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SOCIOLOGY

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We desire to rapidly increase the number of our subscribers. Our list is growing, but we desire to extend our field of usefulness. Such a publication merits a more liberal patronage. We are endeavoring to make this magazine what it should be; and to this end we need the co-operation of our readers. First, it is necessary to have all arrears paid; second, prompt remittances for renewals; third, new subscribers; and fourth, representatives or agents who will seek to interest friends in our work. On the printed tab on the wrapper appears a date—the date of subscription expiration. Kindly notice the date; it will show how far behind a number of subscribers are. If your year is just expiring, kindly renew your subscription by prompt remittance if possible, or by promise to pay. This request is very important, and good business methods demand its prompt attention. There are a number of subscribers on our list who, through neglect or other causes, are far in arrears; we earnestly request all such to advise us at once what we may expect—at least, we must hear from all such at an early date, because the postal laws will not

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In order to obtain THE SWORD it is not necessary to subscribe for a whole year. We make the following trial offers to new subscribers, and we authorize those who represent us to receive subscriptions in accordance with these offers, if the parties do not desire to expend \$1.00 outright: We will send THE SWORD three months to any new address for only 15 cents, or 6 months for 35 cents—stamps taken; let us have these trial subscriptions by the hundreds. Do not make a practice of subscribing for persons whom you desire to interest—the postal laws will not permit wholesale work of this kind, as sample privileges are supposed to enable publishers to reach those outside of subscription lists; but there is no limit to the number of trial subscriptions which one may obtain in the capacity of an agent. In some cases, we receive subscriptions on promise to pay; therefore, if one has not the cash, but wishes the paper, and will pay before the time subscribed for is expired, receive the subscription and forward same. Let our friends do the very best they can for us in this line, and thus promote the greatest Cause in the field of human endeavor.

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For all past favors from our friends we extend our hearty thanks. Let our co-operation in the great Koreshan Cause continue!

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. 488

The Rhapsody of Estero.

KORESH.

ISLETS verdure-clad with verdant sheen, and crystal sea the eye enchant. Blithesome waters dance while balmy zephyrs play, and distant; outward on the main, the foaming sea in hurricane contributes eloquence in basic tone. All these the soul inspire and give to fancy, wings of aspiration soaring loft and loftier still, till flight of fancy lifts to heights in noblest sphere: there enrapturous strains enthrall.

Gondola and gondolier are gently and swiftly gliding by, o'er rippling embowered Bay; while one by one the Islets green are flitting in busy panoramic view, ornate in plume of tropic feather in many a gorgeous tribe and hue, on limb and leaf and diluent channel float, and graceful feast the gaze.

Without, and o'er the key that locks the Islet bower, the smoke, and stack, and mast are viewed, plying the briny zon, in track of commerce where mariner guards with watchful eye, the elements for calm or tempest, symbol of soul's desire, where, with quiet peace or raging storm, the passage interrupts, or wakes to fear.

The pelican with pouch so great, yet in flotilla as graceful as the barque, entraps the finny tribe which other fishermen begrudge, because in mercantile pursuit this plume of tropic air and water doth imaginative hindrance gauge, and thus deplete their store.

The porpoise, denizen of the greater and the lesser sea, the sea-hog in name more common, ten thousand-fold more graceful in his antic than in his name, the saline liquid toys in gambols of delight; and in the rapture of his bath of air and liquid, commingles and contributes pleasure with all the other joys which fill the mind and gorge the soul, till concordant scenes distil the satiate thought, and appetized again, returns the eye the thousandth time to entertain its feast.

The terrapin, as well, doth roam the sea in hundreds weight of food and shell. He the stomach tices when the eye is satiate and would retire. The contrast of delight with stomach's gross demand, enhances value and lends ensatiate the satisfaction given to mind's delight.

The ripple of the tiny wave by inner sea reflects, with iridescence, the sunbeam of the Eastern and the Western skies, as in tropic grandeur they canopy the sea and thrill the nerve. In vibratory resonance it yields response. When thrilled and thrilled anew, the joy enhanced, our praise ascends to Him who made the Gulf, the Isle and Islet, the keys which lock our bower, the bower, the crystal depth, the zephyr and its ripple, the plumaged tribes so ornate, the verdure of the Isles and Islets, and the glorious orb whose beam doth grace the ripple with a kiss and distribute perfume on our air.

The Language of Divine Symbolism.

Scientific Symbols of the Book of Revelation; Signification of the Four Beasts; the Power of Translation and Impartation of Life; the Great Victory and Final Judgment.

KORESH.

THE FOUR BEASTS symbolize the four ages; they also signify the four angels who represent the four ages. Whatever else a beast may signify, it also pertains to organic life—the life of appropriation. The four beasts are the lives of man in the four degrees of his being, from the highest to lowest principles—from the heavenly life to the divine natural life in the flesh. After one of the four beasts had spoken, John saw “a whitehorse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”

The lion was the beast or animal that John heard speak. By reference to Rev. iv: 7, it will be noticed that the first beast was like a lion; its voice was the noise of thunder. A lion's roar is like the noise of thunder also. The lion and the heart have the same significance. The center of circulation in the natural body is the heart, which presides over the circulation of the blood. The blood is the creator of the solids of the body, expressed in a general term as the flesh. Blood corresponds to spiritual truth. Its greatest use is in its last principles, which is to make and destroy flesh, or to make the new and destroy the old or worn-out flesh. The power which controls the heart's action and which constitutes the function of the heart, is the power to make flesh or formulate the living body which is to make life. The lion having the same signification, is the power of spiritual truth in its last principles, which is in manifesting the life by the truths of doctrine. The lion, then, is the power of truth in its last principles, which is the science of life. The power of the Word in last principles differs in this, that the Word in ultimates involves both the truth and the life; this is signified by the bear.

A white horse in the spiritual “sense” or degree, according to Swedenborg, means the understanding of the Word; but as the Word is the Man, the divine Man, it is the understanding of the man; therefore the White Horse is the symbol of man's comprehension of the science of life. When applied to the external man, or man in the outmost, literal or natural degree of his being, it involves the doctrine of life as applicable not only to the organic laws of immortal life to the individual, but to the formation and operations of society. The going forth of the White Horse is the going out or forth of these principles. This promulgation or propaganda cannot be made except through the translation of the man who is the Sign of the Lord's coming. Such translation is the noise of thunder—the speaking of the beast; and the truth or science of life which is then

promulgated is the going forth of the White Horse.

White is predicated of genuine truth—a truth or doctrine which pertains to chastity. The specific doctrine which goes forth as the White Horse in the opening of the first seal, is the doctrine of overcoming the tendencies and lusts of the flesh, by which alone conjunction and therefore unity is made with the Gods. He that sat on the White Horse, the illuminated Man who had the understanding of the doctrine of life, had a bow, which means he had the doctrine of life in its scientific aspect; for it is only through the confirmation of the truth by the science or knowledge of its principles, that it can be effective against a false science or religion perpetuated through the perversion of its principles.

To have the bow is to be able to shoot the arrow or dart; and as the dart cannot be hurled except by the translation, (to hurl the dart is to impart the truth and have it accepted,) then to have the bow is to possess the science by which translation can be accomplished. The crown is the accomplishment of the translation. It is that which denotes the right to combat. The translation will be the only real test and confirmation to the world of the genuineness of the appointment of the Sign of the Lord's coming; hence the theocrasis is the badge of combat. “He went forth conquering and to conquer” implies, first, victory in the first degree, after which other degrees will be entered upon.

When the first seal is opened, or when the theocrasis takes place, there will be shed forth an illuminating power and an inspirational impulse, and through it many mediums will begin under a new and higher influence to declare this everlasting gospel of purity and righteousness. As the result of the theocrasis the baptism of fire will come, through which the purification of the sons of Levi (the sons of conjunction) will be effected. They will then enter into conjunction with the angelic heavens through the coming of the Lord.

“And there went out another horse that was red.” After the doctrine of purification goes forth, judgment begins in the outward or natural degree. The processes of judgment involve the separation into two classes, by one grand division, of those who acknowledge the one personal Lord God on the one hand, and those who deny him on the other. After this general impulse toward a complete separation, there begin the sub-divisions into the normal groupings of the various orders, genera, and species, under the direction of the angelic men appointed through the laws of development for their specific work.

The Great Law of Correlation.

Difficulties Which Confront Scientists in the Field of Experimentation; Alchemism and Electrical Action;
Principles of Correlation Defined by Koreshan Science.

ELEANORE M. CASTLE.

THE IDENTITY of so called chemical with electrical phenomena, long taught by the Founder of the Koreshan System, is a question under present serious consideration in the experimental field of science.

The view has been advanced that each kind of matter has a specific attraction for electricity, and that chemism is due to the electrical attraction of oppositely charged atoms. The amount of charge is estimated to be proportionate to the valence, which is the combining power, of the atom. Oxygen, one atom of which unites with two of hydrogen in the generation of water, is called a bivalent, or dyad, hydrogen being considered a univalent, or monad. The name *ion*, given by Faraday, is retained to express the atom with its supposed charge, and in the words of the Swedish physicist Arrhenius, "It is the ions which act."

Common salt, sodium chloride, dissolved in water makes the water a conductor of electricity. Solutions of other salts and of acids and alkalies are also electrolytes. The present theory is that in such a solution the constituent elements are torn apart with a force that results in charging the freed atoms with electricity; in the case of the common salt solution, the sodium atom being credited with a positive charge, and the chlorine with a negative; and in the so called chemical effect of a solution of ordinary salt it is supposed that the electric charges produce the effect, and not the material base, the negative charges having a certain influence and the positive an opposite one. One atom of sodium is said to unite with one of chlorine in the formation of salt, each atom being univalent; and in the salt solution, these atoms are supposed to be freed, one carrying a single charge of positive electricity, the other a single negative charge.

It is this theory that is guiding the experimental work of Dr. Loeb and his colleague, Dr. Matthews, in studying the phenomena of life. They conclude that the negative ions produce certain effects that are apparently counteracted by the positive ions. In Dr. Loeb's experiments with the muscles and in artificial fertilization of the eggs of sea-urchins and other animals, and in Dr. Matthews' experiments with nerve-reactions in various solutions of salt, an influence is detected apparently proportional to the valencies, different quantities of different solutions being required to produce the same effect. According to Dr. Loeb, his experiments show that the working of a single-charged negative ion may be offset by a minimal addition of a double-charged positive ion, and, perhaps, of a still smaller quantity of a triple charge. So, too, a triple charge may destroy the harmful action of a double charge. It must be understood that a "double-charged positive ion" means simply that a bivalent positive material quantity has united with a negative quantity in the generation of the

salt that is referred to. He considers that the chief role of food is to supply ions, food being of value according to the amount and kind (positive or negative) of electricity that it affords.

In this theory distinction is made merely between positive and negative electricity, and among varying amounts of either supposed to be carried by various atoms, the negative electricity presumably carried by a univalent atom being considered the same in amount and of identical quality as the negative electricity carried by any other univalent atom. And so with the positive electricity. Twice the amount is supposed to be carried by a bivalent, three times the amount by a trivalent. Therefore, the effect should vary only as to the valence of the material base, not at all as to the variation of matter in the base. If the base acts merely as a vehicle, as implied in the theory, then as water contained in different vessels differs in amount merely, according to the various capacities of the vessels, not at all in the quality of the water, whatever the substances of which the vessels may be composed, whether clay, iron, silver, or gold, so should the electricity differ merely as to amount, according to the valence of the atom, and its effect should correspond.

However, in Dr. Matthews' experiments, while some of the bivalent atoms appeared to produce twice the effect of the univalent, and the trivalents three times the effect, he found that the univalents and bivalents and trivalents differed among themselves. Chlorine, bromine, iodine, and fluorine, are each univalent in union with sodium. Yet these salts varied in their effects. If the atoms are freed in solution, as the theory holds, the atom merely carrying the charge that produces the effect, and the same charge is carried here in each instance, what causes the difference of effect? This is a question that Dr. Matthews finds important. And he offers the theory that the charge is a sort of disembodied thing, an electron, revolving about the atom, and that the difference in rates of revolution causes the difference in effect among like valencies. The theory of electrons does not originate with Dr. Matthews, but this idea of revolution seems to be his own, and is admitted to be mere mathematical speculation.

Koreshan Science teaches that in the relation of matter to force (spirit) every quality of material is the base or foundation for its corresponding force, and that every force has its material base. Atoms of various qualities of matter are of various shapes, and the energy generated by the resolution of matter to force possesses qualities that definitely correspond, there being as many qualities of energies as there are varieties of material manifestation. The force of alkaline atoms is acid, and that of acid atoms is alkaline. Acid and alkaline bases are drawn into union through the attrac-

tion of the alkaline force of the acid base for the alkaline base of the acid force, and *vice versa*. Koreshanity agrees that the amount of force involved in any process of so called chemism, which is really alchemism, varies in amount according to the valencies of the material atoms involved, but insists further that it also varies in quality according to the qualities of the atoms. This variation of quality accounts primarily for the difference of effect where like valencies are involved. There are variations in rates and kinds of motion pertaining to the various energies, but the speculation that dissociated parcels of force are rotating about the atoms of matter is misleading. So also is the conception that a molecule of salt contains an atom of sodium and an atom of chlorine, and that these are merely separated in solution. Though sodium and chlorine unite, together with equivalent amounts of energy, in the generation of salt, there is neither sodium nor chlorine in salt, which is a creation. And the so-called liberation of sodium and chlorine from salt is also a creation through the law of alchemic action, involving in the

same process the generation of the equivalent amounts of energy.

The food we consume is transformed to energy by the alchemic activities obtaining in our organisms by virtue of the reciprocity of matter and force in organic and compound relation therein. And the food eaten is but one resource of pabulum. Mental energy is also absorbed from the minds of the world, and, by virtue of the same reciprocal relation, transformed to material substance. Facts are rapidly being developed in the experimental field that are dissolving old theories, but the power of correlating these facts resides in the integrity of the Koreshan principles, and nowhere apart from this integrity. Dr. Matthews states in a published account of his work as related to Dr. Loeb's, that there seems to be no reason why man should die but ignorance of the conditions governing the reaction that goes on in his own protoplasm. Is this anything more than a modern way of expressing Solomon's conclusion that "fools die for want of wisdom"? And how is man to know these conditions except through an integral understanding of the cosmos and his own part therein?

Lazarus as a Type of the Christ.

PROF. O. F. L'AMOREAUX, A. M., P. H. D.

A QUAIN old English writer has said truly, that "the Scripture hath many fulfillings." Prominent among these are its three significations—celestial, spiritual, and natural. Then the symbolical use of its terms makes it, to him who has the key to its symbolism, an open book; to all others, however learned, it is sealed and hopelessly unintelligible. Jesus denounced the lawyers of his time for having taken away the keys of knowledge. It is apparent to those who have eyes to see, that against the professed expounders of all law—for there is in reality no law but God's law—the denunciation still holds good, since they have not returned the keys. That they cannot do so, does not lessen their responsibility while they continue to fill the earth with their futile attempts at exposition, by which men are sunk still deeper in fallacy and deadly error.

Jesus charged the Jews with making void God's law by their traditions. As never before, the world is bound hand and foot by the traditions of ignorant men, under the deadening influence of which without any evidence to that effect whatever, they vainly imagine themselves to be somehow in the process of salvation by the law of God, which they do not even claim to keep;—indeed, they say it is impossible for men to keep the law which Jesus, whom they call their Savior, commanded them to do.

The word Lazarus means, without help. "And God hath chosen the weak things of the world to confound the things which are mighty: And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." So weak was the one He chose to bring help to a suffering, sinking human world, that he

faltered and failed under the burden of his own cross, which the might of human malignity compelled him to bear. Scarcely more without help was Lazarus when he lay at Dives' gate; yet as he found comfort, health, and strength in Abraham's bosom, so the feeble one of Calvary found almighty strength, victory, and triumph for an age-long government of the universe. He did it, for such is the law. Man's extremity—even the extremity of the God-Man—is God's opportunity. Even He must come to the extremity to find the opportunity. Lazarus died, and his death and the succeeding resurrection typified the death and the resurrection of the "man of sin"—the Savior of lost men.

While Jesus wept out of sympathy with the sorrow of weeping sisters at the grave of a brother, yet in conformity with his assurance that if they only believed they should see the salvation of God, he commanded Lazarus to come forth; no weakness now prevented the obedience of the fell destroyer of men. In this type of the resurrection of the Christ, the bystanders had a responsibility and a duty. When Lazarus came forth he was bound hand and foot with grave-clothes, and his face was bound about with a napkin. Grave-clothes are the things which keep men in their graves—defer the resurrection, from which those who stand by must release them. The face symbolizes the intelligence. Like the one pound that was given to the unprofitable servant, it was wrapped about with a napkin and needed the aid of the bystanders to let it loose. Such is the significance of this beautiful symbolism.

What sort of men and women, then, ought these bystanders to be, and what are their responsibilities? In the tomb of Jesus—after his resurrection—were

found, not ordinary grave-clothes, but linen clothes—the white linen which symbolized Christ's righteousness—the garments to be put on by the new Church. The napkin that was about his head was found, not lying with the linen clothes, but folded and put in a place by itself. The napkin was the kin of the head; Jesus was the head, and the neck was the Apostles—the napkin. The folding together of the napkin signified, in symbol,

the folding together of the Apostles in the end of the age.

If the weakness of Lazarus did not prevent subsequent strength in Abraham; if apparent weakness and defeat in Jesus did not prevent his triumph over the whole world, then any present weakness and discouragement, however great, will militate nothing against the mighty triumphs of truth and righteousness which have been so long foretold, and which are now just before us!

Modern Abuses of Wealth.

AMANDA T. POTTER.

WHEN A BUSINESS MAN of any acumen thinks of assuming business relations of partnership nature he puts himself in possession, as far as possible, with the personal record and characteristics of the individual upon whom rests his choice. Flaws in judgment or morality are weighed against the capabilities he is able to align in defense. Upon the probability of being able to reap benefit instead of harm the new alliance is formed. When these two have united their material and mental resources in a common pursuit, practically they unite upon a system of penetration and decision toward the public. Their patrons are subject to their combined scrutiny.

For example, we will consider the grocery or dry goods line. If a customer desires time on his purchases, his honesty as well as his ability to meet his obligation are matters of prime importance; but however fair the character or the material prospects, cash in hand is ever the apex of mercantile aspiration. With cash in hand the patronage of the outcast ranks above that of the moral nobleman who futures his settlement; for slip twixt cup and lip is always possible, and the smile of the eye constantly trained to avoid the precipice of shrinkage through bad debts, is most gracious upon him whose proffered coin bars such possibility.

Comparatively few realize that Cash is a lurking foe, who, under certain circumstances may serve a master through his lifetime, or may, without warning, undo years of patient toil, waste and dismantle a prosperous home, fling helplessness unprotected upon the world, or leave age uncared for in desolate places. Such thought is mostly new beyond the comparatively small circle whose business it is to buy and sell money, and their solicitude does not extend beyond self. A mighty factor in the success of this fraternity is this very ignorance of the people concerning the labyrinthine intricacies of the money jugglery. The apprentice mechanic is taught the mastery of the instruments of his craft before he attempts to erect a structure; but the ordinary business structurist finds no master workman able and inclined to inform him that he is playing with edged tools; much less is he directed how to handle the treacherous instruments.

The term banker is synonym of luxurious living; luxurious living, too, without adding to the possessions

of the country which sustains him. If these two assertions may pass unchallenged, so may the third. Such condition invariably exists to the financial injury of the people upon whom it is imposed. For a reason it is but the breeze freighted with moral miasm; but anon it becomes the simoom with no unmistakable path of destruction. The banker lives in part by buying and selling that which represents the existing power of human souls; and the stability of his business is the ignorance of these souls. He buys and sells gold and sees well to it that gold is kept as pedestal of the whole money superstructure. His clients are the people and his gain must be the people's loss.

The banker holds the whip hand for many reasons, the chief of which is his perpetually alert and informed estate touching the effect of money measures before Congress, supplemented with his easy willingness to disburse the minimum of his wealth for the million multiplication. What remains is simple: A per cent of our lawmakers possessing the brilliancy and ability to lead their compeers are open to the approach of the temptation to make financial asset of their masterful eloquence and opportunity, and the people who trusted their interests to their keeping, are sold to the banker! The secret pages of the fight between the gold and silver factions, the paper money and coin factions, *et al*, would make a much more interesting history than does the portion vouchsafed the public eye.

As before stated, the banker adds nothing to the land which sustains him. The veriest neophyte in agriculture betters such practice, and the banker, though unversed in the law of correspondence, is nevertheless amenable. He has yet to learn that his resources are not inexhaustible. The fulfilment of the ban of the Almighty will stay his hand; the people will come into understanding. God has spoken against usury; he has proclaimed that the rich man shall fade away in his ways. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you!"



Koreshan Principles of Analogy.

Koreshanity has for one of its fundamental laws the principle of analogy, or the law of correspondence; included in this is the language of symbolism, in which the book of Revelation was written.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE HARBINGER OF PEACE.

The Great Theme of Universal Harmony and the Perfection of Deity.

THE UNIVERSE owes its existence to primal harmonies which lie back of Nature. All things are in consonance because there are no incongruities in the divine Being. What may seem lack or deficiency is due to a defect of vision in the observer, not to imperfection in the character of Deity. The law of transmutation is the law of love. It serves to transform whatsoever is dull or vile into forms of beauty. It is a pleasing instance of the divine compassion toward feeble men, that while they are yet in their sins the immortal Son of God stoops to their low estate, being made sin by entering into conjunction with the external mind of sin. It is love which causes the transposition of His pure substance to the body and soul of death—love which again finds its strongest expression in the rehabilitation of the one Son in the many. The most perfect symphony is created, not by the preponderance of musical tones but by the subordination of a multitude of minor notes to one theme. So it is in the production of cosmic harmonies. The universe attunes itself to love, and every variation is upon the one theme.

As the acme and epitome of divine Love, the Son of God passes through various phases of manifestation. Now He is visible as a Star in the intellectual firmament; now he is seen upon the horizon of human progress as a ship just coming into port with all sails hoisted bearing down upon the land and ready to enter the harbor of a new continent. Thus He appears as the harbinger of peace and the inaugurator of the science of government. In all the different aspects of His character the Son of man is conspicuous in beauty; but his perfection is of a quality not discernible to the natural eye of sense. Those who are still in the lower phases of sensual life cannot participate in the enjoyment of His loveliness. Unto them He appears under the similitude of a root out of dry ground.

There are many who would gladly welcome Him to his heritage, were it not that they fear lest thereby offense be given to the god of this world whose name is Money, and a portion of their own income be diverted from themselves. This is a superficial judgment. Love sent up to the storehouse, not for the sake of recompense but in order to add to its treasures, never fails of a rich return. There is a dignity and a grace which invests those who labor in the Lord's garden, which cannot be imitated. It springs from use proportioned by love. Out of all the millions who are looking forward to the Lord's coming and talking of the great deliverance which he will effect for his captives, there is not one who is capable of discerning him in the zenith save those who received a measure of his spirit in the past age. In the last days will be found a remnant faithful to the precepts which he announces, ready to

prove their spiritual caliber by their devotion, showing that they have the mind of Christ.

Relation Between Ethics and Religion.

THE RELATION between ethics and religion is best seen by bringing forward some practical example or case in point. When a question of conduct is to be decided, there is one unfailing test to which it may be submitted. Does this line of action serve to promote love to God and the neighbor? Is it in keeping with the principles of right and justice with which man must align himself before he can come into unison with Divinity? Religion is the supreme court and ethics the petit jury. The decisions of the upper court can never be reversed by public sentiment. They are fixed in immutable law.

When considered with reference to their effect upon conduct, the principles of religion are found to be in strict accord with all that is highest and best. Those types of action which the world has preserved as noble, are not always examples in point. For instance, it approves of suicide in certain cases, and Marcus Aurelius did not hesitate to commend it under some circumstances. But suicide is not only a confession of weakness and fear; it is a positive affront to Deity—an impeachment of the laws of divine order and perpetuity. What man would refuse to carry the burden of life so long as he believed in the possibility of religion? The term religion is here used in its true sense, and implies the reunion of man with his Creator as the express embodiment of what he supremely admires and loves; it implies the realization of his fairest hopes, including purification from the gross taints of mortality.

The divorce between ethics and religion is due mainly to the loss of all the finer conceptions regarding the latter. Religion in the popular acceptance, has come to mean nothing but external rites coupled with sentiment. It makes feeling the criterion, and seeks in empty ceremonial to satisfy the deepest needs of the intellect. Ethics on the other hand comprehends what is popularly called morality, being summed up in a code of rules for practical service in everyday life. Religion is for Sundays, ethics for week days. It is adjudged that the atheist or the agnostic, though abjuring religion, may be perfect in the conduct of life, ministering to his fellow men and discharging the obligations of society. Is such an opinion correct? Not at all. The term ethics is defined as the science of human duty. No man is capable of performing his duty toward his neighbors, until he is in a position where he can judge of their true needs. In order to do this he must know the origin and destiny of the race; he must be assured of the wonderful fact that God is man in his perfection. Then, in the science of understanding, he will be able to act with enlightened zeal for the advancement of humanity so soon as may be to the status of Divinity.

The Koreshan Message of Freedom.

ONE OF THE MAIN issues before the country today is that of greater unanimity. In order that the bond of civil government be not disrupted by party strife, it is necessary that a larger measure of concord prevail. There is danger lest contending factions break down the barriers completely, and chaos result. We know that Koreshanity has come with its message of freedom, but the purposes of God must be fulfilled in every degree. No step of progress toward political wellbeing can be omitted. When the existing parties have done their work they will cease to be; but until the hour is ripe for deliverance there must be certain channels preserved for the projection of force. The necessity for greater unanimity of feeling is nowhere so apparent as at the polls. The people are driven hither and thither by every wind that blows, no matter from what quarter of the political horizon, and their ears are filled with bathos. It is time for them to be on the alert, to look the ground over and come to more concerted action. Either abandon the old parties altogether and form new ones with less hypocrisy in their platforms, or bring the old ones into such an alignment with truth and justice that men may unite to uphold them. Koreshanity has come to build the ark of safety for a storm-tossed world flooded with every species of error; but there is a great work of preparation to be done—preparation through suffering for those who can only be brought into sympathy with the divine purposes in this manner.

Victor Hugo an Exceptional Character.

"WHAT SHALL WE DO with Victor Hugo?" Let us honor him. Let us guard a niche in the temple of fame for this man, not because he dared to espouse the cause of the weak and oppressed. Others in all times have done that. Let us honor him chiefly because, in a purblind age, he had discernment. He recognized the hidden causes of suffering. He did not spend his time in catering to the vices of the rich, like many another author. He did not write novels merely to give pleasure to the Faubourg Saint Germain. He dedicated his genius to the service of humanity in an exceptional manner. He sought to relieve the body social by exposing its iniquities. He alone among all his contemporaries dared to hold up to public execration the gigantic system of organized tyranny that clothed itself in government livery and stalked boldly under the official title of gendarme, guardian of the public safety.

Victor Hugo was unsuccessful in his attempts to arouse society and bring it to the point of giving legislative protection and redress to that substratum known as the submerged tenth. But his noble efforts merit the recompense of fame accorded him by the discriminating. Malice he could not escape; it is the penalty of greatness. But the voice of posterity, wiser than the voice of criticism, has decreed for him a laurel wreath with the rank and title of Benefactor to Les Misérables.

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.

La déviation de la normale est pour la courbure de l'arc pris sur la surface terrestre égale à 8 pouces (.2032 m.) sur un mille (1,609.35 m.) de l'arc; à 32 pouces sur le second mille; à 72 pouces sur le troisième mille, etc.—Astronomie éditée par Mattison.

La courbure ou la divergence de la normale se fait sentir selon le carré de la distance. La courbure de la terre est égale à 8 pouces sur le premier mille de l'arc pris; à 32 pouces sur le second mille et à continuer dans ce rapport.—Encyclopédie Britannique.

La dépression sur un mille de l'arc comme déterminée par la géométrie revient à 8 pouces (.2032 m.); donc il faut que la dépression sur le second mille revienne à quatre fois 8 pouces ce qui fait deux pieds et 8 pouces; sur le troisième mille, la dépression sera pour 9 fois 8 pouces, égal à 6 pieds (1.8288 m.); et ainsi de suite, c'est-à-dire pour les distances plus considérables telles qu'il en entrent dans les observations ordinaires. Ainsi donc on peut dire que sur les arcs qui ne dépassent pas l'étendue de 100 milles, la dépression sera comme déterminée par la géométrie égale à 8 pouces multipliés par la distance carrée.—Proctor.

Si la terre était convexe, toute eau en équilibre devrait s'y conformer, partout la même courbure; océans, mers, lacs et canaux, tous convexes et sur un arc de quelques milles la courbe devrait se faire appréciable à l'oeil. Quant à cela, point de doute parmi les physiiciens. Que telle courbure est censée sur toutes les eaux dormantes, est attesté par tous les livres traitant de l'hydrostatique sur les pages desquels on peut lire certaines lois à l'égard de la pression et de l'équilibre des fluides.

La loi fondamentale de l'hydrostatique embrasse certains principes que l'on peut résumer en un mot en disant qu'ils se tirent des propriétés de tous les liquides:

(1) La pression exercée par un fluide parfait qui se tient en repos est normale envers la surface et égale de toutes parts. (2) La surface d'une masse de fluide en repos est partout à angle droit avec la direction de la gravitation—c'est-à-dire elle est horizontale. (3) Telle est la surface d'un corps d'eau tranquille.

Voilà en peu de mots ce que disent tous les livres reconnus d'autorité sur les fluides en équilibre. Suivant la loi de l'hydrostatique, il faut que la surface de toute eau conforme au contour général, ou à la configuration de la terre; tous les travailleurs dans les sciences naturelles se mettent d'accord pour l'avouer. L'enchaînement des faits et des principes est ici si clair, si palpable que nul ne saurait en rebuter le témoignage. La chose en est là—non pas que la question se lève sur la vérité de ces lois,—mais la grande dispute concernant la forme de la terre pourra se décider d'après cela. Si l'on sait prouver que l'eau est convexe, donc la surface habitable de la terre est-elle convexe; mais si la surface des eaux est prouvée tout autre, alors on ne saurait nier que cela indique que la configuration ou le contour de la terre n'est pas conforme à la convexité. Donc un essai fait sur la surface de l'eau mettrait toute la question de la convexité ou de la concavité de la terre hors de dispute. D'après des principes découverts et donnés au monde par KORESH nous affirmons qu'elle est concave, la courbure de la surface équivalant à 8 pouces (.2032 m.) sur un mille de l'arc.

Les astronomes eux-mêmes reconnaissent tous la portée de ces choses. Proctor s'en est occupé tant soit peu—non pas qu'il ait tenté lui-même des expériences destinées à fournir la vérité concernant la surface des eaux—mais dans l'effort de se dédommager des attaques portées contre le système Copernicien, il a refusé de croire au témoignage rendu par d'autres au sujet de certaines expériences même dans les cas où celles-ci ne vont pas plus loin que de montrer que la surface de l'eau ne se bombe pas; à l'égard de cela il dit:—

Naturellement, si c'était un fait comme affirmé de Parallax qu'il ait pu voir de ces yeux posés à quelques pouces seulement au-dessus de la surface du Canal de Bedford, un objet à six milles de lui et peu au-dessus du niveau de l'eau, c'eût été preuve concluante de l'égarement de la théorie partout répandue sur la rotondité de la surface de la terre.—Mythes et Merveilles de l'Astronomie, page 279. *a continuer.*



In The Editorial Perspective.

THE EDITOR.



THE DARING ORIGINALITY of Koreshan University stands out in startling and conspicuous contrast with the fragmentary systems of modern times. Since the time of its founding over thirty years ago, the world has witnessed many changes in the opinions of men engaged in the field of research and speculation. One theory has given place to another like the shifting colors in the kaleidoscope; a medley of discordant notes is heard; and an ill-fitting mosaic of fragments is being shattered. But Koreshanity is ever the same; it displays an orderly arrangement of the cosmos which must, according to immutable law, maintain the harmony of all its parts. Fortunately, the cosmos does not change with the shifting shades and sinking sands of fallacy; the very nature of the cosmos will admit of but one true system of scientific conceptions. Koreshan Science is coherent and consistent because it is true. There is no department of human knowledge which is omitted from the ultimate of all truth; there is no true ideal which it does not inculcate; no fact it does not explain; no problem it does not solve; no mystery it does not reveal. It is the product of true genius, original in whole and in part, specific in every detail, a perfect System or school of thought. The world does not look upon it with favor, because the conceptions of the world are as false as its life is perverted. Genius carries with it energy and power; the impulse of truth is the impulse of life, because the substances of life and truth are in essential unity. There was more than theory in the conceptions of Abraham, the great ethnologist; for in him were the force and vigor of an entire race of people; he understood a great law of life, and applied it in the field of human reproduction. Without the application of the truth that Abraham comprehended, history for the past 4,000 years would have been very different from what it was. There was more than theory in the truth taught by the great Head of the Christian dispensation; in him were the vital energies of truth and life; he understood the laws of divine perpetuity, and applied his knowledge in the field of divine regeneration. He was an original character; his philosophy was contrary to all other philosophies of his day; he borrowed nothing, for he was, in himself, all that he taught. The philosophies contemporaneous with his own have ceased to be taught; but the power of his divine originality extends to the limits of the age. Koreshanity is remarkable because of its originality. Who is its Founder, that he should so boldly challenge men schooled in the traditions and hypotheses of the age? A man having risen from obscurity; a man having made the greatest discoveries of the age; a man who is submitting his science, his character, and his achievements in answer to all the world's questions. There are minds that are not now able to comprehend the vital truths of the eternal cosmos and its Creator; but the time is at hand when all will welcome the fruits of Genius, the deeds of a Hero; and gladly accord the Conqueror of death the highest honor in their hearts, and the highest place in humanity's Halls of Fame!

The fertile field of speculation is productive of new theories of cosmology. The endeavor is to reach more plausible conclusions as to how the universe began to be. The unity and eternity of the cosmos are left out of consideration entirely, because the modern scientists have not discovered a single principle of cosmic perpetuity. The nebular hypothesis has been threshed over and over again in vain attempts to account for the existence of such a universe as has developed in the mind of the modern world. The theory that the matter of infinite space was once in a super-heated state, is being denied. A scientist has presumed to discover geological evidences that the stratified rocks of the earth are of aqueous, not of igneous origin; and that the heat of the earth is not a remnant of a past molten earth, but is due to condensation and pressure. An argument brought forward to sustain this new view, is that if the earth has cooled and is cooling, there could not have been a time when it was colder than it is now; and that if not, it would be difficult to account for the glacial period which geologists suppose to have existed in the past. Parcellled out as the geological facts are by the different schools of modern science, they seem to be in conflict, and the different conclusions are irreconcilable from conflicting premises. However, there is absolutely no conflict in the testimony of the facts of Nature concerning the geology of the cosmos. The surface of the earth and the conditions of the substances of the geologic strata are what they are through the combined action of volcanic systems, seismic disturbances, inundations, shifting of the earth's poles, and contraction and expansion of the earth's shell. There is not a square mile of the earth's surface that has not at some time in the past been tropical; that has not been covered by flood; that has not felt the effect and pressure of great glaciers. But at no time has any one of these conditions prevailed universally; all of them may; therefore, obtain at the same time. There are no distinct geological periods in time, as classified by geologists. There is a glacial period now; there are glaciers at the poles; Greenland and the South Polar Continent are ice-capped but the torrid zone belts the earth midway between the poles. Geology as well as astronomy, and other sciences, must be revolutionized; the knowledge of the truth of cosmogony must be at one with the knowledge of the processes of divine existence.

There is but one effective method of world-reformation, and that one alone will be successful. It is evident that all of the current reform schemes cannot be right, and it is admittedly possible and probable that not one of them is practical. Genuine reform in a scientific age must be scientific and rational; that is, its principles must be demonstrable by other methods than those of experimentation. A natural system of commerce is operative in the physical cosmos,—a system of co-operation of all the parts and functions of the universe. The true principles and laws of reciprocity are revealed in the Koreshan Cosmogony; they are operative in all the kingdoms of life, and in the phys.

ical structure of man. From the basis of scientific facts we may determine absolutely, without the possibility of a mistake, just and equitable relations in the affairs of humanity. The work of promulgating such a System as Koreshanity is an Herculean task; and the methods adopted are not those of current reformers. It is the effort of too many men in the reform field, to adapt their schemes to changing sentiment of the people, in hope of success. There obtains a little agitation, a little discussion of some problems, and then an appeal for the various reform factions to unite that their measures may succeed at the polls; failure results, and the scheme comes to naught. A single line of reform will not suffice; reform is needed in every department of life and activity; and the system which is capable of effecting reform in one department must contain the elements and forces of universal reconstruction. One system must apply the remedy for all the physical, mental, moral, social, economic, and political ills and evils of humanity. Nothing short of a divine system of knowledges can possibly achieve success throughout the world.

Dissemination of knowledge implies a central mind as the source of knowledge. A teacher is a necessity; the law of mental attraction provides not only for the dissemination of knowledge, but also for its involution. There obtain in the world of humanity the many avenues of propagation of thought, the impartation of instruction; if it were possible for every man to attain to knowledge independently of others, these avenues would not exist—their existence proves their absolute necessity. The idea here expressed is not democratic, but it is scientific. Modern mental scientists, by the methods they employ, disprove their own theories of direct inspiration and inherent divinity of all classes of minds. If individualism were true; if all were endowed with the adequate powers of spiritual perception and intellectual discrimination; if the Almighty were in every man in fulness and wholeness, as it is claimed, why should leaders and teachers be necessary in the mental science movement? and what excuse would there be for mental science publications? The fact is, that every idea has its point of origin, its place of birth; and it must spread from one mind to millions. There is not a system of thought in existence that did not, in its essentials and fundamentals, originate in one mind. Primitive Christianity originated with Jesus the Messiah; he taught his Disciples, and they in turn imparted mental substance to the thousands, the millions. History records numerous instances of mighty movements which sprang from the impulse and power of personal teachers. What is proven by such facts? Why, the great truth is as old as the hills, that the world must receive the truths of life from some mind that possesses it; such a mind must appear in the form of its expression—in a man, a Messenger, a Messiah!

Under the eye of illusion the universe is a maze, a mirage, a mystery. A mirage is an extraordinary illusion, observable under certain conditions on sea or land. If the conditions which cause the mirage were constant, the astronomer might have reached entirely different conclusions concerning the shape of the earth and the relations of the cosmos, because his category of erroneously interpreted

phenomena would embrace a different series of illusions. We maintain that the modern scientific world has not correctly interpreted the phenomena of the physical world, which impress themselves upon the mind through the sense of vision. The astronomer has neglected to apply the simplest principles of optics when considering the question of the shape of the earth; therefore, the panorama of universal phenomena is but a continual mirage, a maze of illusions—the mental effect of which is the series of absurd conclusions which characterize the modern sciences.

A recent review of the mental science movement, written by Paul Tyner, shows to what extent division obtains in the so called new thought school; it is broken up into many sects, though each sect claims to express the mind and power of the "I am." Is the Almighty unable to decide as to what should be taught as truth? Does He change his views every time a new sect is started? We are forced to answer in the negative. The babel of mental science is akin to the babel of Christendom; truth is not promulgated through confusion of tongues.

True science is more than mere classification of facts in the field of research and observation. It involves the power and consciousness of absolutely correct deductions from the basis of facts, principles, and laws; it is not only truly analytical, but also truly synthetical. It is not enough to separate the universe into parts; the time comes when it is necessary to put things together in their proper order. Cosmology is the science of the true and real arrangement of all things which comprise the cosmos.

Even the anarchist must admit that law prevails throughout the physical universe. The liberty and harmony of all the orbs of the cosmos depend upon the restraints of governing principles. Perfect liberty in the human world can obtain only through recognition of and obedience to the laws of order. The administration of order among men constitutes good government,—an essential factor of peace and progress.

The Almighty is the life of creation, the Light of the world; he does not exist apart from his footstool or pediment of expression. His path of progress is in man, and his throne is in the enlightened human intellect. The personality of Deity is the man in whom the divine Mind is the most perfectly expressed.

The desire of Koreshans is that the spirit of the Almighty shall supplant the spirit of the almighty dollar in the hearts of men.

It is said that heaven is a state; but obviously it does not form a part of any of the present governments of the world.

The Book of Nature can be read by him only who understands the language of its Author.

The Tree of Life produces the Seed-man; his fall is his descent from tree to soil,

Infinity is a conception of the unfinished mind.

The Open Court of Inquiry.

THE EDITOR.

How Earth's Size is Determined.

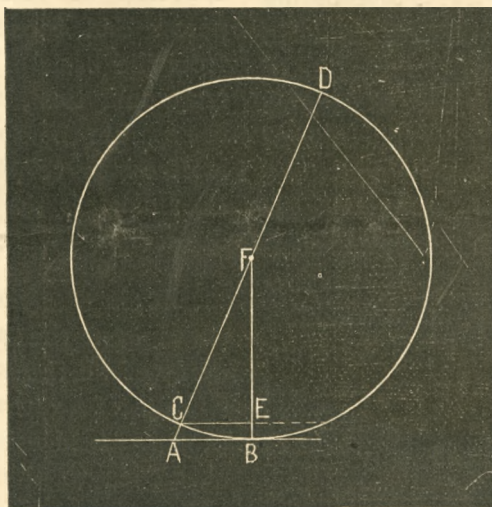
EDITOR FLAMING SWORD:—Please answer the following questions: (1) How do the advocates of the globe theory get the fact (conceding that the earth be a globe,) that the earth is 25,000 miles in circumference? (2) Can the circumference of such a sphere be found from the curvature of the first mile? If so, please state how it is done.—L. T. J., Baltimore, Md.

The simplest method of determining the approximate dimensions of the earth, is that of measuring the length of degrees of longitude on the equator, or what amounts to the same thing, the length of degrees of latitude on any meridian. By the most accurate measurements yet made, a degree of longitude on the equator is determined to be 69.16 statute miles. From the basis of such measurement, the circumference is determined by merely multiplying the length of one degree by 360° , which gives 24,897 miles. One degree of the earth's circumference is equal to 4 minutes of solar time; the process of measuring the length of 1° is that of measuring the distance between two points on the equator, between which there is a difference of 4 minutes of time.

Degrees of latitude on the earth coordinate with the degrees of altitude of the astronomical poles. The latitude of any point north of the equator can be ascertained by determining the altitude of the astronomical center about which the north star revolves. The distance between two points on any meridian from which there is an observed difference of 1° of polar altitude, is the length of 1° of latitude which is about the same as the length of a degree of longitude on the equator. Longitude and time may be applied to any circle or parallel of latitude, and its circumference ascertained.

Geodetic surveys involve more complex methods. Long base-lines are surveyed, and from these base-lines, triangles and quadrilaterals are extended, and cross-lines surveyed. From the basis of the complex relation between the base and cross-lines, the approximate amount of curvature, but not the direction of curvature, is ascertained. It is known by actual meas-

urements, by means of the cross-lines, that the area of a surveyed triangle or quadrilateral is greater than would obtain upon a flat surface; the angles are *spherical* angles. The excess of area applies with equal consistency upon a concave surface with same ratio of curvature. The ratio of the earth's curvature is found to be about the same in all directions; it is, approximately, 8 inches to the mile. In accordance with all the facts of geographical and geodetic measurements, there are only *two shapes* that the earth could possibly have; it must be either convex or concave. We maintain that the surface of the earth upon which we live is concave—a fact which we have demonstrated by the most direct



and positive processes yet employed in the field of geodesy. All the facts fit a hollow globe about 7,925 miles in diameter, as measured from side to side of the interior space.

The amount of curvature per mile has been ascertained by calculation from the basis of the earth's approximate size. The mathematicians have not attempted to compute the circumference of the earth from the curvature of one mile, because they have employed other processes which are more accurate than any test of the earth curvature which they have applied. However, if the curvature for one mile were definitely measured, without an error of a millionth part of an inch, the circumference of the earth could be determined exactly by calculation, in accordance with a simple geometrical principle: If from a point

without a circle a secant and a tangent are drawn, the tangent is a mean proportional between the whole secant and its external segment. Let DCB in the accompanying diagram, represent a great circle of the earth; AB the tangent; AD the secant, and AC the external segment. Given the length of the external segment AC (8 inches), and the length of the tangent AB (one mile or 63,360 inches), find the length of segment AD, of which CD is the earth's diameter.

AB is the mean proportional between CD and AC; therefore, the following proportion: $8 : 63,360 :: 63,360 : AD$. This proportion gives 501,811,200 as the value of AD in inches; from this subtract 8 inches (the amount of curvature as measured on secant), and 501,811,192 inches, or 7920 miles (nearly) remain as the length of CD, the diameter of the circle. The circumference is obtainable by multiplying the diameter by the π ratio, 3.1415. Given the earth's circumference, the amount of curvature per mile is ascertained by merely reversing the above mathematical processes; or, by taking CF as the earth's radius in inches, and CE as the one mile base (in inches) of the triangle CFE, and computing the length of the other side, EF; then deducting EF from CF, which gives the amount of curvature in inches for one mile as measured on the radius BF. Either of the above formulas applies with approximation to any number of miles of the earth's arc, up to the first hundred miles from tangent point.

Prior to the Koreshan Geodetic Survey in 1897, no direct methods were ever applied for the purpose of determining the direction and the ratio of the earth's curvature. By the survey of an air-line as the chord of arc, we determined not only that the surface of the earth is concave, but also the approximate amount of curvature—8 inches for the first mile; 32 inches for the second mile, 6 feet for 3 miles, and about 10 feet and 8 inches for 4 miles. In accordance with the geometrical principles given above, we know that the extension of the concave arc completes a circumference of nearly 25,000 miles; and the same ratio applied in all directions from any point determines the form of the earth to be cellular, containing all the kingdoms of life.

Sons of God and Daughters of Men.

EDITOR FLAMING SWORD:—"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Gen. vi: 1, 2) Carroll, the so called "Revelator of the Century," endeavors, in his monstrous production, "The Negro a Beast," to hypnotize his readers into the belief that the Sons of God were pure-blooded descendants of Adam by fleshly generation, while the daughters of men were a mixture of man and ape. Please give a Korreshan exegesis of the language quoted, showing who or what were the two classes referred to.—J. L. T., Mobile, Tex.

Many illogical and unsuccessful attempts in the line of interpretation of this Scripture have been made by Bible commentators and theorists; but we can scarce conceive of a more absurd one than that put forth by the author of the work to which our correspondent refers. The interpretation is the result of an attempt to prove that the African race is a cross between the human and animal kingdoms; but it is quite as much an hypothesis as Darwin's "missing link." The theory shows to what extremes race-prejudice will lead the mind. There are no facts concerning the propagation of life that would warrant the conclusion that such a mongrel offspring *could* be produced; and certainly, any suggestion of such a thing in the above or other texts of Scripture is entirely out of the question.

We know of no better plan to pursue in the interpretation of the text quoted, than to take the words "sons of God" according to their meaning. A son is the offspring of fatherhood on the same plane of life. Sons of God are the offspring of Deity, and they are Gods by virtue of the laws of propagation of divine life. The Sons of God referred to in Genesis, were sons of Adam, because Adam was God in manifestation and perfection; they were immortal men; they were brought into existence in accordance with the laws of immortal life; and not by sensual generation on the mortal plane. Jesus was a Son of God; he was planted in the race for the purpose of reproducing offspring by regeneration; in the harvest of his planting, thousands of

Sons of God will appear. The Sons of God who are to come will be just like the Sons of God who called themselves by the name of the Lord during the Adamic period; their manifestation is periodic. Each immortal being is male and female in one form; that is the resurrection state, in which there is no marriage after the order of the mortal world.

We may take Jesus the Christ as the typical Son of God; the record concerning him and his work is more complete than the record of the Sons of God aforetime. The church of the present dispensation is called a woman, because it contains the matrix of regeneration. Jesus loved the church; he looked upon it, and it was fair; he became the head of the church, as the husband is the head of the wife. In one sense, the church became the Bride, of which the Messiah was the Bridegroom. What was the result? Reproduction necessitates the death of the seed of reproduction; the church declined, because the seed died in it, and the human earth, in which the seed was sown, became corrupt through vitiation of the substances of truth and life. The ultimate result will be the manifestation of the 144,000 Sons of God.

Take the facts concerning the typical Messiah in a typical age, and apply them to a multitude of Sons of God who, upon their departure from the visible world, sowed their descending life in mortal soil, in churches or daughters, to which they were attracted—and one has not only an external interpretation of the text referred to, but also the key to the knowledge of the cause of the corruption in the earth which followed the disappearance of the Sons of God, and of the flood of fallacy with which the world was deluged. This interpretation involves the idea of the immutability of laws of divine regeneration, the unity of sacred symbolism, and the conception of the immortals as belonging to a fixed type of life. The fall and death of seed illustrate the principles of the fall and death of the divine Seed in humanity; and the law of atonement makes it absolutely essential that the descending life of the perfect men enter into conjunction with the churches of their choosing.

Living Seed and Mortal Soil.

EDITOR FLAMING SWORD:—Will you please answer the following questions? (1) Does not the living seed fall on every human being, so that all may attain to an abiding consciousness? or are there many who cease to be? Is there not a grafting in process continually? (2) What does Judas Iscariot represent?—Mrs. A. N. A., Downey, Cal.

(1) The common idea is that there is in every human being a divine and immortal principle—an immortal soul, more or less developed, or a germ of divine life which has in it all the possibilities of human destiny, apart from Messianic function. Such a conception is consistent with the prevailing belief that a man exists but once in a natural body; for if man has but one lifetime, it would seem necessary to conclude that seed-sowing and harvest are going on continually and contemporaneously, from beginning to end of dispensations. The law of re-embodiment, however, provides for the progress of human beings from generation to generation, and for their development and perfection through experience in a round of cycles.

At the beginning of every great epoch of divine progress, truth becomes involved and embodied in a central mind or central man; such a manifestation is the Seed of divine life, which is sown in a limited field through the conversion and impartation of the living substance of the Seed. Such a Man appeared nineteen hundred years ago. Jesus entered the field of his Disciples who, when he disappeared from the world, received the spiritual substance which he imparted. Thus the Seed was sown in a limited field—the field or world of divine operations. The divine Seed was planted in those only who were receptive to the teachings of the Messiah: "As many as received him, to them gave he power to become the sons of God." No field can produce where seed is not sown. The germs of divine life are not in every human being, but only in those who stand in the median line of human development. The sowing is at the beginning of a dispensation, and the harvest is at the end of the period of development. There is a grafting process in every dispensation; it is associated with the process of seed-sowing; it is the conjunction of life produced on the old tree, with the

body of a new people, the wild olive.

However, the sowing of seed in a limited field does not leave all others without an opportunity to receive the germs of divine life; at the beginning of every dispensation a *new* people receive the truth, and in the course of a cycle, many peoples are prepared for the harvest. Thus in time, every man will receive the divine impulse and start upon the way of attainment of the immortal state. Ultimately every man is saved in his own order. Thus Koreshanity contains the harmony of the doctrine of election and of universal salvation.

(2) Judas and Jesus were antitheses—opposites; the one was the personal devil, and the other the personal Deity. The two personalities correspond to the dark and light sides of the central sun of the physical cosmos. Judas was the embodiment of mental darkness and hate; Jesus was the embodiment of divine light and love. Judas represented the darkness which existed in corrupt Judaism; in one sense, he was the dark disc in the human earth, which eclipsed the anthropostic Sun. Through the relation of Judas and Jesus, the great law of opposites was strikingly manifest.



Read Important Matter on Page 2.

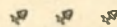
"A Message to our Subscribers" appears on page 2 of this number. It contains advice and suggestions concerning trial and yearly subscriptions, renewals, and methods of extension of our work and growth of our subscription list. Do not fail to look the matter over. Some special offers are made which make the reading worth your while.



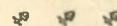
Summary of the World's News.

April 2.—At yesterday's municipal election, referendum propositions involving municipal ownership of street railways and light plants indorsed by heavy vote.—Cuban court fixes Rathbone's bail at \$100,000.—Hundreds of families homeless through floods in middle Tennessee; 25 drowned; \$5,000,000 loss in property.—Chicago companies win ice tax suit entered by Wisconsin.—The Corrier Della Sera asserts King Edward abandoned visit to Riviera because of anarchistic plot.—New York Court of Appeals upholds right to strike.—April 3.—Freight rate discrimination one of the most potent factors of industrial monopolies and enormous private fortunes, says Interstate Commerce Commissioner Charles A. Prouty.—Two Australian officers in South Africa executed for murder.—Prince Henry will represent Kaiser at King Edward's coronation; he will also attend coronation of King Alfonso.—Massachusetts men object to erecting monument to General Butler; attack his record.—April 4.—Iowa senate passes Hubbard measure affecting railroads; amendment forbids consolidation of competing lines in adjacent states.—Three acres of Atlantic City ocean front buildings burn; loss \$1,000,000.—Allied

People's Organization, new name for Populists and all reform elements.—196 realty transactions in Cook County; record breaker of decade.—America furnished 42,000 muleteers (shipped from New Orleans) and 201,107 horses and mules to British, says Boer General Pearson.—April 5.—Prince of Wales officially invited to attend dedication of New Chamber of Commerce Building, New York.—Will of Cecil Rhodes provides scholarship at Oxford for every state and territory of this country; provision also for German students; considered to constitute enduring impulse to good feeling between Germany, Great Britain, and United States.—United States Circuit Court decides for new basis of corporation assessment; masters in chancery will determine figures.—Kitchener defeats 1,500 Boers under Delarey and Kemp; heavy loss on both sides.—April 6.—Cesspool of municipal corruption discovered in St. Louis; officials sell city for bribe.—Referendum victory more pronounced than first supposed.—Attorney General Knox justifies United States sale of war supplies to Britain.—Congress favors rigid application of Chinese exclusion laws.—Milliners threatened with arrest by Audubon Society; "bird hats" doomed.—Lord Kelvin, British scientist, to visit this country.—Rhodes's will main topic of discussion in London.—President Roosevelt visits Charleston Exposition Tuesday April 7.—Drainage funds are easy spoil; fat salaries, little work.—New York's saloons closed on Sunday.—A second Monte Carlo near Irvington-on-Hudson in project.—Women crusaders for baggage inspection reform criticize Secretary Shaw.—England to test air-ships for war uses, also armor plated automobiles for coast-defense.—Treaty for construction of Nicaraguan canal near completion.—Largest area seeded in farming history of country.—April 8.—General Reece dies of paralytic stroke at Springfield.—Colonel John McKee, colored, founder and owner of McKee City, N. J., owner of 400 houses in Philadelphia, dead.—Mayor Harrison's annual message asserts that city's financial affairs are going from bad to worse.—Lieutenant General Coates tells Denver ministers that the church has deserted laboring people; arouses tremendous storm.—British soldiery accused of murder and brutality in South Africa.—General Miles charged with promoting trouble regarding Philippines.



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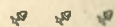
The Flaming Sword's Exchanges

The Arena.—Koreshanity welcomes advance. Read current issue of Arena for record of victory of a live physician backed by a live Mayor, over a pest ridden city. Cleveland's back yards etc., etc., cleansed, her houses in part inspected and fumigated; small pox stamped out without the pretended aid from vaccine pollution! The New Race Question of the South furnishes vivid and somewhat startling picture of mutations wrought right here at home through the principles of ethnology. Education in The Philippines presents the experiences and opinions of an educated native Filipino and is highly interesting. The Unity of Christianity and Judaism shows the lines of two religious sects fallen wide apart principally through misconception of mutual characteristics. The writer declares that ideal Judaism and ideal Chris-

tianity are one, stopping a little short of the whole truth—that Christianity is the outgrowth of Judaism. A Conversation with Edward Markham deals with the special questions of the times; the editorial department has a wealth of progressive thought. 569 Fifth Avenue, New York \$2.50 a year; 25 cents a copy.

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Mind.—Admirers of W. J. Colville will be pleased with his "Dominion and Power" in current issue. Among a variety of contributions by well-known writers, Charles Brodie Patterson appears with an interesting biographical sketch of Anna Rix Miltz, in christian science movement. Her bright, pleasant face forms the frontispiece. Windsor Arcade, 569 Fifth Ave., New York. \$2.00 a year; 20 cents a copy.



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