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RELIGION

SOCIOLOGY

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## Summary of Koreshan Universology.

**K**ORESHAN 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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## Koreshan Science and the Bible.

Koreshanity Not Founded on the Bible, but is in Harmony With it; the Bible Proven True by Genuine Science; Modern Astronomy a Fallacy.

KORESH.

THE MISTAKE is frequently made that we predicate our theories largely on the teachings of the Bible. Then what will we do with the infidel and the atheist? Our system of science is predicated on the demonstration of the contour of the surface of the earth, proven by analogy, by the application of the principles of optics, and mechanically demonstrated by a unique geodetic survey. We first prove the Bible to be true through the confirmation of the only true science.

We prove positively that there is an atmosphere of pure hydrogen immediately above our atmosphere, and that hydrogen is water in its aerial form and condition, showing that the firmament (*rakaya*) is the fixed position of the stars in our own atmosphere, as founded upon the metallic and mineral strata which compose the earth's outer crusts, and that the waters (aerial waters) are divided from the waters at the surface of the earth under the stars; and then we read: "And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament [*rakaya*] and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. \* \* And God said, Let the waters under the heaven be gathered together unto one place." We are thus scientifically as-

sured that true science agrees with the Bible. It knocks the "higher critics" all out on that particular point. All that the "higher critics" know of science, is what they have derived from assumption; and upon the basis of hypothesis they assume to contradict the Scriptures.

Above us there is an atmosphere of pure hydrogen. Just as water acts as a reflector, and as any gas related to any other acts as a reflector, whether the gas be lighter or heavier, so a sea of hydrogen above us acts as a reflector. This reflects in such a manner as to enable us to look back onto the surface of the earth where the sun produces what is called the moon. We then see, by the reflection of the sun's rays into the earth, the surface of the earth as the moon. Having this science we read that God spreadeth out the heavens like a molten looking-glass, and we know the meaning of the Scripture; but on the basis of the Copernican system of astronomy, and a "higher criticism" based upon such an astronomy, we are ready to reject the inspirational source of the Bible.

We first prove the Bible from true science, then dispose of the "higher critics" without any further trouble. The "higher criticism" is founded upon a system of "science" so called, which has no basis other than assumption, not a thing of which has ever been demon-



strated. The first operation of the "higher critics" should be to prove even *one* of their propositions. They know they cannot do it. That the astronomers are in doubt about the revolution of the earth, is proven by the recent experiment with the Foucault pendulum. The movement of that pendulum has no bearing whatsoever upon either the statism or motism of the earth as a stationary or a rotating body. If it has, let the scientist define the character of the proof of such relation. We want to know why an oscillating pendulum will be made to rotate in the way the Foucault pendulum rotates—on the assumption that the earth rotates from west to east.

If the earth rotates toward the east, why will not a ball swinging north and south across the point of the earth over which it is suspended, drop to the west on the south side of the oscillation as well as on the north side? It is something besides the rotation of the earth that causes the motion of the pendulum; that something depends upon the motion of the sun, not upon the motion of the earth. We emphatically assert that the rotating pendulum does not prove that the earth moves; and we as emphatically assert that the scientists are no better satisfied than before; that they will still seek for other proofs of the motion of the earth, and will continue to try to bolster up their original assumptions with others that their ingenuity may from time to time invent.

Darwin has expressed in few words the basis of all modern scientific architecture or science building. He says: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory." Modern astronomy is predi-

cated upon the hypothesis of the convex rotundity of the earth, its rotation upon its axis, and its revolution in its orbit around the sun. Convexity is a myth as demonstrated by analogy, through the application of the principles of optics, and the positive demonstration of mechanical appliance. The earth is not convex; it does not rotate, as alleged; neither does it move in an orbit around the sun. The scientific world has never demonstrated one of these assumptions.

Professor Woodhouse, Astronomer, Cambridge, England, says: "However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis [guess] may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, *that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy.* Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth. Should this *sole refuge* fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of modern astronomy must fall to the ground."

The facts are challenged. The system is bolstered by efforts to fit phenomena to the original hypothetical premise. The time is at hand when the Copernican system of astronomy will be on the defensive, for the young men of the country are after the truth, and they will finally enter the symposium of inquiry into the claims of hypothesis to the right to stultify the reason. Shall we reason from hypothesis, or shall we demonstrate our premises?

## Gog and Magog in America.

Prophecies of the Final Conflict Viewed from the Standpoint of Ethnology; Elimination of the Geographical Element; Illustrated by Bible Instances.

KORESH.

JOHN THE REVELATOR saw in what may be defined in prophetic and interior vision, things which must shortly come to pass. His visions were observations of events in the future. He predicted the future great battle between Gog and Magog. The materialistic adventist defines these things to signify certain nations inhabiting certain countries, the country of Gog being the Russian empire. Suppose we analyze this question upon the basis of scientific ethnology, corroborated by the testimony of the Bible.

As an illustration, let us connect the recorded history of the Midianite with the history of the ten

tribes of Israel. The Midianites were the people who inhabited the country called Sinai, descendants of Abraham through the lines of two Egyptian women; namely, Hagar and Keturah. Hagar was the mother of Ishmael, who was the offspring of Abraham. The Arabian people had their origin in this union of the white and black stock. The Arab was a dark race deriving its Arabic pigment from Hagar, the black Egyptian, the hand-maid of Sarah. Arab is from the root *oreb*, the raven, this being the sacred bird of the Arabs. The Arabians derived their name from their color, with other corresponding significations.



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The Midianites constituted the central tribe of the tribes of Arabia. Jethro (Raguel) was the head and high priest of this people, and it was to this high priest that Moses fled after killing the Egyptian. He was forty years old, and remained with Jethro forty years, marrying his daughter Zipporah. The country of Sinai was named from this people. Notice first, that the Arabians were the descendants of Hagar; second, that this people was the product of an abnormal affiliation of Abraham with a black woman, and that therefore it would be considered a stepping aside from the ordinary husbandry with good earth into what, as compared to good soil, would be clay or mire. Our word *sin* is an unrendered Hebrew word meaning mire, and is handed down to us through Hebrew ethnic infiltration. Third, Sinai is derived from the Hebrew root *sin* (mire), the name given to this people. Fourth, the people, not the country, constituted Sinai. Fifth, the New Testament corroborates this view. "This Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

Where, then, is Hagar? Where is Mount Sinai? The materialistic geographer would at once answer by saying that Mount Sinai is in Arabia; but the true ethnologist would say, Mount Sinai is wheresoever this people may be found, according to the laws of ethnic infiltration and progress. What, then, became of the Midianite tribe? Biblical history declares the Midianites to have been utterly destroyed by the Israelites, except the thirty-two thousand Midianite girls and maidens who had never *known* men. These were taken into Israel and were intermarried with the Israelites. Sixth, according to this view, Sinai was absorbed into Israel by ethnic infiltration. Especially was this absorption a pronounced factor of Manasseh's and Ephraim's development. It may be literally declared that Mount Sinai was absorbed into Joseph's posterity, and that wheresoever we may trace the descendants of Joseph, there will be found the mountain of Sinai, on the materially ethnological and physiological plane of human life.

In tracing Sinai, we must follow both the ethnophysiological and pneumo-psychic lines of transmission. Moses derived the law from Mount Sinai. We have shown that Mount Sinai is Hagar, and that Hagar constituted the people who descended from Abraham through Hagar and Ishmael. The derivation of the law from the apex of Sinai, that is, from the high priest of the Sinaitic people, was the appropriation by Moses of a spiritual and soul substance, a transmission of the dynamic potency of the Hagarites to Moses; and though the Midianites were destroyed as a people and absorbed into Israel by the appropriation of the thirty-two thousand misses and female children, the law of God, understood by Raguel and committed to Moses

with Sinai, has been handed down generation after generation, and Mount Sinai must be found where the people are into whom the Mount Sinai (Hagar) was absorbed.

The "thick darkness where God was," and where Moses derived the law, was not on the geographical mountain, but it was the people where Moses, in Jethro, found the Almighty. If it can be demonstrated that through ethnic infiltration and transmission Sinai may be found in the United States of America, it might also be discovered that Gog is not necessarily in Russia, but as much in America as in any other country in the world. The battle of Gog and Magog, on the secular plane of activity, is the conflict of the trust of "capital" with the trust of "labor-unionism." Both of these trusts are wrong; one is as much wrong as the other; both are founded upon the false principle of competition, and both are antichristian.

If we were to judge from what Hearst of the *Chicago American* and other dailies says of the relation of the democratic to the republican party, we have the best example of the representatives of the two elements of the coming great conflict right here in the United States. The effort of Mr. Hearst, as unmistakably defined in his editorial of November 7, is to draw a definite line of demarkation between the trust patronized by the republican party, and the labor-union trust patronized (or to be patronized) by the democratic party; these to be arrayed against each other as fiercely as his influence can wage the discrimination and conflict.

If Mr. Hearst has brains enough he can reach the point where he will be recognized as the logical leader of the laboring masses. He has the opportunity to introduce some legislation in the interests of the "common" people. So far, all the legislation at Washington for the past fifty years has been in the interests of the money power. Is Mr. Hearst far sighted enough, and has he force enough to project some decidedly marked legislation, so conspicuously favorable to the people as to distinguish him as the regenerator of virtue and the eliminator of the vicious political tendencies of the times from Congress? If so, he may succeed in reorganizing the party he represents, so as to pit the party against the corruptions of the trust tendency, the baby industries which are fattening on the public pap. We will watch Mr. Hearst's career in the Congress of the United States with a good deal of interest. Will the roof and floor (Gog and Magog) collapse through his influence to direct the labor-unionism of America into so thorough an organization as to cause it to force the crisis? It looks as if the publisher of the three great dailies might be the man to organize a democratic anarchism on the basis of the labor-union trust, forcible enough to precipitate the crisis of catastrophe in which the Christian dispensation is destined to terminate.



## The Coming Man of the World.

(SELECTED.)

O H, not for the great departed  
Who formed our country's laws,  
And not for the bravest hearted  
Who died in freedom's cause;  
And not for some living hero,  
To whom all bend the knee,  
My muse shall raise her song of praise,  
But for the Man to be.

For out of the strife which women  
Are passing through today,  
A man that is more than human  
Shall surely be born, I say;  
A man in whose pure spirit  
No dross of self will lurk,  
A man who is strong to cope with wrong,  
A Man who is proud to work.

A man with hope undaunted,  
A man with God like power,  
Shall come when he is wanted,  
Shall come at the needed hour.

He shall silence the din and clamor  
Of clan disputing clan,  
And toil's long fight with purse-proud might  
Shall triumph through this Man.

I know he is coming, coming,  
To help, to guide, to save,  
Though I hear no martial drumming  
And see no flags that wave.  
But the great soul-travail of woman,  
And the bold, free thought unfurled,  
Are heralds that say he is on the way,  
The coming Man of the world.

Mourn not for the vanished ages  
With their grand, heroic men,  
Who dwell in history's pages  
And live in the poet's pen.  
For the grandest times are before us,  
And the world is yet to see  
The noblest work of this old earth  
In the Men that are to be.

## Children's Place in Industry.

Child Slavery Under the Heartless Competitive System; the Child's Relation to the State; How Children will be Educated Under Imperialistic Socialism.

BERTHA LDINE, MATRONA.

AMONG THE much discussed horrors of the competitive system is the factor of child labor. The *Record-Herald* of Chicago recently published the report of an inspection of factories in this city, for the purpose of getting at the facts regarding the evasion of laws made to protect children under fourteen years of age from the oppression of unscrupulous parents and manufacturers. The results of inspection made it only too evident that the laws made and inscribed in legislative records fail to protect adequately the little children who are constantly and extensively being slowly murdered in the torture chambers of competition's wage-slavery.

It is for Koreshanity to demonstrate that God in becoming Jehovah, the only Savior, has provided a way of escape from all forms of iniquity and their evil consequences. God has given humanity a righteous law on which to base all constitutional requirements. This righteous law, while it condemns every form of sin, is a covenant of promise to every doer of the Word. The living Word is the law fulfilled by man in covenant relationship with Deity, to the end that he is the personal or personal manifestation of Deity. To become the Word made flesh, man must apply himself wholly to the law, and the law wholly to himself. The man of God loves humanity after his kind as himself; because he loves it he gives himself for its reproduction. The one way of escape from all the evils of mortal existence is the Lord's way—through obedience to the science of the

Decalogue. All would-be reformers will ultimately be forced to this conclusion. The Decalogue is a combination of laws and principles which, applied to human social life, produce the universe and perpetuate its eternal aspects by dispensational reproduction of its holy seed forms, the men of God. The social life produced by the law applied is coöperative and communistic and eternal in the spirit it generates. Violation of the laws and principles of the Decalogue produces the universe of death—competitive, destructive, segregative, and timic in its shifting scenes of chaos with its ever-deepening darkness. From such a state as from a formless background, it requires a God of science and of art to reproduce a world of order and of light.

"The child is the father of the man," is a familiar saying. A grouty, absorbed old man stumbled over a wee lad playing in his pathway. "Get out of my road! What are you good for?" said he. "They make men out of us, sir," the lad graciously replied. The future of a nation is created in its children, and the government—municipal or national—that does not represent the Father-Mother Deity of love and wisdom in its provisions for the highest welfare of its children is accursed by its neglect. Welfare, or the health and happiness of intelligence, is dependent upon the consciousness of usefulness in obedience to the law of love. All children from infancy should be trained, nurtured, and cultured in the sciences and arts of life, that they may render efficient



service and be loved for the merits of their usefulness, and not as pet animals. Principles should be learned by children in their application of use to humanity. In a scientific coöperative system the factory should belong to the college, and the college to the home, the constructor and conservator of life; and both should be one with the State, the sovereign protector and servant of all. Fathers, mothers, and children, in an industrial social system, in the unity of brotherhood and sisterhood, should find industrial recreation in the creation of useful and beautiful things which constitute wealth in the material sense. Parents, and all children over seven years of age, should share equitably in the ownership of the productions of the universal industry, and account themselves self-supporting because of service to the State.

The factories of the future, in the righteous system to be inaugurated, will be made exhibitions of divine economics; in them will be manifest the greatest amount of production at the least expense of energy. The halls of mechanics will be centers of creation of ingenious devices for reducing the expenditure of human vitality in the aggregation of material and the creation of all things beautiful and useful. In a righteous social system, honors of position and power will be merited and accorded to those who demonstrate greatness as servants of the public in advancing human welfare by their acquired efficiency and skill. Today the monopolistic greed seizes the legitimate rewards of moral and intellectual merit as a sequence of successful oppression of those too weak, through the rule of ignorance, to contend for their rights. Men who uphold a financial system whose interest-bearing bonds demand that the profits of labor shall go to others than the laborers, are not men meriting the rewards of the upright. Judged by the righteous standard of the law of God, they are thieves and robbers of God. "The love of God is broader than the measure of man's mind" when that mind is educated in the competitive system to demand all that he can desire from the labor of the poor in his power, according to the laws of his own making for his protection in selfishness.

The child educated from infancy in a communistic system projected from the throne of God, to serve his fellows that the commonwealth may be great and equitably distributed according to service and needs, will not lack incentive to acquire the merits that are attended by the honors of rank in service. In the imperialistic socialism of righteousness, the scientific classification of humanity based upon the science of the laws which operate to maintain the universe in an eternal life of divine order, all needed reformatations will be made, all social problems solved. The constellate groupings of the stars around their stellar Solar Center, in the graded atmospheres or planes of relationship to it, furnish a pattern of divine origin to the enlightened understanding, of a perfect social organic unity, equitable in all its adjustments. While stars differ in glory, all are glorious and so related that they give and receive, to repletion and satisfaction, according to their uses in

a sustained capacity. All contribute to and share in the glory of the sun at noonday, which they constantly recognize as their origin and sphere of highest destiny.

Every little child has his star in the physical heavens; and as a star, he will be visible in the divine social order. When the clouds and storms and conflicts of reigning competition are cleared away by the spirit of divine communism, as by a rushing and a mighty wind, it may be that some of the high and mighty oppressors of helpless childhood may discover themselves to be but dark stars, the opposites of little children of light, whom they have oppressed. The oppressed by heaped-up riches, by the curse of organized labor, the protectorate of wage-slavery, are to go free. Out of the darkness of human grief and despair shall come the Man of sorrows acquainted with grief; touched with a feeling of all our infirmities, touched with a live coal from off God's altar, he will burn as the sun and enlighten the world as to the cause of all misery. The money power will be destroyed, the golden calf melted, and there will be no more curse. In the burning One will be the meeting of the church militant with the Church Triumphant, and the warrior will be conquered by the kiss of peace. The nations will learn war no more, and the little children will play in the streets of the New Jerusalem. To the child of the future will be given leadership in progress, and doctors of divinity will gladly learn of him.

The blessing of Jehovah rests upon the heads of little children that they may become men in his image and likeness. He is preparing a large place for them. When he has finished his work he will give them the earth for a playground, and find his own recreation in their happiness, found in the service of the Gods of his love. They will serve them in devotion to every science and art that can glorify their humanity and inculcate their spirit. The earth will become a great park system, with connecting boulevards, highways of holiness for free men, and waterways for the free trade-winds of God's will. In the great parks will be palaces of industry, homes of divine economy and wealth. From these music and gay laughter will ring out the joy of hearts at ease. Only the devout student of Koreshan Science can voice the scientific prophecies of its Founder, to sustain the world's hope of a Golden Age of universal peace and righteousness, and coöperate with God in creating conditions essential to his humanity's existence in earth. Hence we say, "To the law and to the testimony." "The entrance of thy Word giveth light."

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***Rights of the Progressive Classes.***

FROM THE WRITINGS OF KORESH.

At every stage of progress made in human development, and as human necessities augment, all the conditions favorable to the supply of the demand are found to exist, or to have been provided through the operations of spiritual and natural law; but there always succeeds a struggle between the progressive and the so called conservative classes, for the rights of the progressive as they obtain in the higher stage of development, whether pertaining to spiritual or natural degrees.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN.

### SIGNS OF DEGENERACY.

#### *Woman as Well as Man Shares the Results of Degrading Habits of the Age.*

THE HABIT OF SMOKING has increased to such an extent among women that signs forbidding the practice have been placed in waiting rooms at the railroad stations. It is said that fashionable women upon entering the station send their maids for a supply of cigarettes. Thus provided they ensconce themselves to smoke at ease regardless of the comfort of their fellow travelers. Such a trait is a marked sign of degeneracy. To the student of social ethics it suggests much. Separate waiting rooms for men and women were designed to give the gentler sex freedom and retirement in an atmosphere untainted by tobacco. That women should deliberately choose to debase themselves with this nauseating drug, may be taken as a proof that the men who have been indulging in their favorite pastime for so long have transmitted to their offspring the unnatural craving. It is a proof of the fact that both sexes share in the results of wrong doing. Whatsoever degrades man will develop a corresponding tendency in woman. The two are counterparts, and all the factors of heredity conspire to link their fortunes.

One of the offending phrases of Pauline philosophy which some would like to eliminate from the Bible, is the hard saying that woman being deceived was in the transgression, but the man, Adam, was not deceived. It seems to imply greater astuteness to resist the wiles of the serpent on the part of man, while the woman fell an easy prey to his seductions. The Social Purity League would have it believed that man is ever the greater sinner, inasmuch as he tempts and woman falls. The passage of Scripture in question has, however, an allegorical significance quite apart from any application to man in the ordinary sense. Adam is Christ, the undivided man who was bride and bridegroom in one form. He fell voluntarily into the race, with perfect understanding of what his act entailed. He was not deceived, for he knew that the woman must give him fruit. In other words, it was ordained by immutable law that the Lord should plant himself in the church in order that he might reproduce himself in his offspring. Thus it may be seen that those who cite this passage in proof of the ordinary sensual man's superior moral endowments are not correct in their interpretation.

The woman was in the transgression, which refers to God's crossing himself with the race of mortals, or going across to take upon himself the conditions of sin during a period of time preceding his resurrection in his Sons. It is obvious that the woman was the receptacle for the divine Seed; she was the church made ready for the divine quickening. Christ came to seek and to save that which was lost. The woman, being deceived through the lusts of the flesh, could be in the transgression. Had the race of mortals never sinned, then

would it need no Savior. Seed is planted in the blackest earth that it may bring forth an abundant harvest.

A particular form of deception practised by the serpent now, consists in making the church believe that she is already saved, before the redemption of humanity from the mortal body. The temple of God is pure. "Ye are the temple of God, if God dwell in you." Does any one suppose that a pure and holy Deity would choose for his indwelling, men and women with every cell in their bodies tainted with nicotine poison? It is an acknowledged fact that a majority of church members and clergymen use tobacco, although claiming to be saved by faith in Christ and professing to contain his spirit, which was the spirit of God.

The contention often made by superficial thinkers, that either men or women as a class may be elevated very far above the other is unfounded. During the time of masculine predominance, what man has apparently gained in intellect he has lost in the milder virtues. Ultimately both sexes must rise together, and the aggregate number of those who will attain perfection in a given cycle includes as many men as women. The fashionable women who ape the vices of their husbands are no more to be condemned than the latter. "But it seems worse when a woman shows herself unwomanly," someone will answer. Prejudice apart, let us confess that sin is sin. It has no sex, and shows as boldly bad, as cruel and unclean, in man as woman.

### *The Integrality of Divine Truth.*

WHEN THE DIVINE Love and Wisdom are manifest in the personality of the Lord who comes to bless and save the earth, they are moved to operate upon recalcitrant hearts. So foreign to mortal conceptions is the great truth of the divine Manhood, that it requires patience almost beyond measure before any impression of its supreme importance to the race can be imparted. The Messianic presence and function are to be proclaimed, and must be apprehended by everyone who desires to embrace the truth of being and reach the apex of human development.

The fallacy that truth is communicated in fragments must be eradicated and a concept of its integrality in a body of doctrine happily shown. The prevailing impression that truth is scattered abroad, having fallen among all nations, and is to be reconstructed from the archives of the past, is without foundation. Truth in a given age is integral, and the vehicle of its communication is always central, being periodically renewed. The Elohim polate in a central mind whose concepts are brought into accordance with truth. The process involves a special unfoldment of the rational faculties at the time when instruction in scientific is due. The character of the ideas presented by the Lord at the inception of the Christian age was suited to the development of the people who accepted his gospel. It



was the age of philosophic truth, and the baptism that he poured out upon the church was spiritual. It did not include the transformation of the physical body of man, nor his induction into the state of Arch-natural happiness. That was reserved for the present age. Here is, however, no contradiction of the statement made that truth is integral. The Lord did not impart some fragments to the expectant world. He was the externalization of the Will or Love of God. As such, He must embrace within himself the corresponding Wisdom. He did not give a part of himself to the church in his translation; he gave all—Son, Father, Holy Ghost.

It is important to thoroughly fix in mind the fact that Koreshanity does not endorse the tri-personality of the Godhead. The essential difference between God who is interior, who is spirit, and the Lord, Jehovah, who is both spirit and matter, consists in the fact that the latter only is the veritable fulness of the Godhead bodily. The supreme essences may not exist apart from matter, but considered merely with reference to interior states, their conjunction belongs to the order of Melchizedek. This is the eternal order with whom there is no numerical increase, no break in consciousness of life.

The relation between the Son of God and the Father to whom he prayed, comprehended something very different from the teachings of theology. It was the perfect mind in the perfect flesh. Although Jesus had not attained to the supremacy which he will enjoy when he is multiplied in his offspring, yet was he in every sense the mighty God, the everlasting Father, and the Creator of all things both in heaven and in earth. There was no other God nor Divinity anywhere, neither in humanity nor outside the biologic world; neither in sun, nor star, nor planet, nor diffused through interstellar space. It seems almost impossible for a mind trained in theology to put aside the erroneous impression of a tri-personal Deity. It would be considered absurd to speak of the tri-personality of man, simply because he comprehends the unity of spirit, soul, and body. Jesus was a man. His interior mind was the Father. In his translation he converted his body to spirituous essence. This was the Holy Ghost. The Father principle which he embraced was that of begetting offspring. The tri-personality of Deity is an exploded fallacy, shattered, as the Copernican system has been shattered, by the rational exposition of Scripture.

Koreshanity is teaching that the republican form of government on this continent must yield to an imperialism, stronger than Rome, more stable than France; that it will incorporate the best features of the republic and unify all classes in the bonds of a common religion so thoroughly attested that no room will be left for doubt.

The light of the world comprehends not only the source and origin of mental illumination, but also the primary cause of its physical correspondent.

**LA NOUVELLE GEODESIE.\***

Ces résultats avec tous les faits astronomiques, géographiques et géodésiques recueillis comme le fruit des recherches couvrant des siècles ne laissent point de doute que la surface de la terre où nous vivons ne soit la surface intérieure d'une grande cellule dont le diamètre est de 8,000 milles tout ou plus.

La nouvelle géodésie l'emporte en tout sur les recherches vides faites par le monde jusqu'ici. Citons en preuve ce que disent les astronomes eux-mêmes:—"La seule connaissance que nous ayons de la forme de la terre nous est venue par des moyens indirects."—Ball.

"Les opérations géodésiques entreprises pendant le dernier siècle et demi dans le but de déterminer le contour et les dimensions de la terre n'ont jusqu'à présent rapporté aucuns fruits décisifs. Il semble que ces travaux conduits par les astronomes les plus célèbres à l'aide des meilleurs instruments auraient dû résoudre le problème; mais il s'en faut bien. A toute mesure sur l'arc méridien, la confusion s'est accrue."—Von Schubert.


Le problème qui a épuisé le génie du monde scientifique pendant des siècles, nous l'avons résolu. On a prouvé la terre une cellule dont la surface habitable est concave! La découverte, si on se la figure sous tous les rapports surpasse toute autre qui puisse se faire dans le domaine des sciences. Conçue en toute sa portée il n'y a rien de plus étonnant que la preuve concluante que la terre est concave. A l'esprit sain plus de doute. La question est à jamais éloignée du pays des hypothèses pour s'installer parmi les certitudes. Toute méthode incertaine de s'enquérir des phénomènes de l'univers a été mise de côté et la question décidée pour quiconque ait l'intelligence à la portée des faits simples rapportés de l'application des principes vrais de la géodésie.

On juge l'arbre d'après son fruit et la grandeur de notre oeuvre se voit d'après les faits établis. En fait d'importance nous osons opposer l'opération géodésique faite par nous selon nos méthodes contre tous les efforts des gens millionnaires qui dans les temps modernes ont exploité la science aidés de tout ce que la richesse puisse fournir d'instruments de recherche, d'observatoires astronomiques les plus coûteux. Malgré toutes les facilités à leur portée ces gens n'ont pu découvrir ni donner à l'humanité l'objet de leurs poursuites. Peu s'en faut que le géodésien et le géographe n'aient fait toucher leurs chaînes d'arpenteur autour de la terre en cherchant à en savoir le contour véritable. Certes, obéissant à leurs ordres, des vaisseaux traversant les océans dans tous les sens ont vogué d'un pôle à l'autre dans l'espoir toujours déçu de dénicher quelque fait pour soutenir leurs théories. Les nations les plus progressives ont choisi maintes fois des terrains à servir aux opérations géodésiques pour déterminer des lignes principales, pour apprécier les angles sphériques et les quadrilatères; et, pourtant, toutes ces opérations-là ont manqué le but. En même sorte les astronomes aussi ont mis tout leur savoir à balayer le ciel de leurs lunettes pour guetter chaque mouvement des orbes visibles au-dessus de nos têtes, mais ils n'ont pu découvrir une seule preuve même la moindre pour confirmer l'hypothèse du mouvement de la terre—ils n'ont pu dire au juste l'altitude d'une étoile fixe ni computer la grandeur ni l'éloignement du soleil, de la lune, des planètes sans y faire entrer des erreurs énormes. On a fait maintes expériences habiles dans le but de prouver la théorie de la rotation diurne de la terre et sa révolution annuelle autour du soleil, mais point de succès, malgré la perfection merveilleuse des instruments employés.

(a continuer.)

\*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. [Pour obtenir la Litterature 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 HEBREW ECONOMY has its place in the history of nations; its purpose is a problem which modern schools of thought have not solved. The ancient Jews are considered to have been a warlike people who struggled against fate under a remarkable delusion, a religion which, according to modern thought, had for its basis the most crude and erroneous conceptions of Deity. The doctrines of the Jews as set forth in the old Testament are repudiated by modern theologians, and the ritual of the system is passed over as meaningless. Modern scientists discredit the Hebrew Scriptures, the Mosaic account of creation and fall of man, and would have us accept instead, an hypothesis concerning the evolution of the cosmos. It has become the province of Koreshanity to solve the mysteries of the Hebrew race, the problems of the Hebrew religion; under the light of its science, the Jewish economy assumes startling proportions of importance in the development and progress of civilization. There is no mistaking the fact that the Hebrew literature has exerted a tremendous influence upon the mind of the world; its books are considered sacred, and in degree of refinement and power of expression of thought, far beyond the classics of contemporary peoples. The language of that literature has powerfully impressed itself upon the tongues of many nations, as philological research demonstrates. The Hebrew literature still lives, a demonstration of the fact that the people with whom it originated possessed extraordinary strength and force of character. The development and progress of the Hebrew race were the result of the greatest ethnological scheme ever put forth in the world of humanity. There must have been something extraordinary in the man from Ur of Chaldaea, who could conceive of such principles and laws of ethnology as would enable him to project from himself a race of men and maintain the racial distinctions and characteristics through the centuries of two dispensations. In the institution of the rite of circumcision, Abraham created such a hedge about his people as directed the potencies of their lives along a given channel for such specific purpose as we shall presently make clear to the mind. With the coming of Moses, the Jewish people entered upon a new career; it was through the great Hebrew leader and lawgiver that the Jewish economy was established, having for its basis the most profound principles of life, in accordance with which there was instituted a religio-social system, a theocratic government which controlled the spiritual and temporal affairs of the race. The modern world cannot understand the purpose of circumcision, the construction of the tabernacle, the ritual of worship, the sacrifice of animals for over fifteen centuries, the many strictures placed upon the people, nor the wars conducted, as declared, by command of the Almighty. Both the father of the race and the lawgiver at Sinai understood the one great purpose of the Hebrew economy. That one purpose misconceived leaves but a mass of meaningless rites and customs, and an ultimate apparent failure of the entire plan; but that one purpose understood becomes the key to the whole system. We declare that the *Messianic*

*idea* was the central thought of the Jewish people, the coming of Deity in the flesh. The mind of the Jew was directed toward a personal focus of all the substances of their aspirations, and the entire system existed for the purpose of producing its fruit in the personality of the God-Man. To bring forth such a man was the desire of Hebrew motherhood; and so strong was the impulse in this direction, that genealogies of the Jewish people were carefully preserved from the very inception of the race, until the time of the destruction of the Jewish polity. One by one the leaves of the "book of generation" were turned until the great Word whose spirit had run through the entire book of the life of that strange and peculiar people, appeared in a bold character on the last page. The Almighty was in the Hebrew race; he threw out a powerful protective sphere against the destructive elements and influences of other people. The life was in the Tree, and the Tree must stand until its fruit is borne, no matter who perished in the attempts to cut it down. This accounts for the apparent cruelties perpetrated upon those who opposed the Jews. Through the sacrifices of animals there was absorbed an essential quality of animal spirits into the mind and life of the people; and through circumcision there was conserved a vital force which, through spiritual aspiration, was directed toward the Messianic pole and goal. We mean by this that the actual substance of the body of Jesus the Christ was the materialized form of the substance conserved through the rite of circumcision, a rite founded upon scientific and physiological laws. The entire Jewish system existed for the one great purpose of producing the Messianic character at the end of the period of the development and progress of that life projected from Abraham. The infolding of that life was the incarnation of Deity. The father of the Hebrew race projected from himself through a specific channel; he unfolded into a great people; and he conceived of the possibility of so directing the mind that the same life, distilled and refined through scores of generations, should become involved in the personality of the perfect Man. That Man came into the world in fulfilment of the great plan projected 2,000 years before; the results proved the wisdom of the originators of the Hebrew economy. The laws of life given by Moses guarantee the ultimate fulfilment of the divine economy in the manifestation of true Israel in the forms of 144,000 immortal men, and the establishment of the government of the Gods in the earth.

President Eliot, of Harvard University, recently started a conference of clergymen by declaring that the Protestant sects, especially the Methodists, are too emotional, which does no good, that the Sunday school system is all wrong, and that the church and its societies are failing. "I find it does me no good to get my emotions stirred up unless I can do something about it all. The work of education I have felt, is nearly akin to the work of the church. It is a lamentable fact that the influence of the church is beginning to decline seriously in our land. There are millions of peo-



ple who never go into a church, and therefore do not have its beneficent influence." The demand is for something intellectual; this is as it should be, for this is the scientific age, the time for knowledge to be applied to the external life. This knowledge is not in the pulpit, the Sunday school, the religious press, nor yet in the university. Notwithstanding the fact that the church says a great deal about morals and high spiritual attainments, the American people have almost entirely lost, if they ever possessed, a code of ethics. The nation is suffused with that spirit of democratic coarseness and boorishness so prevalent under competition. But a large class of minds is giving no heed to the church because its doctrines do not appeal to the intellect; not only the whites of America, but also the Negroes of the South are turning from the sects. Of the 7,000,000 colored people of the United States, at least 4,000,000 are outside of the denominations. This is not because the Negroes are not religious. The African is emotional and possesses a religious character. The cause of the attitude of the Negro toward the church is aptly summed up by a prominent clergyman at a recent convention of missionaries: "There is a real breach between the old church and the new Negro. The young Negro of today is doing an immense amount of thinking. He is thinking on questions of religion. Unless the church can answer the deep questions he is pondering and propounding, he will turn away from it." The church will never answer the questions of the inquiring mind, and it is certain that thinkers cannot continue to support the dogmas and superstitions of an effete system. Both whites and blacks in the near future will welcome the religiousness of Koreshanity—and through it the Negro will not be the last to enjoy the benefits of the New Order.

The motion of the earth through space is supposed to be about nineteen miles per second, a thousand miles a minute, or about 60,000 miles per hour. This is at least a thousand times more rapid than the swiftest projectile fired by the American navy. The premise of the theory demands these startling conclusions concerning the velocity of the earth's motion; but the more the rational mind considers the question the more unreasonable and absurd the conclusions seem to be; and even the astronomer must make some excuse for them. For instance, when asked concerning the rapid motion of the earth, he says: "The motion of the earth does not seem so rapid when we take a broad view of things. Suppose we take a globe one foot in diameter and move it through a space equal to eight times its own diameter in one hour's time, we should hardly be able to see that it moves." Very well; eight feet an hour is not very rapid to be sure. But does the earth move in its orbit as slowly as that? The astronomer should be careful with his figures and comparisons; if experimenting with a small globe amounts to anything, it should be borne in mind that the theory demands that sufficient centrifugal force be generated continually to prevent the earth from plunging into the sun! If the theory be true, do not endanger the existence of the universe by slowing up the machinery too quickly. If, however, the earth does *not* move at all, why that's the *end of the theory*. It is easier to change a theory than a fact.

A Boston clergyman's plea is for pulpit sensationalism. The preachers have fallen into ruts, and their sermons and pastoral work have become monotonous to the people, and now something extraordinary is demanded. The sensational clergyman would resort to various oddities to attract the crowds. The drawing power of modern theology is confessedly poor, and it must be augmented by unusual performances to which the sermons would be but side-lights. The republican politicians of Chicago have undertaken to be sensational; they ran a large circus tent during the recent campaign, and in the nightly program the speeches of the candidates were sandwiched between the performances of acrobats, laughing-gas characters, and other amusing features of the show. There is no doubt that Jesus and his Apostles produced a sensation wherever they went; but their attraction was in what they said—in the message they had to deliver; and thousands of people who were prepared to accept the truth were made to feel the effect of their forceful utterances. Modern clergymen should remember that there is no sensation in a dead body. The flame of spiritual life in the church is extinguished; and the world is rapidly losing interest in the utterances of the pulpit.

A writer who deprecates the coming of the new advises the people to "stick to the old religion, or go back to it—the faith which Jesus taught his followers nearly nineteen hundred years ago, \* \* a faith which no amount of doctoring has ever bettered, and which it is perfectly safe to assume never can be bettered." That is to say, there can be no further progress! That is exactly the position taken by the people of nineteen hundred years ago, when Jesus began the work of founding the new church to succeed that which had grown old. "We have Moses and the prophets; what have we to do with this man?" Today, the cry is, we have Jesus and the Apostles, and what use is there of another revelation? It is the use which must be performed for the new age. The garment of the dispensation has grown old; it is threadbare. The stalk which flourished during the age is dead; the life that was in it is involved in its seed, the involution of the age, the central figure of prophecy, the Man of destiny, upon whom the Lord's *new* name is written. Every dispensation is headed by a man; and heads of dispensations stand in the direct line of Messianic succession.

The Philadelphia Master Builders' Exchange is planning to wage war on the allied building trades; the plan is, in short, that if the men in any line of the work should strike on any building in course of erection, the bosses are to order cessation of work on all the buildings on which work is being done. The striking principle may thus be applied in the circle of employers. Modern reformers who talk of good times while they stir up evil things, might undertake to determine to what extent such retaliative measures strengthen the bonds of the "universal brotherhood of man."

The human ostrich thrusts his head in the sand and declares that he sees no evil—and he is equally blind to good.



# The Open Court of Inquiry.

THE EDITOR.

## Liberty and Organic Power.

EDITOR FLAMING SWORD:—(1) If the air we breathe, the sunlight, and the earth and the fulness thereof were given to man for his benefit, why should anybody have to pay anybody for the privilege of living on this mundane sphere? (2) Is it not a fact that less than a dozen men could paralyze the industry of this country, and thereby freeze or starve hundreds and thousands of our people? (3) Why hang a man for murdering another, and permit a dozen men to murder thousands for gain—and not only permit, but use the military forces of the nation to assist them? (4) You have said that the war Spain made upon Cuba was unjust, but the war the United States declared upon Spain was just. Does the Almighty regard the United States as a privileged nation in the killing and plundering business? (5) When will the toiling masses learn the remedy for our present damnable competitive system of economics, which you say was conceived and born in hell?—J. E. A. Hobart, Ind.

(1) One of the great essentials to human life is industry. To produce that which man requires—the food he consumes, the clothing he wears, and the houses in which he dwells, and all the goods of life which he enjoys—requires the expenditure of human energy. The price of living, therefore, is performance of uses, the rendering of service for service. It requires nothing more than the exercise of a pair of lungs to enjoy the essential elements of the atmosphere, and every one can perform this use for himself without the aid of another; and the light of the sun is free to all alike—it comes without effort on the part of man. But the earth does not produce all that human necessity demands without cultivation; and some order is necessary in the application of energy in the fields of agriculture, manufacture, construction, and commerce.

Order in the human world cannot obtain without the supervision of minds whose province it is to maintain order; and the cost of maintaining order must be borne by those who perform uses. When any one performs uses to support himself and others, while he enjoys the co-operation and the fruits of the industry of others, he pays for the privilege of living, and he should do so, because he receives

greater benefits from others—intellectual, moral, social—than he could bestow upon himself alone. And when one pays a tax levied upon his head and whatever wealth he possesses, he pays for the privilege of enjoying that protection of his life and property which good government guarantees. The privilege of living is a great one; and all those who live should be willing to contribute everything possible to the end that man's existence be a happy one. The fact that the governments of today are not perfect does not make it less obligatory upon the citizens of nations to support the politics in vogue. A semblance of order is far better than anarchy. We believe in government; we support the kind that exists in America, and will continue to do so as long as it lasts; and we will welcome the better one when it comes, and it will certainly be a great privilege to live under and enjoy the genuine liberty which only organic power can guarantee to man.

(2) It is a fact that less than a dozen men could paralyze the industry of the world and create dire disaster; it is also a fact that not one of the millionaires desires such a calamity. It is to the interests of the capitalists to maintain order in the world of industry. The nearest approach to starving and freezing thousands of people through the action of a few men has been in the strikes of labor-unions—the class that is sometimes disposed to paralyze industry in order to compel concessions from their employers. The greatest danger of actual destitution of thousands of people today lies in organized labor, a power of coercion, and not of freedom nor reform.

(3) The reason that men are punished for such crimes as murder, while the present system of industry, which creates conditions through which men suffer death from being underfed and overworked, is permitted to continue, is that the people have developed far enough to see the crime of taking human life with malicious intent, but have not developed sufficiently to realize that the competitive system is a gigantic evil. We cannot charge men

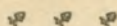
with wilful crime under statutes which do not exist, nor yet because they have taken advantage of the opportunities which the competitive system opens to minds that are shrewd. If we should undertake to locate the responsibility for the present conditions in the industrial world, we should find it in every man engaged in the competitive business—in every man who desires to make money or in any way supports the system. The people would not vote to hang the entire population of a nation!

(4) "Thrice is he armed whose cause is just." The spirit which impelled America to free Cuba from the tyranny of the Spanish empire was humanitarian. The powers which make for the destiny of America in world-supremacy, have made the United States a privileged nation, the guardian of the West; and this nation will become, through industrial and commercial activity and through conquest and attraction, the greatest nation in the world, and its influence will extend to the confines of the earth. The nation owes its existence to war. Thirty-five hundred years ago the Jewish people were specially favored along these lines; they were specially privileged to take possession of that land bounded on the west by the Mediterranean sea. It was in the order of Providence that they should occupy that part of the world, just as it was in the order of Providence that the American frontier should sweep from the Atlantic to the Pacific until now, nearly 80,000,000 of progressive people inhabit the territory of the United States, where before there were but savage tribes; and the ultimate will be the greatest civilization the world has ever known.

(5) It will not be left to the toiling masses to apply the remedy for existing evils in the field of industry. The tendency of the toiling masses is toward anarchy, the rule of the mob; the so called remedies suggested to them by their leaders are not founded upon the principles of order. The power of world-reformation does not inhere in organized labor, nor yet in the money power. The world is learn-



ing the true remedy for all modern evils just as rapidly as it is learning the principles of Koreshan Universology, which involves the true gospel of liberty. There will be no remedy that will prevent the destructive vortex of revolution; there will be no peaceful settlement of the present issues between capital and labor. It is decreed in the book of Destiny that the two opposing elements in the industrial world must meet in disastrous conflict. From the resultant chaos there will arise the New Order founded, not upon competition, but upon the principles of universal order which, expressed in the sphere of human relations, will be imperialistic Socialism, the nucleus of which is divine Communism.



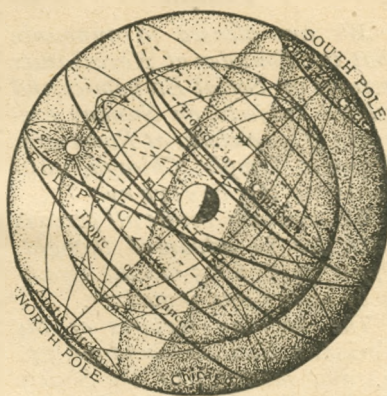
#### The Cause of Day and Night.

EDITOR FLAMING SWORD:—With a doubt of my understanding a point, please permit me to ask the following question, to be answered in the Open Court of Inquiry: Can you make it plain to me and others by means of diagram or other form of illustration, the cause of day and night, taking it as a matter of fact that we are on the inside of the globe? Is it that the sun is not directly in the center of the sphere, but more to one side, so that it is darkest at points farthest from the sun, while it is lightest at points nearest the sun? I take this to be so on account of the intervening atmospheres, in which the sun appears by reason of its rays being focalized and its light and heat increased as the light of a lamp reflected by a concave mirror.—J. Q. A., Cedar Rapids, Ia.

Our correspondent's difficulty is perhaps due to not properly distinguishing between the central, invisible sun and its visible projection. It is a fact that because of the earth's concave surface and shell, there exists at the center of the earth a most intense focus of all inflowing energies; this focus is the central star of the astral nucleus of the physical universe. If it were not for the great concave shell, the maintenance of this focus would not be possible; but it is maintained continually throughout all time because tens of thousands of qualities of energy are flowing from the circumference to the center. The central star, its group of stars and atmosphere immediately surrounding, comprise the solar sphere. This solar sphere or sun is invisible to us because we cannot see beyond the

upper limits of our own atmosphere, which has a depth of about one thousand miles.

It follows therefore that the sun we observe in the heavens must be in the atmosphere of oxygen and nitrogen. All the objects we see in the physical heavens are within our atmosphere, about 3,000 miles from the central sun, and form what we term the sphere of the heavens, which turns on its axis every 24 hours. The visible sun is the projection or refocalization of the central sun. Day begins when the light of the visible sun enters our sphere of vision, and night comes with the sun's passing to the other side of the heavens. Of course, noon is the middle of the day, and the sun we see is the center of the great area of daylight. Midnight is opposite noon-time, and that point in the physical heavens directly opposite the sun is the center of the great area of darkness. Now, night



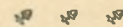
SUMMER SOLSTICE, JUNE 21.

obtains not merely because the sun does not shine. Darkness is as substantial as light; darkness is not merely the absence of light. The central sun has a light and a dark side; from the light side proceeds light, and from the dark side, darkness radiates. Therefore, there is a radiation of the antithetical substance of light and darkness in opposite directions. The central sun rotates on its axis in the same time that is required for the projection to make one diurnal revolution—24 hours.

We think the accompanying diagram will make the subject clear to all new readers who have not seen expositions hitherto published; and also explain the cause of the change of the seasons. The diagram is intended to represent two spheres, the outer being the earth, and the inner the physical heavens; our atmosphere fills the intervening

space. The earth and the heavens are represented as transparencies, that the relation of the central and projected suns may be seen. The earth is comparatively stationary, while the heavens rotate on the axis connecting the poles. The light half of the sphere is the hemisphere of daylight, and the dark half of the sphere is the hemisphere of darkness.

Now if one can conceive of the fact that the projected sun moves about one degree per day from west to east in the heavens, along the line of the ecliptic, while the sun and the heavens are making one complete revolution in the opposite direction, he can arrive at true conclusions concerning the actual motions of the sun in its diurnal and annual orbits, and understand the cause of day and night and the change of the seasons from the standpoint of the Koreshan Astronomy. The question is not difficult when once the simple and proper relations of the sun and earth are seen.



#### At the Masonic Temple.

The Founder of Koreshanity Addresses an Audience on Sunday Evening, November 9.

The audiences which gather at Hall No. 412, Masonic Temple, on Sunday evenings, are delighted, and perhaps many persons are surprised at the forceful manner in which the Founder of Koreshanity presents his system. The third lecture of a series was delivered last Sunday evening, followed by a free discussion in which several gentlemen and ladies took part. On previous evenings special invitation was extended to representatives of popular schools of thought—astronomers, chemists, clergymen, "higher critics," agnostics, and atheists—to be present and ready with their most searching questions, severe criticisms, and arguments against the Koreshan System; it is possible that some venturesome gentleman will endeavor to cross swords with its Founder, and we are looking forward to some interesting discussions at future meetings.

At the last meeting, the speaker discussed the nature and character of Jesus the Christ; and it was shown from both scientific and Biblical points of view, that he was the actual incarnation of Deity, the perfect, biune man, the highest product and offspring of



the universe, the veritable Creator of all things. The manner in which the arguments were presented was unique. Starting with the basic idea of evolution, the progress of life from the lower kingdoms, it was shown that it is not unreasonable that the present human kingdom should produce a still higher kingdom of life. The fact that form is essential to function, and the fact that brains are absolutely essential to the generation of mental energy, were emphasized and demonstrated. This leaves no room for the popular conception that mind existed previous to form. The Creator is the perfect man because the perfect man is the microcosm, the universe involved, the seed of life.

Discussion of the difference between the character of the immortal flesh and the flesh of the mortal man brought out some interesting facts of chemistry or alchemy. The idea that atoms of matter are unchangeable and indestructible is the false premise of modern chemistry. There is a difference between the atoms of so called inorganic and organic chemical compounds, though from the standpoint of the chemist the character of the compounds is the same in each. Though the chemist can detect no difference by chemical or electrical tests or analyses, between some inorganic and organic substances, vegetation readily distinguishes them by appropriating the organic elements and refusing the inorganic.

Anticipating the criticisms of atheists regarding the actual existence of Jesus the Christ as a man nineteen hundred years ago, the speaker declared that the Biblical records of the life and character of the Christ were demonstrated by scientific principles to be true; and further, the existence of the Christian church is an actual demonstration of the fact that some man of extraordinary character and mentality, has influenced the world for nearly 2,000 years. At the close of the lecture a few gentlemen questioned the fact that such a man as Jesus ever existed; and in reply it was shown that the Catholic church, an organization which extends in history back to the fourth century of the Christian era, was founded upon the central idea that Jesus did exist, that he taught a group of disciples, and that his Disciples left to the world a record of the events which occurred in their time. The facts of the life of Jesus were as well known then as the facts of the life of the discoverer of America are known to us today.

Any potency may be measured by the extent of its influence, its power expressed. We may measure the potency of the man Jesus by the extent of his influence in the world. No man

who has ever lived has exerted a greater influence over humanity than the man Jesus; his name is known throughout civilization; the era dates from his birth, and the year of the era must appear on every legal document and coin of Christendom. Every system of thought has been put forth by some man; a man whose personal power and influence were unparalleled in history, founded the Christian church, and that man was named Jesus. Christendom is a great effect, and is in itself proof of the actual existence of its Founder nineteen hundred years ago. Within three hundred years after the destruction of Jerusalem, the Christian religion was powerful enough to control the greatest empire on the face of the earth!

The audience present will doubtless long remember the very conclusive answer given to a gentleman, a teacher of chemistry, who came with a number of his friends, and who undertook to

#### Lectures at the Masonic Temple.

We are pleased to announce that the Founder of Koreshanity lectures on Social Economics and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.

We cordially invite all persons interested in advanced thought. Opportunity for 5-minute speeches by critics and inquirers.

The regular services of the Koreshan Ecclesia, Sundays, 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

contest the statements made regarding the difference between inorganic and organic chemical elements; he claimed that there is no difference whatever, and yet, before the discussion was over, he maintained that the chemists could detect the difference between inorganic and organic calcium. The answer was that while the chemist could not, by analysis, detect any difference between many inorganic and organic chemical elements, it is a fact that organic compounds appropriated as food will support life, but if inorganic compounds of the same chemical constituency be taken into the stomach, irreparable injury is done to the system! The chemist was unable to reply to this statement; doubtless, he never thought of it before. The point was well taken by the interested auditors, who enjoyed his discomfiture.

#### The Flaming Sword's Exchanges.

THE EDITOR.

**American Monthly Review of Reviews.**—The great coal strike is treated very prominently in the November number of this popular review. The Editor discusses it in his "Progress of the World," referring to the President's great achievement, Mitchell as a strike leader, and the arbitration commission. How the Strike was Settled, is an article by Walter Wellman, the well-known newspaper writer. Frank Julian Warne gives a Character Sketch of John Mitchell; and other leading articles give the views of Professor Gunston, Carroll D. Wright, Henry D. Lloyd, and others, on the coal strike and labor unions. The cartoon department is devoted almost exclusively to the coal situation. Besides this important subject, this number contains other matters of interest, such as Farm Colony in Irrigation Country; Growth of Trust Companies; our Government in the Philippines; Emile Zola, the Journalist. A number of these articles are fully illustrated. 25 cents per copy. 13 Astor Place, New York City.

**Leslie's Weekly.**—The letter-press of the current number contains much matter of general interest. Guy Morrison Walker's "American Labor's Debt to Railroads" claims that as our transportation rates have steadily fallen, the wages of labor have steadily risen. The Struggle of New York's Poor for Coal is aptly illustrated by numerous photographs; also The Arbitrators of the Coal Strike, as well as Porto Rico's Curious Political Parties. The editorial departments are up to the usual standard, and the sporting and dramatic worlds are fully represented. 10 cents per copy. Judge Building, New York City.

**Mind.**—One of the best articles in the current number is Rev. Adolph Roeder's "Symbolism as a Source of Metaphysical Knowledge," followed by The Greatness of Art, by F. W. Ruckstuhl. Eva C. Dix discusses the oft asked question, Who is My Neighbor? Other articles are: The Day of Reconciliation; the Rationale of Astrology; the Discipline of the Memory; the Evolution of the Soul; and the Law of Discontent. 20 cents per copy. 569 Fifth avenue, New York City.

#### Summary of the World's News.

AMANDA T. POTTER.

**Nov. 5.**—Celebration in New York over election of Wm. R. Hearst as representative in Congress, results fatally through premature explosion of fireworks; 10 killed, 30 badly injured.—President Mitchell files with strike arbitration commission statement of miners, giving reasons for demands for advanced wages, shorter hours, and recognition of union.—**Nov. 6.**—British House of Commons votes \$40,000,000 in aid to the South African colonies.—President Roosevelt addresses Grand Lodge of Masonry, Pa., eulogizing the brotherly affiliation.—Many legislators-elect declare for prompt enactment of laws embodying referendum, state civil service, and direct vote for United States senators.—Special appeal is made by the Irish League of America for funds to aid the leaders at home in their struggle.—**Nov. 7.**—Pastor of Leavenworth, Kan., church uses phonograph to supply music at a funeral; counted a success.—Siamese Prince visits Chicago.—German Emperor enroute to visit King Edward.—American exhibits win most prizes at international photo-