



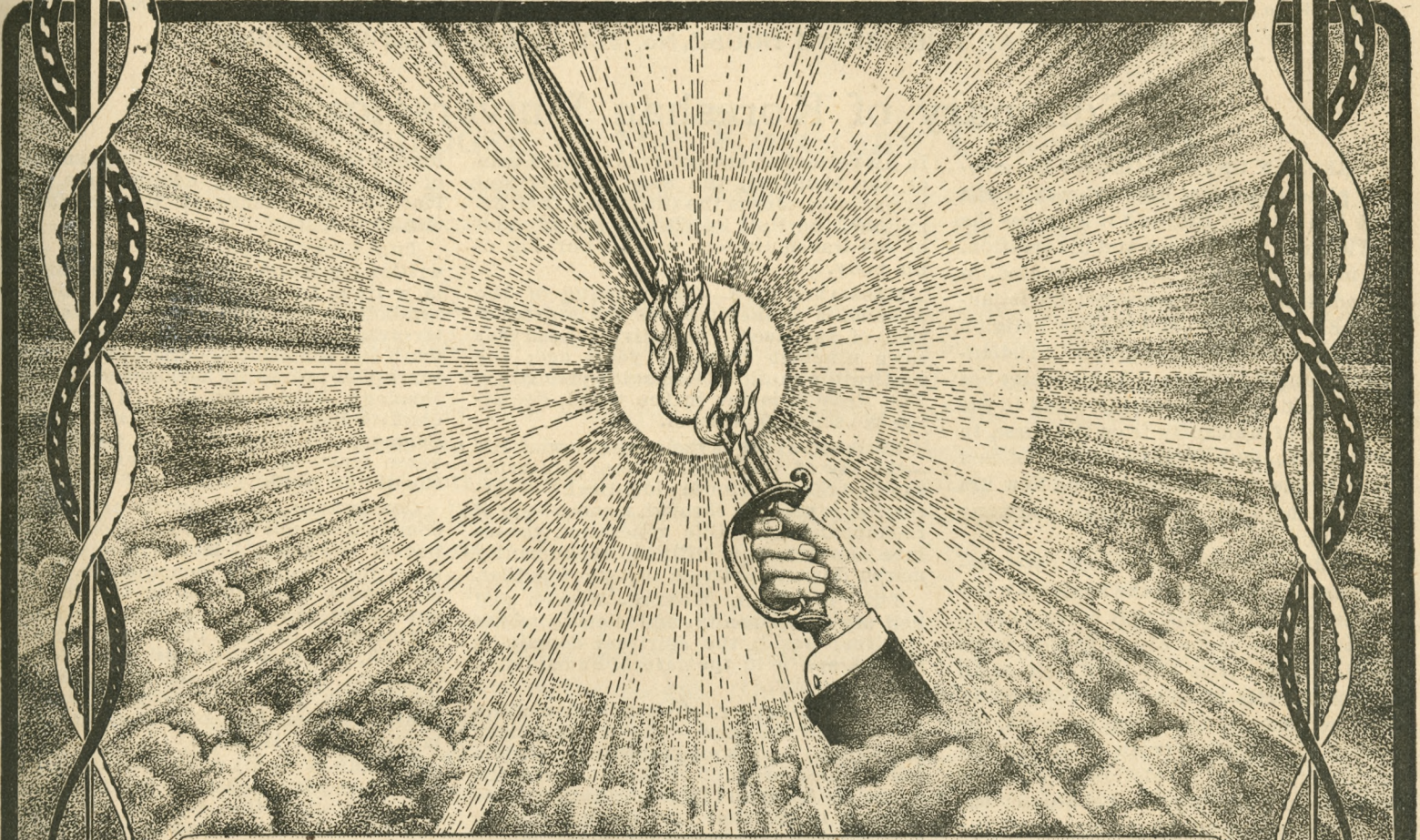
# THE FLAMING SWORD

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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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CHICAGO, ILL., MARCH 21, 1902. A. K. 62.

Whole No. 485

## The Purpose of the Koreshan Community.

Headquarters of the System at Estero, Florida; Advice to Prospective Members; Necessity for Communicating With Officials Before Visiting the Order.

KORESH.

OUR COMMUNITY is enjoying a somewhat healthy growth from the gradual influx of new members. There are many outside members who are contemplating a closer union with the Center than is enjoyed in the outside world. Now, while we are desirous that there be a rapid increase of our numbers, we are not so desirous for development on that line as to attract an undesirable class of people. The first fundamental prerequisite to a favorable communal growth, is a proper understanding of our religious principles. The bond of obligation and unity must be the religious incentive, and the religion of the Koreshan rests in the recognition of the humanity of Deity. That line of the world's progress defined as the special selection of a chosen people, a race distinct from all the other peoples and nations of the earth, with whom God delights to commune, is the Jewish race, with its offspring through ethnic development; namely, Christianity. The Koreshan regards the Jewish race as the distinctive one of God's supreme pleasure, until it had produced the Son of God and the little church of the Lord's following; then the Jewish people fell from the Lord's special grace.

It is the most consummate ignorance regarding human origin, destiny, and the methods of human development, that questions the original claim of the Israelite to divine favor above all other peoples of the world. God loved the Jews because they were in the line of medial progress, and thus constituted the crown of human glory. This is particularly confirmed in the fact that this people did produce the Son of God. No

other race in the universe could have brought forth this Son, because in no other race could the Lord God have planted his seed for such a production. The Jews were the vineyard of the Almighty, and for this reason he protected them from the calamity of annihilation through the enmity of the surrounding nations. The perpetuity of the races of the world depended upon the preservation of this people, that it should produce the Son of man. When it became weakened through the separation of the House of Israel from the House of Judah, and the time arrived for more special protection, God—in his great prescience—provided for the national protection through its captivity to Babylon. No nation could extinguish the House of Judah, because the Babylonians were the special guardians, though they held them in bondage. Rome became their final protector until the Lord, the *Seed* for which they had been specifically nurtured, had been generated. It is a wise provision that only the fruit of the Christian dispensation will be able to see in the record of the Son of God, the history of the involution of God in man.

The establishment of the New Jerusalem at Estero is the coming of the Son of man; but while there is promise of all the glories of a kingdom of righteousness, it must be a process of development through the performance of the uses of the kingdom, among which are the common operations of material industry. We want people who are ready to make sacrifices for the benefit of humanity; the people who may come to us shall be a people who can sacrifice personal comforts, if necessary,



for the happiness of others. Leave your tobacco, beer, and whiskey behind. If you come without making preparation by first communicating with the authorities here, you will expect to return as you came—by your own means of transportation. We cannot hold ourselves responsible for the nomadic tendencies of the vagrant.

The thorough study of Koreshan literature will prepare one for a clear conception of what we are doing and for what we strive; namely, immortality in the body, and the industrial unity of mankind. Come to us when you have something of an understanding of what we are, and what we purpose doing for the future. It is an easy matter to communicate with the officials of our community, regarding the means of entrance to our fellowship. Before we can arrange for the acceptance of strangers, we must know something of their character. What is the age, the occupation, and nationality; state whether married or unmarried; does the wife or husband consent to this step on the part of the married partner? Are you willing to give up every family tie for the sake of the kingdom? How many children, and what the age and sex? Are they interested, and to what extent? If you enter the Communistic Order, are you willing that the children be given absolutely and exclusively to the Koreshan Unity, as the children of the state? By the state, we mean Koreshanity. All

these questions should have a satisfactory answer. If you want to join us, give us an opportunity of saying that you will be acceptable.

We are not taking members as an experiment; if you cannot come to us thoroughly imbued with the spirit and the religion of our work, we do not want you. Do not come on trial, as the ruling sentiment of your purpose to enter our association. Come as soldiers enter the regular army—subject to the discipline of the order; for in no other way can we expect to maintain our government.

If you enter the Communistic Order, all you possess goes into the treasury of the community, whether it be labor or accumulated wealth in possession before you come to us. You share equally in the wealth of the order with every member. If by communistic fellowship there is amassed a great accumulation of wealth, you are equal possessor of that accumulation. It is a great mistake for one to imagine that if he gives up wealth to the order, the favor is all on one side; that one makes himself poor, while making the society rich. If your preference lies in the direction of the marital or the coöperative order, so express your preference, and your case will be considered by the proper authority.

Letters addressed to Virginia H. Andrews, 6310 Harvard Ave., Chicago, Ill., or to Victoria Gratia, Estero, Lee Co., Florida, will receive prompt attention.

## Appropriation of the Bread of Life.

The Mystery of Jesus' Departure Scientifically Explained; the Law of the Cross and the Resurrection; the Destruction and Transformation of the Wicked.

KORESH.

JESUS CAME INTO THE WORLD to be eaten (appropriated) by the church. Modern Christianity denies this. What does the Lord say about it? "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting [age-lasting] life, which the Son of man shall give unto you: for him hath God the Father sealed. \* \* \* Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. \* \* \* The Jews then murmured at him, because he said, I am the bread which came down from heaven. \* \* \* Jesus therefore answered and said unto them, murmur not among yourselves. No man can come to me, except the Father [who was in the Lord

Christ] which hath sent me draw him: and I will raise him up at the last day." At the last day, then, or at the end of the age, is the time when they come to Him, and the time when they will in no wise be cast out.

The law of appropriation or eating, is that the substance eaten is transformed to the body making the appropriation. The church which ate the body and drank the blood of the Lord—through his theocrasis—was a sinful church, and was not to come into life until raised up at the last day, or end of the *aion*; that is, dispensation or age. The power that was to raise up is the life of God which the church, as the Grand Man or the sinful body of Christ, had eaten. God will not effect the resurrection by being out of man as an extrinsic force, but by being an intrinsic potency of transformation, converting the body of sin to the body of righteousness through the power of the bread and wine; namely, the Lord's flesh and blood transmitted to the world through the theocrasis, which was the conversion of his person to Holy Spirit.

It is a fundamental doctrine of Koreshanity, that



the Lord in passing down into the humanity by the operation of the Spirit, as the life of God, was transformed in the sinful church or body to sin. Thus was fulfilled the declaration made of Him: "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." When shall we be made the righteousness of God in Him? When He shall raise us up at the last day; certainly not before that, otherwise the doctrine of the resurrection is a farce.

Did the Lord Christ become sin in the race? Read what Ezekiel says of him: "Son of man, take up a lamentation upon the king of Tyrus [Tyrus signifies *rock*], and say unto him, thus saith the Lord God; thou sealest up the sum, [bear in mind that it is said of Jesus, 'him hath God the Father sealed,'] full of wisdom, and perfect in beauty. [This could be said of none but Christ the Lord.] Thou hast been in Eden, the Garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. [These ten stones are the ten truths or principles of the Decalogue; the ten natural laws of life, the laws of God which constitute the foundation of natural immortality. Jesus the Lord possessed these in the Garden, before the fall and disintegration came.] The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed [Christ or Messiah] cherub that covereth [impregnates for immortality]; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. [Enoch was a stone of

fire—translation or theocrasis. Noah, Moses, Elias, and Jesus were stones of fire. Cyrus is also a stone of fire.] Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Now all this refers to the Lord in his descent into hell; that is, into the corruptible body of the church, through which he is born as the "man of sin"—the man who took upon himself the sins of the world. The Lord does this, not by the assumption of the divine Human as he appeared nineteen hundred years ago, but by passing down through that divine Human into the sensual human, that he could become, through his fall, the resurrection of the dead.

Let us examine the question of the destruction of the wicked, even more critically. The wicked shall be destroyed, root and branch. Said Jesus: "I am the Vine, ye are the branches." Again He said: "I am the root and the offspring of David." The Lord was the root; he became the branch by his descent into the body, the church. He took upon himself the nature of the sinful church by his descent into it, thus the root and the branch, in the church, comprise the Lord's body. Is the church today righteous or wicked? This question may be made a general or a personal one. Are its members righteous or wicked? He who says he is without sin, is a liar, and the truth is not in him. But this might not always apply; we say it will, so long as he who hath the power of death consigns men, women, and children to a corruptible grave.

The wicked are to be destroyed—root and branch. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Therefore we pray that the divine fire, the second baptism, may come and burn up the tree of the knowledge of good and evil in us, that the wicked in us shall not be left, either root or branch; that there be nothing left to indicate that we have either father or mother, the beginning of days or the end of years, and that we may enter by the fire of conjunction into that eternal Order of Melchizedek, of which the Lord Christ was the High Priest.

## The Royalty of the Divine Kingdom.

The Coming of the Majesty of the Heavens, in the Power of Righteous Government; Work of Preparation for the New Order; the Dawning of the Golden Age.

BERTHALDINE, MATRONA.

"Create in me a clean heart, O God; and renew a right spirit within me." "Behold, I make all things new." "Ye are transformed by the renewing of your minds." [The renewing power is the Word of God.] "He spake and it was done." "In the beginning was the Word, and the Word was with God, and the Word was God. \* \* The Word was made flesh and dwelt among us."

**T**HE LORD JESUS the Jehovah was the beginning in whom the Word was made flesh. He possessed a knowledge of his being; he knew how to lay down his life and how to take it again. He spake himself into the ears, into the understanding hearts of a humanity prepared as tents or tabernacles to receive him. He breathed out his life, the life of a living soul, as the breath of millions of lives that had found their resur-

rection and their life in him, the microcosmic Temple of the living God. He spake himself into a sphere of human mortality, and begat in mortal hearts a living hope that they too should become Sons of God and living stones in the macrocosmic Temple of Jehovah, the habitation of the Father-Mother Deity. Having had this living hope once begotten in them, soul-satisfaction for them is a thing impossible until they awake in the divine image and likeness, as the Immortals.

Once in twenty-four thousand years, the Lord builds himself a great temple of humanity, filled with his spirit. It is the fruit, the harvest, of his implanted Word made flesh, sown during the passing of the sign Aries into Pisces. The transmutation and passing over of this holy seed as Holy Spirit, constitute the begin-



ning of the recreation of God in humanity, as a divine kingdom expressed in a living temple. This temple when manifest, has a cycle of age-lasting life in the natural world, as a visible expression of the arch-natural glory of God. In time, this is translated to the spiritual world and can only be spiritually discerned. When it withdraws from the natural world it precipitates energies into the eternal sphere of mortality, the operations of which insure the restoration of the living temple of God manifest in the flesh, at the end of the cycle required in the order of law for its development. This living temple is a royal household of kings and priests loyal to an indwelling King and Priest, who is to it King of kings and Lord of lords, and the eternal Prophet of the science of its laws of being, the Almighty God of Jehovah.

The love of royalty has its origin in the love of God Almighty. When men have reached the age of judgment they desire a king, and to become kings. They weary of the ordinary and desire the extraordinary. When men know the true cosmogony of the universe, they will desire supremely the divine order of the theocratic kingdom. They will desire a visible king to express to them their most scientific concept of Deity, and will delight in him as they delight in the physical sun as the visible God and king of day. When the science of the true cosmogony of the universe prevails, men will confess the divine-human; then will they arise and seek their God and Israel their King, and find them one. In loyalty will they yield to him their energies, as the earth and her products yield all to the physical sun.

The natural world of man sorely needs a visible divine-human regulator, a God of law and order to end present chaos and conflict. The human earth is without form and void; gross darkness covers the people. Men sleep and dream of a Son of God who once shone upon this world; and their dreams are according to their digestion of the food he brought them. Many despised, rejected, and killed it; they loved darkness rather than light, because their deeds were evil. The time was not then ripe for a natural, divine kingdom; the seed had first to be sown. There was just one Seed—the Christ; just one field—the world that was, and just a little prepared soil—a little flock to whom He said: "Fear not little flock; for it is the Father's good pleasure to give you the kingdom." He gave it to them in the dissolution of his body; King and kingdom were sown broadcast in the great field of the world and became invisible, to remain so until the time of the harvest, when the invisible kingdom is to be made visible as a great harvest in the earth, in the soil of humanity where it was planted. The Lord of the harvest, the Sower and the Reaper, came from humanity, went into humanity, and will come again from humanity: "Whither I go ye know, and the way ye know." He came from and goes into humanity by the way of the law of seed-time and harvest, like all other creative sources of perpetuity of kind.

We are nearing the harvest time of the Lord in

glory and the kingdom of his sons, the divine order of Melchizedek. Of the field in which the Lord became the King invisible—by the disintegration of himself as holy Seed—the devil, the potentate of death, took manifest possession. He proceeded to fertilize the field with the substance of his own corruptions, and sowed tares which today seem to dominate the field. Fear not! in due season the Lord arises from the dead, takes care of his wheat, and in due season it is garnered. The wheat in essence is the love of truth, which the Lord waters with the science of it and its applications to life. This watering gives it life in forms of law and order, which displace and consume all that encumbers the ground. The fertility of the soil long enriched by the wisdom of experience, gives perfection to the wheat at harvest time when it is restored to newness of life, and the age of its appropriation to divine uses is ushered in. This age of the theocratic kingdom is for all ages called the Golden Age. The heralds of this now dawning age call to the sons of men to arise and seek their King. The King comes as a "thief in the night," but generates a light by which he reveals himself to all who are ready to be his true and loyal subjects, and to receive his purifying and transforming Word, which is to be again made flesh, again transmuted, and again enthroned as an invisible power of great and manifest glory. The true science of cosmogony and of the symbolic language of divine inspiration furnishes the keys of the Theocratic kingdom, which give to His people the powers of confession of the King, and of intelligent obedience to the laws of his kingdom.

The craze for royalty now so pronounced in America, indicates the hastening end of the old orders of democracy, and of an approaching readiness for loyalty to the King who comes as a "thief in the night." He is discovered by the few while it is yet dark, to be proclaimed by them to the many who await his appearing and kingdom. The present order of unjust governments, falsely called Christian, is doomed to fall by the weight of its own pagan corruptions. The world to come will have royalty and functional pageantry on a scale of magnificence yet undreamed of by mortal mind. The new Theocracy will have an aristocracy of intellectual and moral power, equal to ruling the whole world in righteousness. The King in all his glory will serve the purpose of the Sun of Righteousness; he will be absorbed in the service and life of all: Coöperative industry and a communistic treasury—a wealth in common, will leave no one lacking all the requirements of a normal, healthful, useful, beautiful life, environed as it should be with all the resources of its perpetuity.

God save the King! for without the King there can be no kingdom—no organic social human life corresponding to the glory of the universe which abideth forever. God save the Queen! for without the Motherhood of God no birth of the Sons of God could ever be—no cherished, nourished divine life. Our Father-Mother Deity, manifest in Messianic humanity thy power to restore church and state to the divine organic unity of thy kingdom in earth, that thy will may be done in earth as it is in heaven!



## The Existence of Good and Evil.

The False Foundation of So Called Christian Science ; the Great Law of Opposites ; the Esse and Existere of Being ; Redemption from Actual Sin and Death.

AMANDA T. POTTER.

“CHRISTIAN SCIENCE” claims for one foundation principle, that God does not take cognizance of a certain quality which does not exist. In other words, there is no evil; God takes no cognizance of evil. Let us reduce this proposition to the most understandable basis: Mr. Smith has no existence; Mr. Jones does not notice Mr. Smith. A schoolboy might reply that if there is a Mr. Smith for Mr. Jones to ignore, then there is a Mr. Smith. But the reasoners who insist that Mr. Smith does not exist, and that Mr. Jones does not recognize Mr. Smith, are waxing numerically. They number forty-nine thousand at least,—according to reports,—and are weekly increasing.

The term christian scientist really, when correctly applied, describes a character versed in the knowledge of the person, doctrines, and life of our Lord Jesus Christ. The law which permits the existence of quality or form only as it has for pediment an antithetical quality or form, surely should be understood by such an one, for he has assumed a title indicating the understanding of knowledge in its fulness: for the Christ declared himself to be the Truth; and genuine Christian Science is the science or understanding of this Truth.

The advent of the Christ calls upon Christ-science or knowledge to recognize both the *esse* and *existere* of the Being who, dwelling as spirit in the invisible, was changed (according to John i: 1, 14,) to the antithetical state or matter; the Word (Spirit) was made flesh. This transmutation of spirit to matter “in the beginning” of creation (for He was the beginning—he by whom all things were made that are made) is the key-stone to the arch of all created things. He by whom all things were made was the coördination of antithetical states—spirit and matter. The invisible spirit of the Father coördinated with the perfect flesh of the Son, and the Being of this conjunction was the apex of universal excellence, the Seed of the universe. Always, the seed is the Creator. All things were created by him. If He is the cause of all things, then like him all things have their coördinate opposites, or the effect is not equal to the cause.

Among the things created are light and darkness, peace and evil. Of these the Almighty declares in Isa. xlv: 7, that he forms the light, and creates darkness; that he makes peace and creates evil. In addition to the line of Deific witness, we find our Lord declaring to the people who surrounded him, that he was from above and that they were from beneath; that he proceeded forth and came from God, and that they were from their father the devil. Also the Psalmist bears record that the Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God; but they were all gone aside; they

were altogether become filthy; there was none that did good, no, not one. In going aside from a previous condition, and becoming of filthy quality, mankind as a mass had grown into an opposite estate from the original.

One has but to read the Scripture to observe that before the advent of the Son, the Father bore witness that there existed sin, sickness, and death. Later, the Father and Son in conjunction warned the sinner, healed the sick, and raised the dead. The Son was the means by which the Father should restore to its previous state of exaltation, a world which was lapsed into filth; the filth indicating false doctrine and false life. The Son poured out his soul unto death;—he gave the life or strength within him (this life or strength being the children of the kingdom, the lambs he had gathered with his arm and carried in his bosom) to be planted in the fallen race. Following the eternal law of seed development, the seed took on the conditions of its environment; it became filthy also; and in this correspondence we can see the truth of the assertion that the Christ was numbered with transgressors, and that he bore the sin of many. So many as have their iniquities borne by Him, shall be justified—made just; they will be brought to the harvest conjoined with that seed which then shall appear its perfect self in multiplication—the children of the kingdom, the lambs with the Father’s name written in their foreheads.

The Record affirms that sin entered the world, and death through sin, and that men are his servants whom they obey; whether of sin unto death, or of obedience unto righteousness. Being void of righteousness, men become the servants of sin, whose wages is death. The Christ comes to free the world from this bondage of satan and hence of death. Satan is upon the throne, jealous of his power, and contending for every inch of way. But he is the house divided against itself, and in this guise denies his children—sin, sickness, and death, because the Christ comes to abolish them. For barefaced presumption, commend us to him who through the mouth of his devotees declares there is no death, and that “christian science” will, in the not far future, lead men up to the deathless goal;—that declares there is no death, and points to a time to come when, as result of christian science, men will not die!

If there was a Christ he came to lay the foundation of salvation; to save men from sin and death. If a Christ is to come, he comes to erect the superstructure upon the foundation laid nineteen hundred years ago; he comes to save sinners. For the essence of subtlety, commend us to the arch-fiend who, under the label “christian science,” repudiates the Christ and his mission by denying the existence of all that makes him or his function necessary!



# New Century Studies and Reviews.

LUCIE PAGE BORDEN

## THE POLITICAL ARENA.

### *Strength and Bravery Necessary to Crush the Intrigue of Demagogues.*

IN ORDER TO ENTER the political arena, a candidate for public office is usually obliged to sacrifice all his convictions of right. Unless he is willing to be the tool of party leaders, he can scarcely hope to secure his nomination. If his ambition aspires to something higher than wirepulling; if he is not content to place his purse at the disposal of political jobbers and insists upon receiving his election honestly or not at all, let him beware. Plots and counterplots will thicken around him, devised by his enemies in order to give to his actions the appearance of treachery. The slightest departure from party lines will cause him to be hissed as renegade and traitor. It is no easy matter to be the helmsman of any one of the many great factions that are striving more to outwit and circumvent their rivals than to establish law and order in the commonwealth.

There is no hope for a country that has fallen into the toils of wily demagogues, unless a man can be found strong enough and brave enough to crush the machinations of these villains with his own hands as Hercules strangled the Nemean lion. It is sometimes better to break through party lines when fidelity to the interests of the nation demands such a course. In this case, it may be said that the split has come to save the germs of truth and honor that constitute the only living elements in a corrupt mass. The man who is instrumental in breaking up the old husk of decay is its veritable savior and should be hailed as such. Gang rule holds the people in worse slavery than Pharaoh of Egypt ever imposed upon his captives. There is absolutely no historical precedent for the debauchery of justice that prevails. Every political chief has his henchmen, devoted to him body and soul, through whom he issues his fiat, and woe betide the unlucky wight who dares dispute his sovereign's mandates. It is true that the name and the titles of royalty are wanting among these scions of a despotism as rigid as any that Europe can show. Those who jest over the favoritism of monarchs and talk effusively of the purity and simplicity of our republican institutions, would do well to read the parable of the mote and the beam. Can the old world furnish worse examples of sycophancy than may be found among the parasites that fasten themselves upon our congressmen at Washington, in the hope of fattening upon the spoils of office? Civil service reform exists only in name, and nothing is more unpopular than an attempt to carry out its principles by the Head of the Government.

There is an old game in which every player was in turn blindfolded and asked to represent any animal whose name might be suggested by the company. Failing in his characterization at any point, he was conducted into an adjoining apartment and told that he

would now be shown the ass or the tiger, as the case might be. It goes without saying that he found himself in front of a mirror when the bandage was removed from his sight. Every man in the exercise of diplomatic functions is obliged to stultify himself in trying to enact the part assigned him. Every pawn upon the political chess-board, is permitted to hold his place only so long as he can be of service to his masters. When he ventures to assert himself and betrays a desire to govern his own actions, he will be summarily dismissed. God speed the day when our fair land shall be relieved from bribery and intimidation! God help the man who dares to face the world and say: "I will be honest in my administration of justice!"

### *Thoughts on the Bacon-Shakespeare Controversy.*

A NEW PHASE of that ancient and timeworn subject, the Bacon-Shakespeare controversy, has developed. It is now thought that by the use of two wrong font letters variously combined to form an alphabet, a romantic story of Lord Bacon's birth may be deciphered within the lines of the great dramatist. Whether Shakespeare was privy to the secret and concealed it voluntarily in his own works; whether he admitted Bacon to a literary partnership and together they concocted the cipher; or, finally, whether it was, as now alleged, the philosopher who wrote the works ascribed to the poet, are matters for critics to settle among themselves. The voice of posterity, as composed of the calmer and dispassionate members of society, will render its verdict in behalf of the authenticity of the poet's works. The same age that denies to Moses the authorship of the books ascribed to him and casts doubts upon the authorship of the fourth gospel, would be very apt to listen to a charge of dealing fraudulently in another man's ideas brought against Shakespeare.

And yet, the peculiar nature of the great cryptogram and the apparent credibility of the cipher shown, would seem to indicate some mystery not hitherto explained. The evidence adduced has been sufficient to convince many otherwise reputable persons never accused of even a temporary aberration from sanity, that Lord Bacon was the real author. They believe that he simply wrote under a fictitious name to shield himself from ill repute. The age did not think well of playwrights. There was an actor named Shakespeare, who used to carouse with Ben Johnson and evidently had a hand in some of the plays.

The connection between the two men has never been fathomed, because the law of conjunctive unity that renders possible an interior rapport between two minds is not understood. Although Bacon and Shakespeare were distinct personalities in external life, they may have formed a mental unit. If their minds reached the same tension of vibration so that qualities of mental force could pass from one to the other by involuntary attraction, much of the mystery vanishes. If Bacon in a "bi-literal cipher" of his own devising professes that he was the son of Queen Elizabeth and the rightful heir to the English throne; if he tries to saddle upon her the responsibility of signing a warrant for the execution of



her own son and his rival, the Earl of Essex,—the onus of whose death Bacon has always borne; if he avers that Shakespeare in common with minor contemporaries, not excepting the famous author of the Shepherd's Calendar, sold him their names to use as pseudonyms, still it is unnecessary to suppose that Bacon was actuated by desire for fame in making this disclosure; or that he merely wished to set himself right with posterity. He may not have intended to claim the literal authorship of the works in question. He may have chosen to express in this manner a truth which he knew, viz.; that the finest works of the Elizabethan age emanated from the same repository of mental force, the Queen herself being, indeed, its maternal channel of communication.

*The Sublime Conception of the Humanity of Deity.*

THE HUMANITY OF DEITY is a theme worthy to engage the attention of the heavenly host. It is one that receives but scant deference from the world at large, which prefers its own conception of a great spirit or oversoul, diffused through distant spaces. The idea of an anthropomorphic deity is unsparingly decried. An incorporeal god without body or parts is considered more logical and satisfactory because, they say, "If God be conceived as existing in human form, he must necessarily be subject to human weakness,"—a thought degrading to the high and mighty Ruler of the universe. Is there any foundation for such an argument?

Suppose the central sun of the physical world were to be composed of elements differing entirely from any that are found or known in the circumference! How could the unaided imagination form any definite idea of the central orb upon which the concave earth depends for light and heat? A feeling of aloofness, of mystery, and of doubt would always remain to puzzle human intelligence. What mind would not be restive and unhappy under the sense of failure, of baffled research, and unanswered question? When indications were received from the spectroscope relative to the sun's composition, it was found that the same alchemical constituents prevail as in the crust. What would be the inference regarding Deity, as shown by the law of analogy? Did the sun lose any of its potentialities by this discovery? If it is dependent upon the circumference for fuel to supply its fires, the sum of its observed activities is not thereby restricted. The God-Man is no less the Creator of all things, both in heaven and in earth, because he is limited by a physical environment and dependent upon humanity for sustenance and renewal.

*Friendly Relations of Germany and America.*

THE VISIT of the German Prince has been swiftly followed by an attempt to destroy the harmony and good fellowship promoted by this event. A swarm of hornets has been let loose to buzz in the ears of the American people. Doubts have been cast upon the good faith of the Emperor. Alleged disclosures insinuate treachery. No attention will be paid to such rumors by the better class of citizens. The German government has given evidence of its integrity in the Venezuelan affair. It has shown its sincerity in every conceivable way. There are very many sons of the Fatherland settled upon American soil, and devoted in their allegiance to both countries. They would resent the thought of war. The whole story is to be regarded as the sensation of an hour—nothing more than a reactionary attempt to disturb the growing friendliness between two great branches of the Teutonic family.

LA NOUVELLE GEODESIE.

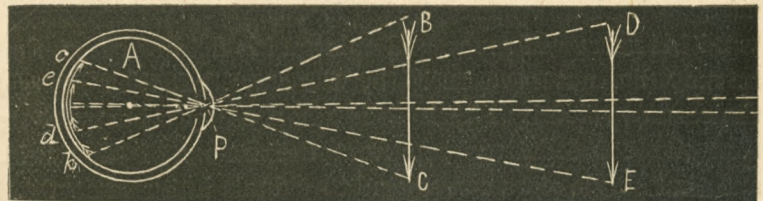
Suite de la COSMOLOGIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE. PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW. TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Cette manque de science ne donne-t elle pas lieu de croire à des empêchements surnaturels survenus à propos?

Le système de Cosmogonie découvert par KORESH, met les faits en jeu avec les théories. Comme le fruit de ce système nous présentons au monde une démonstration accablante faite à l'aide d'un instrument inventé à cette intention dont tous les points sont à l'épreuve. N'est-ce pas là un signe que notre commission est d'Enhaut que nous ayons pu trouver le mot pour résoudre l'énigme et faire disparaître toutes les difficultés que le monde vaniteux n'a pu dompter? N'est-ce pas là une preuve de la sincérité de KORESH en donnant au monde son système qui énonce les merveilles de la forme avec tous les mystères, tous les secrets que garde dans son sein l'univers? C'est le présage céleste du succès à venir quand la science de KORESH aura conquis la terre. A lui l'avenir et les erreurs que font dans leurs oeuvres tous les hommes qui s'entassent pour disputer sa gloire s'en fuiront.

Tout mensonge est loin de nos vues. A quoi bon nous en servir? Nous invitons le monde à venir aux épreuves. Nous en donnons la méthode. Qu'il s'en serve! Nous posons les fondements de la science nouvelle pour des âges à venir. Il faut que toute pierre soit ferme en sa place comme les monts éternels. Nul autre n'est hardi que ce vaillant système. Il invite à l'essai. Il a montré ses armes. Il a fait preuve de foi. Que l'on vienne maintenant s'assurer de la vérité de nos paroles et par des mesures sur l'arc de la surface terrestre en déterminer la courbure.

Une des questions faites souvent en rebut par ceux qui ne connaissent pas à fond la cosmogonie enfantée par KORESH est celle que voici: Si l'arc de la terre est concave, pourquoi n'en présente-t-il pas l'apparence à l'oeil? Ne dirait-on pas que l'horizon disparaîtrait dans ce cas et que l'oeil sans bornes



serait à même d'explorer les limites du globe creux; que le vaisseau en s'éloignant ne se soustrairait pas à la vue; que de St. Louis l'oeil saurait passer les barrières et pénétrer à Chicago? Il n'est pas besoin de dire contre de tels égarements qu'ils viennent de la part de ceux qui n'ont pas approfondi le système de KORESH; qui négligent les faits et mettent de côté les lois d'optique dans leur ignorance complète du raccourcissement que subissent toutes choses vues de loin. En traitant de ces points on aura soin de ne pas surcharger l'esprit d'un fardeau trop pesant. Qu'il en soit parlé avec force et simplicité ce qui devrait faire ressortir la netteté de nos arguments en les mettant à la portée de tout esprit désireux d'en faire enquête.

C'est un phénomène reconnu de tout le monde que lorsqu'un objet s'enfuit dans la distance, il semble perdre de sa largeur, devenant toujours moindre; enfin on ne le voit plus. Or, les objets ne perdent pas en réalité de leur forme; qu'ils paraissent s'amoinrir c'est par l'opération de certaines lois assujettie auxquelles l'image est imprimée sur la rétine de l'oeil. C'est un fait d'observation porté à la connaissance de ceux qui ont eu à faire aux lignes parallèles ou qui ont jeté un coup d'oeil le long d'une étendue toute droite de la voie ferrée que les deux rails semblent converger l'un, l'autre dans la distance. Quand on s'aperçoit d'un objet apparemment petit ou il l'est en vérité ou bien il en a l'apparence à cause de la distance; paraît-il grand? En ce cas ou il l'est ou bien il en prend l'air à cause de sa proximité. Donc, l'angle que sous tend sur l'oeil l'objet vu de loin lui fait paraître plus ou moins grand. Cela se voit par la figure que voilà: Que A soit l'oeil: BC, une flèche qui a 12 pouces (.3048m.) de long, située à une certaine distance de l'oeil; et que bc soit l'impression faite par celle-ci sur la rétine; que D E soit la même flèche reculée à une distance double, et de l'impression d'ici faite sur la rétine; que P soit la pupille où les rayons se réunissent à un foyer. Qu'on remarque ici que de c'est juste la moitié de l'image bc, donc que l'angle Pbc est deux fois plus grand que P de. Retirée encore plus loin la même flèche ne se verrait plus. *a continuer.*





## In The Editorial Perspective.



THE EDITOR.

**K**ORESHAN ASTRO-ANTHROPOSOPHY is the science of the relation which the physical cosmos and its stars sustain to humanity. The veil of mystery is lifted, and the sublime truths of life, the great arcana of the universe, are revealed through Koreshan Universology. The great system of existence is opened to study and investigation by the modern mind. Nature is a true and infallible record of the laws of creation; it is a great effect in which Cause is expressed fully and completely. The physical cosmos is perfect, a structured form, an organic thing of life; it is the lowermost and outermost kingdom of existence, and co-ordinates wholly and completely with the human world; whatever obtains in the one has its correspondent in the other. There is no principle active in man that is not operative in the motions and relations of the structured cell in which we live. Astrology has long taught that a relation exists between man and the stars; that the planetary aspects indicate human character, and that events may be foreseen through conjunctions and relations. Astrology as it exists today is traditional; the keys which the ancients undoubtedly possessed have been lost; and the system is now incomplete and full of misconceptions. Koreshanity restores that which was lost, and corrects that which is now misconceived and misapplied. Let the astrologer look beyond his narrowed range and enlarge his field of view, that he may see, not man ruled by the stars, but the stars and the cosmos ruled by Man! It is admitted by all astrologers that the constellations represent the nations of the world, and that single stars correspond to individuals in humanity. If so, there must be, in the course of time, characters which correspond to the sun and moon. The constellations change in their relation to the equinoxes; a precessional cycle must therefore agree with the cycle of human progress; and the form of the cosmos must correspond with the form of man. The ancients taught that man is the microcosm—the universe involved. The involved humanity is a perfect, composite personality; the center, pole, and pivot of the human cosmos—the anthropotic Sun, the imperial Majesty who corresponds to the imperial center of the physical cosmos. True science inevitably leads the mind to the source of life and knowledge; we are thus enabled to locate Deity in humanity; indeed, logic applied to the premise that the physical cosmos is an expression of creative power, forces the conclusion that God is in the human cosmos as the Sun of that world; and that Deity in his perfection and power is the perfect Man. We thus intellectually look up through Nature to Nature's God, whose periodic manifestations are infallibly indicated on the dial of the Zodiac. The stars are set for signs and seasons of the divine cycle of progress. The discovery of the true form, functions, and relations of the universe is therefore the discovery of the keys to the processes of creation, of the principles of life, and of the laws of their application to all the practical affairs of humanity.

The most prominent students of the Oriental situation

are reaching conclusions which agree to some extent with the Koreshan position, which has been defined many times in years past in this publication. Koreshan prophecy is being verified in events which conspire to revolutionize China and Turkey. Senator Beveridge, who has made the Chinese situation a subject of special study from personal observation, has contributed a series of articles to the *Saturday Evening Post*, in which the policies of European nations are revealed in outline. The commercial powers are at work not only at the doors, but within the territory of the Chinese empire; and the struggle at present is not that of warfare, but of persistent effort to attain commercial supremacy in the East. The power of the West is felt in every stake set in survey, in every spike which fastens rail to tie, in every exchange of goods. Russia in the North, England, France, and Germany in the East and South, are making commercial districts which must ultimately become political divisions. Friction between the powers is ultimately inevitable. China is no insignificant territory; it is a vast domain of almost unlimited resources, and there is no hand that can stay the forces of the insatiable greed of the powers until the climax is reached in commercial revolution. The land of the Dragon is to be partitioned soon or later; the "trade winds" or commercial spirits conspire to produce a storm which shall sweep away the Chinese dynasty. Opposition to Christendom has characterized China and Turkey; the Armenian massacres find their counterpart in the horrors of the Boxer movement, and Turkey is a bone of contention, a menace to the peace of Europe. With the utter decline of the Celestial Empire of the Orient, comes the rising of the Occidental Empire of the Sun. Geographically, China and the United States are similarly situated, and Pekin and Washington are similarly located—facts of no small significance when considered from the highest viewpoint of universal relations. The spirit of America claims the West, and its power has touched the Orient. Destiny, not destruction, is in its power of expansion; the final settlement of the great issues of the East and of the world will ultimately devolve upon America.

The cultured breathe an atmosphere of refinement, and they express it in word and action; but coarseness is seen in the conduct and environment, and felt in the very aura of uncultured minds. We know of no people making any pretensions to being civilized, who need to realize the necessity of ethical culture more than Americans. Refinement is certainly lacking in the American press, and especially so in the class of publications devoted to economic reform. We deprecate the coarseness of the reform press and the flippancy of mental science literature. In order to tell the truth about social and political conditions it is not necessary to resort to slang, provincialisms, and nicknames. We observe in many publications the tactics of the bully and the braggart, and the methods of the mischief-maker; appeals to the prejudices of the people take the place of sound argument, and oftentimes little attention is paid to accuracy.



The true reform movement carries with it all the elements necessary to success; a movement that is revolutionary on the universal scale, should certainly manifest a spirit in keeping with the highest ideals in morals. The modern socialistic press does indicate by its language and methods that true ethics is safe in the hands of present reform leaders. Koreshanity stands for culture, for gentility and suavity, for refinement of expression, and for all that is pure and noble in thought and life. Truth is the very essence of divine dignity, and its purpose is to make men who possess moral excellence, social prestige, and the highest intellectual powers—men who will occupy positions of honor, responsibility, and integrity in the new order of human relations.

The railroad companies of America are taking a definite stand on the question of the use of intoxicating liquors and tobacco. In the past, orders have been issued to the effect that neither shall be used by employes while on duty; but the use of liquors at any time by employes is now absolutely forbidden under penalty of instant dismissal. The safety of the traveling public depends upon the extreme vigilance of the employes in all departments of the complex systems of transportation. The senses must be acute, and the mind on the alert. Many railway disasters have been caused through failure to throw the proper switch, to display proper signals, or to send or receive proper telegraphic dispatches. Numerous instances of carelessness are traceable to some form of dissipation which led to sleep at the time when the greatest watchfulness was required. Temperance movements make war upon intoxicants for religious, moral, and hygienic reasons; the great railway industries enforce reform for business reasons, but the new measures will not be without their moral influence. It is not enough to make war upon mere symptoms of the world's great disease—the cause of all so called diseases which have different names. A prime cause lies back of abnormal appetites for intoxicants and narcotics; the cessation of wanton and wilful dissipation of the energies of life is absolutely essential to the successful cure of the ills of humanity. Koreshanity lays the axe at the very source of all human woe; not only is the cause of all disease discovered, but the infallible remedy as well. The Elixir of Life is life itself—the only antidote for death.

Mind is a mystery to the materialist; to the modern mind life itself is an unsolved problem; and genius is unaccounted for in the conceptions of the prevailing schools of thought. The facts of life are comprehensible. Re-embodiment is the great key to the secrets of human progress. All minds are related by virtue of the principles of interdependence; the life and thought of one generation are embodied in the forms of a succeeding generation, and the experience of the dead is not lost to the living. Mental giants are not made in a single lifetime; their inherent powers are the result of dispensations of experience in successive embodiments. The student masters a problem because through desire and application he attracts to himself mental entities which tell him how to accomplish his work. The highest form of genius is intellectual illumination, which obtains through a final involution of progressive entities

from all spheres of thought. Through such a process, minds that have striven to master the problems of existence reach their goal of knowledge and achievement.

Events and conditions make issues; politicians may deal with them, but great issues are settled by great men. Events do not occur by chance, but in accordance with law; and the men who turn the tides and currents of thought which flow through humanity, are factors of progress. The change that has happened to America—the change which has launched the American nation upon a colonial career, is not the work of mere politicians. Democracy is not sufficiently penetrating to see that the expansion of the American nation and the consequent control of all newly acquired territory, belong in the category of inevitables which result through the operation of history-making forces of destiny—powers which make for America's ultimate greatness and glory in the fulfilment of all human hope of universal peace and happiness.

There is nothing lost by being fair even to an enemy. Honor and magnanimity go hand in hand; justice has nothing in common with prejudice. Let reason guide; prejudice and suspicion are bars to truth and happiness. Do not jump at conclusions; be logical and consistent. Misrepresent nothing, for truth cannot be defended by falsehood; no permanent success was ever built upon the foundation of fraud.

Labor-unionism is not a reform movement in any real sense of the term. A struggle for opportunity to serve the men who control wealth is not a struggle for liberty; there was no reform in the movements prior to the American civil war looking to the mere amelioration of the condition of the slaves. There will be no place for the labor-trusts when wage-slavery is abolished and righteous co-operation established.

The union label is a form of boycott, a mark of discrimination against toilers who have not sold their freedom to the labor-trusts. Non-union labor has rights which the unions ignore.

The light of day radiates from the visible sun; correspondentially, the light of scientific truth, the light of the mind, must emanate from the visible anthropostic Luminary.

The modern mind readily admits that man's mental capacities are limited; there must be a stretching of the imagination in the conception that universal space is infinite!

The Sun of the new age rises in the nation in which the Sun of the old dispensation sets. The march of civilization is westward.

Non-progressive people believe in "letting well enough alone;" but improvement is the order of the age.

Nothing is above criticism but the absolute truth; true science is beyond the possibility of refutation.

Great minds have definite and righteous purposes.

Judgment sits where truth is revealed.



# The Open Court of Inquiry.

THE EDITOR.

## Astronomy and Astrology.

EDITOR FLAMING SWORD:—I have taken up the study of astrology; but as the computations by the heliocentric and geocentric methods are not at all satisfactory to me, I want to know if the Cellular Cosmogony or Koreshan Astronomy gives a more rational plan of calculation. Can you furnish me any literature that might give me new light on the subject?—T. B. Worth, Ky.

Scientific astrology must have for its basis a correct system of astronomy, which determines not only the forms and relations of the earth and the heavens, but also the functions performed by all the different parts of the physical cosmos. Without a knowledge of the relations and functions of the universe there can be no absolutely correct computations of solar, lunar, and planetary periods, and no true astrological forecasts nor delineations of human character. The Astrology of Koreshanity, founded upon the Cellular Cosmogony, is termed Astro-anthroposophy, or the science of the relation which the stars sustain to the world of humanity. The Koreshan Astrology covers a vastly broader field than modern astrological systems, because Koreshanity possesses the keys, the fundamental principles of the application of all sciences to the practical affairs of man.

The geocentric astrology accepts the Ptolemaic system of astronomy as its basis, making the earth the center of the universe. The heliocentric astrology has for its basis the accepted Copernican astronomy, in which the visible sun is supposed to be the center of the solar system. There is, in fact, no place for astrology in modern astronomy, for the reason that there is no actual Zodiacal circle, nor any actual constellations or grouping of stars in the system. The conflict of the two systems of astrology now employed, proves the necessity of a knowledge of the true astronomical and cosmological relations. Every one familiar with astronomy knows that the so-called heliocentric and geocentric latitudes and longitudes of the planets differ quite materially. The difference of relation between the signs and the sun, in the two systems, is

very marked. In the geocentric system Aries is the sign of the vernal equinox, and Libra the autumnal; in the heliocentric system, Libra is the sign of the vernal equinox, and Aries the autumnal, because the earth is supposed to be in Libra at the time of the vernal equinox, and in Aries when the sun crosses the equator in September.

It has been suggested by a number of astrologers, that there may be a basis of harmony between the geocentric and heliocentric principles; each system is admitted to have its own peculiar advantages, and there is much discussion as to the merits of each. The Cellular Cosmogony supplies this basis of harmony, because it demonstrates



Diagram Showing the Astronomical Basis of Koreshan Astrology.

that the earth is stationary; that the physical heavens, with all the orbs it contains, have a diurnal motion; and that the visible heavenly bodies revolve about the central sun. Thus the constellations of the Zodiac have their heliocentric relations, and the planets their heliocentric positions. We maintain that the apparent positions of the planets on the arcs of the physical heavens are their true positions; this agrees with what is termed the geocentric view. Our basis is geo-circumferential—that is, the shell of the earth surrounds the heavens; the earth is a hollow globe instead of a convex body.

The Koreshan conception of the astrological relation of the earth, with its signs, and the heavens, with all the visible orbs and constellations, is illustrated in the accompanying diagram. The Zodiac of twelve signs is

in the earth; it is a tangible, material zone or belt, the median line of which is the earth's ecliptic. The Zodiac of twelve constellations is a belt in the sky, the median line of which is the sun's annual orbit. The diagram shows the southern hemisphere of the cell; the arrows indicate the direction of the diurnal revolution of the heavens. The order of the Zodiac, and consequent direction of planetary motions, are in the opposite direction. We have indicated the approximate places of the sun, moon, and planets at noon, March 21, 1902, when the sun enters the sign Aries and the constellation Pisces. The present relation of the signs and constellations is due to the precession of the equinoxes. The position of the planets, it will be noted, is both heliocentric and geo-circumferential. The visible sun is not the center of the solar system; it is itself the primary planet, and occupies at any moment a real place in the belt of actual constellations—the Zodiac of the heavens.

The above is a mere outline of the astronomical basis of Koreshan Astrology. In order to apply these relations, one must possess a knowledge of the principles and laws of the correlation of mind and matter, and of the co-ordinate relations of man and cosmos. The key to these relations is found in Koreshan Alchemy. The universe is one great system of existence. Humanity makes up a world which corresponds in every particular to the physical cosmos. Humanity has its center and circumference; there is a central anthropotic Sun; and in the order of time there are seven anthropotic planets; while every man has a corresponding star in the physical heavens. The two worlds being exactly analogous, it follows that the movements in the physical cosmos—diurnal, annual, and precessional—have corresponding movements in humanity. We know of no work on astrology which we would commend as scientific; the systems now in vogue are full of misconceptions, and are unscientific. The many phases of the subject will be presented in published volumes in the future; at



present, however, much can be learned concerning the fundamental principles of Koreshan Astro-anthroposophy through a diligent study of Koreshan Literature, including files of THE FLAMING SWORD since the year 1890.



The Existence of Evil.

EDITOR FLAMING SWORD:—Please answer the following questions: (1) Do you believe that evil exists in reality, or does it depend upon our recognition of it? (2) What is the best kind of food to eat in order to obtain the greatest amount of life force? — M. J., San Francisco, Cal.

(1) Koreshanity teaches the great law of opposites, which makes antithetical conditions inevitable. The Almighty not only recognizes the fact of the existence of evil, but also the actual necessity for its existence; there must always be extremes. To prove that evil exists, seems to us to be a ridiculous necessity; the evidences are so numerous and palpable as to make the claims of christian scientists absolutely absurd. However, nothing is ever lost by directing minds in the way of truth. The very fundamentals of Being demand the conditions of heaven and hell, life and death, immortality and mortality; there must be the Most High and the lowermost; there could be no up without down; light would be of no use if darkness were impossible; heat and cold are opposite qualities of substance, and good and evil are opposite conditions.

Perfection implies a standard of attainment. Perfection is a possibility in thought and life; perfection in life is the acme of goodness, where absolute happiness obtains; it is in the divine plane where sin is overcome and death destroyed. If it be admitted that there is a goal of progress, the conclusion is inevitable that until the goal is reached, there is imperfection with all its concomitant conditions. Is there anything that produces unhappiness? If so, there is evil. Has man freedom of choice? He may obey or disobey the laws of life. Even christian scientists teach that through the power of the Almighty, truth may be imparted to the ignorant, the mind illumined, the sick healed, the dead raised, and devils cast out. Scientific truth is intensely practical, not only because of the possibility but also of the actual necessity for its application. The Savior

of the world has a great mission to perform because the world needs to be redeemed from the evils which now universally prevail. If there be no ignorance, sickness, death, nor evil, it would be the most unmitigated folly on the part of Deity to undertake such a work as he began through Jesus the Messiah.

(2) If food were the only thing required to obtain life force, THE FLAMING SWORD would be devoted entirely to dietetic reform; and the questions as to what we should eat and what we should refuse to eat would be of paramount importance. There are men having a great purpose in life who eat whatever they desire and relish when hungry. The condition of the mind has more to do with health than the kind of food one digests, and for that reason obedience to the laws of life has first place in the Koreshan Cult. One can injure the digestive functions by undertaking to follow the advice of numerous and conflicting dietary fads, just as one can make the conscience abnormally sensitive by having it pricked too frequently by intense fear of the orthodox hell. However, there is such a thing as a happy mean on the subject of foods. One with a well-balanced mind, conserving the vital sex energy, will thrive on plain, wholesome food; but those who have abnormal tastes acquired through dissipation or over-eating, and who waste the vital energies of their being, will require the various stimulants now almost universally used.



The Apparent Diameter of the Sun.

EDITOR FLAMING SWORD:—The latitude of Chicago is 42° north; on the basis of your charts, the air-line distance from Chicago to the visible sun at noon, June 21, is 1,540 miles, and 3,762 5 miles at noon, December 22. THE FLAMING SWORD has stated that the visible sun is more than 100 miles in diameter. A sphere 100 miles in diameter would subtend an angle of 3° 43' at the distance of 1,540 miles, and 1° 31' when 3,762 5 miles away. If the Koreshan theory is correct, the sun should appear twice as large in summer as in winter; whereas, I find by measurement that the sun's angular diameter on June 21 is 32', and on December 22, 30' 45''. Now, it devolves upon you to explain why there is a difference of over 3° between the angle subtended by the sun, and the angle demanded by the Koreshan theory.—M. S. M., South Elgin, Ill.

We are not responsible for conclusions reached from statements that we have never made, nor for misconceptions which form no part of the Koreshan System. We have never said that the projected sun is 100 miles in diameter; we have said, however, that

the radius of the circumference of the solar atmosphere which immediately surrounds the central astral nucleus, is more than 100 miles; but this does not refer to the projected visible sun which appears in the physical heavens. The visible sun has an apparent diameter of 31' 30'', when on the tropic of Cancer, and 32' 38'' when on Capricorn (mean diameter 32' 4''), the angle being 1' 8'' larger in our winter than in summer. These figures are the result of the most careful and accurate measurements possible, with the best present astronomical instruments. Our correspondent's measurements are inaccurate.

The mean apparent diameter of the sun (32' 4'') is so much space apparently occupied by the sun on the arc of the heavens, which has a circumference of 19,225 miles; it would require 673.6 such suns, placed side by side, to make a complete circle around the star-sphere. This would make the sun's apparent diameter, translated into terms of miles, 28.54 miles; 32' 4'' is to 28.54 miles, as 360° is to 19,225 miles. We use the term "apparent diameter," because the angle subtended by the intensely luminous surface appears much larger than it really is; therefore, the sun's apparent diameter is greater than its real diameter. Luminous objects do not appear to vary in size in proportion to the distance, as do non-luminous objects, because of irradiation, which obtains in the eye on the retinal surface.

In our last issue, we explained and illustrated how and why the convex heavens appear concave; reversal of the relief of the "sphere of the heavens" changes neither the angular relations of the luminous points above us, nor the relative length of degrees, minutes, and seconds of arc; hence, the sun can appear no larger when rising and setting than at noon time. The sun's mean apparent diameter is the same from whatever part of the earth it may be viewed.



Summary of the World's News.

March 12.—America leads world in Grecian archaeological research.—Fourth effort of House republicans to agree on Cuban reciprocity fails.—London fears Methuen may be shot in retaliation for Scheeper's death.—Prince Henry sailed on Deutschland for Hamburg March 11.—Ex-Governor John P. Altgeld dies of heart disease at Joliet.—March 13.—Nearly half the fire department battle destructive down-town blaze.—Twenty murders charged to organized gang at Beaumont, Texas.—Nicaragua canal bill favorably reported by committee.—Chinese rebels defeated.—Father Crowley removed from



residence of Archbishop Feehan by police; refused a personal hearing.—Colonel C. Clowry elected president and general manager of Western Union Telegraph Company.—Kentucky legislature withdraws women's privilege to vote for school trustees.—March 14.—Death in headache powders; another victim in Ohio.—Mrs. Huntington's gift of \$250,000 to Harvard secures the \$1,000,000 promised by J. D. Rockefeller.—Boston strike is off.—Bloody battle in Colombia.—Count Tolstoi much worse.—Spanish cabinet out; Sagasta will not act.—Boers free General Methuen without exchange.—Carnegie gives 40 more libraries.—Beet-sugar and reciprocity advocates discuss compromise plans.—Trade between United States and Spain never so great as since Spanish-American war.—Senate ratifies The Hague peace conference relating to conduct of war on land and sea.—March 15.—300,000 modistes to form union for protection and advancement.—Woman feigns illness on street; gentleman who attempts to aid her loses wallet with \$200.—Porch climbers work on South Side; number of burglaries.—Chinese precedents broken; American Legation women entertain Chinese princesses and notables.—Field Marshal Lord Wolseley, former commander in chief of British army, hastening to Cape Town; rumors of big changes.—March 16.—Operatives of Fall River cotton mills victorious; raise affects 27,000; amounts to above \$20,000 a week.—Advocates of reciprocity will not listen to plans of beet-sugar men.—W. J. Bryan lauds Boers.—King Edward's abandoned visit to Ireland may aid the opposition.—Treason court ends in South Africa; court martial takes its place.—Boat nearly 2,000 years old dug up in County Mayo, Ireland.—Tramp army increasing; United States supposed to have over 50,000.—Remains of ex-Governor Altgeld interred at Graceland.—March 17.—Hannah-Frye shipping subsidy bill passed Senate today.—Howling gale from Northwest strikes Chicago; Great Northern and Northern Pacific storm tied.—Pittsburg millionaire and family driven to New York by threats of kidnapers.—General Miles will not go to Philippines.—Prince Henry arrives at Cherbourg; pleasant trip.—Navigation opens on lakes tomorrow.—Chicago celebrates St. Patrick's day with banquets, dances, and meetings.—Three cent fares win in Cleveland.—Wilamette domestics decline culture club; resign positions; cause, newspaper notoriety, and "pure influence" suggestions.

### The Flaming Sword's Exchanges.

**The Arena.**—A nutshell interpretation of the Cuban question in relation to our Government, is presented in the current issue over the signatures of L. v. de Abad; and F. B. Thurber, president of United States Export Association. Labor's Rights and Wrongs, compares hand production

with machinery production, proving that reduction of hours is compatible with augmented wealth. Survival of the Fittest in the Coming Age, embodies that all-potent truth that the law of love antidotes competitism; and in an interesting little review of ostrich farming, we are brought face to face with the beautiful which is made to beautify. An Unreal Reality, a short story by Laura M. Dake, deals interestingly with the realm of mysteries. The Alliance Publishing Co., 569 Fifth Avenue, New York. \$2.50 a year; 25 cents a copy.

**Mind.**—Warren A. Rodman follows his striking portrait in frontispiece with After I Am Risen, which is succeeded by a biographical sketch of himself by the editor, Charles Brodie Patterson. W. J. Colville, the well known lecturer, contributes The New Thought in Australasia, and among the many remaining articles, Alex. Emil Gibson gives Hypnotism: Its Philosophy and Dangers; a thesis everyone should read. Alliance Publishing Co., Windsor Arcade, 567 Fifth Avenue, New York. \$2.00 a year; 20 cents a copy.

**The Woman's Tribune.**—The first issue of the current month has a very pleasing feature in Reminiscences of a Pioneer, by Henry B. Blackwell, who recalls incidents and epochs of the suffrage movement. Washington, D. C., 2420 Fourteenth Street. \$1.00 a year; 5 cents a copy.

**Health Culture.**—Parents desirous of preserving their children's teeth would do well to send 10 cents to Health Culture Co., 481 Fifth Avenue, New York, for issue of January, 1902; or, better yet, send \$1.00 and begin a year's subscription with January.

**The Republic of the World.**—This periodical is issued from 121 Fifth Street, Milwaukee, Wis. It gives evidence of a man at the helm who has something to say and dares to say it. We need more of his kind. \$1.00 a year; 10 cents a copy.

**The Working-Man's Opportunity.**—This brochure holds that there is work for everybody, and gives the author's idea as to how to get it. Men should become their own employees. "The competitive system is not the cause of enforced idleness. Machinery is the cause." Some minds are finding their content picture in the multiplication of labor-saving machinery, and the banishment of the pestilent darkness, in character of competitism, that crept upon the world when the Light sent of God to the early church went out. "Everybody's Opportunity, or Quick Socialism" by the same author—J. H. Rowell—and published by the same company, would promote colonization socialistic basis, which type of co-operation must necessarily strain the competitive system. Any effort ending in genuine weal to the workingman, will be found in some degree of estrangement from the present system of competitism; the greater the effect the farther the departure. Published by Free Socialist Union, 69 Market St., Chicago, Ill.

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