



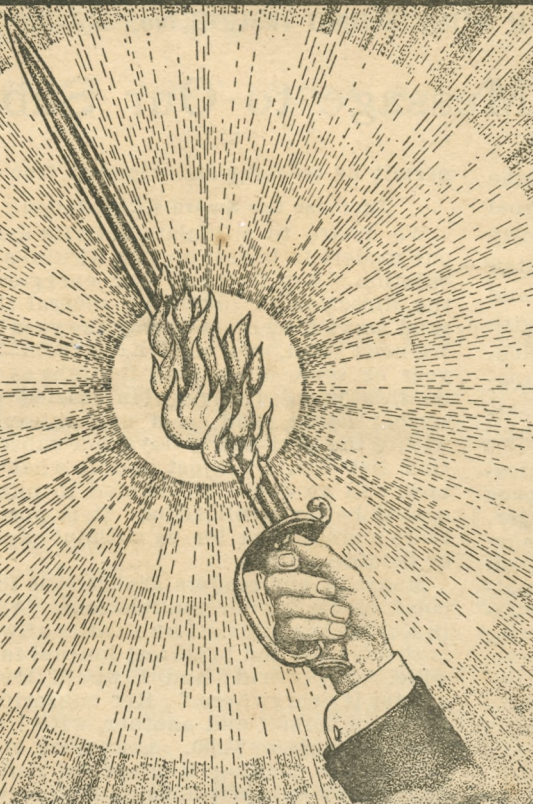
THE FLAMING SWORD

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ASTRONOMY

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The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the evils and fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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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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CHICAGO, ILL., APRIL 18, 1902. A. K. 62

Whole No. 489

The Consummation of the Covenant.

The Giving of the Law Through the Voice of Thun; Divine Promises to be Fulfilled Through the Law of Transmutation; the Coming of Another Moses.

KORESH.

And now the third day was come, and the morning appeared; and behold, thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared. Exodus xix: 16.

THE PENT UP THUNDERINGS of the mysterious past gathered upon the summit of Sinai. The portent of doom to be hurled as the bolt of Jove, was reserved and consecrated in the chaos of thick darkness settling down upon that regal height, from which must disseminate the eternal law of God. Trembling at the foot of the Mount (of promise to all who would obey, and doom to those who would violate) there congregated the host of Israel, the seed of Abraham, to await the Voice of voices as he should speak to them through Moses from the night. Moses, whom God had chosen from among the people to be their deliverer, "went up to God," and God said to him: "You have seen what I have done to the Egyptians; how I have carried you upon the wings of eagles, and have taken you to myself. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. And thou shalt be to me a priestly kingdom, and a holy nation. These are the words that thou shalt speak to the children of Israel."

Has the voice of Thun no more potency? Did God mock the world when the firmament reverberated the compact of life (or death), as Moses stood face to face with Jehovah and talked with God, and received from him the commandment graven by the electric flash in the tables of stone? In the voice of Thun was the law of transmutation—the principle of the cross, in which was centered the aspirations of a sin-cursed, disintegrating mass of corruption, hoping some day to fulfil the purpose of creation in the consummation of our right to the Tree of Life, a prerogative entailed by virtue of the efficacy of the Christ in us, molding through transubstantiation the mortality of man to the immortality of Deity.

It was not in Deific sarcasm—the acmeism of pasquinade, consummate irony, burlesque, the satire of God's finger as in its electric poignancy it traced upon the laminæ of stone the inevitable categories of the law of life, mocking men as their cry was heard from the depths of the nether world—that the great God of the universe uttered his appeal to man in his commandment. Is man to ever flaunt—as he stands in defiant attitude, arrayed against the law—in the face of his Maker, the jeer: "Thou didst know I could not keep the law, therefore why *commandedst* thou me?" God gave

the law for man to obey; and the Christ of God—entering the visible domain of human comprehensibility—brought down and out to us God's own life, the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him, immaculate.

Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the Tree of Life—the leaves of the tree for the healing of the nations? Shall not another Moses, as great a law-giver as in the type, walk with majestic tread adown the mountain side, holding in his hand the two tables of the compact of immortality,—one for God, one for

man,—and by these lift from degradation the sin-cursed, benighted race, and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary a people hungering and thirsting after Godliness?

As long as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway, and so long will corruptibility desecrate the temple. Exalt above the teachings of the modern church the ethical code, secular cult, and obligation, and religious bond of the unity of God and man, that the kingdom of righteousness may find its habitation with us!

The Greatest of All Vital Issues.

KORESH.

IF WE WERE TO SINGLE out any one of the vital issues of the hour as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty, striving multitude for the equitable adjustment of the relations of life, we would first of all urge into more conspicuous effort the liberation of woman from the thralldom contingent upon the fall that followed her expulsion from the Garden of Eden, and the liberation of man from the curse and degradation of labor which accompanied his expulsion, brought upon himself through violation of the divine command.

The curse pronounced upon the woman and the man, which has followed them through the ages, is that against which they both cry out, and against which they contend at this most vital hour of the world's history and progress. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored, and according to which purpose the powers of the human soul are impelling her to activity. She is struggling for her emancipation from masculine dominance and bondage; and just so sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans.

If the world had a Messiah in the Lord Jesus, that Messiah came for the sole purpose of restoring man from the condition brought upon himself through violation of God's law, attended by the application of a penalty at least as specific as the violation. The curse pronounced was coincident with the disobedience, and

the mission of the Lord Christ must be coincident with the curse. If the mission of Jesus as Messiah had any relation to the fall of man; in other words, if the Christ came to restore mankind, then the first step toward that restoration will be to exalt woman above the influence of the curse pronounced upon her.

The common tendency of the modern effort to elevate woman, as evidenced among those who are foremost in the movement for her enfranchisement, involves a determination to deny the curse as incompatible with God's justice, and consequently untrue. It seems to be taken for granted by many, that the curse stands in the way, as the source of a religious sentiment unfavorable to the progress of the woman suffrage cause, and that the easiest way to dispose of it is to either ignore or deny it. The curse is a fact, and woman is under it; her emancipation must and will come through the power of the Christ who came to lift it.

Koreshanity is unequivocal in its position regarding the fall of man and his restoration through the Lord Jesus. The Messiah came to restore both the woman and the man from the fall and the curse—its essential and inevitable concomitant. As the two great factors attending the fall of man were the curse of masculine supremacy and the degradation of economical use to labor,—involving the "sweat of the face" in which man should be compelled to eat his bread,—so the two great factors of agitation toward recovery will comprise these two great questions.



Correct Regulation of Commerce.

The correct regulation of the commercial system is the keynote to the regulation of all dependent and associate things.

The Central Factor of Life.

KORESH.

THE GREAT and central factor of life is the law of virginity, as the natural guard of the Tree of Life. The Lord, the firstfruits of immortality, the first-born from the dead, the firstfruits of the resurrection, came into the world through virginal propagation or parthenogenesis. The force of virginity was the potency which brought to the human race this germ and archetype of the new creation. As He was the central Star of the spiritual kingdom, there was required but the virginal ovum—quickened by the pneumatic energy of the Father, which proceeded from the mind of Joseph, the husband of Mary—to insure his propagation.

The Sons of God now about to arise from the human race as the multiplied firstfruits of the Tree of Life, the new genus to be called Theo-anthropoi (God-men),

are not spirits or spiritual beings, but literal, natural, material Sons of God. As such they must come, not through a virginal center such as was instrumental in the production of Jesus, but rather through the virgin woman who shall be formed as the natural womanhood of Deity, the Goddess Minerva, whose existence is the materialization of the Godhead in female form, upon the opening of the book sealed upon the backside with seven seals.

As the moon is the mediate channel of the sun's impregnation of the earth, so the virgin woman is the mediate form through which the Sons of God will be manifest to the world, in the evolved humanity about to arise from the ashes of the great anthropotic conflagration that will come through the baptism of fire now pending.

The Principle and Purpose of Song.

The Aspirations of David Expressed in the Psalms; the Power to Vibrate the Interior Spheres of Being; the Embodiment of Song in the Divine Motherhood.

BERTHALDINE, MATRONA.

The principle of song is the first principle of unity and power; and sacred song—the lifting of the soul toward God, is that which brings God and humanity into conjunction. When God comes down to man—through the elevation of the soul of the human race by the instrumentality of sacred song and music—peace, prosperity, and joy are insured to the world, because where God is, universally there is universal liberty.—KORESH.

Where is God my maker, who giveth songs in the night? (Job xxxv: 10) Thy statutes [said David] have been my songs in the night. [And the Lord said of David] I will make him my first-born, higher than the kings of the earth.

DAVID WAS ANIMATED by the true spirit of sacred song, aspiration for conjunctive unity with God that he might become the veritable Word of God or Jehovah to men. David, the sweet singer of Israel, delighted in the statutes of the God of Israel, whose lawgiver was Moses, an "instrument of ten strings," or the instrumentality of the God who becomes the Lord of all Israel, chosen to define in the ten categories called the Decalogue, the ten laws or principles of immortal or divine life. In the night, or while the human race, unborn of God, lacked the mental development to receive the science of these ten laws in their application, as the one law of immortality, the holy aspirations of the elements of God's final temple were awakened and kept living in the whole house of Israel, by the types and ensamples furnished by Moses, in the typical theocracy he instituted, and controlled through the functions of the tabernacle and the temple, with their representative hierarchy of prophets, priests, and kings.

"Then sang Moses and the children of Israel, this song unto the Lord, and spake, saying, I will sing unto the Lord for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." The prophetic spirit of Moses, the lawgiver, with the

prescience which the knowledge of the fundamental principles of universal law alone can give, saw what the Apostle John also saw in the unveiling of the Lord granted him on the Isle of Patmos; he saw the power of theocrasis, the power of the rider upon the white horse, who, thrown into the sea, caused the sea to give up its dead—the dead in Christ; and the living become the walls of the temple of the most high God, and resonant with the power of song, the love of the law of God, which causes humanity to will and to do the Lord's own good pleasure. 'Oh sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised. He is to be feared above all gods, for all the gods of the nations are idols: but the Lord made the heavens.'

The aspiration of David, as a representative of the unregenerate man, is still in the hearts of the God-begotten (but unregenerate—unborn of God) humanity, which longs to sing a new song, a song of praise for the holy aspiration of a redeemed earth. It is not enough to have the heavens created; the earth must be recreated or made new, to be a fit continent for the indwelling of the heavens, where the Lord God reigns supreme. It is time for the earth to break forth into singing, expressing the holy aspirations of the newness of her divine life. Through the long night of a latent Divinity, slumbering in her soil, she has breathed the aspiration of an harlot coveting the best gift, the maternity of the Gods. The cry from beneath has reached the throne of God where one sits, who, when an adulteress stood with her peers in adultery before him, looked on

her heart, which panted as the heart of David after the heart of God, and moved him to say: "Neither do I condemn thee; go and sin no more."

The time has come for the discontinuance of sin in earth. The fruit of adultery has ripened in Messianic power supreme—the power of the science of the one law which inheres in the eternity of the being of Deity, who is both the Creature and the Creator of the heavens and the earth, and all that in them is. The earth must confess herself the Lord's hand-maid, and he will confess her God origin and destiny—his crown of life which fadeth not away. The earth's song of confession and praise to her Lord is framed in the light of the law, the science of her being; of her form and her functions; her absolute dependance on him and his independence within her confines. God is all-powerful only within his holy Temple, which exists but by the confession and obedience of his Lordship to her grace, mercy, and truth. The earth is the Lord's; and true to the laws of his being, she exists to produce and reproduce his image and likeness,—a being who is the materialization of all song, all her holy aspirations in unison, a hymn to her Creator's praise. Every being of the earth earthy, who becomes attuned to sing the praises of the Lord God of the whole redeemed earth, whose key-note of harmony he is, falls into the plumb-line of rectitude—obedience to the laws of divine being, and becomes a note in the grandest opera of the Gods' creation, without which the God-conceived harmony would fail of realization. Each man of God has his legitimate place in the harmonies of Jehovah, which is his alone, when to Jehovah he yields himself for emplacement in relation to the plumb-line of Jehovah's integrity and his chord of arc. A man is a man of God, after God's own heart and in accord with his arch-natural life, if he delights in his statutes to do them; if they have been his "songs in the night;" if he has hungered and thirsted for his righteousness, and loved his appearing and kingdom.

The love of money is the root of all evil, the generator of all inharmony and discord. The wails of miners delving in the bowels of the earth for the weights that drag them down; the groans of all the oppressed in the throes of labor; and the sobs of this universe of sorrowing, unite in minor keys to drag down music from the high heavens of Jehovah's praise to comfort

as a drop from the pure river of the water of life, the souls of the dead and dying. This drop of comfort from this source of song has kept alive in all ages of darkness the living hope that Elijah, God the Lord, would come and restore all things according to the divine laws of harmony. He comes as the Messenger of one God, one law of life, declaring no Savior but Jehovah. His God is the Lord whose servant he is, and therefore the servant of all. Hence is he the greatest, and greatly to be praised. "With his own right hand, and his holy arm hath he gotten himself the victory." "And this is the victory that overcometh the world, even your faith"—the faith "which is according to knowledge," the knowledge of universal law, operative to produce from the earth its universal living Word, the Son of God, the Seed of eternal being. This wonderful faith works by love, the love of the Lord his God with all his heart, might, mind, and strength, and the love of his neighbor as himself.

Divine knowledge and divine love in unison eternal, create all heaven-born songs and their attendant harmonies. The signs of the times multiply and indicate the approaching end of this age of inharmonies—wars and rumors of wars; of songs without words to give them life; of rhymes without reason, to place them on the throne ere they have been consummated as burnt offerings on the altar of God. "Urge forward," says the Messenger of the Most High, "the institution of sacred singing—so entrancing to the masses—wheresoever the chorus of sacred music can be swollen, till its reverberations shall vibrate and lull into peaceful harmony the entire world. Then the turbulent spirit of riot, discord, and disorder shall be universally quelled, the swords beaten into plowshares and the spears into pruninghooks." Only that song is sacred which is the aspiration of a spirit of obedience to the law, the God of Jehovah, the bread of heaven and its harmony of fulfillment. The law-abiding are in the line of His descent from heaven and ascent from the grave. It is the line of march into the promised land, as expressed in the following words by KORESH:

A mighty moving phalanx to triumph now is led;
By Immanuel it is marshaled to battle for the dead.
Victorious White Horse Army, in chasteness uniformed,
In its glorious achievement with Christ shall be adorned.

Competition and the Starving Millions.

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

THE GREAT CRIME of starving children lies not primarily at the door of the poor people who starve, but rests upon those whose greed for gain makes conditions which compel it. Every intelligent physician whose practice lies in the great centers where exists, hardly lives, the great working hive of humanity,—which builds comfortable, yea, luxurious houses but inhabits them not; whose cunning art creates or produces comforts, even luxuries enough for all, but is denied the enjoyment of one of them; whose labors make education and refinement possible for others but forever beyond its reach; which often denies it the questionable benefit of the religion which suffers such evil conditions to become its unavoidable environment,—knows that millions of infants are annually murdered by the fact that their parents are not allowed enough of their own earnings to enable them to live healthy,

vigorous lives, and furnish their offspring the nutriment they must have in order to live.

But the laboring poor are largely in the majority in this free country—and in every country. Why do they not right these wrong conditions? This reasoning, like most thought of this time, looks sound to the ordinary mind, but is based on fallacy. The ill-fed or under-fed body cannot do vigorous, healthy thinking, any more than it can put forth vigorous, effective bodily labor. As always, the Bible is true in which the Almighty declares: "My people have gone into captivity because they have no knowledge." Their condition of ignorance is the result of their enforced starvation. No enslaved people, which is always underfed, or ill-fed, even, by its own unaided efforts, lifted itself out of its own poverty and ignorance.

The power that saves always comes down from

above. But for the thought and labors of the best fed, hence most thoughtful and energetic people in this land of the so called free, the colored slave would never have had his freedom; and the wage-slave of the present will never get his liberty in any other way. The reason is, thought is substance, not in the form of matter, but in the form of energy, which comes from the destruction of the matter—the food we eat. If the food is lacking, the elements are deficient in the necessary quantity to make strong, healthy flesh; it is deficient also in the elements of vigorous, healthy thought. The people, then, who make conditions which deprive others of the means of sustaining a vigorous and sound body, do a still more cruel thing in robbing them of mental power which enables them to perpetrate the other robbery. The competitive system, which is dying of its own triumph, is responsible for all this wrong and misery. It came after, and as the result of the decay and departure of the spirit of the true and primitive Christian church, which was communistic. The living Seed of communism had to die in order to its multiplication in the time of its harvest, which the

world is now rapidly but unconsciously approaching.

As suddenly, and with as little knowledge on the part of the outside world, came the seed and the sowing; but the results were age-lasting. The immediate results were that all who received that seed (the Holy Ghost) immediately went and sold their possessions and brought the proceeds and laid them at the Apostles' feet; and distribution was made to every man who had need, and they had all things common. Among them were no children dying of starvation. As a result of this well-fed condition, these people did such excellent thinking that, without any order whose business it was to preach their doctrines, in less than the period of a century, as the letter of Pliny to the Emperor Trojan shows, in a remote province of the great Roman empire, they must have been the majority—and that too in spite of persecution. It is time the world began to think on these things and mend its ways; for unless it does, there certainly are breakers ahead. In the outward, the place to begin the mending is to feed the starving multitudes mental and physical food, as Jesus taught by example.

Education and Development of Children.

AMANDA T. POTTER.

WE HAVE IN MIND no thesis upon the essentials in the rehabilitation of fallen man to his original estate; but, rather, we think of the everyday means, the measures right at hand, by which humanity could lift itself rationally and surely from the more appalling degree of the wide-spread quagmire of crime. We do not say that the change would assume its perfected proportions in one generation, nor in two generations; but we do say that when men come into sufficient understanding to awake to the proper steps, the reasonable instrumentalities will be utilized;—utilized without reference to time or painstaking. We have in thought the children; and particularly the children of our large cities. Like twigs of the forest tangle, they are permitted to take a bent that no amount of after-shaping can correct. Some three hundred of these human twigs have in one month been haled before the bar of moral delinquency in a single Chicago court of justice. It is asserted in quarters that bespeak reliability, that an overwhelming percentage of this juvenile depravity proceeds from the fireside of neglect. Neglect of moral teaching in application to these homes, springs from a small army of evils, the chief of which is absolute vice. Shortcomings in imparting moral instruction, in compare with the mischief wrought by vicious activities, purposely educative, leaves in such case, neglect posed as a negative virtue.

Some children are born with deep-rooted evil tendencies. Just how much such may be affected by carefully considered education and environment, cannot be computed with the certainty of a mathematical problem; but enough has been proven both in generals and

in specifics, to place the wisdom of correct environ and education for such, quite beyond the pale of speculation. Given financial measurement, it is safe to say that the annals of crime would, in the near future, present a balance overwhelmingly in favor of prevention. The money-mad world does not doubt this—it does not stop to doubt it; it does not stop to analyze the picture of vice in its plastic and impressionable years surrounded by vice time-seasoned and practice-hardened. With none to call a halt, the tragedy proceeds. It is as if the little bundle of inherited evils were buttoned into jacket and knee-breeches fashioned from the felon father's cast-offs, and set afloat upon a sea of evil-doing. He is helmed by his desire to be smart, and his pole-star is the life of some hero of crime. Man is a social being, and this epitome of man has the sense of fraternity with his kind; but to him, humanity outside this circle exists but as his prey. The abyss between this mentality and normal condition is deep and black, and if the world leaves him to his fate, what may it reasonably expect of him?

The state finally asserts its responsibility, but in what form? Why, in the form of punishment of course. The recipient in his heart utters maledictions; and Justice can but confess that if the body politic desired a certain line of deportment from this member of unfortunate birth and association, it should have provided the impetus to such issue. In fine, the law should have removed the child from the atmosphere of moral poison before his ruin was completed. Man-made law holds guilty him whose passivity permits a physical murder; law universal wreaks vengeance upon Society for moral murders perpetrated daily in its midst.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE SENSE OF PROPORTION.

The Beauty of Creation Resides in Universal Harmony and Limitation.

THAT DUE SENSE of proportion which assigns to all things a definite limit and fixes the bounds of space, has decreed that the physical universe should have its terminus. It does not stretch on and on, past star strewn depths of ether into a limitless void. The hand that rules the world, the strong right hand of power and majesty divine, holds the waters of the sea in its compass and bids their swelling waves be still. It is the function of Omnipotence to set the limit no less than to extend the tract. The beauty of creation resides in the harmonious adjustment of all its parts to one end. The limitation of the universe subserves a distinct purpose. It is to show the unerring skill that guides the hand of genius in its supreme effort. A similar perfection in the consecution of relations distinguishes the divine Man who is manifest in the natural environment subject to mortal weakness. He is not exalted above the infirmities common to man. Death is the termination of human existence in its successive stages. The Lord is subject to the great enemy until such time as he shall have put all things under his feet. Even the alternating cycles of birth and rebirth from the natural into the spiritual kingdoms must close at last when entrance into eternal life is effected. Then death is swallowed up in victory.

According to the sense of proportion with which he is endowed, will a man reach the grander phases of character. Immoderation defeats art. Let the eye rest upon the details of any artistic conception. It is the subordination of impulse in every direction to the main theme that constitutes excellence. To know when to stop is the great desideratum—one that is given to few. The physical universe derives harmony from those very limitations that degrade it in the eyes of the unreflective. There is no dignity in unrestrained dimensions—rather absurdity. The attribute of sublimity is especially applied to the sea and the sky. But the former presents a more imposing spectacle dashing against the barriers that confine it and sweeping the coast with its crested waves, than in the expanse of mid-ocean. What seems the arching dome of the ethereal sky, displays its chief attractions in the glory of sunrise and sunset upon the horizon which defines its limits. So the God-Man stands out in greater splendor defined against the dark background of circumferential humanity—the termination of his career in one direction, his limit and environment. If the God-Man finds his limit in humanity, he also finds his point of ascent by which he transcends mortal conditions. If death is the limit of human existence on the one side, on the other stands eternal life. It is the sense of proportion in the divine mind which fixes both. God never goes too far, hence the cosmos is refulgent in beauty, having its bounds carefully set and clearly defined.

Is Sex a Quality of Matter or Spirit?

The differentiation of sex is a problem which engages scientific thought. Recent experiments have attracted wide attention. What is it that determines the variations? Is sex a quality that pertains to matter or spirit? Is it inherent in the atom or does it derive energy primarily from some extrinsic power? These are questions of absorbing interest which many minds are asking. Connected with the subject is another theme yet more fascinating, which concerns the production of life from protoplasm. Can art succeed in counterfeiting the processes of life and wrest from coy, unwilling Nature the secrets of her craft? The better way is to refer questions like these to the pure fount of Being whence flow the sacred streams of truth benign.

The universe is composed of spirit and matter in equivalent proportions—two manifestations of universal substance. The differentiation of the two is the mental coördinate of the segregation of sex. Their blending in the one substance not externally manifest, is similarly related to the union of the sex principles in the biunity of immaculate Being. The matter, the earth, is the matrix, the mother and spirit is male in its functions, as the two phases of substance are placed in juxtaposition.

The determinations of sex are due primarily to the distribution of energies which go out from the immortal Son of God, who is the Creator of all things both in heaven and in earth. In His biunity the elements of sex unite in blended harmony. He is the rest, the Sabbath of immortal Being. When He descends from heaven, the realm of static bliss into a sin-cursed race of mortal men, his substance is divided. In the transposition of matter to spirit, which takes place in His theocrasis, masculine and feminine entities are created and sent out to meet attractive spheres in human minds.

Evolution and involution are properties of sex as related to Deity. If the biunity is involved in the one Son, it must be evolved in the many Sons. If the masculine and feminine entities that unite in the Lord to form his integral virginity are dispersed in his descent into the race, they must be reunited at the end of the age. In His ascending degree the biunity is preserved in perpetuity, becoming far interior, inhabiting the chosen receptacle as the most holy things in a shrine are hidden away behind many a veil and portal.

God, who is masculine in his periodic Messianic expressions, reaches the time when his interior determinations require that visible expression of his Femininity be made in the natural world. Hence the manifestation of the divine Motherhood during the Golden Age. In passing through different phases of experience in the lines of natural generation, there are certain interior motions which determine whether in a given embodiment personality will be manifest as male or female. The interconvertibility of matter and spirit renders this possible.

A View of the Woman Suffrage Movement.

THE WOMAN SUFFRAGE question has been argued pro and con *ad nauseam*: Words, idle words seem to be the chief outcome of so much agitation. Why not stop talking and proceed to concerted action? The answer is obvious. It is because there is no agreement yet reached upon the main issue. When women really want the ballot they will find no difficulty in obtaining it as the result of the fixed desire of a sufficient majority of their own sex. They are now spending their force on minor issues. The right of woman to share equally in all the functions of government has always been conceded by rational thinkers. If women have not come to unite upon the advisability of universal suffrage, they have not developed in large numbers to the point of preparation for enfranchisement. No legislative enactments can fit them to wield the power which it confers. The advocates of the suffrage cause made a great mistake in attempting to revise the Scriptures. It is a tacit confession of their belief that the teachings of the Bible as they now stand are out of harmony with the progression of woman. When the leaders of this movement began to garble Genesis and cut out portions of the Sacred Writings to suit preconceived ideas, they placed themselves in line with the self-styled "higher critics." The position of the latter is substantially agnostic. In thus curtailing certain passages of Scripture, they demonstrate their inability to exposit. It is undoubtedly better for woman to wait until she has come, through an understanding of religion and its complete agreement with science, to know the purposes of God concerning her. With such an understanding to guide her, she will then be ready to lead others, taking her place in equity. Before she is fitted to rule she must learn to rise above petty malice and triviality; to condone the foibles of her own sex; to exercise in all things a large-minded appreciation; to control her bodily functions in obedience to the laws of chastity, and to show an example of a life wisely modulated to eternal harmonies.

The Secret of Self-Restraint.

THE POWER of self restraint resides primarily in the religious impulse. It is only as love to God begins to displace love for self that man is able to turn away from the gratifications incident to the lower sense life. When he looks toward the world hoping to find enjoyment he is deceived. Its pleasures are illusory; they pall upon the jaded palate. And yet he seeks them because he knows no higher. Then in his unhappiness he receives an impulse from above. He catches a glimpse of the divine character. A new love is awakened. He sees God in his gracious compassion descending as the Lord to plant himself in human hearts, and his own heart swells in praise and admiration at the august spectacle. Here is grand opera enacted upon the world's great stage of progress. The humanity of Deity is the theme, than which there is none more worthy to engage the attention. All the material appetites, in so far as they tend to excess and are therefore deleterious, may be overcome through the substitution of a righteous impulse to be worthy of the presence of the Lord and to enjoy him in perpetuity. All the works of the Lord which are his new creation and the offspring of his glory will praise him and magnify him forever.

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.

"L'argument le plus fort avancé par Parallax à sa première conférence était tel qu'on ne pût trouver à y redire. Il raconta comment enfoncé jusqu'au cou dans l'eau du canal Bedford à l'endroit d'où ce corps d'eau s'étend en ligne droite à la distance de six milles, il avait vu à l'aide du télescope un petit bateau au bord de l'eau à six milles de lui. Naturellement pour toute réponse à ses questions refaites de plusieurs fois.—Que dites-vous de cela?—Comment entendez-vous cela?—on ne put trouver que ces seules paroles.—On n'essaye pas de se l'expliquer; on refuse à y croire."—Lettre de Proctor adressée à Harper's Weekly.

On voit d'après cela que les astronomes pour la plupart tiennent à l'idée que les corps d'eau même les plus minces conformément à la convexité telle comme reçue du monde et se portent fort pour la rotondité de la surface de l'eau, d'accord avec la formule citée d'habitude. Afin que le lecteur soit à même de comparer les théories et les faits rendus par l'expérience, nous lui offrons ci-dessous certains chiffres et conclusions, résultat inévitable de l'hypothèse populaire fût-elle vraie.

Si la terre était convexe, un bateau en s'éloignant de l'observateur sur un canal serait enfin caché par un bombement d'eau; on peut estimer à quelle distance il devrait commencer à disparaître selon la convexité comme voici: si l'oeil se pose au niveau de 18 pouces au-dessus de l'eau, nulle partie de la surface dans la direction prise par le bateau en sa course ne pointerait pas au-dessus du bombement. Les regards iraient rencontrer le bombement au bout d'un mille et demi. A partir de cela le bateau commencerait à disparaître et au bout de trois milles, 18 pouces de la surface verticale sortant de l'eau seraient éclipsés, par la raison que cette portion du bateau tomberait au dessous d'une droite passant de l'oeil au bombement. Au bout de 4 milles et demi, un objet 6 pieds de haut placé dans le bateau serait tout à fait caché; et à la distance de 6 milles la surface de l'eau serait au niveau de 13 pieds et demi au-dessous du niveau de l'oeil, c'est-à-dire d'autant au-dessous de la droite tirée de l'oeil au bombement, portée plus loin. Est-il clair que si le bateau se trouvait ainsi au dessous du champ de vision rien ne put servir à le ramener en vue! Point de télescope quelque soit sa puissance ne saurait mettre l'oeil à même de percer une colline d'eau pour voir un bateau caché derrière à la distance de 13 pieds et demi du sommet!

S'étant proposé d'établir par des expériences actuelles la vérité concernant la surface des eaux, on a commencé à opérer sur la surface de l'ancien canal d'Illinois, le 25 juillet, 1896; à partir du coude qu'il fait à Summit, Illinois on a pris une course de 5 milles vers le nord-est au premier pont.

A l'endroit choisi on a placé une targe de 22 pieds de diamètre, attachée à un bâton fiché dans le lit du canal de façon à mettre le centre du disque au niveau de 18 pouces et le bord inférieur juste au niveau de 7 pouces au-dessus de l'eau. Partant d'ici en bateau les trois observateurs munis de télescope, et de tout ce qu'il faut pour faire des dessins etc., se sont rendus à la distance de trois milles; ayant ancré le bateau on a observé la targe avec soin. Tout le disque en était visible et se faisait voir un peu au-dessus de l'eau, tel comme peint, en rayons, noir, blanc, et rouge. Selon la convexité comptée, et avec le télescope au niveau de 12 pouces au-dessus de l'eau, on n'aurait dû voir que 5 pouces de la targe visible au bord supérieur. (*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.



THE SECRET OF HAPPINESS has been lost to humanity; it is the mysterious chord in the scale of human life which philosophers of past ages have sought to discover; it is the great key-note upon which depend the vibrations of universal harmony. The mourning of the millions attends man's inhumanity to man; we see discontent and disproportion; perversion and oppression; conditions iniquitous and relations inequitable; injustice and resultant unhappiness. History is but the record of the struggles of man against the discordant elements which are universally manifest; yet the hope of man has always been in the direction of the realization of the equilibrium of life. May not the masses of the world be happy? The ties of kin make humanity one; may not the chords of sympathy extend from heart to heart, from soul to soul? Unless Nature be untrue to man, instinct deceptive, momentum without result, the spirit of prophecy false, and progress fruitless, the human world is destined to reach a state of glorious contentment. The great secret of happiness is in love and fellowship, sacrifice and service. Man is a social, moral, intellectual, and religious being; and his relations are industrial, commercial, mental, and vital. The great law of reciprocity comprehended and applied in all domains of human affairs, will bring to humanity universal enjoyment of good. It is possible to scientifically adjust all human relations. The principles of ethics and equity are not discoverable through speculative methods; they are as exact as the principles of mathematics or of music; geometry covers the entire field of existence. If there were naught else to commend the Bible to all thinking minds, the Messiah's summary of all law and prophecy would make it the most valuable epitome of righteousness. The key-word is love; the objects of highest love are God and the neighbor, and the key-note is the performance of right uses. As there can be no true faith without works, so there can be no true love without service. The Christ proved the divine origin of his doctrines when he tersely declared the central law of life, and revealed the mystery of happiness; and his followers proved their discipleship through the application of the principles of love in human service. Selfishness closes up all the avenues of righteous commerce in all domains; and the waste of human energy entails upon man all the ills and evils from which he suffers; but the spirit of fellowship and mutual service will remove all the obstructions to progress, and destroy all the factors which work ill to man. The great secret of happiness is revealed anew in Koreshanity, a Religio-Science which demonstrates by definite processes the great truths of life which are expressed in the Sacred Writings in the language of symbolism, and teaches the great doctrines and principles of love and liberty, fellowship and freedom, happiness and harmony.

As deliberately as he set about to accumulate wealth in South Africa, Cecil Rhodes planned a great scheme of international education; and the press and pulpit are praising him for his magnanimity and philanthropy. The will made

by the deceased is considered to be a most remarkable document, embodying a plan that is vast and far-reaching, looking to the advancement and peace of the world's greatest nations. Provision is made for free Oxford University scholarships to young men of America, England, and Germany, in hope of bringing the American, English, and German nations into closer touch and more friendly relations. Rhodes, the idealist, conceived the thought that education will do more in the interests of universal peace than any other factor of civilization; and he has made the most magnificent gift ever presented to the cause of modern education. From the world's standpoint it is a noble bequest, made in the spirit of humanity; but there resides in the very heart of the old order a deep-seated purpose to perpetuate the money power; and the spirit of greed is gratified when, through the various avenues of public education—the press, the pulpit, and the university, it impresses the mind of the people that capital and capitalists are essential to the commercial and industrial interests of the world. When millionaires contribute millions to the building of churches and the founding of great educational institutions, the world applauds and forgets the injury inflicted upon humanity through wholesale misappropriation of the people's wealth. False philanthropy, like the religious cloak, hides a multitude of sins against humanity; it leads to public praise of men whom the majority would otherwise condemn. The liberality of men who have stolen on a large scale will not atone for the theft; but the millionaires are not wholly to blame. They live in a world of opportunities made by a false system, a perverted order of things; they have ambitions, and they work to fulfil what they conceive to be great purposes—and after all, men are judged according to their own standards, their ideals, and their conceptions of right, until they have progressed to the plane of comprehension of divine law.

It is agreed by nearly all minds advocating the idea of evolution, that origin and destiny are not only related, but that they are essentially one and the same. Hence the conclusion of scientific men, that if the universe has evolved from chaos, the ultimate result of all universal activity must be chaos—a return to its former state. But scientists differ as to the processes by which the world began to be, and also concerning the factors which they anticipate will operate to destroy the cosmos. The idea is entertained that the universe was produced through the activities of heat, and that it will end through the utter dissipation of heat. Another conception of the world's origin, is that through the activities of the energies of cold the universe was produced, and that it will be destroyed by fire. In keeping with the popular conceptions of world-evolution, Darwin conceived that the human race evolved from the lower orders or planes of life; in other words, man, it is supposed, sprang directly from a so called anthropoid ape. The logic of such a conclusion requires that the destiny of man is in the life and mentality of a corresponding anthropoid. These shallow

conceptions are the results of superficial investigation of mere fragments of the universe. The cosmos is not a transient affair; it is a system of existence, a structured unit, an organic thing of life, a cell of eternal activity, a world of motion and sensation, a universe perpetuated according to immutable and eternal laws of creative power. The wisdom of the eternal Deity is manifest through the cosmos, through which he fulfils his beneficent purpose with the dignity and majesty of divine sovereignty. Every principle of life, every law of existence, every fact of scientific analysis, every line of progress, every aspiration of the human soul, every righteous impulse, every longing hope of the human heart, testifies to the truth of the great Koreshan conception that the origin of man is the highest Seed of universal perpetuity; and the humano-divine perfection is not only a possible destiny, but the inevitable goal of human progress.

The work that is being accomplished through the Koreshan propaganda will produce astonishing results in the near future. For over thirty years, a powerful mental influence has gone out from the mind of the great Discoverer; the rays of intellectual light are piercing spheres of thought in every part of the world; and these lines of subtle mental energy are followed up by printed matter containing expositions of the Koreshan System. A steady stream of Koreshan literature has been flowing out from the Guiding Star Publishing House for the past sixteen years. Hundreds of thousands of pages of books, pamphlets, and leaflets have been scattered broadcast. Nearly 1,500,000 copies of *THE FLAMING SWORD* have been printed and circulated, containing over 24,000,000 pages of original matter, which would cover the space of 2,000,000,000 square inches. If all the copies of *THE FLAMING SWORD* were laid end to end they would form a line over 300 miles in length; the original matter appearing in its columns would, if the columns were placed in line, reach 5,000 miles; and if all the lines in the columns were placed end to end they would extend five times around the earth. The paper on which the copies of this publication have been printed, and the postage required for mailing them, have cost thousands of dollars. The work required to set up, print, and mail the Koreshan publications during the past sixteen years can hardly be estimated. The setting of type is that of picking up individual letters and placing them in proper relations to compose words and sentences. If all the type set up for the Koreshan publications should be made to form one line, it would extend nearly 100 miles, and would be comprised of over 120,000,000 letters and spaces. The writing of every word, the setting of every type, and the printing, folding, and wrapping every paper, book, and pamphlet, have required energy—energy which has been expended for the sake of accurately expressing the Science of Koreshanity which the world needs, and which the necessities of the hour demand.

The socialist element of Belgium is in revolt against King Leopold's government; and the resultant riots unmistakably demonstrate that forces are at work which threaten to destroy the present order of things. The people of Belgium, like the people of other nations, have their grievan-

ces, certainly; they are subjects of oppression, and may strike hard ere they are freed from tyranny. The spirit of modern socialism is not the spirit of peace; it is the spirit of unrest and discontent. Despite the claim that socialists believe in a peaceable revolution, and in public education in the doctrines of reform as a remedy for all economic and social evils, they resort to force whenever their demands are not met with favor. We have no word of commendation for any acts of violence against existing forms of government; we are free to say that the constructive forces of the new order will not be engaged in the sad conflict which must inevitably attend the culmination of the age. Koreshanity does not encourage and will not be responsible for revolt. Destructive forces will proceed from those who ostensibly desire reform, but who do not possess the knowledge of the laws of equity, and who, through their ignorance and impatience, generate the discordant vibrations of disintegration.

Time is not a mere abstraction; it is the measure of duration, and is related to conditions and states of existing things. That it is so, is obvious from the fact that in the most common usage time is related to things; we may refer to happy times or perilous times, just as we may speak of days of peace or ages of darkness. If the present time is related to present conditions, then there must have been a time when conditions were the same as now. Time moves in cycles; cycles are periods of development. History repeats itself; time brings changes to conditions that have been and that will be again. There is a limited number of things in the universe, and a limited number of states or conditions through which things may pass. When the limit is reached, existence would be impossible without repetition; hence the law of cycles, the circles of progress, the rounds of time.

Count Tolstoi desires that all good men and women assist in making Christianity conform to the teachings of its Founder. Is it better to attempt to revive a dead tree than to cultivate a new growth that is green with promise? The old church is dry and lifeless; if efforts are made to bend it, it will break. The old garment has too many patches on it already; let a new garment be used instead. The Christian church was never intended to go beyond the limits of the dispensation. A new church is now in demand; Christianity has served its purpose for good and evil. Jesus found it impossible to save the Jewish church, and he performed his mission through the medium of another; and now he must complete his work in the establishment of a new order, the unity of the true church and state.

The difference between primitive Christianity and the modern church may be briefly summed up thus: The Christ taught his Disciples how to live, while the clergymen presume to teach the people how to die.

The modern Colossus of Rhodes attempted to stand over the mouth of universal peace harbor; but the spanning and the stilling of the waters cannot be accomplished through the power of money.

Moral cowardice makes the love of many turn cold.

The Open Court of Inquiry.

THE EDITOR.

The Lunar Festival.

Appropriately Celebrated by Koreshans at Chicago and Estero, Florida.

APRIL, TENTH was a delightful, cloudless day at Chicago; Nature smiled and the sun shone brilliantly in the atmosphere of Spring, while the Koreshans celebrated their Semi-Annual Festival in mutual enjoyment and happy anticipation. The FOUNDER OF KORESHANITY, and VICTORIA GRATIA, the Pre-Eminent, are at the Koreshan Headquarters in Florida, where, we anticipate, an enjoyable time was had by all Koreshans in the extreme South.

The Lunar Festival has its social and moral influence; but it has in it a profound religious sentiment, and back of it a mighty purpose. The world ultimately comes to recognize those who have performed divine functions for the blessing of humanity; the names of great characters are perpetuated through time for the good they have wrought. But it requires the prophetic spirit to honor a personality for works yet to be performed. A prophet is without honor in his own country; yet every prophet is recognized by a following of disciples who perceive their future through the prescient Eye.

Those who understand the fundamentals of Koreshanity are cognizant of the character and mission of the Pre-Eminent, in whose honor the Spring festivities are celebrated. The Koreshans are learning the lesson of true royalty; looking into the future we see the great Empire of divine establishment; and the momentum of the Koreshan mind, the aspiration of the Koreshan heart, is in the direction of inheritance in the new order of things. The forces of Destiny conspire to bring to a chosen people, through the constructive forces of the representative Woman, the joys of sacrifice and the rewards of life in the natural world.

The afternoon program at the Koreshan Assembly Hall in Chicago, consisted of appropriate ceremonies; the reading of a message from the Pre-Eminent to her people in the North; an address of tribute by Rev. E. M. Castle, and the distribution of souvenirs. The address

directed the mind to the great subject of woman's deliverance, and her status in the new order. The function of woman is constructive; and woman constitutes an essential element in the construction and establishment of the divine Kingdom; indeed, from the central representative Woman, a medium of the divine order, the Sons of God must be projected into the natural world. The message of the Pre-Eminent, the reading of which constituted a part of the afternoon program, is as follows:

TO MY PEOPLE IN CHICAGO: GREETING:—

Once more our Semi-Annual Festival meets our consideration. This is a day set apart for the festivities of my people, for advancement in the succession of our Orders, and to render to our Lord and to his ordinations, the honor which our religious obligations impose.

Our day of Festival, coming on the Tenth of April is ordained in commemoration of the advent of your Imperial Head. The pleasure you derive in its festivities will depend upon the extent to which you realize the great principles of our fellowship: that the performance of use to the neighbor is the practical fulfilment of the code which has been declared to be the consummation of the law of life itself.

I join with you, though personally absent, in all the pleasures which may fall to your lot to enjoy on this occasion. While I rest in the conviction that my presence among you would add to your enjoyment, as I know it would to my own, I am, in a great measure, compensated as I add to the felicity of the exercises in our Capitol at Estero.

I would be glad to contribute something substantial to my people, as my soul yearns for the time when religious impulse from a correct bond of fellowship with the Lord unites our souls; when in the fulfilment of moral obligation, in the felicitous results of the exercise of that law of filial devotion embodied in the Mosaic covenant, and in the consummation of the progress of Koreshanity, we meet the full realization of our hopes in the establishment of our Kingdom.

May you all feel the sustaining hand of that Providence in which we trust, and be patient in whatever discipline is essential to our progress and development. May I enjoin you to be faithful to Him whose cause we have espoused, faithful to our cause, faithful

to the principles involved in the great Koreshan System; and above all, committed spirit, soul, and body to God and the neighbor, in the fullest sense of the expression of obligation and use.

May this day be pregnant with the pleasures of righteous action performed in the past, with determination of the future, and in conviction of having done well in the service of the Lord and the neighbor. I love you devotedly; and may your festivities be commensurate with my love.

VICTORIA GRATIA, Pre-Eminent.

After the banquet in the evening, a number of toasts proposed were responded to in the spirit of Koreshan progress. The evening program consisted of a number of delightful musical renditions and entertaining stage performances. A profitable day and evening were passed in Koreshan religious and social fellowship.

The Facts of Koreshan Experimentation.

EDITOR FLAMING SWORD:—To my mind the only thing in the CELLULAR COSMOGONY worthy a passing notice, is your claim regarding your experiments on the water; and they are so contrary to my own experiences and those of all seafarers I have known that, like Proctor, I decline to accept them. I have viewed many a "hull down" vessel, and in no instance have I ever succeeded in bringing the whole hull or even any considerable portion of it to view when the glass was powerful enough to see the sailors in the rigging. As to your experiments with the Rectilineator, most intelligent people will want more evidence than the testimony of interested parties. * * You can hardly hope to rival Dr. Dowie, as he has wisely adopted a theory which all may doubt, but none can disprove. * * I am not at all surprised that men of science refuse to pay any attention to your claims; they are too frivolous and fantastic to impress the intelligent thinker.—Prof. W. F. P., St. Louis, Mo.

The thought contained in the above communication is: "I have never witnessed the facts you claim to have observed; therefore, your testimony cannot be true." It is on a par with the exclamation of an Irishman who had been convicted of malicious assault: "Be dad, shall Oi be convicted of knocking the man down, on the testimony of these three witnesses, when Oi can go out on the shttrate and find a hundred witnesses who didn't see me shtrike him?"

The attitude of so called scientific men toward Koreshan Cosmogony, is characterized by the same prejudice that was manifest toward the discoverer of the circulation of the blood, and toward Galileo, the discoverer of the moons of Jupiter. Their theories were considered to be too frivolous and fantastic to impress those who considered themselves to be thinkers; but the sequel proved their folly. Wallace, the eminent Naturalist, declared that he had learned never to accept the belief of great men or their accusations of imposture or imbecility as of any weight when opposed to the repeated observations of facts by other men admittedly sane and honest. He also referred to the fact that the whole history of science shows us that whenever educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity, the deniers have always been wrong. Leaders of the old schools seal the fate of their theories when they disregard newly discovered facts because opposed to their conclusions; in the very effort they excite prejudice and admit the weakness of their premises. They are interested parties who have their positions to hold, their reputations to sustain, and their theories to defend.

We are not expecting the world to accept our word simply, as to what the actual facts of cosmic form are. We do not desire people to exercise credulity in accepting the Koreshan Cosmogony; they have too long accepted on faith without investigation, the conclusions of teachers of erroneous systems. However, there are intelligent people fortunate enough to possess the faculty of mental perspicuity and sufficient mental acumen to reason from the basis of analogy, the facts of human life and language, the laws of correlation, and the principles of geometry, which force the conclusion that the universe is cellular and limited in form and function. Such minds at once perceive the absurdity of the conceptions of modern astronomy when the truths of creation are presented to them. It ill becomes advocates of a system which has admittedly never been positively proven, but which has for its basis pure assumption, to imagine that they have added weight to their arguments when

they "decline to accept" facts obtained through patient work and careful observation.

There is a great deal of difference between casual observations of passing ships, and the careful work of testing by various means the character of a tangible surface. One cannot determine what bearing observations of ship's hulls have on the subject of the shape of the earth, without critical and comparative observations under all possible atmospheric conditions. We have seen vessels beyond the horizon, hull down in the telescopic field; we have seen the sea so rough that no part of a vessel invisible to the unaided eye could be seen with the telescope; but we have also *restored to view* many a hull down vessel, and have viewed targets and lights at such distances as would be absolutely *impossible* if the earth were convex.

Distant islands and headlands from same point and altitude of observation are sometimes visible and sometimes invisible, though the atmosphere be perfectly clear. The horizon itself is variable from the simple fact that it is the vanishing line, effected by the height of the waves. On calm sea and in clear atmosphere, we can duplicate our observations anywhere. Our contention is that there is a perceptible difference between the normal horizon and the telescopic horizon; and that the hull of any vessel that is between the two horizons may be restored wholly to view by means of the telescope. The fact that vessels are seen hull down in the telescopic field, is not in conflict with the published facts of our experiments.

There are many sailors who have observed facts in conflict with the popular conception as to the shape of the earth; hundreds of them know that portions of vessels invisible to the unaided eye can be seen with the telescope; and even some scientists admit that the phenomena of the ships' hulls do not positively prove that the earth is convex; one of them is Professor Totten, who has dealt to some extent with the subject in his publications. We know what the facts are; we have tested the surface of the earth by the most direct methods, and demonstrated it to be concave. We are not only interested parties, but the *most interested*

in the great subjects of human knowledge and its application to life. The Founder of Koreshanity has wisely founded his System upon facts which, though they may be denied for a time by unthinking minds, will ultimately appeal to an awakened world with the force of absolute evidence.

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The Tychonic System of Astronomy.

EDITOR FLAMING SWORD:—While I do not believe in Koreshan Universology, I must confess that there is more sense in its astronomy than in the Copernican system. The distances to the sun, moon, and stars, and the sizes of these objects, are evidently correct in the Koreshan System, while ridiculously absurd in the Copernican. I favor the Tychonic system; but inasmuch as you and I are both opposed to the popular astronomical conceptions, a kind of sympathy must exist between us.—J. R. L. LANGE, Author of "The Copernican System: the Greatest Absurdity in the History of Human Thought," Pacific Grove, Cal.

The fact that many are breaking away from the popular conceptions of astronomy is proof that it does not satisfy the mind; and to meet the demand for something different, both new and old systems are advocated. But it is not enough to reject a fallacious system; the great desideratum is the absolute truth. The modern astronomy is fallacious because its premise is not true; one gains nothing by endeavoring to construct or reconstruct a system upon the unsafe foundation—the primary assumption that the earth is a convex body. Modern astronomy is not to be revolutionized in part only; it is false in foundation and superstructure.

The time of conflict between the advocates of the Ptolemaic and Copernican theories was a period of transition. Tycho Brahe endeavored to compromise the matter by accepting principles of both systems, and an astronomical hybrid was the result. He considered the earth to be the center of the universe, but adopted the idea taught by Copernicus, that the planets revolve about the sun. Therefore, considering that the sun moved in a diurnal orbit about the earth, all the apparent motions of the orbs were as exactly accounted for as in the system which made the sun the center of the solar system—a conception which Tycho rejected, because then, as now, there is no evidence of the motion of the earth, either orbital or diurnal; and we

maintain that the points of agreement between the Tychonic and Copernican systems—the earth's convexity, the mere mechanical relations of the universe, and the openness and infinity of space—are all equally without foundation.

About a quarter of a century ago, the Tychonic system was given a new impulse through the teaching of Dr. Schoepfer, a Berlin scientist, who openly rejected the Copernican system. He was led to take this step when, after being appointed on a committee of scientific men to conduct a number of experiments, the pendulum failed to demonstrate the earth's rotation. He reconsidered the question of the earth's motion, and brought forward a number of excellent arguments against the popular system. The Tychonic system is being advocated in America by General De Peyster and others; but it is scarcely probable that such a system, after having failed in its first attempts at promulgation, will make any remarkable progress. We are entering a period of revolution of all modern thought; every system that is not absolutely true must give way before the force of intellectual enlightenment as expressed in and through Koreshan Universology. If the distances to the sun, moon, planets, and stars, in the Koreshan System, be accepted as correct, be it known that they are computed from the basis of a *correct premise*—the earth's concavity.

Summary of the World's News.

April 9.—Startling waste of funds in Philippine transport service.—San Francisco merchants file opposition to Chinese exclusion bill; Senator Cullom says its passage would cripple our Eastern trade.—Scandal at Michigan City prison traced to convict labor; men treated like dogs.—Russia and China sign Manchurian treaty.—Rhodes proposed vast secret society to promote peace of world.—April 10.—Eradication of sectionalism, keynote of President Roosevelt's speech at Exposition; great enthusiasm.—Brussels socialists surround King Leopold's automobile; shout and wave red flags in his face.—General Waller charged with torturing Filipinos.—April 11.—Dr. Horne, accuser of Michigan City prison officials, deposes before frowning board of examination.—Philadelphia's deceased Negro millionaire leaves \$2,000,000 to found orphanage for white and colored boys.—Rumor that Boers accept terms of peace.—Accusations

against army multiply; third of population in one Philippine province exterminated.—Republicans moot revision of tariff rates previous to presidential campaign.—Belgian troops called out in connection with riots, are bordering on mutiny.—Miss Ellen M. Stone and Santos-Dumont arrive in New York.—April 12.—Iroquois the name of new Chicago theater; cost, \$500,000; completed in 1904; location, 79-81 Randolph street; Anna Held to open it with new play.—San Francisco chosen landing place for cable from Honolulu to coast.—Boer peace rumor denied.—Miss Mary Pierson, M. D., American missionary at Beirut, founds hospital in land of Maronites; faces great personal danger.—Rev. T. Dewitt Talmage passed away at nine o'clock, a. m.—April 13.—\$1,000,000 flat building with no kitchen to be erected on South Side with large cafe attachment.—Rival steel company to be incorporated in Trenton, N. J., next week; capital \$200,000,000.—Chicago gives balance on credit side for Grau's grand opera; will come again in 1903.—Col. Henry L. Turner defends Gen. Miles in *Record-Herald*; believes him loyal, sincere, patriotic, worthy all honor nation can bestow.—Eminent King's Counsel sums up Rhodes's will as magnificent, but not law; German newspapers resent bequest of scholarships as covert insult.—April 14.—London excitement over early peace prospects intense.—Helen Keller, famous blind deaf mute, talks interestingly with President Roosevelt.—Major Waller charged with shooting natives without trial, exonerated by Manila court-martial.—M. Santos-Dumont piqued because America offers no prize for competition between flying machines.—Belgian queen seriously ill; heart disease verges upon dropsy.—Seventeen Japanese villages and many boats destroyed by cyclone.—Dr. Nordenskiöld's Swedish Antarctic expedition heard from.—Col. Turner, defender of Gen. Miles, has fine record as commander of First Illinois in Spanish War.—Mrs. Mary E. Holmes asks aid for stranger girls; met at depots and lured to ruin.—Senator Hanna gives President McKinley as authority that Dingley rates were placed high to afford basis for treaty negotiations.—April 15.—City defeated by Union Traction Company in Austin suits.—Ancient duties revived on grain and flour by Britain; war necessity.—Presidential boom for David B Hill launched; Tammany cheers.—General strike in Belgium involves army of men and many industries.—Chicago to have pneumatic tubes for mail transportation between postoffice, depots, and substations.—Rathbone to be released from Havana jail.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership. Respectfully, VIRGINIA H. ANDREWS, Sec'y K. U., 6310 Harvard Ave., Chicago, Ill.

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