



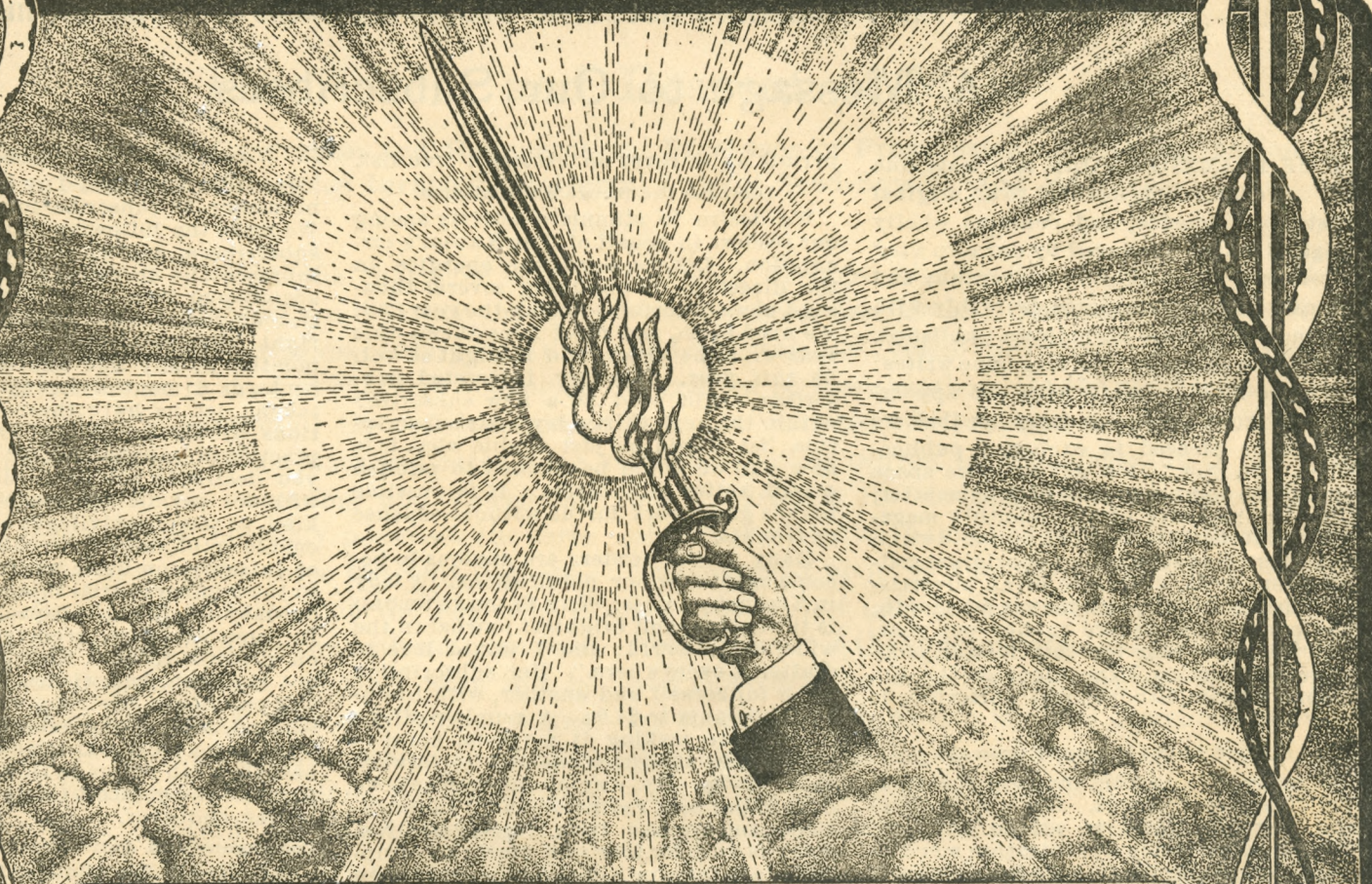
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, APRIL 25, 1902. A. K. 62.

NUMBER 23.



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ASTRONOMY

RELIGION

SOCIOLOGY

Entered at Chicago Post Office as Second Class Matter.

The Flaming Sword,

Issued every Friday.

\$1.00 per year, in advance.

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.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: LUCIE PAGE BORDEN, REV. BERTHA S. BOOMER, REV. E. M. CASTLE, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

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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."

Vol. xvi. No. 23

CHICAGO, ILL., APRIL 25, 1902 A. K. 62

Whole No. 490

The Ascent and Descent of Man.

The Question of Human Generation and Regeneration; Processes of Progression and Retrogression; the Messianic Principles Involved; Universal Law of Seed-Sowing and Harvest.

KORESH.

TO COMPREHEND FULLY the character of the changes of man's state as symbolically and prophetically set forth in the description of the generation and regeneration of man in the first chapters of Genesis, there must be a clear perception of the two determinations of man as pertaining to his inner and outer being, or more especially to the ascending and descending nature and career. Man not only possesses the three universals of his nature, the three heavenly degrees—celestial, spiritual, and natural, but the pediment of those degrees is related to him—the material structure in which those degrees reside. Distinct from this, he has three animal degrees, or three antithetical states, correspondents of his three natures, which continually inhere with the divine self—"proprium," as Swedenborg defines it). "Who knoweth the spirit of man that goeth upward, and the spirit of the beast [animal] that goeth downward?" In this quotation, reference is made to the two diverse natures of the being called man. His animal soul constantly descends, and his human soul as constantly ascends. The natural body is the nexus between these two antithetical natures; hence in the man the two natures are more or less mixed and conflicting, according to man's retrogression from, or progression toward the final state of the subjugation of the animal desires, and consequently his animal or sensual human existence.

At that point of human life where man meets his final temptation and achieves the victory over death, (which comes at the termination of the dispensation or cycle,) the man terminates the career of his natural

existence through theocrasis. At this stage of his career he both ascends and descends. The translation of Jesus was the typical theocrasis, in the ascending degree, for he was absorbed into the unity of the Divine; he merged into the spiritual and celestial *centrum*. In the descending degree, by the operation of the Holy Spirit through its descent into the race, He was absorbed into the humanity which is overshadowed and operated upon by the Spirit. The Holy Spirit is the product not only of the unity of the Son with the Father, but it is the substance of that body sublimated and in a condition to be transmitted and appropriated by those who can receive it. The descent of the Holy Spirit is the beginning of the process of the disintegration of the descending man, while it is the beginning of the process of integration of the ascending man.

To put this in a still clearer light, if possible, the descent of the Holy Spirit was the impartation of the children of the kingdom, gathered into the bosom of Jesus the Shepherd. They were the spiritual lambs in-folded or involved from the past or Jewish age, and sown or planted by the outpouring of the Holy Spirit. "The good seed [said Jesus] are the children of the kingdom. The field is the world [church], and the harvest is the end of the world," church or dispensation. The planting of these children was the beginning of the disintegration of the divine Man in the descending degree. It was also the elevation of the natural man, or the spirit of the natural but ascending man, upon a higher plane of life; that is, the death of the Christ was the life of those who believed in him.

The church in every age of the world is to the evolution of society, what the mother or womb is to the gestation and development of her offspring. Without the church there could be no gestation. The evolution of the age depends upon the special doctrine communicated and received. The communication of a doctrine must depend upon a central discoverer, prepared through successive reëmbodiments until the finalembodiment, which completes the cycles of the earth or animal career, when he completes the involution of the wisdom of the ages passed during the progress of his infoldment. This embraces the experiences of his progress both in the earth and spirit existence. Both of these states, that is, the spiritual and the natural, belong to the domain of mortal existence; mortality being that state of man subject to sickness, death, and the corruptible dissolution of the organic form, a state not confined to the outward and material existence, but belonging to the spiritual existence as well.

The communication of doctrine depends, first, upon the central discoverer, then upon the few who are in the

acme of desire for the doctrine, but who are in the acquisition (through an involution coördinate with the manifestation of the central and perfected doctrine) of the pure desire for truth, and are prepared to accept the truth when manifest, because seeking for something not knowing precisely what, until the doctrine presents itself, when it is appropriated through the law of special adaptation. The few who by preparation can receive the highest truth—let down to their states of mind—become the teachers or doctrinaires for the many. The doctrines are let down by degrees from plane to plane of human consciousness and receptivity, being modified through various conditions of mental development until there is scarcely anything left of the original gospel. Without such a declension as has been so often iterated, there could be no regeneration; and without regeneration there could be no perpetuity. Seed time and harvest are included in a universal law; and the Gods depend upon the fruit which comes at the termination of every cycle, for the perpetuity of their existence and the rejuvenation of the waste which every cycle includes.

The Final Restoration of Israel.

Consideration of the Biological and Geographical Types; Ethnological Principles Involved; Prophecies and Promises of Ephraim's Supremacy; True Israel in Antitypical Canaan.

KORESH.

IF THE RESTORATION of Israel is the resurrection or "life from the dead," as Paul intimates, then the subject of identification involves vastly more than the ethnology of the Teuton and the Celt. That these races are the descendants of Israel through the line of the flesh, is a growing conviction. The conviction is progressive because rooted and established in the eternal verity of God's purpose with Ephraim, a purpose foreshadowed and ratified in the Abrahamic covenant. The divine determination to insure immortal life to the entire Gentile world through the proliferation of Abraham,—to be wrought specifically through the line of Joseph's posterity, and eventuating in Ephraim,—in order to be verified must depend upon the appropriation of a vitalizing and conservative force and personality, communicated by some process through the lineage of Judah. In other words, the restoration depends upon the reunion of these two houses of Israel.

It will be discovered on a critical examination of the subject, that God's promises to Israel, as distinct from Judah, are all committed to Ephraim. This truth is also grounded in the divine purpose, as defined by the Abrahamic covenant. The expansion of this latter conviction, namely, that in Ephraim as the head of the body, center the promises of God concerning the final salvation of the Gentiles, is the legitimate sequence of the permeation of the Anglo-Saxon with that original

race fusion wrought in Ephraim, and which insured to him the birthright; for he incorporated in the constitution of his structure, as the etymology of his name indicates, both Shem and Ham. The promises concerning Israel as a people separate and distinct from Judah, ultimate in Ephraim. This fact is settled beyond refutation by the prophet Ezekiel. "Moreover, thou Son of man, take thee one stick and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

All the promises to Israel, the ten tribes as separate from Judah, are embodied in the remarkable prophetic blessing of Jacob upon Ephraim: But truly his younger brother shall be greater than he, and his (Ephraim's) seed shall become *melo hagoyim* (the fulness of the Gentiles). There exists but one possible process by which Ephraim as a people can incorporate all Israel, and that is by such a breaking down of the barriers against the intermarriage of the tribes as to insure a universal blending of all the tribal traits. The continuous intermarriage of families is a source of weakness, both physical and mental. This law applies also to more extended corporate groupings. The maintenance of distinctive tribal relations and forms until the maximum develop

ment is attained, is a source of strength and perpetuity; but beyond this, such an isolation insures destruction. To provide for the final restoration of captive Israel it was ordained—through the force of inexorable law—that both the tribal forms and ethnic characteristics should be effaced, even to the obliteration of identity. As to how thoroughly this has been accomplished, let the facts of history and the discussion of this question attest.

In the evolution of Israel as a new race, speaking another and distinct tongue and exhibiting all the characteristics of a new national development, yet embodying the Ephraimic element so as to stamp it as Ephraim's inherited prerogative, there must be cognized a transmitted and central force which is so related to the ten tribes as to constitute it the axis of their orbit, and the center into which they merge. The heathen, which was the inheritance promised to David, (Psalms ii: 8,) or the land of Canaan which was given to Joseph as his birthright, must first be incorporated as Israel's Gentile body, out of which Israel shall come forth purified by fire and separate from the corruption and dross of universal adultery.

The covenant made with Abram was that he should become father of the multitude; but a more critical analysis of this word, which has been rendered father of multitude, establishes the fact that he shall be made father of Ham. The confirmation of this is as follows: Canaan—as the representative of the entire race proceeding from him—was to become Abraham's inheritance, because Abraham, by virtue of the covenant, was to possess the land of Canaan, which is Canaan himself. The land of Canaan committed to Abraham and his

seed, that is, the physical and geographical Palestine, was simply the typical Canaan; as a type it pointed to the Gentile body of Abraham in the antitype, the body which the final Israel is to possess. The multitude of nations (fulness of the Gentiles) of which Abraham is father, is this very Canaan.

Ham communicated his flesh through one channel and his soul or life through another. These two must finally be united. God so provided that the life descended through Metsraim (Egypt), and Joseph united his seed with it. By this union of Hebrew and Egyptian elements, such an adulteration of the Hebrew blood was effected as to render it compatible with the Hamitic posterity through another line. At the right time in the progress of the tribes of Israel, the two elements of the Hamitic posterity were reunited so as to be made Abraham's posterity through the channels already pointed out. Thus Abraham became the father of Ham, and by being the father of Ham he becomes the father of Canaan, who is his inheritance.

So far, we have discussed but the types in their geographical and biological phases. For instance, Palestine as a geographical Canaan was given to Abraham to possess as a figure. The people of Palestine were given to Abraham biologically, through certain marriage relations, which were the divinely appointed channels for the transmission of the biological forces of Canaan to anastomose with the Hebrew. Both these are typical of the final possession of Canaan; namely, the Gentile body which is the body in which all Israel will be resurrected. In this case the body of the resurrected is the land Canaan, while the man (spirit and soul) dwelling in that body is Israel.

Intercourse Between Soul and Body.

Three Principal Philosophic Conceptions and Swedenborg's Attempted Reconciliation; the Mystery Not Explained by the Swedish Seer; the Koreshan Science of Correspondence.

ELEANORE M. CASTLE.

THE RELATION OF MIND to matter, or, as it has been usually expressed, the intercourse between soul and body, has long been the subject of philosophical consideration. The doctrine of Aristotle, called by Swedenborg Physical Influx, was taught by the Schoolmen, doubtless with some misunderstanding on their part, during the earlier period of Christian scholarship. This was followed by the doctrine of Occasionalism, taught by Descartes and his disciples. Leibnitz came after with what he considered a reconciling doctrine, that of Pre-established Harmony. And then Swedenborg sought to reconcile all these hypotheses by his doctrine of Correspondence. This doctrine of Correspondence was developed by Swedenborg before he made any claim to supernatural illumination, by means of the severely practical method, used also by Aristotle, the experimental. It manifested itself to Swedenborg's mind during his researches regarding the mode of inter-

course between soul and body; and he applied it both to the correspondence of the body with its environment, and to that of the soul within the body, with its bodily, sensuous environment.

Regarding the mass of humanity as the aggregate body, associated with its aggregate spirit, this subject of intercourse between spirit and body is identically that of the relation of the spiritual world to the body of humanity.

Swedenborg, as did Aristotle, proceeded in his investigation by the analytical way; as he said, "from experience to causes and from causes to principles; that is, from posterior to prior." He agreed with Aristotle that there was no other field of exploration than that of the organic body. "For in this she [the soul] disports herself and runs her course, and for what she is, in her own field, she must be inquired after in her own domain." He presented the anatomical and physiolog-

ical basis of psychology, and stated the reciprocal action of soul and body, with remarkable exactness; but he admitted his failure to attain a knowledge of the substance of the soul itself, without which no satisfactory statement of the mode of interaction is possible.

Aristotle reached the conclusion that the soul connects the parts of the body; hence when the soul departs the body is dissipated. He defined the soul as the first entelechy, that is, the complete whole in its actuality, of a natural organic body. He said, "Those conceive well who are of opinion that the soul is neither without body nor is a certain body; for it is not body but something pertaining to body." He further stated it to be the reason why a thing has the potency of being a particular thing instead of something else. He showed that plants also have soul.

Descartes considered body and spirit a dualism of utterly unlike entities separated by an absolute interval, interaction obtaining by divine assistance; and one of his disciples developed the theory of Occasionalism—that on the occasion of each psychical process God effects the corresponding motion in the body, and *vice versa*.

Leibnitz denied the possibility of influx from soul to body and from body to soul, as was understood to be the teaching of Aristotle; and also differed from Descartes, on the ground that according to the doctrine of Occasionalism the most common events are miracles, God constantly interposing anew in the course of nature. His doctrine of Pre-established Harmony is that God from the beginning so created soul and body and all other substances that while each follows the law of its internal development with perfect spontaneity, each remains at every instant in complete conformity with all the rest. Leibnitz illustrates the three doctrines thus: A constant agreement between two clocks can be effected in any one of three ways. Both clocks may be so connected with each other through some sort of mechanism that the motion of one shall exert a determining influence on the motion of the other [Physical Influx], or some one may be charged constantly to set the one so that it may agree with the other [Occasionalism], or both may have been constructed in the beginning with such perfect exactness that their permanent agreement can be reckoned on without the rectifying hand of the workman [Pre-established Harmony]. Leibnitz held the substantial influence of the body on the soul, or *vice versa*, to be impossible, therefore he chose between the remaining two in favor of pre-established consentment as being more worthy of the Creator than occasional interference.

In his Rational Psychology Swedenborg presented the doctrine of correspondence as a reconciling hypothesis, stating that by its means the three hypotheses might be reconciled, "for the ways, modes, and differences of communication being rightly understood, the writings of the three schools are seen to agree." But in his later writings, after his peculiar experiences in the spiritual spheres, he declares emphatically for what he calls "Spiritual Influx," "of the soul into the body,"

but not the contrary. His conception seems to be that the soul is the interior and the body the exterior, and that their states correspond, but not through interchange of substance. And such an interchange must be inconceivable to any one who, even holding the belief in the existence of spiritual substance, yet accepts the key-note of materialistic philosophy, inconvertibility of the atom, which demands that matter remain matter eternally.

Swedenborg learned that through the rational process from natural experience alone, it was not possible for him to arrive at a satisfactory knowledge of the essence of the soul, and admitted that his conclusions regarding it from this field were conjectural. Subsequently he gathered the wonderful experiences of the spiritual world which he has recorded. Yet the candid student of Swedenborg's writings must admit that even after acquiring these experiences, he did not give any acceptable scientific explanation of the mode of intercourse between spirit and matter. Acknowledging his spiritual experiences to be genuine, and his record a true report of the facts of that existence, the statement of a perfect correspondence between that world and the external natural world, admitting such correspondence to exist, must be dependent on a correct statement of the facts of external existence. No such correct statement was possible in Swedenborg's day, for in common with the learned of his time he reasoned regarding natural things from premises demonstrably false.

It has remained for Koreshanity to so correlate the facts of spiritual existence with the facts of natural existence as to develop a *science* of correspondence by showing the cause for such correspondence. Once the mind accepts the law of mutual creation and perpetuation of mind and matter through a persistent reciprocity of the two in organic relation, thus recognizing their essential and existent interdependence, as taught in Koreshanity, the correspondence between mental and physical conditions is seen to be inevitable. And at last a definite statement is possible of the mode of intercourse between soul and body through reciprocal interchange of substance. Aristotle appears to have more nearly approached this solution than the later philosophers.



Possibility of Human Perfection.

THE FULNESS of the Godhead is Jesus the Lord, and his perfect Divinity, in the human form and function in which is established the great truth of the unity of God and man and the humanity of Deity, must comprise the central thought of the new theology. The possibility of human perfection through obedience to the law of God, the perfect law, as the Lord kept it, with the consummation of the process of regeneration (reproduction) in the immortality of the body, thus perfecting the new genus or race, the fifth stage in the order of evolution, must be established unmistakably upon the doctrine of the Godhead of the Lord Jesus Christ.

The Koreshan System of Alchemy.

The Science of the Correlation of Energy and Matter, and the Transmutation of All Substances; the Great Connecting-Link Between Astronomy and Anthroposophy.

PROF. U. G. MORROW.

KORESHAN ALCHEMY differs radically from modern chemistry in both premise and conclusion. The "indestructible atom" of chemistry blinds the eye of the chemist to all the processes and principles of chemical transformation, and precludes any true conception of the relation existing between energy and matter. The Alchemy of KORESH maintains that all matter is destructible as matter; and in this conception is involved the true interpretation of all the facts and phenomena of the great universe of life and motion. *Energy and matter are interconvertible, interdependent, and correlated.* Chemistry teaches the correlation of the different kinds of matter and the correlation of the different qualities of energy; but the missing link supplied by KORESH—that which revolutionizes astronomy, biology, physics, and optics—is the correlation of spirit (energy) and matter.

The conclusions of the chemist are reached by empirical processes; and he ignores completely the important part played by energies in his experiments with so called elements. He concludes that all alkaline substances are basic, and that all acids are superstructured. It would be a startling revelation to him if he were to suddenly discover that all matter as related to spirit is basic, and that every material atom is the base of its own coördinate force. No force exists without its own atomic pediment in which to act. Matter as related to itself is sub-basic, basic, and superstructured; and the science of these relations necessitates a radical change in the nomenclature of chemistry.

Energy and matter are the two general conditions of the one universal substance; that one substance is transmutable to the thousands of states and qualities of matter and energy. All energy is substance, and is the product of atomic dissolution; energy is as substantial as matter, and there are as many different qualities of energy as there are different kinds or states of matter. Substance cannot be annihilated; it is indestructible; it can only be changed to different states and qualities of matter and energy.

Matter of one kind cannot be transformed to matter of another kind, neither in Nature nor in the laboratory, without reducing the same to energy; and no energy of any given quality can be transmuted to energy of another quality except in conjunction with matter. Hydrogen and oxygen will not unite to form water without combustion or destruction of the elements of hydrogen and oxygen as such. Electricity cannot be converted to magnetism without conjunction of the substance of electricity with the electro-magnetic coil or helix.

Water is converted to hydrogen and oxygen by processes of combustion of the substance of water; the process involves, not the separation of the elements of hydrogen and oxygen in combination, but the creation

of the same by means of the battery. H_2O does not define what water is; it is a chemical misnomer; it merely designates the material substances used by the chemist in producing water. In the production of hydrogen and oxygen from water, electricity, magnetism, and other energies are created; all these were in the water in their coördinate material form, in addition to transformed hydrogen and oxygen, and eluded the chemist in his analysis of water. Every product of chemical experimentation is *not* a compound of elements, but a new substance with different properties from those possessed by substances before action. Combustion attends every chemical change; and there is no combustion into which energies do not flow, materialize, and form a part of the product of transmutation.

Koreshan Alchemy is divided into two general departments—Vital and Non-vital; these correspond in a general way to the departments of organic and inorganic chemistry. Non-vital Alchemy deals with the so called elements of the physical cosmos; while Vital or Biologic Alchemy defines the principles and laws of all the processes of sensation, life, and motion of the human, animal, and vegetable kingdoms. The Alchemy of KORESH must not be confounded with the kind of alchemy taught in medieval times, and now revived and revamped by modern theosophists; neither has it any part with so called christian science. Neither of these schools of modern thought has any conception of the great law of transmutation discovered by KORESH.

Alchemy is the connecting-link between Cosmogony and Anthroposophy. Alchemy means the light of Ham or Kham, the light of transmutation. Chemistry omits the prefix, and thus acknowledges itself to be without the light of true Science.

No Compromise with Fallacy.

THE FALSE SCIENCE of the age, the chief phase being the absurd so called science of modern astronomy, is at variance with the belief in the divine personality. There can be no compromise between blank, blind atheism and the hope of the God-life in the human race, resting in the assurance that the Man, Christ the Lord, is the God-Man, the Man-God, the Creator of the universe and our elder brother, Father, and Mother, and joined with us and in us as heir to the throne of God's consummate glory and dominion.

The Fellowship of Divine Socialism.

The love that dwelt in the heart of the Christ was the love of God; his socialism was that of human fellowship, and because his life was planted in the race in the beginning of the age, the harvest now maturing will consummate in the perfect fruit of righteousness.

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EDUCATION AND PHILANTHROPY.

The Purpose of Education Defeated Through Promulgation of Fallacy by Modern Teachers.

A CONSPICUOUS trait of the age is seen in the endowment of libraries and universities. They stand as monuments of commercial success to perpetuate the name and influence of the donors. In the belief that capital is best applied to educate the masses, those who look upon their vast fortunes as held in trust to be used for the benefit of the people prefer to dedicate their wealth to this end. If Koreshan Science is right in substituting facts for theories; if it is promulgating the truth in advocating the Cellular Cosmogony founded upon mathematical principles as the sole basis of research in every domain, there is not a library nor a university in the world that can furnish education to the masses. There is not a volume among the millions that fill the world's archives that contains a clear and forcible presentment of the greatest of all sciences—that of cosmogony. Nothing but theories, vague, irrelevant, and discursive can be found in the books that line the shelves of the noble buildings devoted to the service of humanity. Such being the case, do not these gifts defeat the purpose which they have in view? Given in the hope of spreading knowledge and elevating the tone of morality, are they not really serving to perpetuate ignorance by instilling error?

The necessity for giving to the public some plausible theory of creation as a sop to its hunger, has led to the accumulation of a store of antiquated rubbish that is preserved less for its value than as literary make-shift. Amid all this chaff where is the grain? Scientific workers are busy overturning their own theories, setting the world agog at the spectacle of educated ignorance, and unsettling the faith of simple people. There is not one of the leading hypotheses that is not disproved by later conclusions, while nothing definite nor tangible has yet been substituted. Fine spun theories dressed as facts are the best that the universities can offer to their students, although millions of dollars come pouring in to enlarge their equipment. Would it not be better to devote some of this money to investigate the most daring and original conception that is now before the world—the only one that can point to a basis of facts already proved?

The Koreshan System is ready to demonstrate its principles before any body of scientific men in the world. It differs radically from every other system of cosmogony, in teaching that the earth is a cell with the sun, moon, and stars within its circumferential environ. It has in its favor a multitude of facts and phenomena which other systems ignore. Some of these are matters of every-day consciousness, coming within the observation of all.

If our rich men who desire to place their wealth where it may benefit humanity would consider the sat-

isfaction to be derived from a definite knowledge of cosmogony, as well as the importance of the subject in its bearings upon instruction, even of the most elementary nature, they would lose no time in promoting further research. Let the Cellular Cosmogony be examined and put to every conceivable test that science can devise in accord with reasonable desire to demonstrate the truth, and nothing but the truth. It is not necessary to explore the polar regions nor tempt untold feats of hardship and exposure. The process is simple and easy. Let the work be done.

Meaning and Purpose of Communism.

EVERY NOW AND THEN a dictionary is compiled. The progress of scientific invention is constantly adding terms to our language. New thoughts produce new words. Wireless telegraphy is hardly assured of success before aërogramme meets the eye—a term, however, that is only appropriate in defining messages transmitted by the Marconi system of utilizing air currents. As the human race develops different qualities, adjectives are formed to describe those qualities. A marked example of cruelty in despotic rule has become intelligible as Weylerism.

Nineteen hundred years ago, there was a man in the world who acted without historical precedent. He did not refer to the Scribes and Pharisees for his authority in instituting certain measures. His conduct was not modeled upon theirs. He had a definite mission of service to accomplish, and he did not propose to allow himself to be hampered in its execution. His object was to prepare for the introduction of a new race of beings who should constitute the finished product of creation. He took, therefore, the only possible means toward the accomplishment of this wonderful design. He instituted divine communism. The magnitude of His undertaking was utterly beyond the grasp of the people of his day, and they questioned the propriety of every move that he made. That Man has been revered for ages and worshiped by the Christian church as God. The event proved the wisdom of His course.

When Jesus planted himself in the human race, he planted the seeds of communism. If any other form of societal fellowship had been requisite as a prelude to the new order of life, it is safe to say that he would have chosen it in preference to this form. Knowing the laws of organic construction, He shaped society in strict accord. As defined by the great Lexicographer who was competent to define words, being himself the Word inclusive of all others, exalted above language as its Origin and Exponent, community of interest implies the administration of government for the consolidation of the happiness of the body social. It implies great watchfulness on the part of those in authority to strengthen the bonds of organic unity and to promote the common good. It does not imply what a recent

utterance states in words which have penetrated the very heart of civilization from which they emanate: "Community of interest is that a certain number of men who own property can do with it as they like." Out of the abundance of the heart the mouth speaketh. Civilization is judged by its own words. It has defined its own status. The necessity of preparing for the advent of the Sons of God upon the scene of human activity, renders it important to define all terms with clearness.



The Secrets of Psychology.

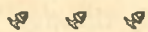
IN THE DOMAIN of psychology there are interesting facts to be gained from a deeper study of the phenomena of consciousness. What are called the subjective emotions derive their impulse from external stimuli, being dependent in all cases upon material atoms for their basis of supply. The nerve force as it courses along the afferent fibers is the bearer of a distinctive message transmitted from without, along the channels of sensation. When the corresponding organ of reception in the brain is reached, sensation is transmuted to motion, the process being alchemical in its nature.

To claim that sensation is purely subjective, is to lose sight altogether of the fine and subtle connection between flesh and spirit. Physiological psychology is feeling its way step by step, groping in the dark because it has not accepted the fact of alchemical transmutation of substance as the fundamental law of life. The majority fail to discover the secrets they are seeking in their experiments, being already possessed by the preconceived opinion that space is infinite. What has this to do with psychological research? Much every way, but chiefly as it prevents those engaged in scientific labors from grasping the fourth dimension of matter which is its duration in time.



Treasures of Wisdom and Knowledge.

THE TREASURES which man heaps up in vault and storehouse are as nothing compared with the inestimable riches to which he is heir. In putting on the Sonship he becomes like Christ, in whom he finds all the treasures of wisdom and knowledge. This is the inheritance which God has kept in store for those who love him. The riches of Christ comprise those foundation truths which lie at the basis of society properly structured and organized. The gates of the new Jerusalem, the holy City of God, will not be shut at all by day. These gates are twelve pearls or doctrines, the precious truths of the Word. During the Golden Age, the day of six thousand years, there is no recidivation in knowledge. The gates are shut when pure doctrine becomes perverted.



The necessity for an intermediary between the natural and the spiritual worlds in one phase of its manifestation, is evident in the moon's disc floating in the upper air.

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.

Quand on avait ramé à la distance de 5 milles de la targe, le bateau fut amarré au-dessous du pont et la targe observée de nouveau à l'aide du télescope posé à 12 pouces au-dessus du niveau de l'eau; la targe était visible aussi le corps d'une barque et des hommes qui y travaillaient, tout près de la targe. A cet endroit aussi, à 5 milles comptés de la targe on a baissé le télescope au niveau de 6 pouces au-dessus de l'eau et à son aide la targe et la barque se voyaient tout aussi bien qu'auparavant avec l'instrument pointé à 12 pouces de la surface de l'eau; la targe se dessinait nettement contre le bord du canal où il commence à partir de son cours direct pour y faire le coude. Or, avec la lunette à 6 pouces au-dessus de l'eau l'horizon ou le sommet du bombement se ferait d'après l'hypothèse de la convexité à la distance de trois quarts de mille, et du dit sommet l'eau devrait se décliner lentement pour le restant de la distance comptée de 5 milles; ni la vision simple ni aidée du télescope ne pourrait s'épandre plus loin que trois quarts de mille sur la surface de l'eau. La déclinaison sur les 4 milles et demi de restant reviendrait à 12 pieds; le bord supérieur de la targe qui se trouvait à 29 pouces au-dessus de l'eau aurait dû être hors de vue, 9 pieds et 7 pouces au-dessous de la ligne de vision; donc, non seulement la targe aurait-elle dû se trouver hors de vue, mais la rive du canal aussi depuis le chemin de halage lequel était à une distance moindre de 8 pieds du bord de l'eau.

Au-dessous du pont d'où les observations citées furent prises deux grosses targes, l'une, de 21 sur 27 pouces et l'autre de 26 sur 38 pouces furent attachées côte à côte, le bord inférieur de chacune restant à 7 pieds au-dessus de l'eau. On les avait faites de papier blanc; on les déploya au soleil au-dessous du pont. Au voyage de retour fait en bateau on a visé au bout de trois milles avec la lunette posé au niveau de 12 pouces au-dessus de l'eau; les targes se voyaient tout entières, se dessinant bien net hors de l'eau.

Revenu près de la première targe, d'où l'on est parti on amarra le bateau; le soleil brillait sur les disques de papier sous le pont. De si loin ils se voyaient clairement à l'oeil nu et chaque observateur de sa place dans le bateau put les distinguer l'oeil posé à peu près à 30 pouces au-dessus de l'eau. La surface du canal était à peine ridée; on ne pourrait demander de mieux à tous égards; le moment était le mieux choisi pour faire suite aux observations et aux expériences déjà entreprises. Une observation d'un genre original fut tentée. L'auteur de ces pages qui s'asseyait sur un siège du bateau baissa lentement la tête, l'approchant ainsi de l'eau; comme l'oeil se baissait à la proximité de 15 pouces de la surface, les targes disparaissaient; dès qu'on se releva elles se voyaient. L'expérience se fit à plusieurs reprises, se vérifiant à chaque tentative. Sans le secours du télescope trois pieds à peu près de l'espace visible au-dessus de l'eau paraissaient retranchés et autant manquait aussi sur les piles sous le pont. Le télescope posé plus près de l'eau servira-t-il à rapporter les targes en vue? Il eût été impossible de discerner un bateau en ligne avec les targes en regardant à l'oeil nu; on n'aurait pu voir le corps d'une barque s'élevant de trois pieds au-dessus de l'eau.

On posa le télescope à l'altitude de 12 pouces de l'eau quand les targes se voyaient distinctement à son aide. L'instrument fut baissé ensuite au niveau de 6 pouces de la surface; la vue était comme auparavant, les targes se montrant tout entières et bien nettes.

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



In The Editorial Perspective.

THE EDITOR.



MODERN LITERATURE is evidently on the decline; it is a fact acknowledged by the most famous critics. There is a conspicuous lack of originality on the part of the most modern writers, and wholesome appreciation of meritorious productions is wanting on the part of the majority of the reading public. The civilized world is being flooded with light literature; fiction is much in evidence, and the demand constantly increases. The popular conception of a successful book is that which most delightfully entertains while requiring the least mental effort; but the productions are so numerous that a single one, no matter how extensively advertised, lives for but a brief period. Literary fads are as changeful as the fashions of the season. Decline is manifest in other lines of literary work; it is the inevitable result of failure to properly interpret the great world of existence. Modern thought is effete; its substance is that of vitiated truth. The age is growing old, and the conceptions of the modern mind are not those which should characterize an age of true enlightenment. The religion of the age, which has been a source of inspiration, is rapidly falling into utter decay; it has lost its power to move and thrill the soul. In modern times, the most popular subjects with which the writer of fiction can deal are those of human passion. The mind revels in tragedy; it delights in imaginary visits to homes of luxury; in the budding love of lad and lass; in viewing the conflict of hero and rival, and in contemplating the climax in the starting of a new home of fancied happiness. The drama, which is but another form through which the tragedy of mortality is expressed, rarely rises higher than the plane of conflict of mortal love and hate. We are not clamoring for a restoration of past ideals; we are looking for something new. Literature changes its character with every great impulse in the world of man. The inspiration of writers is gathered from new situations; the making of books attends the weaving of the web of history, the making of nations, the march and growth of empire. With the new impulse which Koreshanity brings, will come new and higher ideals of life; and with them will come new forms of expression. A new race, a new kingdom, a new world develops. Instead of a restless sea and raging storm of human passion, there comes a world of peace and sunshine to inspire the masters of the pen. The forces of the new religion will baptize the world with renewed substances of thought and life. Literature, music, and art will express a world of divine harmonies. The field of mental activity will be so vastly extended that the present range of conception will be looked upon as belonging to the very narrowest compass. Universal life will be understood; the loves and mental characteristics, and the qualities and principles of the life of rejuvenated men will be expressed in lyric strains and stirring melodies; they will be imaged by the artist's brush and sculptor's tool, and majestically represented in the ornate architecture of the new age. All the delights of heaven are to be experienced in earth; the glory and majesty of Deity will be manifest among men. With the coming of the Gods to

walk and talk with beings of the natural world; to reveal the mysteries of life to minds of every plane; to purify the human heart and beautify man's environment; to destroy death and banish evil, and to bring the Universal Day of human enlightenment, will come the Golden Era of peace, the Golden Age of art and literature.

The United States Export Association, of New York City, has become converted to the cause of the trusts, being convinced "that the organization of our industries into larger units is necessary if, in this highly specialized age, we would lead the world in the march of commercial supremacy;" and deprecates unthinking and indiscriminate denunciation of the great industrial corporations. It points to the fact that within the past few years American trade has been extended with surprising rapidity, and attributes the cause to organization. It is said that large capital is necessary to handling to advantage the forces which now control the world of commerce—steam, electricity, and machinery. Centralization is a marked tendency of the times; the power of commerce is being concentrated, and a perverted form of commercial wisdom is leading to the great success now being attained in American business. The power of commerce gathers momentum in proportion to the unity of its departments, as the power of the master increases in proportion to the number of submissive slaves. There is a saving to the great concerns, in the economic management which directs the forces of co-operation. We do not deny that organization is essential to the extension of America's industry and commerce; we believe that when this country has extended its trade relations to the uttermost parts of the earth, it will have behind it the greatest commercial organization the world has ever known; but that organization will not be independent of the people nor of the government. We do not object to co-operation; we desire to see unity and harmony of all departments of industrial and commercial activity; neither do we object to the trusts on the ground that the principle is wholly wrong; but we do most positively assert that the spirit which is now moving the world of industry is not righteous, for the simple reason that the direct benefits of industrial economy are not enjoyed by the people. Large capital is necessary to the successful conduct of great world-projects; but must that capital be in the form of money? and must the capital belong to the few only? Herein is the root of the trust evil; the wealth involved in the great fields of human activity is taken out of the possession of the people, and manipulated in total disregard to the desires of the millions who produce the goods of commerce. Ultimately, industrial and commercial interests must and will be controlled by the government, not indirectly through the organization of private property holders, but directly through administration of the affairs of all the people.

Conspicuous in the world of Christendom, Dr. Talmage has stood during the past thirty years, a representative of

decadent Christianity. His career has terminated through acute inflammation of the brain, and he passes from the stage of action in the natural world. He was popular because he played for public favor; he was a sentimentalist, and strongly appealed to the emotions of his hearers. He was widely known for his words, but not for his works; the kind of Christianity he taught was not practical—it was the flimsy kind that rests upon the basis of false conceptions of the character of Deity and his relation to man. Talmage endeavored to defend the Bible against the attacks of modern criticism, but he did not comprehend the great truths contained in the Book. He thought to harmonize the Bible with modern astronomy, and to adapt its teachings to modern times; but he belonged to the old school of interpretation, which holds the idea of direct creation of the physical cosmos by an infinite Deity. He fought from such a basis, every modern theory of evolution; he had no use for Darwinism nor the nebular hypothesis. He represented the religious conceptions of the Presbyterians—the church which educated him for his place in the pulpit, which he filled with such eloquence as a false system could inspire. He had the gifts of the comedian; his manners were extravagant, and he dealt largely in hyperbolic forms of expression. The red fire of his enthusiasm has ceased its lurid glare, and a phase of perverted Christianity perishes in his passing.

Time has closed the great breach which grew out of the issues of the American nation forty years ago, and the wounds of the civil war have been healed. This has been amply proven by the political, social, and industrial relations of the united sections; by the great ovations to President McKinley on his tour through the South; and by the welcome extended to President Roosevelt in South Carolina. The tenor of President Roosevelt's speech at the Charleston Exposition, was that the nation was once more thoroughly united in the bonds of peace. This is true as to the results of the civil war; but the people are divided by forces which threaten a greater breach than that which occurred in the Sixties. The black slave is no longer legal chattel, but the laboring man—black and white—is virtually the property of the "captains of industry." The settlement of present issues of capital and labor may involve the nation in a greater struggle than that of the civil war, and not a struggle merely, but a revolution.

A great railroad magnate has declared that "if this thing of merging railroads keeps up, and the logical end is reached, it means one-man ownership of railroads. That intolerable condition would necessitate the government buying out the roads, and government ownership, in my opinion, would be a calamity." If one-man ownership of railroads or any other branch of industry is intolerable, are not private ownership and manipulation of wealth by a few, equally intolerable conditions so far as the people are concerned? Where is the special danger of one-man ownership, as compared with that of ownership by a dozen men, whose objects and aims are the same as that which would characterize the one? If the logical result of present methods is considered to be intolerable and disastrous, is there not something radically wrong with that which leads to such results?

When James Whitcomb Riley wrote his "America, the Messiah of Nations," which has now been set to music by the famous Sousa, he expressed a truth of greater import than he was aware. The Messianic spirit and its personal manifestation are in America for the purpose of leading the nation to its greatest glory and power. The world of nations will follow in the line of American leadership; a new civilization springs up in the great West as the result, not merely of the discovery of a new continent, but of the forces which have been operative throughout the dispensation. A great power has conspired to cause the westward march of empire, and with it moves the Sun of civilization, the Angel of Illumination. Let songs of America's coming greatness vibrate the heart in the spirit of Messianism, the fundamental law of progress!

Last summer there was a severe drouth in the West and Southwest, and now corn is 60 cents per bushel, and other food for stock correspondingly high. The price of beef is raised, and the Federation of Labor places the responsibility on the beef trust, and advises a declaration of a boycott by means of flat refusal to buy and eat the products of the firms in the beef industry. It appears that the trusts had better look after the weather bureau as well as other things. It would be advisable, however, on the part of the labor federations, not to instigate a universal boycott on similar lines, for in that case there would soon be nothing doing, nothing eating, nothing living!

The pithecanthropos (from *πιθηκος*, ape, and *ανθρωπος*, man,) is supposed to be the formidable missing link necessary to complete the chain of Darwin's evolution; but so far only small portions of the skeleton remains of the link are discoverable. What a pity the ape-man is not here to reveal the mystery of how the marvelous transition was accomplished! But the secret is lost to those who promulgate the comical things of the scientific world. However, it is a fact that the Darwinian chain is strong—strong enough to fetter the minds of its advocates!

Carnegie's work just published, "The Empire of Business," demonstrates the fact that he believes in a form of imperialism in industry and commerce, though he opposes the principle in political economy. It is possible to reduce commerce and government to the same basis of equity—to that unity or community of interests that is compatible with justice. The man is not consistent who advocates government for the people and by the people, but denies by his conduct that wealth should be controlled for and by the people!

The great money question is always asked concerning a man of wealth: "How much is he worth?" He may be worth much less than that which he possesses; character is not to be valued by a monetary standard.

The spirit of progress would be the spirit of discontent, were it not for the fact that it enjoys a necessary equipoise at every step.

The antidote for wrong is the *right* remedy.

The Open Court of Inquiry.

THE EDITOR.

Diurnal Rotation of the Heavens.

EDITOR FLAMING SWORD:—Permit me to recommend for your careful perusal, an article in the February (1902) number of the *Popular Science Monthly*, entitled "Stellar Evolution in the Light of Recent Research." If you have an atom of common sense left anent the nature and shape of the earth, it seems to me that this article must make you reconsider your present view. Especially would I advise you to closely ponder the illustration (Figure 2). I should like to see your opinion of this article, in THE FLAMING SWORD, and how you would explain the mute witness—the illustration referred to. But of this I have but slight hope, for it would be apt to compromise the whole Koreshan theory.—J. S., Chicago, Ill.

The above communication and the article to which our attention is called, have suggested a number of thoughts that may be profitably expressed. Passing by the spirit of intolerance and discourteous insinuations, we suggest that only an utter lack of evidences to support the popular astronomical conceptions would be likely to induce a mind to appeal to a speculative production—brought forward in defense of an utterly groundless hypothesis of evolution—as having any weight against Koreshan Universology. The article in question was written by Professor George E. Hale, Director of the Yerkes Observatory, and champions Astronomer Keeler's theory of the spiral form of all nebulae.

But he does not attempt to prove his conclusions; he sums up probabilities only, and the kernel of his thought is that existence of solar systems runs from nebulae to worn-out planets like the moon. The admission is frankly made that the hypothesis of La Place is entirely unsupported by any mathematical proof; that it has been variously modified to meet modern objections to it; that it is now threatened by recent attacks by Chamberlin and others; and that it *may be* sufficient to forsake the hypothesis in favor of the conclusions of Keeler. This is altogether quite as positive as modern so called science can make its conclusions concerning cosmogony. We find nothing whatever in all the field of modern speculation that could possibly make us reconsider the Cosmogony of Koreshanity with any view to its modifi-

cation, for the simple reason that it is the absolute truth concerning the principles and processes of creation.

We have had the pleasure of meeting both Professor Hale and Professor Keeler. They held views in common, and prior to Professor Keeler's death, they followed similar lines of research in the field of spectroscopy; their theories neither add to nor take from the value of the facts observed and photographed by tedious processes; they have discovered nothing in conflict with the demonstrated premise of the earth's concavity. To both gentlemen, the fundamentals of the Koreshan System have been presented. In June, 1895, when the Founder of Koreshanity and the writer visited Professor Keeler at the Allegheny Observatory and discussed with him the question of the shape of the earth, he could do no better than refer to a few conclusions expressed by Astronomer Proctor in his work, "New and Old Astronomy;" he considered the theory of the earth's convexity a good working basis for astronomers, and was satisfied to let the matter rest without further examination.

In September, 1896, the writer called upon Astronomer Hale at his Observatory on Drexel Boulevard, Chicago. We laid before him our plans of accurate Geodetic Survey, and the details of experiments already performed on the water's surface. He was personally satisfied that such an air-line as we intended to survey would prove the earth to be convex, if it proved anything. As to our experiments on the Old Illinois and Michigan Canal and on the waters of Lake Michigan, he asked: "Why do you not get a number of surveyors, reporters, and scientists to go with you to the water, and settle the question once and for all, if the facts are as you say?" We replied that just such a project was the object of our visit to him; we asked him to consent to devote a few hours to the use of the telescope upon the surface of any body of still water, in company with us and others; but he replied: "Oh, I have no time for such work!"

From that time we each pursued our

own lines—he with his spectroscope, telescope, and camera for views of the heavens; we with telescope and geodetic apparatus to measure the earth and test its contour. Since then we have observed many actual facts demonstrative of the concave form of the earth; the line we surveyed was a chord over a concave arc; it did *not* depart from the earth as a tangent, as Professor Hale anticipated. In nearly 500 specific and comparative observations, we have demonstrated absolutely that the popular conception of the earth's convexity is utterly without foundation. The mute witnesses which have so emphatically told the story of the earth's shape, are so forceful in their testimony that nothing under the sun can change our mind concerning the form of the earth in which we live. In view of all these emphatic evidences, think of such advice as contained in the above communication, written by one who blindly follows those whose conceit would forbid them examining the evidences of exact truth!

Professor Ritchey, of the Yerkes Observatory, fixed a common portrait camera so that its axis pointed directly to the astronomical pole of the heavens. During an exposure of about one hour, the circumpolar stars made bright trails or arcs about 15° in length. A reproduction of this photograph appears in Professor Hale's article. We presume it is suggested to us as evidence that the *earth rotates* diurnally. The photograph contains nothing new to us, nor to any one familiar with the phenomena of the heavens; the *actual motion of the stars* may be observed any clear night. All astronomers admit that so far as the phenomena of diurnal motion are concerned, it would make no difference, in accounting for the same, whether we consider the earth in motion or at rest. But the camera silently says: "I am fixed in a stationary position upon the earth. Rays of light enter my lenticular eye of glass and implant themselves upon the filmy retina which the photographer has prepared. By means of the sensitive film I perceive and record the fact that the objects which produce

moving images upon my retina, are *actually in motion*." We take the testimony of the photograph for what it is worth; we examine it closely, and it affirms beyond a doubt, in agreement with a thousand other every-day witnesses, that the sphere of the heavens and not the earth, rotates on its axis once in twenty-four hours.



Lost Israel and the Circumcision.

EDITOR FLAMING SWORD:—I cannot understand why you do not teach circumcision, both of the flesh and of the heart, as essential to entrance into the divine sanctuary, as mentioned in Eze. xlv: 9. Again, you claim to be Israel, and yet in your literature there are no statements made that with the hand they must surname themselves Israel, as in Isa. xlv: 5. I have wondered many times why you accredit so much to Swedenborg and never mention John Wroe, who brought to light greater works, and showed wonderful signs which were accordingly fulfilled. He also claimed to be the messenger of the covenant, and renewed laws in England in 1822. Kindly explain in the Open Court of Inquiry.—READER, Bethlehem, Pa.

No scientific reason was ever given for the rite of circumcision until the founding of Koreshanity, which not only defines the principles involved, but teaches that it is a most potent factor in Messianic function and ethnic progress. We positively affirm, from the basis of scientific analysis, that without circumcision the processes of salvation would be impossible. The Koreshan publications in the past have devoted much space to the discussion of this great subject, showing the actual relation of type and antitype, and the purpose that circumcision has served in the divine economy of life.

The Hebrew circumcision instituted by the Almighty through Abraham, had its psychological and ethnic influence; its purpose was to conserve a necessary quality of spiritual energy which, through the desire of the Hebrew people for a Savior, was directed toward the point and time of divine involution. When Jesus appeared he was the circumcision both of the heart and flesh of the Jews, for he was the product of heaped-up forces in the great body of the Jewish people. Jesus represented and involved all true Israel; and when he was cut off, true Israel was cast off from the old body and planted as the seed of the new dispensation, in Gentile soil. Through

the processes of involution, all those who desired the coming of the Messiah entered into the divine sanctuary; for Jesus *was* the sanctuary—the Tabernacle of the Temple. The institution of circumcision was no arbitrary affair, but a scientific factor of progress.

The sowing of the seed of Israel in the Gentiles was the beginning of a new work; the old circumcision and its covenant passed away with the Messianic fulfilment—the type merged into the antitype, which was necessary to the work of circumcision of the heart, which as to the spirit, was accomplished through reception of the Holy Spirit at the beginning of the age; this work was the beginning of the new Israel. Through absorption old Israel was lost and became Gentile; the new graft has grown on the wild olive during the present dispensation. The ten tribes do not exist today as pure descendants from the Hebrew stock, and it is folly to found any hope of inheritance of the divine kingdom on any fancied consanguinate relations to those who rebelled against the king of Israel, and who were carried away into captivity and "eaten up" or absorbed by the Assyrians. There is a vast deal of ignorance manifest among teachers of the various forms of Anglo-Israelism, which is but a perversion of the truth concerning the descent and identification of Israel.

It is not said that *they* shall surname *themselves* Israel; but that *one* shall subscribe with his hand unto the Lord, and surname *himself* by the name of Israel. One Man nineteen hundred years ago inherited all the promises made under the Hebrew covenant—not the many. Under the promises of the new covenant, *one* man is to overcome; the promises are "to *him* that overcometh," not to *them*. At the end of this age or dispensation there is to be one who overcomes; he is the true Messenger of the Covenant, the authorized Shepherd, the only genuine Israelite, the exclusive minister of the circumcision to the Gentiles. He represents the pineal gland of the Grand Man; he is of the "circumcision *not made with hands*," and his cutting-off is necessary to the final circumcision of all who aspire to enter the divine sanctuary. The result of his translation is the extirpation of the pineal

gland of the viduals; it is the circumcision of the heart and the flesh, or the heart of flesh—the method by which all who receive the truth may become the true Israel of the final covenant. The Messiah of this age is the Sign of the true circumcision.

The reason we do not advocate the cause of John Wroe, or ascribe to him a higher place than the founders of numerous other sects, movements, and divisions of Christendom, is because he did not give the true interpretation of the law and the prophets. His personal claims were false; and he undertook to establish the typical circumcision, which the Apostles of the Christ taught was no longer essential, because it was fulfilled in the coming of the Christ. We accredit so much to Emanuel Swedenborg because he taught the truth in the spiritual degree, and his mission was Messianic to the spiritual world. He was divinely illumined as to his interior, and performed a work necessary to the completion of the dispensation which brings the final revelation of truth in the scientific degree. We do not deny that John Wroe had a necessary mission to perform; the same is true of William Miller, Ann Lee, and many others. But that which distinguishes Swedenborg is the great fact that the divine Ego was in him,—the veritable Word in the spiritual degree.



Astronomy and Navigation.

EDITOR FLAMING SWORD:—(1) In the Koreshan theory of the concave earth, how do you explain the rise of the Pole Star from the horizon toward the zenith, as one travels north from the equator? (2) How do you explain navigation by the universal application of astronomy? (3) How do you account for the trade winds, the ocean currents, and the change of seasons?—A. S., Girard, Kas.

(1) We account for the increase of altitude of Polaris in proportion to the distance from the equator, on the same basis that we account for the apparent elevation of the top of Washington monument, Eiffel tower, or St Paul's cathedral. The tops of these objects when viewed from a distance appear near the horizon, while from a view under or near them, the tops appear in the zenith. The simple laws of perspective cause the Pole Star to increase its altitude in proportion to increase of latitude of the observer. The

altitude of the star co-ordinates with the latitude of the observer, degree for degree. The combined effect of perspective and visual curvilinear gives the convex sphere of the heavens the appearance of a concave dome; the relief is reversed; hence, stars which are really the farthest away and highest in actual relation to the observer, appear at the apparent meeting-point of the earth and sky.

(2) The longitude of any place is determined by reference to Greenwich time; the difference of local and Greenwich time is translated into terms of degrees, minutes, and seconds. The latitude of any place is determined by observations of the altitude of any fixed star, or of the declination of the sun or moon. All this belongs entirely to *practical* astronomy, which uses exclusively, the "horizon system" and the apparent position of the heavenly bodies in the apparent dome of the heavens. Inasmuch as there is just as much surface in the hollow sphere as is supposed to exist on the convex surface, with all the meridians and circles of latitude in the same relation, it is clear that the actual principles of navigation are applicable without change to the concave idea. Theoretical astronomy is quite out of the question in navigation.

(3) In the body of the physical cosmos there are circulations the same as in the human body. Trade winds are not caused by any rotation of the earth, but rather by the vortex of the diurnal revolution of the heavens. The sun's spiral is between the tropics; the action of the energies of heat and cold causes the air currents to pass in the direction of the sun's motion. Several things conspire to cause ocean currents; one of the most potent causes is the action of the tides with reference to the continents. A momentum gathers and sweeps across the bosom of the sea; the abrupt stoppage of the tides by land elevations produces rebounds which result in regular currents. The Gulf stream and the corresponding stream which spreads from the China sea, undoubtedly receive their impulse from great outlets of subterranean rivers.

The movement of the sun in its spiral covers a belt of 47° ; this is the width of the torrid zone. When the sun is $23\frac{1}{2}^\circ$ north of the equator, the heat area finds its central line on the tropic of Cancer; when $23\frac{1}{2}^\circ$ south of the equator, there is summer in the south and winter in the north. It is always summer in the latitude of the sun's heat area, and noon-time on the sun's meridian.

Summary of the World's News.

April 16.—Russian minister of interior slain by student.—Vigorous measures taken to stop cruelty in Philippines.—Hitch in Boer peace negotiations; refusal of armistice and amnesty an obstacle.—Civil war predicted for Belgium.—April 17.—Senate votes to extend Exclusion Act till Dec. 7, 1904.—Kaiser's yacht, Meteor, not reported; 15 days out.—General Malvar, insurgent leader in northern Luzon, surrenders; armed resistance in northern Philippines ended, says General Chaffee.—Attleboro, Mass., abstains from fresh meats for two weeks to induce cheaper rates.—Illinois Central trouble at Waterloo, Iowa, not settled; merchants refuse provisions for new laborers.—Belgian strikers number 300,000.—Queen Wilhelmina has peritonitis.—Spain may recognize Cuba.—April 18.—New York paper says beef trust controls poultry products.—Cushman, of Washington, speaks on Cuban bill; gains fame as orator; likened to Lincoln in his younger days.—Senate committee listens to additional torture details in Philippines; witness says only treacherous Filipinos were punished.—Miss Stone not to be debarred from lecturing; she desires to reimburse some who contributed to ransom.—Two Brooklyn youths have robbed 200 churches.—April 19.—J. P. Morgan coalesces six leading transatlantic companies; two great German lines enter harmonious working agreement with the largest steamship deal ever made.—Cuban bill wins; hard blow for sugar trust.—Extension of coercion may goad Ireland to uprising.—China protests; extension of Exclusion Act to Philippines declared a hardship.—Majority of Boer delegates willing to accept British proposals.—Queen Wilhelmina's malady declared typhoid fever.—Olympian sports in Chicago in 1904 given assurance of success.—Army officers in Philippines distrust all natives, especially the wealthy.—April 20.—Pope Leo said to favor Cardinal Guiseppe Sarto, Patriarch of Venice, for his successor.—Charges made that meat combine involves railroads.—Irish Protestant farmers determined in demands for expropriation of oppressive landlords.—Consolidated steamship lines to have New Jersey charter; capitalization \$200,000,000; Southampton probable principal center, in England, of transatlantic steamship business.—April 21.—Earthquake in Guatemala; unconfirmed report of 500 killed.—Steamer City of Pittsburg burned on Ohio river; 60 reported lost.—Chicago Labor Federation advised to boycott meats until prices are cut.—Kansas Farmer's Grain Association announces plan to defeat beef combine.—Russia agrees to restore Manchuria to China without reserve.—Belgian strike ends.—Frank R. Stockton, novelist, dead.—4,000 attend Altgeld memorial meeting at Chicago Auditorium.—April 22.—Rockefeller said to give \$1,000,000 to the South for educational purposes.—Some Western states in grasp of fiercely hot wave.—Western University of Pennsylvania to be beneficiary of Carnegie's millions.—Government probably will ask discontinuance of Louisiana Boer war supply depot.

The Flaming Sword's Exchanges.

Health Culture.—Through advertising, this work affords choice in sanitariums of widely separate localities; also of approved apparatus for home massage, etc. The leading article of current number—Scientific Rest Cure—asserts that every process of cure is effected by restored nutrition; and proceeds to enlighten. Benefits and Dangers of Wheeling, is timely to exigencies. Temperaments and Their Relation to Disease, is illustrated by cuts of Lincoln, Cleveland, McKinley, and George W. Cable as presenting motive, vital, balanced, and mental temperament. The Philosophy of Eating by Susanna W. Doods, strikes a rational note, as does Physical Development, by the Editor. 481 Fifth Avenue, New York. \$1.00 a year; 10 cents per copy.

Higher Science.—Science is from *scire*, to know. Higher science signifies higher knowledge. This publication of 215 Stimson Block, Los Angeles, Cal., promulgates a new cosmology, but gives no proven basis. Its editor, of atheistic rearing and thought, repudiates the Scriptures and Scriptural cosmology. He proves the untruth of neither. He is vigorously outspoken; in case of the Bible, severe. That severity is most poignant couched in refined terms, and that ridicule is not necessarily logic, is not fully fledged in the compact of his endeavor. \$1.00 per annum; 10 cents per copy.

Suggestion.—April number is filled with interesting topics well treated; May number promises the exposure of the professed clairvoyance of Anna Eva Fay. 4020 Drexel Boul., Chicago, Ill. \$1.00 per annum; 10 cents per copy.

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