.—Lincoln's birthplace advertised at Sheriff's sale for taxes.—Gen. Botha captured; escapes.—Colombia obstructs Panama canal sale.—Terrible storms and devastating floods in many sections of the United States.—Senators Tillman and McLaurin censured by Senate.—Prince Henry descends Alleghenies in engine cab; short stop at Pittsburg, Columbus, and Cincinnati.—March. 2.—Prince Henry stops at Chattanooga; goes to Lookout Mountain; stops at St. Louis, Nashville, Louisville, and Indianapolis.—Marconi talks across Atlantic without wires.—Billy Rice, last of celebrated minstrel quartet, dead.—March. 3.—Prince Henry reaches Chicago 6:30 p.m.; banquet at Auditorium, choral festival at First Regiment Armory; grand ball at Auditorium; supper at midnight.—Colonel Francis W. Parker, director School of Education at University of Chicago, dead at Pass Christian, Miss.—Paterson, N. J., recently scourged by fire, suffers from flood.—European and Oriental powers waiting to see what Russia will do in Manchuria. Great Britain admits that Secretary Hay's simple note will effect more than any amount of European bluster.—Paris dedicates museum to Victor Hugo; the building was his former home.—Miss Herron, Socialist's sister, to marry Dr. Henri Verner Berghall; alliance on "new plan."—London prices rally; cause, Kitchener's successes.—March. 4.—Prince Henry leaves ball for his apartments at 2 a.m.; receives Gov. Van Sant of Minnesota at 11 a.m.; drives to Lincoln monument in Lincoln Park; lunches at Germania club;

goes to Milwaukee at 2 p.m.; at 12 midnight passes through Chicago on return East.—United States Supreme Court decides against Detroit ordinance reducing street-car fares to 3 cents.—General Funston declares there is no war in Philippines; respectable guerilla warfare has ceased.—Pope attends his silver jubilee; 50,000 present.—Lord Kitchener recounts Vondonop battle; British loss in killed, wounded, and prisoners, 362 men, and 2 cannon.

## The Flaming Sword's Exchanges.

Los Angeles Times.—The leading page of the Midwinter number contrasts Los Angeles of the now, with its obscure in-hemmed insignificance of a quarter of a century ago. The 10,000 of the semi-Mexican pueblo, have yielded to 120,000 cultivated, enterprising citizens; unsightly streets lie beneath gravel and pavement extending 220 miles; thousands of health and pleasure seekers arrive by four railroad lines centering there, and ride on its 200 miles of street-car lines. The 13 lower counties of California yield annually \$10,000,000 in produce and manufactories. 25,000 carloads of citrus fruits were shipped last season. Four beet-sugar factories turn out trainloads of sugar. In 1900, 42 distinct metals and minerals swelled the nation's wealth by \$11,830,000. The output of petroleum was nearly \$5,000,000. We leave the very attractive report of her opulent resources, hurry past her projects to further make her so called desert blossom as the rose, her attractions for the sportsman, and her score and more of points of interest, to gaze at the picturesque and regal beauty of her pictured country and city homes! Verily this publication deserves well of the denizens of Los Angeles, of the southern counties 13, and of all our Uncle's dominion. The editor deprecates allusions to the "climate." Envy has been unpleasantly busy with the "glorious climate;" yet, California has a glorious heritage in it, and as a sequence its agriculture and horticulture have lifted the state to a proud position; it is one of the vital attractions; it helps us to exclaim heartily: See California if you can; if you cannot, read of it in The Los Angeles Times, especially the Sunday issue, which presents unusual attractions. Sunday edition, \$2.50 a year; Magazine section, \$2.50 a year. Address Times-Mirror Co., Los Angeles, California.

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