



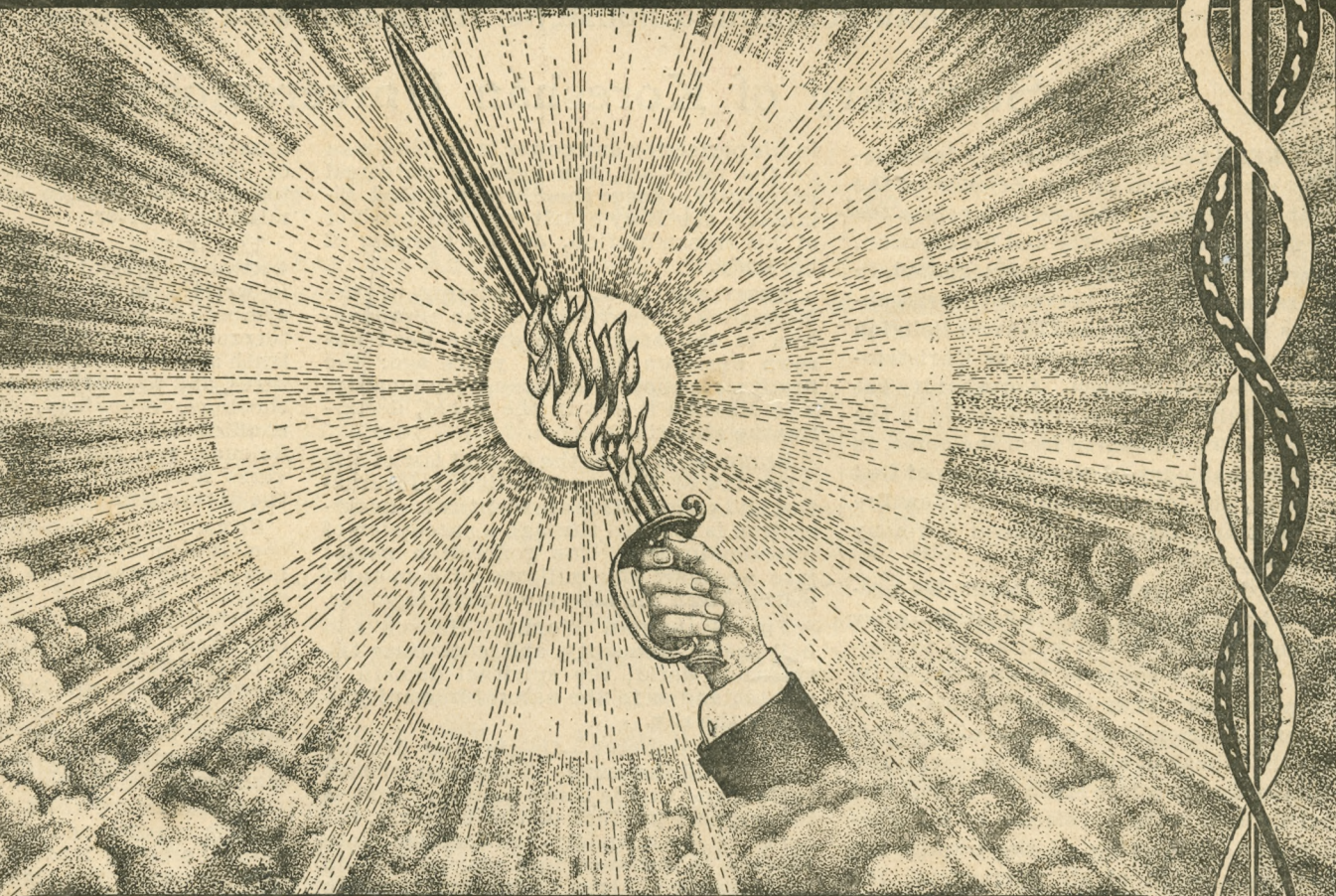
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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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Summary of Koreshan Universology.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

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

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Whole No. 486

The Great Problem of Life.

The Herculean Task of Promulgating the Absolute Truth; Scientists Groveling Among Lower Forms of Life; Scientific Explanation of the Fertile Field of Humanity.

KORESH.

IT IS NOT A DIFFICULT MATTER to float with the tide of public sentiment, nor to be impulsed with the momentum of the cumulative force of false conceptions when one becomes the focal point of any advancing psychological combination. One may move a little in advance of the popular thought and be regarded a philosopher, if in the investigation of the causes of phenomena; or a scientist, if in the observation of facts and their accumulation. But to stem the current of public conviction in all the fields of popular error; to touch the traditions of religious bigotry; to raise a hand against the ignorance of assumption which passes for the research and career of science, or to breast the storm of social corruption which marks the termination of the age, is a task of Herculean proportion; and such a task can but fall upon the shoulders of the one preëminently fitted by strenuous discipline for the work of changing, by revolution, the direction of human tendency.

The problem of life, so far as the world of modern civilization is concerned, remains as obscurely in the fog of uncertainty as in any previous period of the world's history. There are two distinct lines of mental activity interesting those who are in the pursuit of the solution of the problem of life, and which constitute the poles of a pronounced and coördinate axis that may be observed with peculiar interest; for they are both equally in opposition to truth as founded upon the

verity of absolute demonstration. The two poles of error, which any person who has looked into the causes of phenomena can easily observe to be upon one single and given axis, are the two general forms of active thought—materialism and spiritualism. The former embodies the so called scientist, including the "higher critic;" the latter, every phase of metaphysical emotion associated with phenomenal psychology. One would imagine that the problem of life was so intimately associated with the highest point of attainment in the progress of human development, that the scientist would seek a more fertile field of exploration than the sea urchin, for the thread of continuity in which resides the mystery of origin and destiny, the key to the great problem which the Son of God came to reveal because in him was repositied the cause of Being.

Groveling Tendencies of Modern Scientists.

Let the observer scrutinize the groveling tendency of the so called man of science and compare his efforts to fathom the mystery, with the successful achievement of the Savior of mankind who attained the summit of aspiration, and exploited his victory in the presence of many witnesses whose testimony outweighs, a thousand-fold, the admitted assumptions of the modern explorer in the fields of organic chemistry and of physics. The great Brown-Sequard was as enthusiastic over the discovery of the vital essence of the ram as the ultimate panacea for all the ills to which the frailty of man is

heir, as Dr Loeb is certain that he is in the true line of discovery. Why was Brown-Sequard moved upon to seek for the vital element, the source of rejuvenation, in the propagative function of the Lamb? Can this question be answered?

The Lord Jesus, the Christ of God, was materially, personally, and visibly the stone of God. As the source of God's regenerative power, he was the seed, and as such was the primary source of the vital essence. It was because Brown-Sequard represented the very antithesis of what the Lamb of God stood for in the regeneration of the human race, that he was acted upon by the reflex of the power that actuated the Christ of God. The source of universal life is in the seed of that life, and the Lord was that seed. The source of common life is in the seed of man, and to conserve the life there must be greater emphasis placed upon the saying: "Lay the ax at the root of the tree." The life forces of the human race are in the germs of that race; there resides the manna of conservation. The soul of mankind has its seat in the germ and sperm of reproduction. As they obtain in the resources of propagation, they are separated in the two forms of parental function, whence is perpetuated the tendencies toward the constant corruptible dissolution of the physical form.

The Question of Man's Rejuvenation.

There is a possibility of overcoming death in the body; this has been demonstrated by the testimony of many witnesses, and it is the ultimate destiny of the human race. The great question of immortality is to be solved, not in the sea urchin, nor in the fields of any research instituted under the criticism of Moses or of the Lord Jesus, nor in opposition to his claims as the Son of God. The union of the sperm and germ in the matrix of individual development is responsible for that kind of being which resolves itself to dissolution in what the world holds as the death of the body. The conservation of the sperm and germ and their union through the mind will force the climax, solve the problem, and rejuvenate man. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

That field or phase of so called science which deals with the investigation of physical phenomena, in the operations of energy with and through matter, bases its research upon the assumption that there was, primarily, an unconscious energy distinct from organic life, which had its first functional capacity in the lowest forms of matter. Hence the research for the origin of life in this state or condition, and the rejection of the revelations of Him who attained immortal life through the overcoming of the tendencies of the mortal flesh. When the Lord came, he first appealed to the material desires of the multitude by supplying the wants of the stomach, and in the restoration of their physical

health. So long as He pursued this course he had no lack of following; when, however, he attempted to furnish a greatly needed mental pabulum, they turned away and followed no more after him. The revolution in sentiment was so pronounced that He was led to exclaim: "Will ye also go away?"

Prevailing "New Thought" Perversions.

Founded upon the conception that this first appeal of the Lord was the highest aspiration which the Lord would cultivate in man, and that the accumulation of the wealth of the world is the legitimate coördinate of a desire for physical health, these two loves are made the basis of what is called the "New Thought." "The love of money is the root of all evil;" this saying cannot be understood without an exact knowledge of the law of correspondencies. Money is the guard or criterion of commercial uses. This is strictly a Koreshan axiom. Commerce has relation to the commercial act in every domain of being. The love which prompts to the act of commerce in the order of sex propagation, is the love of money. It is plainly seen, then, why the love of money is the root of all evil. The love of money in every domain of commercial activity, even in the propagative act, is the central love of the sensual man. This love lies at the root of the tree of sensual life, and this is the place where the ax is to be laid. Life will come to the world as it came to Enoch, Moses, and Elias, and more conspicuously as it came to Jesus the Christ, the Lord of Hosts.

As a guard or criterion of commercial uses, the love of money in the higher light, a love which the Lord commends, is that love which sees in the conservation of the sex potency the resource of life. The offense came when the Lord entered into the true merits of his presence to the world. Whoso eateth me shall live by me. "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever. * * My flesh is meat indeed, and my blood is drink indeed." This was the philosophy that gave umbrage and caused the following of the Lord to forsake him. It is the philosophy that is wholly ignored by those who today falsely emulate His work with men. The great modern counterfeit of the Christian system, calling itself christian science, most conspicuously projects the idea involved in the love which resided in the Lord's appeal to the kind of people that were of no special use to his cause; and there is no incentive to become a christian scientist, so great as the desire to either obtain physical health, or to make it the basis of a commercial income without the ordinary process of labor.

Messianic Solution of the Problem.

The solution of the problem of life does not lie with either the physicist or metaphysicist. The Lord solved the problem for himself, and transmitted the words of life in the commitment of his life to the world in his

theocrasis and the baptism which succeeded it. Immortality will come by the operations which made His efforts the triumph of achievement. "I am the way, the truth, and the life." There is no other way, nor is there any other exposition of the science of that way, than in the promulgation of the Koreshan System.

Two things constitute the heavens and the earth of universal being. The *spiritual* side of life, founded upon the *material* basis of all spiritual existence. The matrix of creative perpetuity is as *material* to existence as the vitalizing heavens are *essential* to being. The occult and the esoteric constitute one side of life not unimportant, but the expression of Nature, the exoteric, is the material factor in the perpetuation of God and of men. The material world is the basis of all spiritual existence, and is as important to the existence and continuity of the invisible, as the foundation of a house is important to the security of the house. Koreshanity recognizes the relation of spirit and mat-

ter as the copulative resource of eternal existence. We do not go to the extreme of the one nor of the other. We would make the foundation in the material world, and place the superstructure after we have laid the foundation. It is for this reason that we take the natural manifestation of the works of God as the criterion for our spiritual life.

True science, which means absolute knowledge, not uncertain investigation, is grounded in a primary demonstration, not in assumption. The difference between Koreshan Science and that which passes for science, resides in the fact that all of the integralism of Koreshanity is built on the premise of geometrical demonstration, by which we mean the actual measurement of the physical universe; while that which is called science is founded upon confessed assumption. Influx may come from either a divine or a diabolic source. The power to discriminate and distinguish resides in the rationalism of true Science.

Launching of the First Koreshan Schooner.

KORESH.

ON FRIDAY, March 14, everything was in readiness to launch the rejuvenated schooner. Our people had prepared their midday repast, and rushed the meal in a sort of a perfunctory way, for they were to board the little steamer *Victoria* for the Island of Estero, to witness the launching of the ship at 3 o'clock p.m. The arrival of the steamer was a little late, and the time for launching slightly delayed. The stays were cut at nearly the appointed time, and the good ship glided gently into the Estero Bay, near the pass into the Gulf of Mexico. KORESH announced the character of the commerce the ship was to represent in the following language:

"May this good ship, the first one launched from the shipyard of the Koreshan Unity, mark a new era for the progress and prosperity of our principles of commerce. We pray that her name shall be indicative, not merely of her own career, but also of the prosperity of the new commerce which she represents—the commerce of equity inaugurated by the Koreshan Unity, and founded upon the principles of religious and moral integrity. As we impart to thee thy name, we break this bottle over thy bow. As we hope to see every continent of the rum traffic destroyed, we have destroyed this sign of its existence; and may the traffic be thoroughly obliterated from the face of the earth, that it no more carry its curse of debauchery. Let this be the beginning of a system of commerce which shall free the world from its commercial and industrial bondage."

KORESH, *Victoria Gratia*, and Sister Bertie May Boomer stood upon the prow of the schooner when the function of cutting her loose was in operation. With firm, clear, and ringing enunciation, and impromptu, *Victoria Gratia* made the declaration: "In the name of KORESH, I christen thee Success." There was no time to be lost after the schooner was observed to sit grace-

fully upon the beautiful waters of Estero Bay, as we had to avail ourselves of the flood tide to make our return to the Temple. A goodly number of the Koreshan body were present at the christening. Our little schooner will soon make her trial trip on the bays of Florida and along the coast of the Gulf of Mexico.



Reconciliation of a Paradox.

THE BIBLE contains many statements to the effect that the Holy Spirit operated all through the age. Hundreds of instances may be cited to show that the Holy Spirit existed before Jesus came. We will illustrate the doctrine of the Scriptures, wherein it is declared that the Holy Ghost is not yet. Instead of contradicting this Biblical statement and truth by another equally true, it is better to reconcile the paradox and hold them both to be true.

The illustration is as follows: Wheat—which had a previous existence as wheat—is planted and is dissolved by the forces of generation—light, heat, electricity, magnetism, moisture, etc. The result is, first, the spirit of the grain operating to bring forth the blade. The spirit continues to operate in the stalk, and finally brings forth the milk in the kernel. If one should say to the farmer who sowed the grain: "Shall I reap the field?" the answer would be: "No; the wheat is not yet. There was wheat, but it was sown, and has ceased to be until the wheat again ripens, at which time there will be manifest the full corn in the ear."

The spirit of the grain operating in that field is not the spirit in its fulness; when the grain is ripe and is again sown, then the spirit of the grain will appear in fulness. So when Jesus had attained perfection, when he was fully ripe and ready to be sown or planted for regeneration or reproduction, his dissolution brought forth the Spirit (Holy Spirit) in its fulness. Upon its being shed forth in His theocrasis, that for which the church waited was manifest because it was newly produced.

Reciprocal Interchange of Force and Matter.

The Koreshan View of Universal Substance; the Atom and its Destructibility; Energy Radiatory and Focalatory; Combustion and its Double Vortex.

ELEANORE M. CASTLE.

FOR MORE than thirty years it has been maintained by the Founder of the Koreshan school of thought that there are two universal states of substance sustaining to each other a persistent relation of reciprocity: that one state is the material; the other immaterial, but equally a state of substance. Neither state obtains nor can obtain independently of the other, but both obtain co-incidentally in organic and compound relation; and may be regarded as relatively the passive and active states of substance.

If by the exercise of the rational faculty one may be justified in concluding that there is such an ultimate particle of matter as the atom, why may not the reason be trusted to reach a conviction beyond that of the existence of the atom? It is the prerogative of the rational faculty to lead to conclusions beyond what the senses directly assure, but which are both founded on evidences of the senses and corroborated thereby. However small the particle of matter, vibration still obtaining, it is in motion. Motion implies friction, and friction causes wear or reduction. If the particle cannot be reduced to a smaller particle, it being already *the smallest* particle, it must be reduced to something else, a state where the atomic condition no longer holds.

It is emphatically taught as one of the keynotes of the Koreshan system of science, that no atom of matter can ultimately resist a vibration of sufficient intensity to move it beyond the power of its atomic consistency, but is by such a vibration actually shaken from its atomic condition into a non-atomic one. So soon as the mind arrives at the conscious recognition of such a state of substance, the atomic theory is thereby complemented, and so rendered rationally tenable, through overcoming the illusion of an indestructible atom.

If the atom is the ultimate characteristic of material substance, a state of substance in which the atomic condition does not obtain is not a material state. Yet such a state of substance has been somewhat vaguely defined by modern science in the effort to explain the phenomena of forces—light, electricity, magnetism, etc., and called *extraordinary matter*. The name *ether* has been given to this substance, which has been credited with certain properties, determined by the functions performed. The phenomena of light, heat, electricity, magnetism, are regarded as due to conditions of the ether. Koreshanity holds that this substance called *ether* is immaterial force-substance, or spirit; that it is in intimate association with matter, and that through the activities of a reciprocal interchange of these two substances, or states of substance, obtain the energies of the universe, energy being substance in activity.

The energy of light is a certain tension of vibration of this force-substance; electricity a higher tension, therefore a more penetrable energy; and the so called X-ray, designated in the Koreshan teachings since the

beginning as the ultra-penetrable ray, a still higher tension. Accompanying each degree of the light category of energy—light and electricity belonging to the same category—is the corresponding, coördinate, degree of the heat category, to which heat and magnetism belong. Coördinate energies may be differentiated as radiatory and focalatory. That is, one is positively radiatory and negatively tends to focalization; the other positively tends to focalize, and negatively tends to radiate. Both tendencies are with relation to matter. This is not the whole story of coördinate forces, but may serve for primary differentiation.

Every atom of matter, through agitation, is convertible to force-substance corresponding in quality to the quality of the atom, and capable of sustaining a degree and kind of motion proportionate to its quality, therefore of manifesting its relative energy. And every quality of force-substance is convertible to a corresponding quality of matter. Both these processes of conversion—of matter to force and of force to matter—are dependent on the union of the two processes in one complex activity of interconversion. That is, when matter is transformed to force, an equivalent amount of force-substance is in the identical operation transformed to matter. Thus is preserved the eternal balance between matter and spirit.

This activity of reciprocal interchange of whatever degree, may be expressed by the word *fire*. In any process of combustion a double vortex is formed through which force substance (ether, if the outer degree be the one under consideration) is concreted into matter, and at the same time matter is discreted into ethereal substance. There are these two resources of combustion, matter and spirit; and equivalent products of combustion. Moreover, in every process of combustion not only are the two general states of substance involved, but at least two kinds of each are involved. When hydrogen and oxygen are burned together in the generation of water, an equivalent amount of force substance is also consumed, made up of forces differing in quality as the material factors differ. The focalization of forces in matter, there being no focalization independent of matter, so intensifies the vibration of the particles of matter that they are resolved to equivalent forces, and the focalizing forces are compressed into the material state, replacing the dissolved particles.

Recently the theory has been advanced that atoms of matter are vortex-rings of ether, rotating portions of it. Koreshanity teaches that through such vortices matter is generated from ether, the vortex being the activity of generation. More recently has been advanced from other sources evidence tending to prove that the atom may be disintegrated, shivered. In these days of active experimentation, facts are being developed that are shaking the dry bones of old theories, and the provisional theories offered to account for them are dividing scientists into hostile camps. The power of correlation resides with Koreshanity, and never a genuine fact is advanced that is a disturbing factor to its equilibrium, nor one that fails to fall into line in testimony of the integrity of its science.

The Period of the Roman Republic.

The Consular Form of Government; the Struggle Between the Plebeians and the Aristocracy; Appointment of a Dictator; Instances of Roman Manhood and Patriotism.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE LONGEST continued and most stupendous efforts ever put forth by man, were those by which free Rome conquered the world. So constant and unremitting were these Titanic struggles, that for 700 years before the birth of Christ the temple, or as some say, the sacred gateway of Janus, which, when closed signified that Rome was at peace with all the world, was shut only three times. But even though free Rome had conquered all the then reputed civilized world, as the Roman historian, Tacitus, tells us, she was not able to conquer that other free people—the barbarian German tribes, although she struggled to accomplish it for more than 240 years. What makes the case still more remarkable, is the fact that the Germans were not a united people, but independent tribes frequently contending and warring with each other.

The struggles with the Tarquins so weaned the people from royalty that it was never safe for any man, however good and patriotic, to so conduct himself as to create the impression that he was aspiring to kingly power. Spurius Melius, a rich plebeian who in time of famine sold corn to the poor at a low price, was murdered. The noble and patriotic patrician, Marcus Manlius, who, though he had saved the capitol during the terrible Gallic siege, was hurled from the Tarpeian Rock, on the groundless charge of aspiring to royalty.

That they might be a check upon the rapacity and ambition of each other, two consuls were elected, and their term of office was confined to a single year. The two were not supposed to be supreme at the same time, but alternately; each for a few days was attended by the lictors, bearing the fasces—the symbol of supreme authority. Their power, especially at first, differed little from that of the kings. At first only patricians, the aristocracy, could hold office. After a protracted and often bloody struggle between this greedy, ruling aristocracy and the oppressed plebeian class, the latter wrested from the former equal political rights—the right to vote and hold office; but owing to the practice of usury there arose a money power, as in this country, which, with the cruel and unrelenting laws for the benefit of the creditor class, kept the great masses of the people in deep poverty.

As Rome's great satirist, Juvenal, shows it was only when the class of independent farmers was destroyed by usury—which, as Tacitus declares, had been an ancestral evil at Rome, and which at times had been throttled and partially destroyed by government, the powerful usurers having fallen a prey to their own vices—that mighty, free Rome ceased to exist. During its long career of more than five centuries, in its almost constant wars it often came into straits where destruction seemed to be imminent. From these it had but a single way of escape—the appointment of a dictator. In the

later time, when all legislative authority became vested in the senate, that body in such cases passed a form of decree providing that "the consuls should see to it that the state received no detriment." This decree gave irresponsible power over all men and things. The time of this decree was not supposed to extend over six months, and often was resigned after a few days; and no case is on record where it was ever abused, or an attempt made to grasp imperial power through its masses.

In the best days of the republic, it was the boast of Romans that Rome disdained to rob peoples subject to her, preferring to bear rule over those who had money rather than to have money herself. Of course, there were exceptions to this magnanimous course. Men who had had power over all men and things, some of them several times, lived and died in poverty and were buried at the public expense. In this degenerate time, when everything has its price, and when men seek the employ of the people, sometimes to become millionaires, ostensibly on a salary that cannot support them in the style in which they must live, there are some who believe those great minded, unselfish Romans were simply myths. Such specimens of noble manhood are the best that heathenism and apostate christianity have offered or can offer; but genuine Christianity and Koreshanity have a different standard and live by a different rule.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." "But he that is greatest among you shall be your servant." "And whosoever will be chief among you, let him be your servant." "And whosoever of you will be the chiefest, shall be servant of all." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

With such people the greatest man is not the one who accomplishes the most for himself or his family, or even for his state, but for his brother man—his neighbor. The present apostate Christian's highest idea of personal greatness, is that a man secure—even at the expense of his brother man and Christian—all the possessions and power that he possibly can, for his own benefit or that of his family. The idea of the old free Roman was to give all his energies, all his power and wealth, if need be, to make his country an invincible military power to rule the world, as Romulus had promised; that of the real Christian and Koreshan, is that a man give his utmost energies to make his brethren of the great family of God—of Jesus Christ, free, independent, and happy, not in some future, imaginary spiritual world, but right here in the natural and only external world, for the natural always is the continent of the spiritual.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

FIXED PURPOSE OF KORESHANS.

Determination in the Direction of Center and Capitol of the New Civilization.

ACCORDING to fixed laws of order and design, the great Architect proceeds with his plans for building the beautiful city of God. The work which is now uppermost in the thoughts of all who long to further those plans, is the development of a structured kingdom of righteousness in the new earth. This means a natural city in the natural earth. The work is of such a character as to demand the utmost concentration. For the time being, it is of the greatest importance and nothing should be permitted to divert the attention of those who are so engaged, from the main issue. The essential grandeur of the conception must appeal to every heart, commend itself to every mind. It is not a question of delving into the earth for precious ores in the most inclement regions of the habitable globe. It is not a question of trying to develop the resources of some hitherto unexplored territory in the midst of hostile tribes of Aborigines. Our forefathers knew such hardships in the early settlements of America.

The necessity for a steadfast concentration of purpose is apparent in view of great changes impending in social and ecclesiastical domains. The forces of revolution are already massed in the spiritual world. Ominous clouds in many quarters of the natural world point to the gathering storm. How soon it may break, none can tell. It is the Lord's aim and desire to provide a city of refuge where the oppressed may assemble, and those who are waiting for the resurrection may find a home. It is impossible to provide fast enough for the needs of all unless all are willing to coöperate in the enterprise. The force of loving desire and unanimity of thought directed in a friendly manner, will go far to strengthen the hands and animate the courage of every worker. God in his loving kindness has put it into the hearts of some to serve with unflagging energy and ceaseless prayers, now these many years, for the success of the plan.

In order to enjoy the heritage of future glory that awaits those who strive for the fruits of the Tree of Life, it is essential to exalt the thoughts into the pure regions of divine love and wisdom. The Koreshan lives for the future. This, according to the author of the "Principles of Western Civilization," is the great law of social development. Progress toward the apex of evolution has always been in direct proportion to the number of those who are willing to put aside present advantages with a view to the consummation of human hopes in time to come. The efficiency of their efforts depends in large measure upon concentration. Those who squander their resources, either mental or material, upon too many subjects fail to accomplish their designs. A fruitful cause of the dissipation of mental energy is doubt. Absolute certainty in regard

to the possibility of establishing a temporal kingdom in the order and scope of law, is prerequisite to concentration such as the stress of circumstances now demands. When the mind wavers, halting between two opinions, waste accrues. Those who labor in the Lord's garden are not deprived of the fruits of industry, for they will soon reach the termination of careers of natural life in the glorious freedom of the heavenly or supermundane spheres.



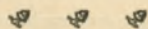
Irrational Conceptions of Modern Astronomy.

CHIEF AMONG the incongruities of modern science, is to be noted the Copernican hypothesis which places sun, moon, and stars at distances which terrify the rational mind. If our solar system be part of another circling about more distant suns and planets, while these in turn revolve around remoter centers, how is it possible for human intelligence to find gratification in definite knowledge of anything? Baffled here in its first great inquiry concerning the nature of the physical universe, what inducements can it find to pursue its researches in other fields of science? In every direction in which it turns, it is met by the illimitable and the unknowable. Hence arises the paradox of thought limited by its own conceptions. The universe is extended at the expense of mind. Material creation is exalted, but man is debased. It is impossible to escape from limitation as a fixed principle, and to eliminate it from the material world is simply to transfer it to the mental. By so doing man infringes upon his own dignity.

Another concept which cannot be entertained without stultifying the logical faculty, is the idea that the radius vector of the orbits of the heavenly bodies passes over equal areas in equal times. This is one of Kepler's laws; but he took no account of the principle of foreshortening, which operates in every domain. If there be no influences which combine to accelerate orbital movements, how does it happen that the sidereal year of Mercury is not coincident with that of Jupiter? It is true that Mercury is the smallest of the planets while Jupiter is the largest, but if they are both traveling about the sun in an orbit subject to no periodical disturbances, the larger body might travel with sufficiently greater velocity to make up for the greater dimensions of its orbit.

Astronomers make their calculations and deductions from tabulated records of observations extending far into the past, but unfortunately these records do not cover the space of a great precessional cycle. If this were the case, they would find that 24,000 years ago when human affairs were approaching a corresponding crisis, the movements of the solar, lunar, and planetary systems were marked by extraordinary perturbations, not to be accounted for on the basis of their hypotheses. The radius vector does not describe equal spaces in equal times, because at different stages or epochs of human development, the heavenly bodies which play the part of signs to indicate the progress of the race, are subject to varying influences. The point to be considered is whether the epoch in the human heavens is one of acceleration or retardation of forces.

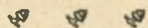
The sidereal year or the rate of progress in the orbit does not depend upon mass or density, but primarily upon processes of foreshortening in the mental world.



Mutual Forbearance in the Bonds of Love.

IN ORDER to cement the bond of organic unity between the members of the Lord's body, it is necessary that mutual forbearance prevail in the execution of all that pertains to the divine kingdom. It is often better to yield a point or to strain a point than to be the cause of unhappiness to another whose convictions of justice may differ from those of the general body. It is sometimes wise to withhold a positive expression of opinion concerning matters that have become the subject of hot debate. Let time and reconsideration do their work. The Lord himself has been called a time-server because his predictions are not verified to the minute; because, too, he allows great latitude of action and opinion to those who are subserving the ends of destiny by working out their own development. At the same time it is apparent that harmony cannot prevail so long as each member of the chorus is shouting in his own key. The Master musician strikes the dominant chord. To those who cannot subordinate their parts to his, he bids departure. In so doing he speaks not in arbitrary censure but in strict accord with laws of scientific action. Confidence in his judgment is the primary constituent of organic unity. Another is humility, and a third is an unwavering purpose to assist in all the ministrations of order.

The strongest test of allegiance is often found in submission to authority, but without it order decays and license prevails. Love and good-fellowship will grow naturally out of interdependence of parts where the concern of each member is to perform his own functions toward the body with dexterity and ease. What is unwholesome for the body politic must not be suffered to grow until it endangers the life of the state. Unseen forces are beckoning onward and upward toward the heights. The delectable mountains raise their summits to the sky. The way seems long to the weary traveler. His heart fails and his feet loiter. Then a voice bids him arise for happiness waits at the end of those steep slopes. Every hour of toil will be richly blessed, and in the enjoyment of covenant relations every soul will find its highest possible joy. Organic unity is not promoted by the revival of feuds or longstanding grievances. It is the legitimate sequence of the performance of use, following upon it as naturally as the fruit the flower. To expect it in any other way would be looking for seeds to fall from the budless branch.



Prevalence of the Spirit of War.

IT IS a notable fact that overtures for peace in the Boer war are likely to be made, not because an international board of arbitration has acted in the name of Christian powers, but simply because the contending parties have fought until each has exhausted the other's stock of patience. Yet neither side seems nearer victory than before. The Boers may be temporarily elated, but their chances for bringing the English to terms of agreement are slight. What was the object of the Peace Congress, if not to provide against just such emergencies? The world will have to concede that men fight because they prefer fighting to any other method of settling disagreements. The most optimistic must confess that the spirit of peace is not yet shed abroad upon the nations.

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.

Afin d'être visible à l'oeil il faut que l'angle que sous-tend sur la rétine l'objet vu de loin ne soit pas beaucoup moindre que de $\frac{1}{10}$ de degrés ou de 1'; donc, il s'en ensuit que lorsque sa distance de l'oeil est de 3,000 fois son diamètre, l'angle qu'il sous-tend ne sera pas plus grand que de 1' de l'arc et l'image sera réduite à un point sur la rétine; voilà ce que s'appelle en perspective le point de fuite.

Pour en tirer notre parti supposons qu'un ballon ayant 100 pieds (30.48 m.) de diamètre se recule au loin jusqu'à ce qu'il ne paraisse que comme un tout petit point. On sait qu'il n'a pas subi en vérité une telle réduction. Il faut qu'au point de fuite le ballon garde toujours la même largeur de 100 pieds. Qu'un fil soit porté à partir de l'oeil dans la direction du ballon, de manière à garder toujours le même diamètre vertical; il faudra allonger le fil de sorte qu'enfin, arrivé au point d'où le ballon sous-tend l'angle de 1' de l'arc sur la rétine, il y en aura pour 100 pieds. En regardant la figure formée par le fil qui est celle d'une trompette on dirait que les deux côtés en fussent droits et parallèles l'un, l'autre. La partie supérieure du fil à la distance de l'oeil où son altitude verticale de 100 pieds ne sous-tend plus l'angle de 1' de l'arc sur la rétine est au niveau de 50 pieds (15.24 m.) au-dessus de l'oeil,—plus haut en vérité qu'il ne paraît l'être puisqu'il n'en sort à l'oeil qu'un point de toute son étendue. Que le fil soit porté de la même façon dans la direction contraire, même résultat; et que le fil soit doublé 10,000 fois à partir de l'oeil et que tous se déploient dans le même plan; ils se serront d'assez près pour former une nappe. En se déployant ils font les rebords d'une échancrure, l'oeil étant au centre, tandis que les regards semblent s'étendre sur une surface plane. C'est qu'en effet tous ces fils à rebords forment un bassin avec l'oeil situé au fond d'une concavité de 50 pieds!

Demandons si un bombement de 8 pouces de la part de la terre serait visible. Qu'il soit supposé que l'oeil s'étende au large à un mille à la ronde et qu'il se pose peu au-dessus du niveau du sol. Fixez un objet grand de huit pouces à un mille de distance. A si loin il ne sera pas visible parce que l'angle qu'il sous-tend sur la rétine sera moindre de 1' de l'arc, le point de fuite pour une telle chose étant à $8 \times 3,000 = 24,000$ pouces = 2,000 pieds,—moins d'un demi-mille. En regardant à un mille à la ronde une courbure de 8 pouces (2032 m.) ne serait pas apparente à l'oeil nu, quelque soit la nature de la courbe, que la surface courbée soit convexe ou concave.

Que l'oeil soit élevé de 8 pouces au-dessus d'une échancrure pareille, l'horizon paraîtra monter également. La courbure de la terre au bout du second mille, quatre fois celle du premier mille, sera-t-elle aperçue de l'oeil à son élévation de 8 pouces? L'échancrure est de 32 pouces—plus grande de 2 pieds sur celle d'un mille. L'élévation actuelle du sol au bout du second mille doit excéder de 2 pieds celle de l'oeil posé à 8 pouces au-dessus du sol. Deux pieds sont-ce assez à deux milles de loin pour que l'angle sous-tendu sur la rétine excède 1' de degré? $2 \times 3,000 = 6,000$ pieds (1828.74 m.); un objet qui embrasse 2 pieds de hauteur verticale deviendrait invisible à la distance de 6,000 pieds (1828.74 m.). L'ascension verticale de la surface terrestre égale à 2 pieds (.60958 m.) dans 2 milles (3218.70 m.) ne serait pas connaissable à l'oeil; et ainsi de suite; le troisième mille la même chose aurait lieu. (*a continuer.*)

Pour obtenir la Littérature Koreshanne il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A."



In The Editorial Perspective.

THE EDITOR.



MODERN ASTRONOMY has accomplished so little for humanity, in comparison with what should be expected of a noble science, that many minds wonder why Koreshanity makes the subject of astronomy so prominent in its literature. There is so much confusion or conflict in the scientific world, that the people are losing interest in the theories of the men in the field of research. A practical system capable of applying an effective remedy for modern evils, is in demand. Even Christianity, after controlling the hearts of millions and the scepters of empires for centuries, is losing its hold upon the world because it is not applied to the practical affairs of men. In view of the fact that some radical methods are obviously necessary—something that will prove universally remedial and provide for the wants of the masses, what can Koreshanity hope to gain by the discussion of the problems of astronomy and physics? The growing sentiment of the people at large, that modern science cannot effect desired reforms, is certainly one form of evidence that the so called scientists do not possess the true conception of world-relations. It is true that the sciences as taught have their practical features. Practical astronomy is essential to commerce and navigation, and to many other branches or departments of human activity; chemistry has benefited agriculture and manufacturing; and mechanics is applied in modern inventions. But the fact is palpable enough that the benefits of the practical sciences are appropriated by the money power. The essential thing in world-reformation is comprehension of the laws of order. Scientific conclusions concerning the true form of society must be reached, so that the different classes of people and the departments of their industry may be properly related. The laws of the natural order of the cosmos are revealed in the Koreshan Science of Cosmogony. Cosmogony is the basic science, because the physical cosmos is the ultimate and outermost expression of all life. We desire to convince the world that the Koreshan Religio-social Science is true; the world demands proof of our statements, and in order to meet this demand most effectively, we must point to the most tangible evidences which the physical cosmos affords. It is necessary to convince the mind that every branch of Koreshan Universology is as true as its basic department. When we have done this, the people will be in position to accept the remedy which the System provides for all human ills and evils. The Astronomy of Koreshanity teaches the absolutely true and proper principles of political, industrial, social, and moral relations of man. The world cannot be redeemed until these principles are applied, and these principles cannot be applied until we have convinced the world that the System is true. We endeavor to prove the practicability of the System, first by demonstrated science, and second, by application of its principles to life in the religious, social, and economic relations of its own people. We are in the transition period; the great day of Koreshan success in the conversion of the world to its principles, and in the application of universal laws to universal humanity, is dawning in the great work undertaken by the Founder of Koreshan Religio-Science.

The great preparations now being made in the military and naval circles of the principal nations of the world, do not portend peace, but war. The Hague movement is at present wholly impracticable, because the world is not prepared for peace. Competition of the powers continues, and the great issues of the age remain unsettled; the gathering storm that is to purify the atmosphere of the world, is yet to come. General Von Falckenstein, of the German army, has reached the conclusion that lasting peace among the modern nations is impossible; that the universal peace movement is a failure, and that the invention of the most deadly engines of war will not cause conflict to cease—they will only change military and naval tactics. But the views of the General are entirely pessimistic; he holds that lasting peace will never be possible, because he considers that the different nations will always have differences which lead to conflict. It is certain that as long as the world continues on present lines there can be no lasting peace, because war is inevitable where national selfishness exists. The Koreshan hope of universal peace lies in the possibility of ending the present order of things through the all-persuasive power and influence of a new nation which shall subjugate the world in righteousness, and embrace the territory of the present nations in one great imperial system. National differences will not exist when humanity is made a unit and boundary lines removed. We believe in political and industrial solidarity, in the unity of church and state. The purpose of Koreshanity is to establish right relations in the world of man by means of application of scientific principles and laws; when right relations do obtain in the world, men will learn war no more. The Koreshan position is apparently paradoxical; we are both pessimistic and optimistic. We are emphatic in the statement that the present attempts at reform are unscientific and must fail; corruption and crime increase, and a terrible revolution is imminent. But we are equally emphatic in the statement that the Golden Age lies just beyond the revolutionary period.

Theosophists and mental scientists endeavor to identify the "astral light" of the occultists with the luminiferous ether of the modern physicist, with the hope of finding the secret of the links of life which relate the kingdoms of existence. Conscious ether is to the modern metaphysician what the indestructible atom is to the chemist—an hypothesis to bridge over a chasm of ignorance concerning the principles and processes of life. Fill ether with conscious entities of life, and physical space is made to contain the spiritual world; assume that ether possesses divine attributes, and a conclusion is reached that fits the popular conception of an omnipresent Deity, an infinite spirit pervading all space. But the conception does not fit the facts of existence. The vital threads of life run through organic forms from generation to generation; mind is in brain and body, and its activity is dependent upon fiber, fluid, and cell. If the theories of modern metaphysicians were true, life could

be propagated independently of form; but the very functions of procreation engage the physical. Functions studied scientifically reveal the fact that organic structure is absolutely essential to being. All matter as related to spirit is basic; all energy is active, not as an independent, conscious substance, but in and through material substances and correlate forms, the groundwork of all vital and mental superstructures or interior spheres of relation.

The ecliptic, according to modern astronomy, is the orbit of the earth, and is limited to the diameter of that orbit. The ecliptic in the heavens is considered to be the mere geometrical extension of the ecliptic plane. The invisible and imaginary plane of the ecliptic could not possibly sustain any *real* relation to the orbs of space, nor to their motion in space—they could pass through such a plane without the slightest perturbation. However, it is known to be a fact that the path of the moon is actually changed at each node—that is, the moon is actually swerved from its normal path, crossing the ecliptic at a greater angle than it would if no orbital curve occurred near the nodal point. As the moon nears its node, it is drawn toward the ecliptic as though attracted by something in the line of the ecliptic. The curve, mathematically termed the orthogonal component, is the well-known cause of the lunar precession, which completes the circle of the heavens in 18.5997 years. What is there in the ecliptic to change the moon's path in space? We maintain that the facts in this relation sustain the Koreshan contention that the ecliptic is the median line of a belt of energy, and that its influence on the lunar orbit is visibly manifest in the sky. The facts, however, are quite contrary to modern astronomy and physics; and the phenomenon is a mystery to the astronomer.

A mother who has the interests of American youth seriously at heart, arraigns the educational institutions of the world on the ground that the spirit which pervades the college and the university is not refined, but destructive to morals. She has had opportunity for the closest observation, for the instances to which she refers are those of her own sons—cases of blighted hopes, in which evil results are unmistakably manifest; dwarfed intellectually and filled with the spirit of insolent supremacy and bigotry, they stand as types of the Harvard alumni, without sufficient manhood to erect a frail edifice of gentility or to lay a foundation for a practical life. Have these charges any foundation? We are forced to agree with this severe arraignment; however, there are exceptions—minds of sufficient mental and moral strength to withstand the influences of conceit and the evil effects of mental perversions. There are vastly greater hopes for the ambitious youth who starts out upon his career amid adversity, than one who lives in luxury and is forced through artificial channels of impractical and fallacious instruction. In the narrowed range of the college curriculum, the intellect dwarfs while the vidual swells with self-conceit; a smattering of knowledge is mistaken for a finished education, while the mind is incapable of attacking the problems of a successful career in life.

If true marriages are made in heaven, false marriages are made in hades; yet common marriage is considered by

churchmen to be a sacrament. The divine marriage is the divine religion—the conjunction of God and man. In the beginning man was both male and female in one form; but he was divided in the fall of man from the divine image. "What God hath joined together let no man put asunder," is a favorite text against divorce or any separation of man and wife, who are supposed to be united in the bonds of *holy* wedlock. The almost universal abuse of the marital functions is proof, however, that the common marriage is very unholy. If the favorite text may be used as an argument against the dissolution of the common marriage tie, an equally consistent statement would forbid the clergymen pronouncing the ceremony: What God hath put asunder let no man join together!—that is, let him not presume to establish divine relations where they do not exist.

The claim of Koreshanity that it is possible to know God and to comprehend the principles and laws of his universe of creation, is in opposition to the modern conception of infinity of Deity and cosmos. We cannot charge Nature with falsehood; it is true to humanity. There is in the human mind the instinct of knowledge, a momentum in the direction of the end of all learning. There is no limit to intellectual progress and development until all is learned. Who shall set the bounds of progress, without a climax? The momentum in man which leads him into fields of research could not exist if entire satisfaction were not to be realized in ultimate attainment. There is a goal of human hope and aspiration. Complete illumination of the mind is within the range of possibility, for the throne of Deity is in the intellect of the Man of Illumination.

Koreshanity teaches that the life given for the life of the world was the life of Deity, and that that life was received by the primitive church, as the vital substance contained in the body and being of the promised Seed and Savior of humanity, who was the Bread of Life, actually appropriated by his Disciples. The last supper was a symbol illustrating where the substance of the body and blood of the Messiah went when he disappeared from the visible world; he was literally sown in the hearts of men and wrought a remarkable transformation in their character. This accounts for the enthusiasm of the primitive Christian church; the mentality of Deity was in its members; and this is in accordance with the meaning of the word enthusiasm—from the Greek *ἐνθεος* (*entheos*), which means to be full of God.

When Drummond reached a conception that some order obtains in the sphere of divine relations, he wrote concerning natural law in the spiritual world. The christian scientist's paraphrase is "spiritual law in the natural world." But Koreshanity reveals the fact that both conceptions are erroneous. There is natural law in the natural world, and spiritual law in the spiritual world.

Koreshan Astronomy is founded upon demonstrated facts, principles, and laws, not upon ocular illusions; hence, its conclusions seem to be paradoxical to those who accept apparent relations as real.

Exaggeration is an elastic statement which rebounds to the injury of him who makes it.

The Open Court of Inquiry.

THE EDITOR.

Phenomena in the Hollow Globe.

EDITOR FLAMING SWORD:—Will you please explain why the rays of the rising sun touch the top of a mountain before the base; and why the rays of the setting sun leave the top of the mountain last? According to the Cellular Theory it should be directly the opposite.—M. W., Ottumwa, Ia.

EDITOR FLAMING SWORD:—I have sat many times at my window in the city of Colorado Springs, in the early morning, and watched the rays of the rising sun gilding the snowy top of Pike's Peak, two miles above the plain, several minutes before they had reached the level; and as that line of gold stole steadily down the mountain side, I realized what a beautiful confirmation of the scientific theory of the globular earth was there being wrought.—Prof. W. F. P., St. Louis, Mo.

The modern mind has been so long used to interpreting the phenomena of the physical world from the basis of popular astronomy, that it seems difficult for most people to conceive how the facts of phenomena can possibly find place in any other system. We sometimes wonder what the people, especially the astronomers, would do with the simplest phenomena, if they should suddenly become aware of the fact that the earth is actually concave! Judging from arguments urged as against the Koreshan System, we conclude that they would be wholly unable to account for the multitude of the facts of observation. Modern astronomy has developed from the basis of mental and optical illusions; that is, popular conceptions concerning world-relations have been made to conform to appearances. This method is the reverse of the true method—that of first determining absolutely and unquestionably, the direction of the earth's curvature, and then relating and interpreting all phenomena from the absolutely demonstrated basis. We *know* that the Koreshan premise of the earth's concavity is true, and that all observed phenomena occur within the hollow globe.

The facts given in the above communications are correct; but the conclusion that they are contrary to the Koreshan System is not true. Many

minds presume to be able to determine how things in general would appear "if the concave theory be true;" at the same time they manifest their inability to interpret the phenomena which do actually occur in the cell. The question at issue is not whether certain phenomena would be possible in the concave earth. The demonstration of the premise of the Koreshan System furnishes a *new basis* of interpretation; from such a basis, the explanation of all phenomena is easy.

We have observed not only such facts as above referred to, but many

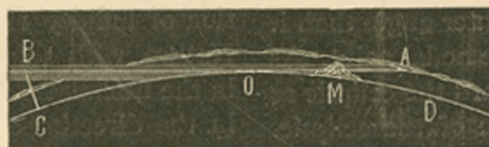


DIAGRAM NO. 1.—Relation of Straight Rays and Assumed Convex Arc.

others in the same line. At the time of the rising of the sun we have observed clouds in the west beautifully illumined on the *under side*, by rays extending from the eastern horizon to the cloudy veil apparently arching westward. Many times we have seen the dividing line between sunlight and shade extending through the clouds from beneath. Such facts *seem* to be in harmony with the popular concep-

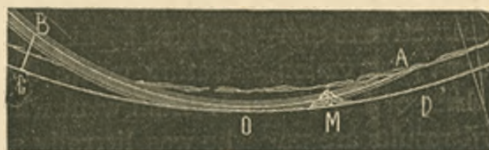


DIAGRAM NO. 2.—Relation of Curved Rays and Demonstrated Concave Arc.

tion of the earth's convexity, because the system has developed from the basis of appearances; but they do not *prove* the system to be true.

We illustrate in diagram No. 1 how these phenomena are usually accounted for. Let DOC represent the arc of the supposed convexity; O, the point of the observer at sunrise; M, the mountain; AB, rays of sunlight. The clouds are represented by the irregular lines running parallel to the arc DOC. The solar rays shining through an opening in the clouds in the east, just escape the earth at O, pass the top of the mountain M, and strike the clouds in the west on the under side at

A. Now, if we *assume* that the rays of light are straight, we must, of course, relate them to a convex arc; but assumption contains no elements of absolute proof—and assumption is the only kind of "proof" that the advocates of modern astronomy have to offer to the world.

The earth's surface is tangible and susceptible of direct test; we have applied the tests, and demonstrated it to be concave. Then what relation must the rays of light at sunrise sustain to the concavity in order to produce the phenomena in question? We relate the facts of the phenomena to the demonstrated premise—to the concave arc DOC in diagram No. 2. AB represents the curving solar rays; they sustain the same geometrical relation to the concave arc that the straight rays sustain to the convex arc in diagram No. 1. The curved rays shine through the opening in the clouds in the east, just escape the earth at O, gild the top of mountain M, and strike the clouds on the under side at A. The sun is moving westward; a few minutes later, the rays will have crept farther down the mountain side. At sunset the rays leave the top of the mountain last. The concave arc at O proves to be as effectual a barrier to the sun's rays below BO, as it does to corresponding rays in the first diagram.

We have applied the facts of the observed phenomena to both systems; so far, the results are the same. The difference of application is due to difference of premise; convexity is assumed, concavity is demonstrated. In the above explanation from the Koreshan standpoint, we have assumed nothing, and the conclusions are correct; in the other case, the explanation begins with assumption, and logic forces false conclusions.

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Human and Animal Spirits.

EDITOR FLAMING SWORD:—You say that the brain of humanity contains the spiritual world. When the legion of entities left the man of Gadara, did they not then exist for a greater or shorter period of time outside of a human brain? What do you suppose became of them after the swine were drowned? If evil spirits always inhabit human brains, did not some brain or brains have a less number of evil spirits when those spirits entered Judas on the night of the betrayal, if both your propositions are true? If "mortal man is the natural home of evil spirits, were not those that went out of the man of Gadara out of their natural home? If so, how long may spirits remain out of their natural home?—D. F. S., Santa Ana, Cal.

The world of man is the continent or pediment of the human mind, which is comprised of every degree and quality of the spiritual substance of the human kingdom. The life of man is the result of the interaction of mind and matter, the correlate substances of the world of man. The basis of all spirit is matter; and the basis of the spiritual world of man is human flesh, in which are all the interior spheres of human mind and life. The physiological basis of mind is demonstrated by every fact of human research and experience. The alchemy of life demands a material basis of all spiritual activity. A thought is a conscious, spiritual entity, which has its own co-ordinate base of expression in man; all thought and all spiritual substance, whether belonging to the exterior or interior sphere of mind, whether presiding over voluntary or involuntary functions, are in and belong to the physical forms in which they are active.

No mind is independent; all minds are related. By virtue of the laws of interdependence of all minds, entities of thought are communicable; there are laws and principles of mental attraction which make constant exchange of mental substance inevitable. By virtue of these laws and principles, progression and retrogression are possible. The mind attracts good or evil spirits according to the quality and intensity of desire. Through the exercise of the rational faculties, or through the power of the will, a man is able to *change his mind*—that is, exchange entities with others. The laws of mental commerce are such that the man who develops in the direction of the realization of high ideals, does so at the expense of some other mind which is retrogressing. The existence of Deity, therefore, makes the devil inevitable. Judas was a willing receptacle for evil entities, which were in antithetical relation to the sphere of divine activity nineteen hundred years ago. The more rapidly Judas retrogressed, the more rapidly some others made progress in the Jove of divine truth and its personal manifestation. Thus it is clear that the Koreshan view of the relation of the natural and spiritual worlds does not necessitate the conclusion that an entity once in a given brain must remain in it during a life-

time. Without exchange of spiritual substance there could be no impartation of instruction, no propagation of thought, no development in character, no change of mind, no mental or moral influence exerted, no power of leaders manifest, no involution of life.

Evil spirits are present where the life is corrupt. Human corruption obtains in the mortal plane; therefore, the mortal man is the natural home of the evil spirits of humanity. But there are also, in the plane of mortality, spirits that are comparatively good—wheat and tares grow in the same field. There are extremes in the world of man. The angelic beings stand ready to be expressed in the plane of immortality; while there are evil spirits that are ready to depart from the human world to the next lower kingdom. An instance of this departure was afforded in the casting-out of the legion of devils from the man of Gadara. When the spirits went out of the human world they ceased to be human spirits—that is, through the power which exorcized them, they were transformed to animal spirits and were attracted to the animal kingdom, which is the pediment of animal mind and life. The animal kingdom has a spiritual world of its own, in which there are as many different spiritual spheres as there are species of animals.

There is a constant exchange of substance between the human and animal kingdoms, the ascent and descent of life. The ascending spirits of animals become human spirits, and the descending human spirits become animal spirits. The worst of a higher kingdom becomes the best of the next lower; the lower is sustained by the precipitates of the higher, and the higher appropriates the highest products of the lower. When the evil spirits went out of the man of Gadara, they took up their habitation in the mental world of the swine; the swine then became their natural home; they no longer belonged to the human world. The fact that the swine, to which they were first attracted, were drowned, did not preclude the instant presence of the spirits in other animals of the same kind. The spirits which made their descent from the human to the animal world were not, for any period of time, outside of living organisms.

The Bible Narrative of the Flood.

EDITOR FLAMING SWORD:—I have several times seen it stated in Koreshan literature, that the story of the deluge in the Bible is not a narrative of a literal occurrence. I have tried to think of the flood story as figurative, but I confess that I am not able to fit the parts together in a satisfactory manner. It reads to me just as if it were aimed to be a history of actual, literal happenings. I have seen the statement that the flood was a flood of fallacy. Now, we are also told that waters in some cases signify people. I am confused by such commingling of metaphorical properties. The story of Noah and his family sounds to me like an attempt to account for the existence of the different kinds of people. Has it any relation to the origin of races and colors among people, or not? I often wish some one would write an exegesis of the first eight chapters of Genesis, in harmony with the Koreshan System. If you have anything to offer that will give me clearer views on these topics, I should be glad.—J. L. T., Mobile, Tex.

We have endeavored to impress upon the mind that the narrative of the flood is not literal in the sense in which the world understands things to be literal; but we do not desire to convey the impression that the flood was not an actual, real occurrence. It was real, but it did not occur in the domain of the physical cosmos. The mental world of man is as real as the material substance of the kingdoms of the external world. The world of mentality embraces spheres of spiritual substance—and there are realities in these spheres which correspond in every detail to the physical cosmos, or the outermost expression of the human world. The story of the flood is a narrative of what occurred in the world of man—the human kingdom.

Every Scripture has a number of true interpretations applicable to the celestial, spiritual, and natural spheres of life; and also a corresponding number of antithetical interpretations. The Bible was written in the language of symbolism, under inspiration of the divine mind; and the man who correctly interprets the Bible must be in possession of the same mind which inspired the Sacred Writings. This, however, should not be discouraging to the student of the Bible from the Koreshan standpoint, because the Science of Koreshanity is the intellectual light of the divine mind.

Noah was a Messianic character; the ark was the means of salvation from the inundation of the world by the

waters of fallacy. Noah, in fact, was the ark, and in him were involved all the animals in the spiritual degree. The human ark was definitely structured, and its contents were realities in the domain of mind. Truth is symbolized by water, because water is the universal solvent in the domain of physics, as truth is the universal solvent in the mental world. Fallacy or perverted truth is also symbolized by water, and the waters of fallacy constituted the flood by which the spiritual spheres were broken up and the old world destroyed. With those saved from the flood through the mission of Noah, the Almighty made a covenant—he entered into conjunction with them and gave them a promise, by virtue of the fact that they were saved from the flood, that they should no more be destroyed by the waters of fallacy; a corresponding world is now reserved unto the fires of the great conflagration, through which men will be saved and made immortal.

The waters of the flood were the waters of fallacy in the domain of human mind and life. This is not figurative, but a description of realities; and in the true sense, the flood was not figurative, but real in the domain in which it occurred. Coming down into the domain of the natural humanity, we discover corresponding waters—the people of the mortal world, produced through the precipitation of the energies of the spiritual world. Mortal humanity is produced in accordance with the same laws that operate to produce water from the physical clouds. There is no real conflict nor confusion of symbols, when we understand the relation which the spheres of human mind and life sustain to the physical cosmos. The principles of symbolism are such that language descriptive of things in the physical world is primarily applicable to the world of spiritual and mental relations.

The different races of people, like the different species of the animal kingdom, have always existed; they never had an origin in point of time. However, there are definite laws of the perpetuity of the races. The primary cause of the races, or their colors and characteristics, is in the different qualities of the divine mind. The colors in the spectrum are produced through prismatic action; and the colors of humanity result from the dispersion of divine mentality through distinct channels of communication. The churches of Noah—Shem, Ham, and Japheth—were channels of communication of divine energies which, in time, were received by peoples whose colors correspond to the kinds or degrees of life imparted; thus, the Semitic race is related to Shem; the black race to Ham, which means black, or

swarthy; and the white race to Japheth, which means fair. It would require volumes to cover these subjects fully; but these few brief suggestions may serve to make some points clear which were before obscure in the mind of the inquirer and others.

Summary of the World's News.

March 19.—British consul at New Orleans fears attack from Boers and Boer sympathizers.—Hoboken docks and shipping suffer \$1,000,000 fire; a score of lives lost.—Prince Henry welcomed by German emperor; expresses thanks for reception in United States.—Rebels defeat Chinese troops.—March 20.—Supreme Court of Missouri sustains labor-unions in enforcing boycotts.—W. J. Bryan celebrates 42nd birthday by moving to his farm.—Battle-ship Illinois faulty; new, costing nearly \$5,000,000; \$25,000 in repairs ordered.—Oberlin College educator, James H. Fairchild, dead; president 33 years; connected with college 68 years.—Democrats in House of Representatives plan to force Boer peace issue before House.—\$150,000 fire in Fort Wayne, Ind.—Court decides transfers must be given between North and West sides; longest ride for nickel is about 20 miles.—Turkey declines to refund ransom paid for Miss Stone.—Hetty Green's husband dead.—40,000 Knights of Pythias guests of Illinois Grand Lodge; capacity of Coliseum taxed.—March 21.—W. J. Bryan calls ex-president Cleveland a traitor, an ingrate, and a political non-entity.—Retirement of Gen. Miles probable; equals dismissal in disgrace.—Kansas minister preaches that Eve was not tempted by a real serpent; summoned for trial before conference.—300 students in Omaha Medical and Dental College continue for three hours in pitched battle.—John Dillon, Irish Nationalist, suspended from House of Commons one week for calling Joseph Chamberlain a liar.—Cecil Rhodes improving.—Santos-Dumont plans aerial track around St. Louis fair grounds.—Britain, Austria, and Russia admonish the Sultan to secure peace in Albania and Macedonia.—American Tobacco Company offers enormous bonus to English trade.—Russia claims sympathy with Anglo-Japanese treaty.—Government extends its fight against railroads for violating law; favoritism charged.—Emperor William names a German naval vessel the Alice Roosevelt.—American flagship at coronation is to be the Brooklyn.—March 22.—Prince Adelbert, Kaiser's third son, to visit America as naval cadet.—March 23.—The Jews of Chicago hold memorial meeting for John P. Altgeld at 11 o'clock in Glickman's Theater.—Chinese rebels capture Kam Chou; seize arsenal and granaries.—Kaiser approves Slaby-Arco wireless system, ban on Marconi plan.—Russian reply to Anglo-Japanese note not reassuring.—Destruction of germ-bearing mosquitoes makes Havana healthy.—March 24.—Tariff problem not to be attempted by republicans in Congress this year.—Rock River assembly at Dixon, Ill., engages Miss Stone, ransomed missionary, to lecture next session of assembly.—Koloman Tisza, leader of liberal party of Hungary, dead; statesmanship likened to Bismarck's.—Railroad magnates said to threaten President Roosevelt with opposition in 1904.—March 25.—Jacob Steinway, anarchist, claims to have assisted Czolgosz in President McKinley's assassination; implicates Emma Goldman.—Henry Watterson arraigns President Roosevelt and republican party.—Armistice in South Africa pending result of peace negotiations.

The Flaming Sword's Exchanges

Leslie's Weekly.—March 20 gives us a luxurious riot of more than money-refunding illustrations, not to mention the fertile pages of reading matter. Passing the imposing frontispiece representing J. Pierpont Morgan, we are met by Miss Alice Neilson, the American cantatrice to sing before Queen Alexandra; the Hindu twins whose uniting ligament was successfully severed; Duke of Norfolk, manager of details of England's coming coronation; Gilbert Parker, author of "Right of Way"; William H. Moody, to succeed Secretary Long; Lord Methuen and his captor, Gen. De La Rey; actors; actresses; college boat crews, and, double page, the New York society girl in the hands of her manicure. Then there is the Charleston Exhibition; Philippine scenery, scenes from the devastation of recent eastern avalanches; the floods in the eastern states; hardships enroute to Alaskan gold-fields; close of Prince Henry's tour, etc., etc. A struggle with death on the Valdes Glacier, by Albert Hencke, is a thrilling pen picture of snow perils in high latitudes. How to Regulate the Trusts, is contributed by Congressman Littlefield; Books and Authors by L. A. Maynard, convey a necessary touch of interest in its line. Judge Building, 110 Fifth Ave., New York. \$4.00 per year.

Men and Matters.—A magazine of "fact, fancy, and fiction" comes up from 334 Magazine Street, New Orleans, La. From its columns we have been pleased to learn something of the colored people as they appear to their white neighbors. The touches of Southern scene and color are pleasant. Published monthly. \$1.00 a year; 10 cents a copy.

The Commoner.—The sum of the contents of this publication shows the brain-work of a man who has thought much upon the issues of the day; who, in fact, has been in them and of them. The Commoner is educational. Published weekly at Lincoln, Nebraska, by William J. Bryan. \$1.00 a year; 5 cents a copy.

Perfect Health.—This book sets forth "true scientific living," by Charles Courtney Haskell, of Norwich, Conn., who, through its principles, was rescued from a life of agonizing invalidism. He gives the natural law of eating and drinking, with when and why to abstain. The work is solid with common sense on these points. He aptly designates appetite as Death's prime minister, declaring that where alcohol has slain its thousands appetite in eating has slain its millions. In this work one finds a remarkably rational, in fact the rational method of treating the stomach, admittedly the key to the human system. If we were in the line of confirmed dyspepsia, that incubus which in some form torments nine tenths of humanity, we should expect careful attention to the instruction of "Perfect Health" to restore us. This is the publishers guarantee: "Any person who purchases this book and adopts and follows its teaching for one month and is not entirely satisfied with the improvement in his health may return the book and the price will be refunded." Price \$1.00 per copy. Chas. C. Haskell, Publisher, Norwich, Conn.