



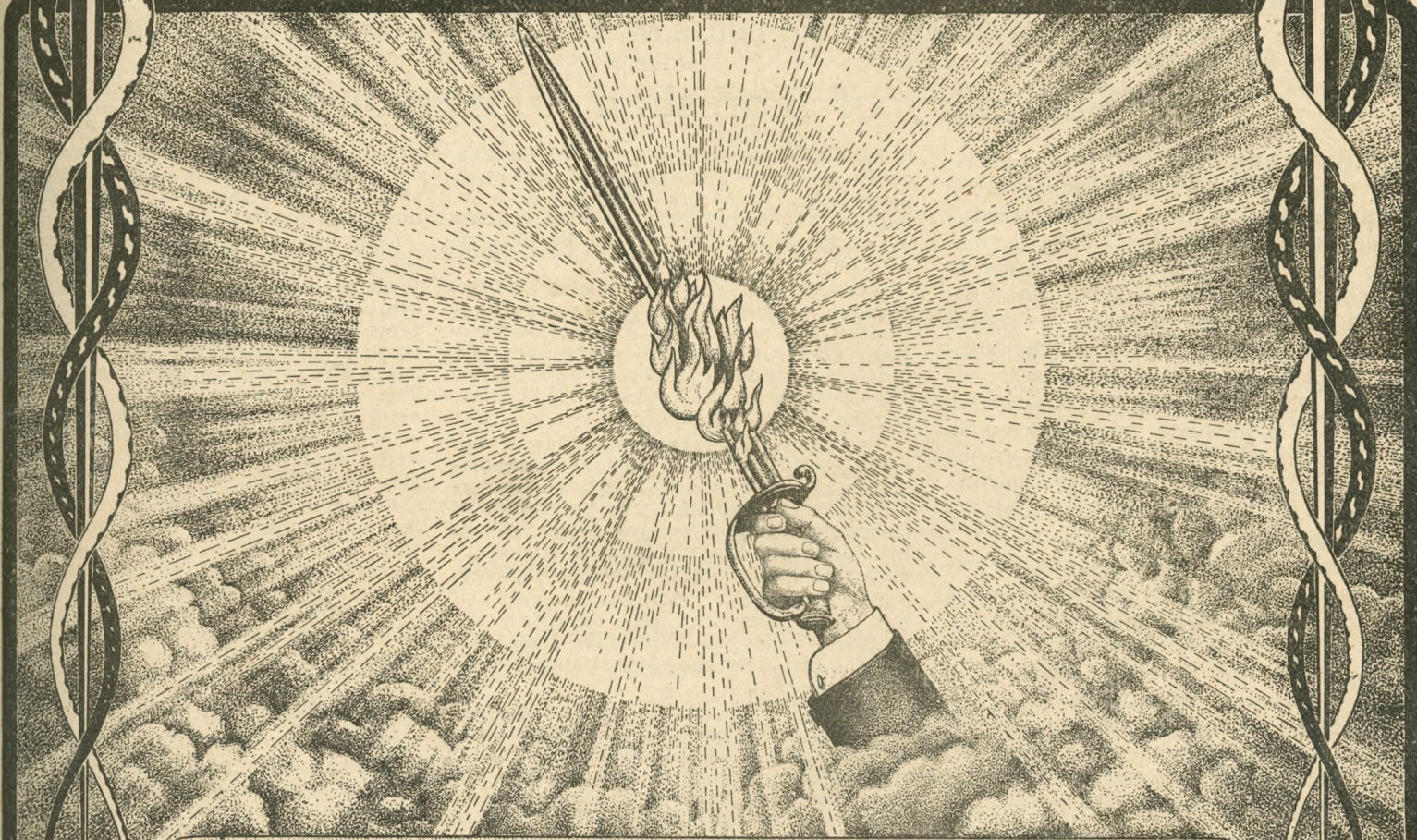
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

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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 when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., MARCH 7, 1902 A. K. 62

Whole No. 483

The Character of President Roosevelt.

Factors Which Conspire to Cause Our Admiration of the Nation's Chief Executive; His Integrity and Indomitable Energy; National Honor and the Policy of Expansion.

KORESH.

WE DO NOT JUDGE of the man from our own standard of religion, morals, nor social excellence. Our standard of righteousness is given us in the Record which has been preserved and handed down to us through many generations of human declension, and which is regarded today as beyond the reach of human frailty. We cannot judge of the President from any personal knowledge, for the reason that we have never had any personal intercourse with him. Our knowledge is the inspiration of his public life, and the detail of his career is as well known to the general public as the periodical press of the country is capable of rendering such a service.

There are a few things which conspire to constitute Mr. Roosevelt a great man, judged from the world's best conception of greatness. If we have correctly watched his career and determined a righteous judgment, Mr. Roosevelt has set for himself a standard of integrity; he has his conception of what is right, and from all indications he maintains an adhesion to his purpose. There are comparatively few public men who have the courage of their convictions, and who are strong enough to withstand the influence of the combined psychology of the powerful mental combinations of influential public men. If he were an ambitious man, he would study the prospect of a second term, and his present course would be shaped by his desire to pursue the course that would insure his nomination for another term. If we judge him rightly, he does not consider the question of a reelection so much, if at all, as to do the right thing at the right time, and this on the inspiration of the moment, for he is quick in his perceptions, and acts as quickly as he thinks. He has been called an impulsive man. If by impulse is meant push,

he certainly is a man pushed, but pushed by the force of his own indomitable energy.

Mr. Roosevelt is a man of great moral as well as physical courage. Nothing could be more indicative of this fact than the exercise of his private right as a citizen of the United States, when he dared public opinion in placing another great citizen of the Republic, though a colored man, on a social equality with himself and his family. It was as bold a moral stroke, as his function as the rough rider on San Juan hill was an exhibition of his physical courage and energy. In determination of purpose he is a stronger man than his predecessor. We have been a careful observer of the careers of both Mr. McKinley and Mr. Roosevelt, and have found the former to be vacillating, according to our best judgment, when, through the influence of strong mental combinations, he yielded to the influence which he believed was wrong, and which was against his own will and judgment. President Roosevelt has shown the opposite tendency in many of the trying circumstances in which he has found himself, where corporate and political influence were opposed to him. We have held to the opinion that two factors conspired to give him the second place on the national ticket; one being the fact of his great popularity, the other, the fact that his party wished to put him on the shelf for the very reason that he could not be used as a tool for specific political ends.

We are free to confess that Mr. McKinley was a public idol. He was a great man in the world's estimation in many respects, and his martyrdom has rendered his name immortal. In Mr. Roosevelt, we believe there stands a man who discerns the direction of the progress of the age, and who stands far enough in advance to be a leader in the true sense of the term; that is, that he

leads. He is a radically progressive man, almost to the point of revolution; for he sees things that ought to be outside of the common rut of conservative power. He is so far a discerner of the times and the character of men and nations, as to urge the policy of self-protection in the development of those safeguards which alone can insure against the encroachments of the ambitious monarchies of the old world. It was a fortunate circumstance in the career of Mr. Roosevelt's life, that he was an active participant in the events which terminated the Castilian supremacy over any part of American territory, and that in the impetus which our victories over Spain have given our own nation, his influence may be exerted toward their final consummation.

Expansion was the inevitable and legitimate consequence of our war with Spain. The indications are that President Roosevelt estimates correctly the importance of reducing to order and to the supremacy of the United States, the islands in Asiatic waters, acquired from Spain, reasons not confined to the mere acquisition of so much wealth, or more responsibility, and greater additions to our national expense, but as a point from which we can best meet the great tendency of aggression which marks the purpose of the commercial martialism of the times, and the aggressions of the old world toward the Orient. He is great in that he has inspired the confidence of the world in his purpose to exalt the national character in all that gains for it the respect of the world, a respect which can only come with the power of rightful authority.

Does the United States represent the progressive civilization of the twentieth century? Then her influence should be extended to the far East in a more

potent exercise than would be possible under subordination to a foreign power. In the absolute control of the Philippine Islands, we are at the very door of the Orient where we may, under the flag of the country, carry our civilization, our commerce, our religion, and our blood, thence opening the avenues of a racial infiltration. President Roosevelt commands the support of the millions of his countrymen, in his determination to finish the work which the Almighty has committed to him in the acquisition of the key to the Eastern world. The possession of this key carries with it a weight incalculably beyond the estimation of that morbidly directed sentimentality which, in its array against the decrees of a progressive evolution, is attempting to retard the progress of the wheels of fortune. God has ordained that the influence of the new world shall be felt in the rejuvenation of the old. He has also ordained the man for the occasion.

The way must be prepared for the kingdom of righteousness to be established throughout the world. Why should we not sustain the forceful hand at the helm of State, which seems divinely appointed to compel the old world to regard us as a world power? Mr. Roosevelt believes in naval and military force in the greatest martial period of the world's progress; and he is not so idiotic, we believe, as to harbor the opinion that military and naval preparation is the olive branch of the world's serenity. Men and nations have no confidence in one another, only as they are compelled to respect the powers which can exert an authority through force of supremacy. It is the display of the weapons and facilities of warfare that commands respect; and the world, even in this advanced age of "Christian" civilization, worships the naval and military hero. It is not the hero of peace, but the hero of war who awakens the enthusiasm of the populace.

Salvation Through Obedience to Law.

KORESH.

"Work out your own salvation * *; for it is God which worketh in you, both to will and to do of his good pleasure."

BY THE ABOVE, we understand that man works out his own salvation, because God works in him to will and to do. This is because God—through the Lord Christ—conjoined himself to the will of man, becoming one with his will, so that they are no more two wills but one will; Christ himself, who is the will of God, being formed in man the hope of glory. Thus the man works out his own salvation, because the will which he had is transformed to that of another kind—the God-will, not out of him, but in him.

The Lord Jesus, the incarnate God—God in the flesh, came into the world not to save man in the violation of law, or by faith without the works of the law, but by faith in the works of the law. He came to put

life into man (God's life), that man might be able to keep the law. No being in the universe can keep the law but God. The law is finite (finished), eternal, and divine. Man will keep it when he is finite, eternal, and divine, or when God is in him as completely as he was in Jesus the Christ.

The Lord Christ was sacrificed that his life should descend into humanity, that by it, man's corrupt nature should be transformed to the incorruptible quality of the life of the Lord. Thus the life of God—developing in man, as man, through regeneration—develops man into his Godhood, and works out his salvation. This is by the same law that the spirit of the wheat working in the blade and stalk, accomplishes the salvation of the wheat through its resurrection, bringing the wheat to its maturity as reproduced grain.

The Quest of the Holy Grail.

Story of the Search as Presented in the Abbey Panels; the Guarding of the Cup in the Castle of the Grail; the Koreshan Interpretation of the Classic Symbols.

ELEANORE M. CASTLE.

THE REMAINING PANELS of the Holy Grail Series for the Boston Public Library have recently been unveiled. That the painter, through lack of the art of symbolism, has presented illustrations of the mediæval text of a great world-story, taking scrupulous pains to picture externals that have ceased to exist, instead of the monument that might have been given, of that same story imbuing the life of the present not less than the past, by one possessing the art, is a criticism that cannot fail to be made of Abbey's work, apart from any consideration of his skill as a painter. Who, knowing and loving, more for its spiritual arcana than for its external form, the story of the Quest of the Holy Grail, as it has been variously presented by the old chroniclers, as it has been made pathetic by Tennyson, must not feel in studying these panels, that however harmonious and poetic they may be considered, they carry the leaden weight of a form of expression no longer vibrant with life?

Nevertheless, the presence of these panels in the Library may serve as a reminder of the theme, in days when the truth it figures seems to have receded far from the active thought of a race occupied with the trivialities of wealth accumulation and self-aggrandizement. The story of the Grail is the story of the impulse given the world by the blood of the Christ. This is the genius of our race; and this genius as it took form in the chivalry of the middle ages is illustrated by the Abbey panels. A good enough form it was, serving its time until the soul that animated it passed on into other phases of development; and at length in Don Quixote, Cervantes struck the death blow to the grotesque senility that remained. The wonderful story, pregnant with its lesson of achievement through self-conquest, may by the discerning be read even in Abbey's archæological illustrations.

Galahad, trained by the subtle Gurnemanz in the lore of the world and the duties of a Knight, is dedicated to the Quest. He gains admission to the Castle of the Grail. Here the King Amfortas and his court are in a deplorable state—"ever dying yet never dead"—the result of having taken up arms in the cause of unlawful love; and the Grail is in their midst, by them unseen. Galahad sees the procession of the Grail, but knows not the meaning of what he sees, though the Grail itself is carried there. And he does not ask what it denotes; the very question that his search imposes on him, and which would reveal the Grail and rouse its guardians from their trance. A fault of the will, possibly fostered by Gurnemanz' instruction, certainly not eradicated by it, causes him to suppress the inquiry, and strive instead to guess for himself the significance. Consequently he fails to rouse the court; and upon leaving the castle those he meets jeer at him, all con-

demn him; war devastates the land, and his years of tribulation begin. Arriving at the Castle of the Maidens whom seven Knights of Darkness govern, he attacks and overcomes these seven, and releases the maidens. Afterward, when he returns to the castle where the Grail is guarded, he asks the magic question, heals Amfortas, and an angel soars with the Grail; and Galahad, riding on a white horse, passes out of the land, receiving the acclamations of the multitude. He sails on Solomon's ship, guided by an angel carrying the Grail. On a cushion in the stern are spindles, white, green, and red, from the Tree of Life. In the City of Sarras he is crowned.

The state of the guardians of the Grail—ever dying yet never dead—is the state of mortality, a condition of continuous dying, which persists until the science of the law, the letter that killeth, is revealed. This gives power to effect the death of the old man, that final act of dying which releases the spirit from the attractions of the mortal existence, the devil's power over those who take up arms in his cause; that is, who expend their energies in the activities that result from desires opposed to divine law, of which natural law is the external phase. The cause of any quality of existence is the desire, or love, of that quality, determining the tendencies of active force in that direction. If the higher life is to be secured, the desire for the lower must be destroyed. So it has been said, If a man would save his life he must lose it. Before the spirit can make alive, the letter (the external, scientific degree of the law) must perform its work of destruction. But first man must be roused to the realization that his present condition, born in sin and shapen in iniquity, is an existence apart from true life. Amfortas must be awakened ere he can die. The possibility of effecting this is in the discovery of the blood of the Christ, the wisdom, or intellectual, principle of Deity through which alone truth can be obtained. And truth must manifest through personality in order that desire may be focalized, polarized, and so rendered potential to effect redemption. The desires of the multitude are to Galahad.

Men search for the Holy Grail today, the discovery that will bestow blessing, bring surcease of sorrow, give peace and rest to humanity,—that land in which the blood of strife at length may cease to flow, and the fruits of peace be yielded, even life on the tree of lives. Men search for Truth, the guiding light of Good, and realize not exactly what it is they seek, knowing but its name, and failing to put the right question to its indications as they pass before their eyes in the procession of natural phenomena, and in the march of human events. They regard attentively these phenomena, scrutinize them closely, learn all their details, marveling at their regulated order and beauty; and like Gala-

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.

HOPE 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 timent 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.

THERE 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.

IT 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 COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.
TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

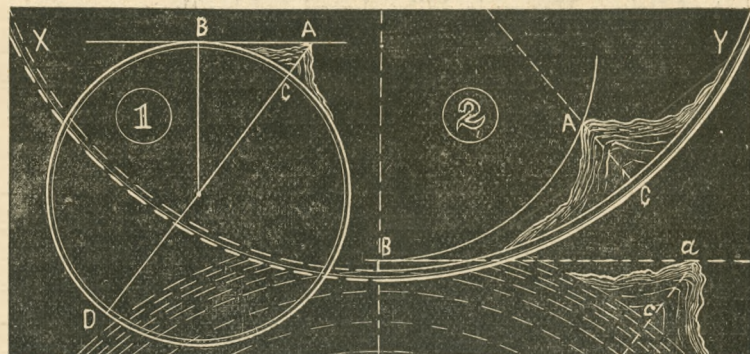
Il y a cette différence entre la géodésie comme elle est cultivée selon les procédés institués par Koresh et la science comme elle est comprise par les ingénieurs civils: les méthodes inventées pour servir au système de Koresh partent d'une base définie donc il faut que les conclusions tirées des opérations 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.

The Apparent Dome of the Heavens.

EDITOR FLAMING SWORD:—Kindly explain why there is a difference of about 22° between the altitude of the sun at noon, June 21, and its altitude as indicated on your charts—from 42° north latitude. There is also a difference of about $8\frac{1}{2}^\circ$ between the facts of observation and the charts for altitude of the sun on March 21. If the tropics of Cancer and Capricorn are of the same diameter, the sun should move through equal spaces in equal times on both tropics. Actual measurement of the amount of space covered by the sun's diurnal motion in 20 minutes of time, on both tropics, shows the sun's movement in 20 minutes on the southern tropic to be only a hundred and twelfth part less than its movement for same time on the tropic of Cancer; so the sun at noon December 22 can be but little farther away than at noon, June 21; while the Koreshan theory requires that it be two and a half times more distant. I am greatly desirous of knowing the truth regarding the subject of astronomy. I had hoped that the Koreshan theory were true, but I cannot make the facts comport with it. I am not saying that these objections are unanswerable, but that I cannot answer them. Before the Koreshan Cosmogony can triumph it must logically meet these and similar objections, and show the error of their deduction.—Condensed from several letters received from M. S. M., South Elgin, Ill.

The greatest difficulty with which we have to contend in the promulgation of the Koreshan Cosmogony, is the failure of the modern mind to eradicate false conceptions and to reason from the basis of demonstrated premises. As long as the mind persists in the unwarranted belief that rays of light and lines of vision are *straight*, and undertakes to apply the same when considering the phenomena of the cellular universe, no progress whatever can be made in the study of the System.

There is but one question which can logically enter into consideration of the difference between the Koreshan and modern systems of astronomy—and that is the actual shape of the earth; and the way to determine the earth's shape is to apply tests to its own surface. If the earth is considered to be convex, all phenomena must be explained from the basis of convexity, which requires that light be propagated in straight lines, and that apparent angles and altitudes be taken as real. The earth is actually

concave, as we have demonstrated by analogy, observation, and experimentation; therefore, all phenomena must be explained from the concave basis; the facts of phenomena and the laws and principles of physics and optics, as well as the basic premise of the System itself, demand forcefully and logically, that rays of light and lines of vision be considered as curves. Be assured that the Cellular Cosmogony and the Copernican system of astronomy cannot both be true, and it is absurd to undertake to mix conclusions adduced from opposite premises.

The idea of the earth's convexity originated in the false conception that the arc of the heavens is concave to the observer; the shape of the earth was made to conform in the mind, to appearances. The Koreshan method of procedure is to first determine the actual shape of the earth, as a tangible basis of conclusion concerning the direction of the curvature of the arc of the heavens. We know that the earth is concave, and that the *heavens are convex* to the observer; we also know it to be a fact that the heavens *appear* concave. Certainly, then, there are factors operative to cause a convex arc to appear concave. When the mind comprehends what these factors are, every objection against the Koreshan conception of the Cellular Universe vanishes.

The only points in the heavens which have the same real and apparent altitudes from 42° north latitude are the zenith and points on the almucantar or altitude circle of 42° . It is not surprising to us that geometrical lines and angles drawn on our charts do not agree with the apparent angles and altitudes, because rectilinear radial lines from the center of observation cannot sustain the same relation to convex and concave arcs. The apparent altitudes of the sun at noon on June 21, September 23, and December 22, from latitude 42° north, are about $71\frac{1}{2}^\circ$, 48° , and $24\frac{1}{2}^\circ$, respectively; but if one relates the point of observation and the convex heavens by straight lines and angles measured *on paper*, the altitudes would be 51° , 42° , and 40° , respectively, and all horizon

points in the heavens, which appear to meet the earth, would have a geometrical altitude of about 54° .

We may illustrate the futility of such objections by reference to Wheatstone's pseudoscope. Through a stereoscope one observes real or pictured objects in their true relief; but the pseudoscope *reverses the relief*, making a man's face appear like the inside of a mask, and a convex surface appear concave. Suppose we observe a common spherical star-map, so that the zenith of 42° north latitude is in the plane passing through the center of vision and the center of the globe. Let P (in Diagram 1) represent the pole star; Z, the zenith from Chicago; 1, the tropic of Cancer; E, the equator; 2, the tropic of Capricorn—points lying on the same plane of longitude on the convex arc. In the reversed relief, all the points sustain the same relation to each other, but they do not sustain the same angular relation to the eye, because through the pseudoscope every part of

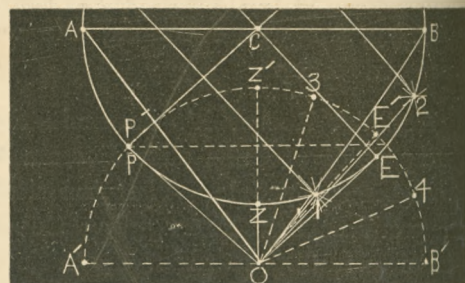


DIAGRAM NO. 1.—Relief of Spherical Star-Map reversed by the Pseudoscope.

the arc appears to be at right angles to the lines of vision, whereas, geometrically and optically, without the pseudoscope, the points on the globe appear in perspective.

Now, if one without a knowledge of the fact that the relief is reversed, should make appearances the basis of a conception concerning the shape of the object observed, one would doubtless endeavor to demonstrate by diagrammatic construction and geometrical lines and angles, that the actual surface of the solid globe map is concave, and would discover a difficulty in making the "facts" comport with some one's claim that the sphere is actually convex! It is conclusive that the lines from O to A P Z 1 E 2 B are

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

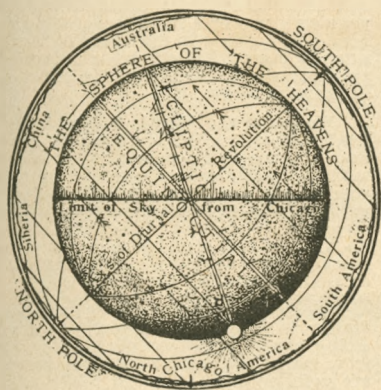


DIAGRAM NO. 2.—Sphere of the Heavens and Tilt of the Poles from Chicago.

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; EC, 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

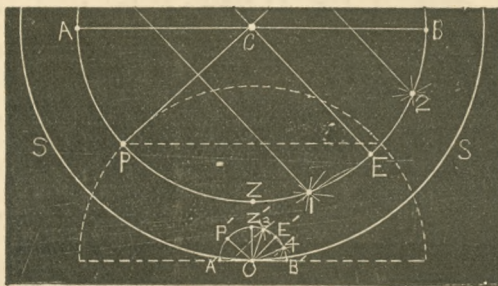


DIAGRAM NO. 3.—Reversed Relief and Foreshortened Dome of the Heavens.

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 manufactures. 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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