



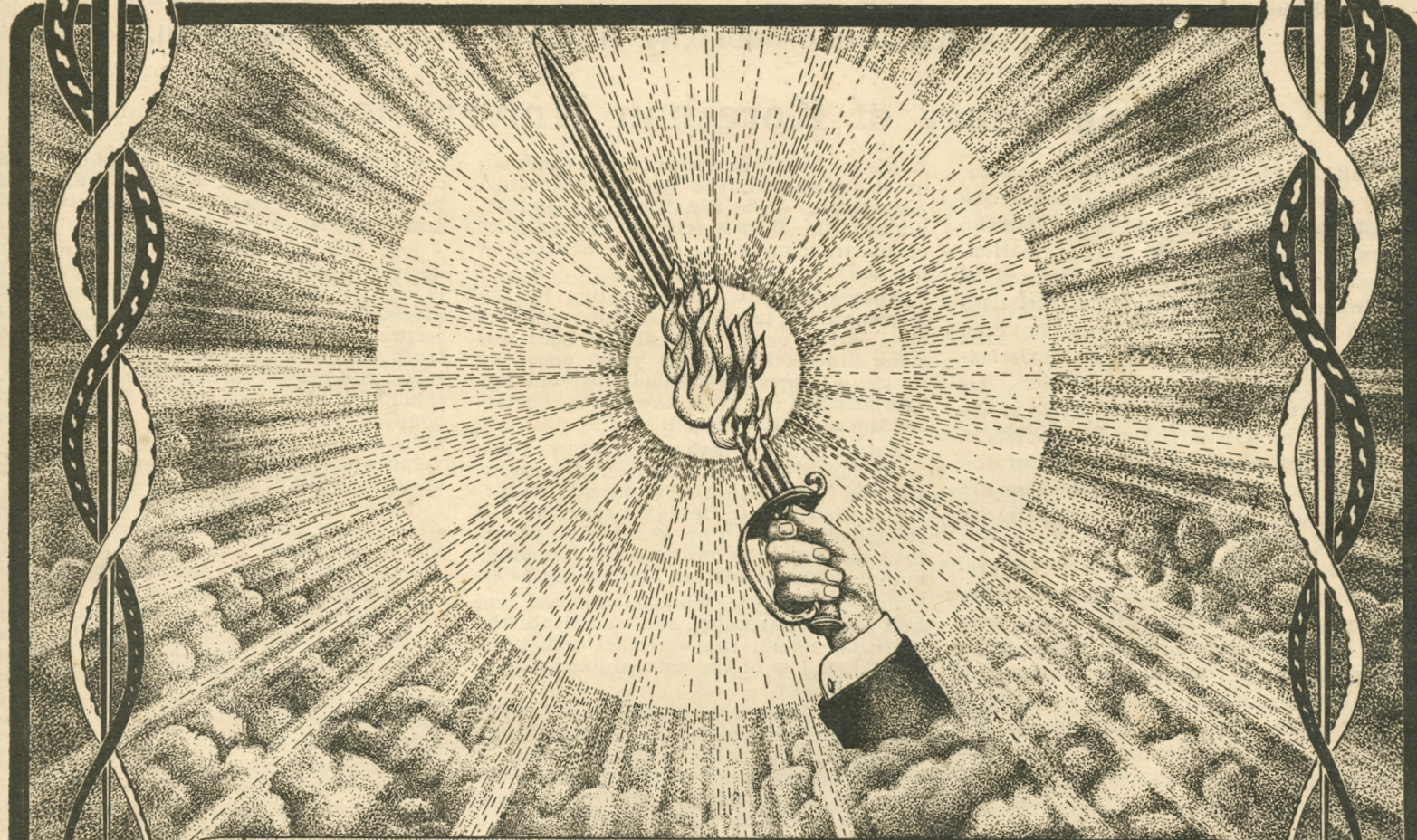
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ASTRONOMY

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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.

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Summary of Koreshan Universology.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

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CHICAGO, ILL., MAY 16, 1902. A. K. 62

Whole No. 493

The Great Mystery of Iniquity.

Prophecies Concerning the Messenger of the Covenant; the Tree of Knowledge of Good and Evil; Joshua Before the Angel; Who Takes Away the Filthy Garments?

KORESH.

OUR ATTENTION has been called to the fact of the differences of opinion regarding the third chapter of Zechariah. This prophecy points directly to the Messenger of the Covenant at the end of the Christian dispensation. The high priest Joshua is the Savior as he is at the end of the age, when, through the descent of the Lord into humanity, he shall have taken upon himself the sins of the world. At the end of the dispensation, the Lord is born into the world according to the laws of sensual propagation, and therefore is born in sin and shapen in iniquity, the same as any other sinner. He is in sin because he is born under the conditions of corruptible and mortal form and function. The term Joshua means the same as Jesus; namely, Savior. The Savior, then, comes at the end of the age with filthy garments; the garments being the fallacies and evils of the corrupt nature.

Joshua was standing before the angel of the Lord, and satan was standing at his right hand to resist him. Satan stood there before Joshua in the character of his fellows, because so long as Joshua is in the state of corruption, his fellows are in a greater state of the corresponding condition. Satan was there to receive the filthy garments, who, as the fellows of the high priest, was to take the eliminations of the fallacies of Joshua when they were removed, just as Judas Iscariot took the filthy garments from the Disciples when the Lord began the processes of elimination from them, in order

to fit them for their mission as his Apostles. The followers of the Messianic character of this dispensation are not to be overanxious about taking away the filthy garments of the Messenger as his life is attaining its final perfection, which is fully accomplished at the theocrasis, when the last vestige of what remains of the corruptible nature is eliminated. "Now Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him [at his right hand, where the resistance was], saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The Messenger of the Covenant, now at the end of the age, after having discovered, or, in other words, having had revealed the *truth* in contradistinction to the *fallacy* in which the world is engulfed, testifies to the truths of science, even to the science of life in the aspect of intellectual, that is, external truth. He possesses the actual knowledge of all the sciences, which are in the external consciousness. Through this knowledge he attains to the actual application in the performance of all the uses of life. The Lord Jesus, nineteen hundred years ago, was the good Shepherd in the aspect of a perfect life, the one pole of a binary star of which Judas Iscariot was the coördinate pole. Jesus was the good, while Judas was the evil. The Messenger of this age

constitutes the seventh, therefore, the final completion of the full natural circuit of life. He consequently does not constitute the fruit of the Tree of Life, from which the evil is eliminated, but the fruit of the tree of the knowledge of good and evil. He knows what is good and what is evil. Jesus had eliminated the evil, and Judas stood for all that it signified. Jesus was the firstfruit of the Tree of Life.

The seventh Messenger, who comes at the end of the dispensation, differs from Jesus in his priestly office, in that Jesus was an High Priest after the order of Melchizedek, while the High Priest at the end of the Christian dispensation is the High Priest of the Levitical order. The high priest at the end of the year, went in unto his sacrifice for his own sins and the sins of the people. The Shepherd of this age cleanses the outer garment first, which is the separation of all fallacy from truth. When this is done, then there is no more fallacy in his outward mentality. The light of truth shines from the outward intellectuality, to the external minds capable of receiving it. No person but he can have truth, only as that truth comes directly through this educational tuition. He teaches the science of life. As the reflex operation of the truth which shines through intellectual faculties, there is the esoteric radiation of fallacy. This is an interior flow, and operates on those who are in the esoteric belief and in the receptive flow from that which the Messenger eliminates. The light proceeding from the intellectual capacity of the great Teacher, reflects darkness as an esoteric coördinate. The reflexed darkness has no radiation in nor with the dissemination of the intellectual radiation. Hence the Messenger does not impart truth at one time and error at another time. He teaches truth, and nothing but the truth; and he teaches all the truth the mind is capable of comprehending. What he is to truth he is also to life. In the elimination of the evil, his good is the external good. That good manifests itself in the practical uses of life. The life is an external operation, and consequently the evil which is reflexed from that good of life is esoteric. This evil is taken by the esoteric people as good. It is the only thing they can call good, because they are principled in evil; they therefore think that evil is good. It is useless to waste words on such people, because it is casting pearls before swine.

The filthy garments which the high priest Joshua removes, are taken away esoterically by those who are in the esoteric movement, a condition which is abominable and repulsive to the Messenger, and to as many as truly desire to do his will. Those who take the filthy garments, take them away because they love such filth and desire to be actuated by it. Hence we say, do not be anxious nor too officious in the removal of the filthy garments of the Lord when he is at hand. This is the function of a Judas, or of many Judases.

"And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." The fair mitre is the science of immortal life, and the garments are the things which the science perfects in the life. "And the angel of the Lord stood by." The angel of the Lord is the New Jerusalem who is gathered in the Messenger; for this New Jerusalem is written in the forehead, as it is declared. "And the angel of the Lord protested unto Joshua [Savior], saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, [the temple of God] and shalt also keep my courts, and I will give thee places to walk among these that stand by." These places are the ones who accept the truth, and in whom the Messenger will walk when he is theocrasised. These are not the places where the filth goes when the filthy garments are removed.

"Hear now, O Joshua [Savior], the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch." Now the fellows who *sit* before Joshua are another set, because he is now in another state. Before, his fellows were those who were in evils and who were principled in evil; now, they are those who accept the Messenger and are willing to obey his directions. It will be remembered that the Lord Jesus was the root and the offspring of David, the true Vine and not the Branch. But the Lord in his coming at the end of the age, comes not as the Vine, but as the Branch. We wish to assure the reader, rather the student of Koreshanity, that the Branch to come does not refer to the Lord in the beginning of the dispensation. It is a fact that the theologians have declared the Messiah of nineteen hundred years ago to be this Branch referred to in Zechariah. The Branch is he who shall come through the posterity of Joseph, the Shepherd, the Stone of Israel.

"For behold the Stone [the Stone from Joseph, the Stone of Israel] that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man [not every animal] his neighbor under the vine and under the fig tree." Those who are not under the vine and fig tree will not be called the Shepherd's neighbor. Under the vine is in the operation of divine truth, and under the fig tree is under the influence of the natural divine life.

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem [the New Jerusalem], Thou shalt be built; and to the temple, Thy foundation shalt be laid." The Jerusalem referred to is the New Jerusalem which John saw coming down from God out of heaven; and the temple is the manifestation of the Sons of God who shall come in the flesh and dwell in the earth.

The Perpetuity of God and Man.

Chief Points of Difference Between Koreshanity and Theosophy; Polarization and laws of Progression and Retrogression; Absorption of Humanity and Rejuvenation of Deity.

KORESH.

IT IS OFTEN SAID that there are many things in Koreshanity in common with theosophy. It is for this reason that we take the opportunity to point out some most radical differences. Koreshanity teaches that there is a center, also a circumference, to everything that has structural being. In the individual man there is the heart—the center of circulation, and there are extremities whence the blood is returned to the heart. All that flows from the heart as the arterial blood, is returned in the form of venous blood. There exist the center and circumference of circulation. This is as it should be, for there must be a perpetuation of organic life. In the universe—the great cosmic egg, there is the central star, and at its circumference we have the rind or shell of the cosmos. The central star, the stellar nucleus, is the supreme physical center and pole of the physical universe. There could be no other stars, were it not for the central star; all other stars are reflections from the central star. All energies flowing from circumferences converge to the central star, and through that stellar center they pass interiorly to a more refined circumference. The physical universe has its poles and axis, without which there could be no continuous existence.

The anthropostic world—the world of man, has its center and circumference; it has its poles and axis. This fact in law gives to Koreshanity a phase of its specific character, because in Koreshanity there is a recognition of the principles involved in the laws of form and function. The anthropostic Center of life came into manifestation in the beginning of the age; he came in the form and function of the man in the individual form, because the Godhead is the Man. He came in the least form of the universe, because the astral nucleus is the all of the universe in the form of the individual man. From this Man comes many—the multiplication of the one in the many. The 144,000 Sons of God constitute the full number in the external manifestation; this number comprises the Temple, the House of God. In this House there are millions of those who have attained to the perfection of the Deific state; these are more ethereal in their quality. Within this interior there is a vast, and still more refined interior. The number is so great that man can neither count nor comprehend the number, even though it is limited according to the laws of ultimate and primate limitation. The replenishment of these interior states comes from the circumferences, and is transited through the central manifestation. There is always a center, and this center of any interior degree takes its external and inflowing nutriment from and through the manifestation of

the Son of God, as he is raised up in the natural world.

Every sphere of existence, of whatsoever plane it may consist, whether of an interior or an exterior, has its center and its circumference. The center is its least form, and in it there is operative the most active function of the universe of that plane. The circumference is of the greatest form. From the light center there is reflected the dark radiation. The spiritual entities of the dark (false) radiation are in the dark, and do not know that there is any center; therefore they deny the existence of a personal God, an individual Center which is above all the numerous spiritual entities which they think are deities, which are not deific beings at all, but diabolous beings. There are millions of these as well as of the Deific entities of the interior degrees of existence.

The first principle of the Koreshan code is, "Thou shalt have no other gods before me." When reaching the ultimate or natural plane of existence, and the fruition of that domain, the center of the domain will first be produced in the perfection of the Messenger of conjunction. This is an external manifestation, and its recognition is the first demand of as many as will be baptized into Sonship. The reason why there must be an objective Divinity before there can be a baptism into life, is because there must be a central point for the inflow of the energies to a state of polarization. There must be one tangible point toward which the flow of the affections is directed, before there can be a theocrasis, thence the baptism. There never was an overshadowing nor ever will be, except through the tangible manhood, and from the theocratic dissolution of the personality, the overshadowing of the Spirit.

One of the special phases of the Oriental religions, is that in the evolution of the race there is a continual ascension of the race from what appears to be the creation of new entities. According to the Eastern conception, it is perpetual progression with no corresponding retrogression. It is because there is no knowledge of that most wonderful law of unitary conjunction, which provides for the inflow of mental identities into the consciousness of identities that have externally existed. There is a definite and fixed number in the universe, beyond which there can be no multiplication. These entities are perpetual, because they are the entities of eternal life. The perpetuity of these eternal lives is consequent on a perpetual supply of nutriment, which flows into them through the arch-natural source of their pabulum; they are replenished from the fruit of arch-natural immortality. When the fruits of perfection mature, when the humanity is ripe and purified

from all that is false and evil, then the fruition of the men in the immortal flesh is food for the eternal and Deific beings. It is then that the absorption takes place, and the fruit from the arch-natural humanity is taken into the interior degrees without the ordinary physical death. When this absorption takes place, there is no increase of the number in the interior degree, because the personality absorbed is blended with the individuality of the eternal consciousness of the interior being. The two become one, and yet there is no loss of individual identity; neither is there any addition, numerically, to the number of those who are eternally in the spiritual world. No man can be an eternal being in the future without having been eternal in the past. Yet there must be provision, in the economy of the universe, for the eternal progression of the indwelling entities of being. If a spiritual entity living in the interior life had no means of supply, there would be an end of variety in the explorations and exploitations of life.

When an eternal entity has reached the limit (for there is a limit) of amplitude, it becomes young by the absorption of a new creation from the arch-natural sphere of development. It renews its strength—mental and spiritual vigor—and rejuvenates its consciousness and its career. The central Divinity does this also; hence the manifestation of the infant God as he was in the beginning of the Christian dispensation. The reason that God takes upon himself his infancy, is because he would otherwise pass into desuetude and decay. He becomes young, and rises up in humanity that he may be absorbed into the central ego of Divinity. This rejuvenates the Godhead. It is by virtue of this law that the central Godhead is perpetually resupplied with an heir to the eternal throne. The creation of the Son of God from the human race to sit upon the throne of David, which is the throne of God, is a constant recurring necessity. So the recreation of the Son in and from the race is not the unique thing that it is conceived to be by the common theologian.

One of the most wonderful laws of eternal perpe-

tuity, is that by which the fall of man is provided for. From the highest to the lowest, there is a constant descent. The activities of every realm of being result in waste. There can be no friction of the activities of life without the casting off of waste material. The waste of any sphere is its precipitate, and the precipitate falls. In the greatest activity of an eternal being, at the time when it feeds upon the fruit that the arch-natural life has developed and provided for its sustenance, it absorbs its pabulum and precipitates a corresponding waste. Were this not true, the being would become hypertrophied. It cannot increase its quantity nor quality, therefore it must precipitate a waste equal to the supply. This waste is the wornout mentality of the supreme spiritual entities. They are conscious beings, and reached their maturity in Deific amplitude.

When the new and young arch-natural manhood has entered into the highest sphere of its being, the antiquated spirit descends and unites with another order of ascending beings. When this occurs, the descending being forgets the sphere from which it has descended, and becomes conscious with the entity into which it has flowed, and with which it has become one in the descent. By this process the ascending sphere comes into a higher consciousness, while at the same time the descending consciousness is only conscious of being the ascending spirit. This mystery can be told, but it cannot be comprehended without illumination from the enlightened One. In this double process, we have the rise and fall of man. These two conditions and directions must inevitably exist in order to maintain eternal life. This is a never-ending process. These two directions of determination have been eternally operative. The coming of the Son of man in the beginning of the Christian dispensation, was one only of innumerable millions of just such occurrences; and the fruition of the arch-natural men now to appear at the end of the age, is but one of a never-ceasing display of recurrent fruitions.

Criminal Attorneys and Newspapers.

KORESH.

A YOUNG WOMAN dies from what appears to be poison, administered either by some guilty party or by mistake of her own. An attorney who wishes to gain a reputation as a successful lawyer, seeks for a chain of circumstances that will convict someone of the crime of murder. He finds some apparently incriminating circumstances, and hastens to forge these into a chain by introducing some imaginary additions, and reports it to the newspaper fraternity. Then appear great headlines, occupying about one fourth of the page of a great sensational daily, after which follows the conviction of the man, in the estimation of a too gullible public. Before the suspected party has an opportu-

nity, according to the laws of the land, to establish his innocence, the newspaper has decided the case and given the decision to the public. The public is prejudiced, the court is prejudiced, and the jury has made up its mind to hang the newspaper convict. A man is not only supposed to be guiltless until proven guilty, in this country, but where there is circumstantial evidence he is supposed to have the benefit of the doubt, if there be any in the case.

A man has just been liberated after serving eleven years of a life sentence, in which, if there had been no doubt, he would have been hung. The doubt in the case, according to law, would have given him his free-

dom. It was in the power of the court to have enforced the law. The man was pardoned recently, because it was *believed* that he was innocent. It is a dangerous thing for a community to reach such a stage of indifference to its interests as to leave the life of any of its members in the hands of a district attorney, whose office in the investigation of crime is merely that of adroitly weaving the meshes of circumstantial evidence so as to deceive court and jury. An attorney for the people, who will connive at the introduction of doubtful testimony for the purpose of concatenating a deceptive chain of circumstantial evidence that will convict an innocent man, is a worse and more dangerous criminal than the common murderer; and the newspaper that will lend itself to the prejudice of an entire community before a trial and the introduction of the

testimony of a defendant, is an abettor of the criminal attorney.

It ought to be made a matter of capital punishment for any newspaper to pronounce an opinion in a case where there is danger of involving a person in the meshes of the law. Circumstantial evidence is uncertain enough at best, and no innocent man ought to be convicted on doubtful testimony. The fact is, however, that many an innocent person is convicted of crime through the adroitness of a shrewd attorney, who prides himself on his acumen as a successful criminal lawyer. There ought to be some way of protecting the innocent. It should be good legitimate newspaper work, but it is not sensational; and what is a sensational newspaper good for, if it is not for the purpose of manufacturing sensations?

Immortality and Eternal Life.

AMANDA T. POTTER.

THE FIRST PRINCIPLE of any life is the love of that life. To cement longevity to life and to make sure of life's eternal continuance, are foremost aspirations of the human soul. If wisdom were sure concomitant of desire, then were there as multitudinous means of this most cherished end, as there are multitudinous religious sects. However seemingly dogmatic and unkind the assertion, this day furnishes neither in Buddhism, Judaism, Mohammedanism, modern Christianity, nor in any of their divisions and subdivisions, with all the apart and lesser creeds thrown in, one spark of that living fire which lights the way to eternal life.

The universal center of life, our Lord Jesus, found the world destitute of this knowledge in practice. So far as verbal teaching was manifest, the two recipients—the lawyer and the rich young man, of the most direct and concise formula touching this theme of themes, were unready for the promulgation. But the supreme Husbandman who, down through the generations from Adam had been preparing a seed for regeneration, had also prepared a soil for that seed, even the world, the humanity. That portion of humanity so prepared contained neither the caviler nor the young man wedded to his wealth. Those who loved Him before all things else, received his sublimated body in character of Holy Spirit. He, the practical continent and law of life, became its manifestation in his Apostles and Disciples.

But life and death alternate; each is the pedestal of the other. Without death there can be no life. The greater the vitality the more intense the conflict which precipitates death, and the more complete the dissolution. For this reason the Christian system is stigmatized as productive of more sanguinary conflict than any other religion in the history of the world. All this was voiced by Paul in the two words—"falling away." The Christ, into the likeness of whose death the church stood baptized, was to die in the people, and the people in him. The quickening to follow is the manifesta-

tion of the Godly attribute of the Christ—immortality.

It is too much the custom of the world to speak of the typical death of the Christ—his death on the cross, as co-partner of the death of the common humanity; while of a truth, the Christ death was as far above the ordinary death, as the Christ life was above the ordinary life. The sensual humanity is under the power of the devil, who has the power of the death to which the sensual humanity subscribes. In the manifold reëmbodiments through which the Lord passed in the process of reaching the apex of human glory, all those elements which bound him to the power of the devil had been eliminated. He had achieved victory over death, *because he had attained the power to lay down his life and to take it again.* In the antitypical death, the death in the race in which He was planted as seed, he also laid down his life, and in the near future he will take it again.

"If we have been planted together in the likeness of His death, we shall also be in the likeness of his resurrection," says Paul. To those who were planted with our Lord, or in whom he was planted, the taking of his life again means the Sonship, the redemption of the body, immortality; for it will be the resurrection. "We ourselves groan within ourselves, waiting for the Sonship [the Greek does not say "adoption"],—the redemption of our body." "But we know that when He shall appear, we shall be like him," which means a change marvelous and mighty. It is passing from sinner to sinless, from life to death, from mortality to immortality. "The dead [in trespasses and sins] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." He and the Father are one. He is God. Those who "shall be like Him" are Gods. "King of kings, and Lord of lords; who only hath immortality." Immortality first, then eternal life, for this is the promise: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

New Century Studies and Reviews.

LUCIE PAGE BORDEN

GREAT WORLD-BUILDERS.

Humanity's Greatest Benefactors Misunderstood and Dishonored by Contemporaries.

AS ONE BY ONE the celebrated men who have contributed their time, talents, and capital to aid the growth of this country, pass away, they receive from their fellow citizens a meed of praise. Their efforts to upbuild the state and the commonwealth are appreciated; their labors are approved. Posterity upholds in many cases where contemporary opinion maligned. Many an honest man who suffered during his lifetime from the harsh judgment of his peers, receives after death an ovation of sympathy.

While those who have served in a limited capacity are admired, what laurels are bestowed upon those whose love is as broad as the universe,—the World-Builders whose charity embraces the race? It is not often that society deals justly with these rare souls born to be its truest benefactors. The best minds and the clearest thinkers are so far in advance of their time, that contemporary thought cannot approximate their conceptions. They utter their message and pass on; they cannot wait for the world to catch up with them. A few choice spirits may be found receptive, but the rank and file are lagging in the rear. Thus it was, thus it is today, and thus it will be again in time's recurring cycles.

When God fits a man to be the recipient of Deific forces, he chooses someone of lowly birth from among the people. He raises this man through successive embodiments to a mental stature commensurate with the achievements of the race which he represents—Theanthropoi, the God-Men. In the person of this man, God is visibly present in the majesty of all his attributes. Is it probable that in every act he will not maintain the gracious dignity of his interior life? Other men may build cities; this man builds the world. Yet he will receive in his lifetime nothing but scorn and contumely from those who laud the miniature projects of some petty world king because, indeed, he is nearer to their condition, being of their own family, while the God-Man is of a different caliber. He is not of their kin, and every principle of the lower life will take up arms against him in his struggles to recreate the universe. What is it to build up a city, a state, a nation, in comparison with the mighty purpose which he holds in sight?

Praise is given to the small man and withheld from the great, because the latter is so far removed from the ordinary sphere of duty that the dictates of the higher will, under which he works, seem but madness. He is exalted in purity, in nobility, in grandeur, but he neither follows old customs, nor walks in the beaten track. The world could understand Barabbas. It could not understand Jesus, therefore it slew the God and released the murderer. Will the civilization of today reject the science of the Word as it once rejected the philosophy?

Will it now refuse the truth as it once refused the love? Then shall it lose both truth and life. Honor to whom honor is due. The honors of this world are given to the rich. The honors of the kingdom which is to come are devoted to its founders—the World-Builders.

Widening Breach Between Oppressor and Burden-Bearer.

IF ANY ONE doubt that the breach between labor and capital is widening, a brief review of certain measures taken in one city alone, during the past six months, may prove convincing. A shortage of the public money was alleged, and among the various reasons mentioned, tax dodging is preëminent. At whose door is the sin laid? Does the poor man who has some excuse in his struggle to keep soul and body together, try to evade the law? No complaint touches him. It is the capitalist, it is the great corporation that is derelict. Assessments which if honorably paid would add millions to the city treasury, have been held back by the rich. Retrenchment being in order through their derelictions, upon whom does the burden fall? The first step to rectify the deficiency was taken by cutting off the night schools. Economy in this direction means loss solely to the poor man. Forced to labor for ten hours a day, he has this single opportunity to gain a rudimentary education. The day schools where he sends his children were then obliged to surrender some portion of their equipment.

The kindergartens are a boon to mothers, especially of the poorer class. Those who go out to work by the day were glad to know that their little ones were safe and happy. Nevertheless, the kindergartens had to go in the general retrenchment. There is no class in the community more notoriously overworked and underpaid than the teachers. Many of them have families to support. Their salaries have been lowered. They must suffer, too, on account of the delinquent taxpayers. The police force has been crippled, and large numbers of names stricken from the roll at a time when crime is most rampant. Nightly depredations render it advisable to increase, not deplete the staff. Public safety demands that the outlaws whom society has produced should be held in check. Incendiaries, housebreaking, and murders are alarmingly frequent.

Now a reduction in service and time for the public library with all its stations has been ordered. Could there be a blow aimed more directly at the rights and enjoyments of the working man? Who but he must pay the penalty for the sins of the rich? He is deprived of opportunity for culture on account of laws violated by property owners and monopolists. If the beautiful library is to be closed during the evening, those who toil are virtually excluded from a share in its privileges. It is useless for the capitalist to pose as the working man's friend, while robbing the state by eva-

ding taxation. So does Tammany pretend to be the benefactor of the poor and the sick, helping individuals while it steals from the ward.

The story of the wrongs imposed upon the people by its oppressors, forms a book that might well be called a litany of sorrows. And yet, the half has not been told—no, nor ever can be told between the covers of any book. There is no pen, were it dipped in magic ink, which could render such a tale in its true colors.



Optics a Factor in Astronomy.

THE ARGUMENT in favor of the rotundity of the earth, used by the advocates of the Copernican hypothesis, rests upon an optical delusion. It is assumed that the earth is convex because it appears to be so to the eye. In the case of mirage, which has all the effect of reality, reason disproves the testimony of sight. When the Lord opened the eyes of the blind man, he took clay and anointed them. Here a great truth was prefigured in symbol—nothing less than the restoration of sight, meaning knowledge through the function of an instrument chosen out of common earth to be the disseminator of light. It is in regard to the form and function of the physical earth that the densest ignorance prevails. No adequate researches on this point have been made previous to the Geodetic survey undertaken by the Koreshan Unity. These investigations confirm the statements made by KORESH about thirty years prior to the organization of the scientific expedition. The results of mechanical experiment offer the most extraordinary evidence, and corroborate in detail all the principles of optics which he deduced in explanation of the familiar figure of the ship's disappearance, hull down.



Concerted Effort and Concentration of Forces.

WHEN THE GENERAL commanding an army has discovered his enemy's weakest point, he is swift to seize the vantage by massing his troops in this quarter. His hope of victory lies in a skilful concentration of forces. The groupate system of the Koreshan Unity, with centers and subsidiary centers, is a necessary part of tactical and strategic warfare. It is not a system of monasticism, and the revival of medieval orders is not included in its plan of operations. The cloisters and the convents of the middle ages served their purpose, waxed corrupt, and passed away like other temporary institutions. The members of the Koreshan body are not obliged to isolate themselves, but in order to insure the largest measure of success, its troops must be gathered together in various places as the wisdom of its Founder may suggest. There is no possibility of concerted action when the army is scattered over too wide an area. Competition is consolidating its forces in imposing phalanx. But in spite of this vast spectacle it is in *extremis*. The Lord will triumph through the power of chastity conserved in the faithful few. He will bring forth judgment unto victory through the united effort of his followers.

LA NOUVELLE GEODESIE.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.

TRADUCTION FRANÇAISE PAR LUCIE PAGE BORDEN.

En nous approchant de la rive, nous vîmes à l'oeil simple ce qui de prime abord ne paraissait qu'une tache blanche à l'horizon. C'était un petit bateau à vapeur dont la cabine du pilote sortait à peine de l'eau. En dirigeant le télescope sur ce point de l'horizon nous avons pu voir le bateau à vapeur de haut en bas, jus qu'à la surface de l'eau où il se reposait ; tout le corps en était en pleine vue.

Au bout d'environ d'une demie-heure on vit poindre le tuyau à fumée d'encore un petit bateau à vapeur ; et à l'aide du télescope, tout le corps du navire. On prit plusieurs observations sur des yachts dont le mât de hune seul sortait de l'eau mais dont le corps se vit nettement à l'aide de l'instrument posé à 18 pouces d'environ au dessus du niveau du Lac.

Bientôt, nous avons vu un plus grand vaisseau qui suivait la ligne de l'horizon, le corps en étant caché en grande partie. C'était un vaisseau de ligne partant de Chicago et allant à Michigan City, Indiana. Le télescope le rapporta en pleine vue. Suivant sa course, il se perdit bientôt entièrement de vue ; pas même un point ne s'en montrait à l'oeil simple ; il n'en resta qu'un nuage de fumée pour marquer sa trace. Une fois la fumée se dissipa et il n'y avait rien pour indiquer à l'oeil nu l'endroit où il se cacha ; et on ne put le trouver qu'en visant l'horizon avec le télescope. Afin d'obtenir la meilleure vue possible, le télescope fut posé et appuyé avec beaucoup de soin ; et à travers l'air pur sur le lac tranquille, nous avons vu le navire tout entier dont rien n'en était visible à l'oeil nu. Le bateau à vapeur était distant au moins de 15 milles ; d'après la convexité accréditée, le corps se serait trouvé à 150 pieds au dessous de l'horizon. Faisant réserve d'un tiers mis au compte de la réfraction (et le plus souvent on n'en tire que le cinquième) il en reste 100 pieds entre la ligne visuelle réfractée et le corps du navire !

Que l'on tienne compte maintenant des faits rapportés de cette observation. Dans le cas où la convexité intervint entre l'oeil et le navire pour entre couper la vue la même chose ne restera-t-elle pas toujours pour cacher le navire de l'oeil aidé du télescope ? Il est évident que si la convexité est cause de la disparition du navire l'instrument n'y ferait rien. Il paraît fort étrange qu'un fait aussi simple eût pu s'échapper à l'observateur le moins expérimenté—à ne rien dire des savants. Nous ne proférons pour le moment aucune raison pour expliquer cette bévue ; qu'il soit dit en passant que l'on peut s'assurer de nos observations en choisissant un jour qu'il fasse beau et que le lac soit calme.

Observations Sur les Eaux du Sud.

Les observations soigneusement faites par notre Corps d'ingénieurs ne laissent point de doute. Elles sont à tous égards concluantes. Ces expériences suffisent à elles-mêmes pour bouleverser l'ancien système d'astronomie en même temps qu'elles fortifient la Cosmogonie Cellulaire comme énoncée par KORESH. Les faits ainsi recueillis sont tels que, mis à la portée de tout le monde, ils ne manqueraient pas de creuser le terrain sous les systèmes déjà défailants de la science !

Tandis que l'oeuvre préalable à l'expérience avec le Rectilinéateur progressait, nos ingénieurs profitaient de toute occasion pour multiplier les expériences et les observations destinées à prouver la vérité de la proposition sur laquelle repose le système de KORESH. (*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 GREAT DISASTER which has occurred on Martinique and adjacent islands of the French West Indies, is appalling the wide world. Without warning Mount Pelee burst forth in terrible eruption; St. Pierre, a city of nearly 30,000 inhabitants, is reported to be entirely destroyed by a rain of fire and streams of molten lava; the total loss of life from the eruption of Mount Pelee is estimated to be more than 40,000 people. Darkness covers land and sea, and falling ashes have destroyed thousands of lives, and doubtless all vegetation on the islands. Scores of vessels were destroyed in the harbors. It is now reported that Soufriere, on Island of St. Vincent, is in violent eruption, and threatens alarming destruction of life. It would be difficult to picture the awful pall which overshadows the French West Indies. If Nature is lavish with her gifts, she sometimes produces awful disasters which are beyond description. Within the range of history, it is estimated that nearly 2,000,000 people have perished in such catastrophes. Necessarily, the subject of geology is startlingly forced upon the attention of the world. Geologists all over the world are discussing the causes of the awful phenomena of volcanic eruptions and earthquakes; speculation is rife, and fertile minds are productive of various and conflicting theories. A few prominent geologists have abandoned the time-worn idea that the earth is a sphere of molten substances, encrusted by a thin crust or shell of cooler materials; nevertheless, this is the prevailing notion regarding the earth. The nebular hypothesis makes the popular conclusions necessary from the basis of its premise. If this theory were true, the molten mass would represent the primitive or original materials of which the universe is constructed, and from which all forms of life were evolved; consequently, we should expect that the substances thrown out through the volcanic vents to be of primitive purity, pregnant with vital energies, and that upon cooling, the materials should become fertile. The nature of lava, however, forbids such a view; it is a waste material, the veriest offal, a cosmic excretion. Lava is correctly named; it is from the Latin *lavere*, to wash; it represents the very washings and scourings, the mercurial amalgams, the worn-out materials which have completed their rounds in the "bowels of the earth," the alimentary canal of the physical universe. The volcanic systems of the earth constitute the terminus of this great alimentary or planetary tract. In the cavities beneath the craters—cavities which communicate with the mercurial system in the metallic shell of the earth—these materials accumulate and burn; the burnings constitute the cosmic gehenna. The great fires are local, and the vents are sufficiently large to emit their awful contents. Explosions of inflammable materials and gases cause violent quaking of the earth. The Koreshan System traces the origin of volcanoes to uses performed for the perpetuity of the cosmos; the popular views assume the existence of a continual and extensive fire in the interior of the earth—a fire which performs no use and for the phenomena of which they cannot account. In order to account for volcanoes

and seismic disturbances, it is not necessary to entertain the absurd view that the earth is filled with molten matter. In time, the old idea will be universally rejected; and men of this generation will live to see the geology and astronomy of Koreshanity accepted throughout the world.

Probably no question has called forth more discussion in the scientific world than that of gravitation; it enters as a factor more largely into all departments of astronomy than any other one thing, and yet it is admittedly the least understood. Newton propounded the great hypothesis as a working basis; like the atomic theory of chemistry, it has served its purpose as a temporary bridge between facts which scientists wish to relate in conception; but it is today an undemonstrated theory. The scientists do not pretend to define what gravitation is. Professor Young declares that there is just one mystery about the motion of the planets, and that is gravitation. He says: "How it is that an atom of matter can attract another atom, no matter how great the distance, no matter what intervening substance there may be; how it will act upon it—or at least behave as if it acted upon it—I do not know, I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands along with the fact that when I will my arm to rise, it rises; it is inscrutable." Years ago, the difficulties standing in the way of understanding the action of gravity in accord with Newton's idea, were considered by Dr. Paley, the English naturalist and theologian, who said: "For my part, I am totally at a loss to comprehend how particles streaming from a center should draw a body toward it; the impulse, if impulse there be, is all the other way." A new theory of gravitation is being advocated, known as the Morelian philosophy, which involves the idea that pulsion or pushing instead of traction or drawing, obtains; it is the opposite of the Newtonian hypothesis. The Koreshan conception is quite original, and harmonizes all the apparent contradictions which the phenomena of gravitation present to the modern mind. The great fact upon which all ideas of gravitation are made to rest, is that a body related to the earth, left without support, falls in a direction which is at right angles to the earth's level. An attempted application of this fact to the planets is wholly unwarrantable. We maintain that gravity is primarily the result of impulse of radiations from the central sun; so far, the pulsion theory is correct. We also maintain that the earth attracts falling bodies, at least within the limit of human experimentation and observation. The harmony of the two ideas is clear upon the basis that the earth is a concave shell, environing the central sun, between which there is a constant reciprocity through the forces of levity and gravity.

The launching of the Cuban ship of state will make the little republic an independent nation. As the time of the inauguration of President-elect Palma approaches, the interest of America turns again toward the Pearl of the Antilles. Cuba has a history; and that history is all the

more important because the people of Cuba have come in touch with the people of the great American nation. The work that the American Government performed for the Cubans is without precedent; its generous heart drove out the enemy, took the oppressed by the hand and led them through the most troublous times; it has cleaned the Cuban cities, overcome the fever pest, and lifted the inhabitants out of sloth and indolence. Cuba has been honored by the presence of American colors on the Island, and by the interest which the greatest nation has taken in its affairs. The new nation undertakes to stand alone upon the stage of political action. With almost boyish happiness it makes its debut before the world. It is not now thinking of the great difficulties which it will soon encounter. The sea of humanity is stormy, and it is easy to foment the forces of factions. The little nation must not venture far from under the protecting wings of the great American Eagle. The American spirit which performed for Cuba the great work of emancipation from Spanish tyranny, a great work of humanitarianism, is itself seeking to become free from the powers of oppression. It was the manifestation of the spirit of the new age, seeking to guard and guide a great factor in the coming kingdom of the perfect Man. The destiny of Cuba is linked with that of America, because politically they are guardian and ward, parent and child.

The extent of the greed of the beef trust is being revealed through the investigations of the Government, preparatory to the prosecution of the members of that gigantic conspiracy. Attorney-General Knox is collecting all available evidence, and claims on behalf of the Government that there is no real ground for the excessively high prices on meats and other food products controlled by the trust. The firms of which the trust is comprised have engaged in pooling; they have cornered the people's articles of food and conspired to raise the prices. At the same time, they arranged with the railroad trust to transport these products at lower rates than those given to the small shippers. Thus the railroad trust has violated the interstate commerce law and discriminated against independent shippers. The high prices on meats and low rates for transportation have greatly increased the beef trust's margin of profits. The Government seeks by means of injunction to restrain the beef trust from further violation of law and infringement upon the rights of the people. We are of the opinion that action has come too late to be effective; it is an effort to place a lock on the door after the horse is stolen. The money power is resourceful, and restraint on one side will produce greater force on another. It is the policy of the great concerns to technically conform to the law when compelled to do so, while actually disregarding on the wholesale, the intent and purpose of legislation. The end of the trust is in revolution—a revolution which we do not advocate as a remedy, but one which we foresee. Before us is a crisis resulting from concerted effort on the part of the people and the Government to control the modern empire of business.

Among the various theories concerning volcanoes and earthquakes and their causes, now being discussed by the scientists, are: That the earth is filled with molten matter,

and volcanic eruptions and earthquakes are caused by steam created from water which percolates through the geologic strata; that the earth is not filled with molten matter, but that the intense heat is generated by pressure; that the origin of the subterranean fires is unknown, but that the volcanoes are all connected by great subterranean rivers of molten matter; that earthquakes are electrical disturbances; and that the sun-spots have to do with seismic phenomena. These conclusions are all the result of modern research, and they are put forth by men who pose as scientists. Some idea of the indefiniteness of modern geology, which is supposed to teach the laws of world-formation, may be had by considering these various conflicting theories. From these unfounded conceptions it is delightful to turn to the geology of Koreshanity, which reveals the causes and explains the phenomena of volcanic eruptions and violent earthquakes.

A pupil who said in her composition on the human body, "If it were not for the body we could not live a second," wrote wiser than she knew, for it is the literal truth. Every degree and quality of life must have its material form of expression. Another, who was required to draw a picture of that for which she was the most thankful on Thanksgiving day, finally declared: "I am thankful for God, but I do not know how to draw it!" Here the common idea of the unknown and unknowable Deity is manifest, for knowledge of the divine Being is taught neither to the pupil in the schoolroom nor to the worshiper in the pew. The artist, however, does not consider the task of picturing the form of Deity impossible; it is only a question of making the best likeness of Him who walked and talked with men nineteen hundred years ago.

The lot of the President is a hard one, because it is difficult to please everybody in a country where there is a division of political sentiment. If he takes time to consider great questions and fails to act as rashly as impulsive people would demand, he is said to lack back-bone; but if he manifests uniform firmness in his dealings with all classes of people, he is called a usurper and dictator. Faultfinding is not justice, and love of party is not patriotism.

Progress never moves in straight lines; it is symbolized by the winged wheel. In true progress there is always a turning of things, and a returning to former states. This not only makes the ultimate goal certain and attainable, but certain and attainable because it is knowable.

The greatest victory is the result of the greatest conflict, and the one who wins is the greatest hero. The last and greatest enemy of man is death; it is possible to conquer death only when one knows how to live.

If the universe of humanity were not renewed periodically, it could not have its successive ages; rejuvenation makes the world young again.

The past is both a record and a prophecy; the present contains the forces of all fulfilment.

A deceiver's greatest dupe is himself.

The Open Court of Inquiry.

THE EDITOR.

Perspective and Geolinear Foreshortening.

EDITOR FLAMING SWORD:—I pass by, with brief mention, the pitiful narrowing down of the universe to the beggarly circumference of 25,000 miles—barely two months' journey. Think of it—a man in these days can travel around the universe in about 60 days! Aside from that absurdity, your arguments are as fallacious and misleading as could well be expressed in words. For instance, the attempt to explain the disappearance of a ship's hull while the masts are still visible, upon the principle of foreshortening or narrowing of the lines of vision, is so utterly inadequate that it ought not to deceive a child. You use the illustration of two railroad tracks approaching each other and disappearing at the vanishing-point. Surely, you are not so flighty as to believe in such an explanation. You know that the two tracks appear to merge into one and disappear together; whereas, the hull, the lowest point of vision, and much the larger object, always disappears first, while the comparatively small topsail remains in sight, which would not be the case on a flat or a concave surface.

Again, why do you ignore the fact that the phenomenon of foreshortening is manifest horizontally as well as vertically? No matter how long nor how high the hull may be, and no matter how small nor how low the sails and upper work, the hull always disappears first. Your attempted explanation of why Chicago cannot be seen from St. Louis, in the concave earth, seems to be utterly unsatisfactory. The distance in a straight line is about 250 miles. There are many telescopes that would practically annihilate that distance and bring your skyscrapers almost to our door yards. With an elevation great enough to overcome the convexity, this could easily be done. From the summit of Pike's Peak, with the aid of a good glass, Denver can be seen 75 miles away, which half way down the mountain is impossible.—PROF. W. F. P., St. Louis, Mo.

Koreshan Science narrows down the universe to the proper limits of comprehension; it insists upon the exercise of the sense of proportion and the logic of use. But we are not responsible for the fact that the *earth*, the ground of inhabitation of the world of man, is no more than 25,000 miles in circumference. Does humanity need a larger field of activity? If so, why was it not provided? It is no argument against the beneficent wisdom of the Creator of the cosmos, to say that the earth is pitifully small because a man can travel around it in 60 days. The fact that he can do so speaks volumes for genius, which looks to the universal dissemination of knowledge

—*universal*, we say, because the earth is the universe in fact as well as in common usage of the terms applied to the earth. A condition which prevails throughout the earth is a universal condition; a cosmopolitan city is a city which contains inhabitants *from all parts of the cosmos*—a strange thing to say in these days of fallacy, but the statement is absolutely true. We violate no principles of law, logic, nor language when we say that the earth is the physical limit of the universal system of existence.

Art has for its basis certain geometrical principles which cannot be ignored. We maintain that art is true. No artist will attempt to produce a perspective drawing or picture of any landscape or waterscape, without the well-known "vanishing-line"—the actual horizon of the picture; he must apply the principles of geolinear foreshortening as well as horizontal and vertical perspective, else his picture will not be a true and accurate projection. Art affirms in boldest terms that the *sea horizon is the vanishing-line*, not the apex of a bulge of water. The artist's perspective projection is scientific; it is in accordance with the principles of geometry, and in agreement with the testimony of the camera and the natural orb of vision.

If the geolinear extense were a perfectly flat surface instead of a concavity, practically the same phenomena as related to that surface would be apparent, because within the limit of accessible altitudes of observations, the earth is flat enough to produce an apparent horizon by virtue of the laws of foreshortening. Observe a picture of the sea, or the sea itself, from an altitude of 10 feet. The first mile projects a vertical impression of a given length; the second mile, a shorter picture—about one sixth the length of the first; the third mile, a still shorter picture; the fourth mile, almost a line, beyond which no impression is made of the surface, for the simple reason that the angle is too small to be drawn or perceived. Consequently, beyond the horizon or vanishing-line, no surface can be seen—a fact absolutely

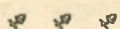
demonstrable by diagram true to scale.

If at the vanishing-line the surface becomes invisible, there must be beyond the horizon a curving line of successive vanishing-points, below which no object can be seen. Suppose that at the vanishing-line an object of a given size appears to be just a point; at twice the distance, the object would certainly be entirely invisible; but if its vertical dimensions be increased four times, it will appear to be a point, and so on, according to the square of the distance. Perspective cannot operate below an *opaque* surface; beyond the vanishing-line, the ratio of perspective accelerates in proportion to the square of the distance. Hence, the hull of a vessel disappears according to the *two-fold factor* of perspective and geolinear foreshortening; it involves all the principles of vertical and horizontal foreshortening, and the apparent contraction of the earth's surface. Increase the altitude of observation, and the vision is extended and the vanishing-line appears farther away. Rise high enough in the atmosphere above the concavity, and St. Louis would be visible from Chicago.

The artist knows very well that the vertical contraction of the land or waterscape is due to the increasing acuteness of the angles in proportion to the distance; and if he attempted to picture a house or vessel, or mountain at some distance beyond the horizon, he would place so much of it out of sight as is hidden by the apparent rise of the surface, and apparently below the vanishing-line—not because he conceives the earth to be convex, but because the very principles of geometry to which his picture must conform, demand that the objects should be so represented. Art existed before the earth's convexity was conceived; its principles are the same today; and art says in terms of its own, that the apparent perspective slope of the geolinear surface extends beyond into space, below which absolutely nothing can be seen, without aid to vision.

We want to know if a scientist exists who is ready to affirm and to demonstrate that art is false. Who will

affirm that it is? The principles of foreshortening are in agreement with the impression on the camera plate and on the retina of the eye; by virtue of these principles, the vanishing-line or horizon appears in the drawing, in the photograph, and in the field of visual perception. We cannot logically deny the testimony of these scientific projections of the relation of the earth and sky to the point of vision; the geometrical principles involved in the art of picture-making *demonstrate* that the hull of a vessel disappears by virtue of the laws of foreshortening; and no man will ever be able to successfully contradict these statements.



Relation of Signs and Constellations.

EDITOR FLAMING SWORD:—According to the best of my recollection, the diagrams in ordinary almanacs and astrological magazines give Aries as the March-April sign, and so on around the Zodiac. I have not any of these books at hand, but I am going to look them up. If this is the case, is it not time for them to adjust their charts to suit the facts? According to Koreshan Astronomy, Pisces would be the March-April sign, and Aries the April-May sign. Is this not so?—READER, Wells, Ore.

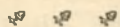
The circle of the signs and the belt of constellations constitute two distinct Zodiacs; the one is in the earth, and the other is in the physical heavens. Unless we distinguish between the two, confusion results. If the constellations were the signs, then of course, inasmuch as the sun enters the constellation Pisces about March 21, Pisces would be the March-April sign. Nearly 2,000 years ago, the signs and constellations were in agreement; but the precessional movement of about 50" of a degree per year has changed their relation, and Pisces, instead of Aries, is the spring constellation, but Aries is still the spring *sign*.

We will endeavor to make this point clear: We take the zero-point of astronomical longitude as a basis of reference; this zero-point is the point of intersection of the meridian of the vernal equinox, the ecliptic, and the equator of the heavens. Over what part of the earth is the sun, at the exact moment that the center of the sun is at the vernal equinox? The most exact astronomical observations and calculations determine it to be directly over the earth's equator and the earth's

prime meridian—the meridian of Greenwich. The sign Aries begins at the meridian of Greenwich and extends 30° eastward on the ecliptic; next Taurus 30°, and so on around the geographical circle of the ecliptic. Consequently, at noon, March 21, the sun enters the *sign* Aries.

For convenience, the geographical signs are placed on the star-maps; and this has given rise to the common impression that there are two Zodiacs in the heavens. Astronomical longitude is counted from the vernal equinox, and the signs thus transposed in their order, extend eastward from the zero-point. The transposed sign Aries extends 30° eastward from the zero-point or prime celestial meridian, while from the same point the constellation Pisces extends about 30°. Therefore, the sun is moving through the *sign* Aries and the *constellation* Pisces at the same time—and so on, with the other signs and their present constellations around the Zodiac.

The cause of the shift of the constellations is what is generally termed the precession of the equinoxes. The relation of the signs and constellations has been carefully and wisely preserved through the ages, to serve a great purpose in unmistakably indicating the beginning and ending of dispensational periods. In a general sense, the published charts of the signs and constellations are correct as to order and relation. The sign Aries has completed its movement through the constellation Pisces and is entering the constellation Aquarius. In about 2,000 years from now, the sign Aries will completely cover Aquarius, and Aquarius will then be the spring constellation, but Aries the spring *sign*.



Antediluvian Patriarchs and Churches.

EDITOR FLAMING SWORD:—In a recent number of THE FLAMING SWORD, I understood you to say that the antediluvian patriarchs were not literal men but churches; that there was no literal flood, and that Noah himself was the ark. I would like very much to know where the connecting link is between the literal and the mythical in the narratives. According to Bible chronology, the ages of these patriarchs overlapped, so that they were contemporaneous. Seth lived almost up to the time of the birth of Noah, and Lamech and Methuselah lived until near the date of the deluge.—J. L. J.

In a brief article we can only treat this subject in a general way, on the basis of general principles. Every

church has a head, a founder; consequently, the antediluvian patriarchs were individuals possessing the names given; and each church took the name of its founder. Take Seth, for instance; he had a following—a group of people into whom he was absorbed; he was in his church, and he was no less himself because he was disseminated—hence, his church was Seth. But he died when the church declined, just as Jesus died during this age, as seed in the soil.

The so called Bible chronology is erroneous; it is merely a system of time devised in accordance with the conception that the antediluvian patriarchs were mortal men and begat sons after the order of common generation. In reality, they were Sons of God, and produced offspring according to the higher law of regeneration. According to the common view, only about 1,656 years elapsed from the time of the creation of Adam to the time of the flood; consequently, it appears to the modern mind that the men were contemporaries. But from the basis of the facts in the case, it is evident that about 18,000 years is the correct period, there being about 6,000 years from the flood to the present time. There have been three dispensations since the time of Noah—the Noatic, the Abrahamic or Jewish, and the Christian dispensation.

There is really no element of the mythical in the narrative of the flood; the descriptions are of realities in the domain of life and progress. Common water is not the only kind of water in existence; there are waters in other domains, and the record of them is just as literal as records of floods which frequently occur in different parts of the physical world. The deluge was a flood of fallacy; humanity was full of the waters of fallacy, and the waters destroyed the old world or dispensation. Noah was the Savior of that age; hence, he was the ark of safety. The proper interpretation of these narratives depends upon a comprehension of the laws operative in man, and the symbols employed to express literal and actual conditions and events in the sphere of divine activity in both the spiritual and natural worlds.

The connecting link between narratives of this kind and those more on

the plane of common occurrences, is Abraham, who involved the last order of the Sons of God, and began a mortal race of men which contained the divine mind; the life of the Almighty was then projected on the sensual plane. The Bible record of events from the time of Abraham is more nearly in accordance with what the world considers as literal events; and from the time of Abraham, the common chronological methods are approximately correct, from the basis of the ages of father and son in successive generations in the line of mortal genealogy.

The Flaming Sword's Exchanges.

THE EDITOR.

The Metaphysical Magazine.—We have received the May number of this excellent production and are interested in its contents. The Cambodians and Their Origin is an entertaining discussion of the character, conceptions, and ethnology of a distinct people on the East coast of the Gulf of Siam, by C. Staniland Wake. Delhi and the Palace of the Emperors, by Marie B. Smith, breathes an Oriental atmosphere, describing as it does, the remains of an ancient civilization and capitol. In this magazine Rev. Henry Frank conducts the Department of Independent Thought, in which he discusses current questions; and The World of Thought is the Editor's field of intellectual display. 100 pages; 10 cents per copy, \$1.00 yearly. 110-114 West 42d street, New York City.

Leslie's Weekly.—An important feature of May 8 issue of this popular weekly is a discussion of Army Atrocities in the Philippines, by the special correspondent, Sydney Adamson, who takes the ground that the harshest measures employed are justifiable on account of the treachery of the natives. Annexation the Destiny of Cuba is discussed by the Editor. A striking feature is a double-page picture of a Western cyclone in full blast. The coming issue will contain a timely article by ex-Senator Thurston, The Nation's Pledge Redeemed—referring to the independence of Cuba, and many photographs of current happenings. The page, People Talked About, is always full of interest. 10 cents per copy. The Judge Co., 110 Fifth avenue, New York City.

Human Faculty.—The May number is just at hand, containing a number of excellent articles and striking illustrations. Drawing and Sketching considers the phrenological significance of angles and curves. A Great Object Lesson is a double-page contrast of two opposite characters. Self-Control, Soul Growth, The Life Forces, and others, are considered from a phrenological point of view. *Human Faculty* is ably edited, well printed,

and aptly illustrated. The Editor will accept our thanks for recent compliments paid to THE FLAMING SWORD and its staff of writers. \$1.00 per year. 130 Dearborn street, Chicago, Ill.

Suggestion.—Devoted to the study and advancement of suggestive therapeutics and the scientific investigation of all occult phenomena. Some Typical Cases describes the diseases of a number of patients and the progress of their cure by suggestion. *Suggestion and Crime*, by F. Emory Lyon Ps. D., of Chicago, deals with the psychological causes of crime, as opposed to the common view that heredity and environment are productive of criminals. *Suggestion* is to be commended for its endeavor to expose the tricks of a number of fraudulent mediums. \$1.00 per year. 4020 Drexel Boulevard, Chicago, Ill.

American Economist.—The American Protective Tariff League publishes a 16-page weekly which advocates the doctrines of protection and opposes reciprocity as a step toward free trade. The current issue contains the caustic speech of Congressman Cushman from Washington, in opposition to the Payne Reciprocity bill. The speech is funny from more than one point of view, and perhaps it is as erroneous as it is funny. However, nothing is ever lost by considering both sides of any great question. Yearly, \$2.00. 135 West 23d street, New York City.

Prabuddha Bharata.—The conceptions of the Swami Vivekananda school of Oriental philosophy are presented in this monthly. The number just at hand discusses the death and resurrection of Jesus, contrasting the Christian and Moslem views of the Messiah. Its pages abound in Indian names and terms. Published at Mayavati, Kumoan, Himalayas. \$1.00 per year.

The Commoner.—No one reading the *Commoner* need be in doubt about the political attitude of its Editor, William J. Bryan. His expressions are clear and to the point. Though we do not always agree with him, we look upon him as a reformer. Five large pages of each issue contain original matter from his pen. \$1.00 per year. Lincoln, Neb.

Summary of the World's News.

AMANDA T. POTTER.

May 7.—Rear Admiral Sampson dies of cerebral hemorrhage at his Washington home.—President denies objecting to medals for Dewey and Miles.—Chicago Edison Company will spend \$20,000 to abolish its smoke nuisance.—France and Spain shaken by earthquakes.—Hot Senatorial debate over alleged cruelty in Philippines.—General Federation of Women's Clubs bars colored women.—Bret Harte dies of throat hemorrhage at Camberley, England.—Eighteen hours by rail from Chicago to New York; cut of 6 hours.—**May 8.**—Secretary Root takes responsibility for policy in Philippines.—Volcanic eruption on Martinique; 40,000 killed; St. Pierre and eighteen vessels in harbor destroyed.—**May 9.**—Paul L. Ford, novelist, shot dead by brother, who suicides.—New

\$1,000,000 watch company, South Bend, Ind., will fight watch combine.—From Chicago to New York, 17 hours; 912 miles; train on Pennsylvania; service in June.—Hetty Green fears conspirators; granted permit to carry revolver.—Rabbis discuss adopting Christian sabbath; committee reports consensus of Jewish opinion to conference next year.—Morgan's ship merger involves payment of \$170,000,000 to British vendors.—Judge Remly, Cedar Rapids, classes hard cider with whiskey.—Carnegie predicts Great Britain will some day form a part of American federation.—**May 10.**—Queen Wilhelmina convalescent.—Cardinal Gibbons, attended by 8 archbishops, 18 bishops, and 1,000 priests, officiates at funeral of Archbishop Corrigan.—Herbert Spencer lays aside his pen at age of 82.—Governor Yates accused of malfeasance in office by Senator William E. Mason.—Chicago's vegetation killed by smoke.—Mrs. Florence A. Fensham, first woman Bachelor of Divinity in Congregational church. Injunction bill alleging restraint of trade, conspiracy, price manipulation, blacklisting, and illegal rebates, filed against Chicago's big packers.—Inspecting officers U. S. Steel Corporation tendered banquet by Carnegie Steel Co. in Pittsburg; \$100 a plate; 39 guests.—**May 11.**—Center-pier bridges on south branch of Chicago river to be replaced by bascule structure.—United States warship ordered to Martinique to aid sufferers; \$100,000 passed by Senate for relief.—Chicago Teachers' Federation to keep up tax fight against corporations for next five years.—**May 12.**—Lieutenant Governor Stone of Wisconsin, dead.—Boer peace outlook uncertain.—An editorial criticism pronounces Mary MacLane's effort "a revolting assault on marriage and the virtuous relations of men and women."—Cuban flag raised over Morro Castle first time; occasion, President-elect Palma arrives at Havana.—German financial papers see money outlook of Wall street threatening.—**May 13.**—"One all-consuming blast of suffocating, poisonous, burning gases," not lava, destroyed St. Pierre; unique in history; Martinique horror grows; La Soufriere, St. Vincent Island, still active; 700 deaths; volcano in Mexico, also in Nebraska, threaten eruption.—Nine war vessels, American, English, French, Danish, ordered to volcanic scene to relieve distress; U. S. Congress appropriation to sufferers, \$200,000.—New York frost damage to fruit, half million.—Chicago Hebrews oppose sabbath change.—New bank, Central Trust Company of Ill., being organized; capital \$4,000,000, paid in surplus, \$1,000,000.—Another advance in beef; cattle not being shipped to market; prices may go higher.—Jane Addams, Hull House, severely cut and bruised; railroad wreck, Santa Fe Line.—Fort Hall Indian reservation, Idaho, open to settlement July 17.—Queen Maria Christina, Spain, resigns regency.

The Dietetic Way to Health and Beauty.—Sophie Leppel gives this pamphlet for 2d. It will meet approval from many readers. 7 Imperial Arcade, Ludgate Circus, London, E. C., England.

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