

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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Reciprocal Relation of Men and Stars.

Discussion of the Subject of Astrology from the Koreshan Standpoint; the Cellular Cosmogony the True Basis of Astro-Anthroposophy; the Star Seen by the Magi.

KORESH.

THE TERM ASTROLOGY literally rendered signifies a word or discourse upon the stars. It is from astro, star, and logos, word. Astrology as a so called science purports to define the relation of the astral world to the life of the human race, and the influence which the stars, planets, sun, and moon have upon the affairs of nations and vidual existence. As a present scientific attainment it is defective for various reasons, and mainly because its claims are vitiated through its relation to a false "science" of astronomy, and because the laws of cycles are not definitely comprehended as governed by solar, lunar, planetary, and stellar precessional movements.

No one will attempt to deny that the influence of the sun and moon, in the radiations of their energies, has a general and specific effect upon the world and its inhabitants. If the energies of the sun were cut off for any length of time, this obstruction to its vivifying power would be followed by an irreparable catastrophe. It would be destructive to every kind of life in the great cellular world. The sun is constantly radiating his life-giving forces to the earth and its forms and conditions of life. Every star, also, as positively radiates its energies as does the sun; and the character of these essences from stellar radiation can be, to a certain extent, analyzed through the imperfect science of spectroscopy, showing that the different stars generate from their processes of combustion, distinctive kinds of "energy"

as indicating different kinds of material entering into these processes. If the spectroscope can reveal, through spectral analysis, the distinctive character of stellar radiation, it also reveals the fact that the essences of the stars are distributed to the earth, and necessarily exert their influence differently and distinctively upon the life existing at the earth's surface.

The modern system of astronomy has thrown doubt upon the claims of astrology because, according to astronomical science as now interpreted, the world is a mere insignificant speck in the great universal field of illimitability. The stars, it is claimed, are great suns, many of which are enormous as compared with the sun of our solar system, and could not be specifically related to individuality as obtaining within the field of human existence at the surface of "our little world."

The study of the relationship of the stars to the human race would necessarily involve the consideration of priority of influence. Do the stars influence the vidual lives of men, or do men influence the stars? Is the mind greater than the star to which it is related, or is the star greater than the mind, and can the one influence the other? If men are influenced by governing forces or powers, are these influences exerted by the stars, or are the influences derived from mental forces, which correspond to the stars, but which emanate from men or groups of men corresponding to their own stars and constellations? These are questions which the

astrologer must ask and settle for himself before he can lay claim to being an astrologer of any truly scientific attainment.

If there be an influence exerted upon nations, peoples, and individuals through the radiation of the stellar essences ("energies"), there must be a reciprocal relationship by the very nature of the laws of equilibrium in the universe. Man must and does give to the stars as much as he receives. If the stars were great suns exerting their influences upon and controlling their own solar realms, the question of the priority of mentality over matter would not be worthy of any consideration. But when it is scientifically demonstrated, and the demonstration is accepted, that the stars are but focalizations of the essential substance of matter sublimated through processes of specific combustion, and that they are but comparatively small centers of energy, no larger in their relation to all other stars than one man is in size compared to all other men, the question of the reciprocal relation of men and stars becomes one of reasonable consideration.

Without any special circumlocution, we assert the following proposition: Distinctive human mentalities, whether in the flesh or in the spirit, are intellectual stars, their magnitudes defined by the relative character of the volume of the intellectuality. Every star is as great in volume and as brilliant in force as the physical star to which the mental star is related. The size or volume of any star must be determined by laws and relations predicated upon the Cellular Cosmogony. There can be no science of astrology founded upon any other system than the cellular one projected upon the basis of Universology.

The science of astrology depends upon an exact knowledge of the form and function of the universe. There is no system of modern astrology or modern astronomy that defines any precessional movement other than the precession of the equinoxes, a precession pertaining to the sun alone, while the precession of all the planets is as equally important. One thousand men may have been born at the same time and under the same apparent circumstances, as far as astrological conditions are concerned, and yet their lives will have nothing in common. This does not militate against the truths of astrology, or against the fact of an astrological science; but it does demonstrate the fact that those who profess to know the science are ignorant of its operations.

The Bible itself is the greatest of astrological books. We need not refer to more than one instance to insure this fact, but there are hundreds of instances denoting the truth of this statement. We will notice the astrological indications concerning the central character of the Bible and of the world's history; namely, the Lord Jesus, the Christ of God. "His star," observed by the

wise men and understood by them to indicate the birth of the Savior of the world, led them to the nationality which was to bring forth the Son of God. "We have seen his star in the East and have come to worship him." A notable star arose in the constellation north, on the meridian indicating the culmination of the sign Aries in the constellation Aries. They found, through astrological science, that the star indicated the Jewish nation, and finding their books, they there discovered his local place of birth. At the time of His crucifixion a notable and specific astronomical sign denoted the importance of his manhood as related to the most significant sign of his cutting off; as his eclipse was identical in time with the cutting off of the sun's light. These events in astronomy were so definitely associated with the events in the Lord's life, as to leave no room to doubt the astrological relationship of the physical heavens with the affairs of human life.

We cannot doubt the fact of the existence of an astrological foundation for an astrological science; but who can bring the light of this science to its full fruition? None other than the Light of the world, the true scientist ordained of God to fulfil the work of the completion of the redemption of the race. Astrological indications marked the character of the world's history at the culmination of the sign Aries in its own constellation, the constellation Aries, in the projection into the world of the Son of God. The fate of the Hebrew race was as unmistakably indicated. Astrological science marks the initiations of nations, their careers and their terminations, as well as of individual birth, career, and death. The rise and fall of nations are as easily predicted from astrological knowledge as the career of individuals; but to insure anything like certainty in the application of the science of astrology, there must be a deeper comprehension than is found in anything yet published in modern times on the subject.

The genuine science of astrology will define for this and future generations the year 1870 as one specifically marked in the career of human progress; for when the science is unfurled it will include a knowledge of those specific times of spiritual influx upon which depends the illumination of mentalities who define the prophetic culminations. The year 1870 constituted a specific year in the history of the world. It ended the time of the 2520 years, or the seven times 360 years of prophecy of the Gentile times. Coincident with the illumination of the true Prophet, the lighting of the world with electricity occurred at that date, as if to punctuate the fact of the illumination of the Lord's Anointed. The year 1870 was the year of the projection of the Cellular Cosmogony, the greatest discovery of the age on the lines of physical discovery and enunciation. This year, to the true astrologer, is specifically notable from astrological observations. It will involve something deeper than the insight of plagiarism and thievery to encompass the field of prophetic and Messianic function.

The Cross and Passion of the Christ.

Processes by Which God's Name is Made Unholy; the Great Condescension; the Calling of the Son out of Egypt; the Power of the Resurrection.

BERTHALDINE, MATRONA.

"HALLOWED be thy name" is, literally, make holy thy name. Is God's name ever unholy? asks the devout. Yes, just as unholy as it is ever holy, answers the Koreshan scientist. When the Almighty takes upon himself the sins of the world his name is profaned, his temple is defiled with the blood of beasts, and his sanctuary has to be cleansed—his name made holy. By his cross and passion Jehovah pours out his soul unto death, and the sinless, living soul becomes a sinful, dying soul at last, dead in trespasses and sins—so dead that when the spirit is made alive with the consciousness of the soul's death, it cries out in agony of pain to be delivered from the dead soul's body of death, and made alive with the living soul and body of its resurrected Christ and Savior—the ascending life of the biune spirit of Deity that does not see corruption. "By thy cross and passion, by thy glorious resurrection and ascension," reiterates the church, ignoring, through ignorance of the law of the resurrection and ascension and of the cross and passion of the Christ, its head and body of all reproductive life.

The law and the prophets have long lain dead in the street of that great city Babylon (called in its degradation, Sodom and Egypt), wherein our Lord was crucified. The church chaotic, made up of a gorgeous array of harlots and the great mother who gave them birth through her adulteries, is the city wherein the Lord was crucified, assimilated by appropriation, and given a corrupt body of death whose soul descends to death till fired by the spirit of its resurrection and life, the love of truth. The city rests long under the shadow of Egyptian darkness, and the Lord sleeps in corruptible dissolution. "Thou hast called my Son out of Egypt." Resurrected from Babylon in the order of law, out of Egyptian darkness has come a great light—the Scientist of the cross and passion of our Lord, Egypt's great Alchemist, the advocate of the Son of God, who bears witness of himself and of the Father who bears witness of that Son who said: "I and my Father are one."

The science of the cross and passion of our Lord is the halo that rounds the head of him whose name it is to square with righteousness and make holy. It fell to the lot of a mortal man to bear the cross of Christ in His name, and to the lot of "a man born blind" to manifest the glory of God. The critics gaze at this mortal blind man and say: "Who did sin; this man or his parents?" The Lord said: "Neither hath this man, nor his parents: but that the works of God should be manifest in him." In the scientific application of the law of the cross all the works of God are made manifest. The spirit of Jehovah through finite (complete) condescension to men of low estate, has ascended to a man

blind from his birth, that the full glory of the Almighty's cross and passion, resurrection and ascension, may be revealed; and "we shall behold his glory," and "the pure in heart shall see God," no matter if hidden in the darkness of Egypt. If, like David of old, we are "after God's own heart," the heart of the universe, without sin and impulsed only to do the will of God, even to the pouring out of his soul unto death, we shall not see his sin nor that of his fathers when we find Him, but behold the God of our salvation, who dwelleth not in temples made with hands, but in light ineffable, generated and regenerated by the eternal unity of his love and wisdom.

In a mortal man blind from birth, the works of God are to be made manifest. Men know very little about the works of God while lacking the science of the origin and destiny of their being. To the multitude, the universe is an unknown quantity as to its length, breadth, thickness, and duration in time. Its origin and destiny, form and function, its methods of incubation and unfoldment, and the renewal of its multiplying and diminishing forms and functions of existence, are unknown to mortals. It is for a man born blind, who has received his sight from Jehovah, to show us these things, and lead us to the manifestation of applied science. God tabernacles with men whom he will employ and absorb in the building of his Temple. He dwells in the generation of the righteous, in the mentalities of men in whom he wills to do his own good pleasure. He never leaves men comfortless, save to let them know comfort. Knowledge is the power by which we discriminate and appreciate; without it we cannot truly enjoy anything.

Man's extremity is said to be God's opportunity. A man born blind, having an intuitive knowledge of the blessings of sight, who knows he cannot see because he was God-begotten and once saw things not lawful to relate, is a good man to receive sight, when he sits by the wayside calling upon God to supply his felt need. Let us take heed, therefore, that we "despise not the day of small things," and offend not even the least of the Lord's brethren in whom a living hope was begotten that he should become a Son of God—a master workman and revelator of all God's works and ways. When "Jesus of Nazereth passes by" and goes out by a new and living way into the sphere of eternal life, he always opens the eyes of a blind man by the way, and delivers to him the keys of the kingdom of heaven, in which he prepares a place for men created in his image and likeness. His are the keys of the science of immortality and eternal life, with which to work out his own and this world's salvation in obedience to the law of the cross.

This man who receives his sight from the Word of Jehovah, proceeds to do his Master's will; and in the doing of it in ultimate or last things, he fulfils the law of Jehovah's being and becomes the crowning glory of all his works, the earth or womb-man of his inheritance, and sits down in the throne of his glory, as the one hallowed Name of him to whom he owes his origin and destiny, which he writes in the forehead of his many Sons. He bore the cross alone to let the world go free, that in its freedom men may take up his cross and follow

him in his resurrection and give honor to his name. Such will be honorable men in Christ, beholding in him the God of their salvation. Blindness in part has happened to Israel until the fulness of the Gentiles be come in. The fulness of the Gentiles is the reproduced body of the Christ, the body of all Israel. When Israel sees this he will in his flesh see God, and see the travail of his soul and be satisfied in the many Sons brought to glory by his cross and passion, by his glorious resurrection and ascension.

Faith and the Works of the Law.

Consideration of the Statements of the Apostle Paul Concerning Salvation by Faith; the Doctrines of Jesus the Christ; the Lucid Declarations of Apostle James.

AMANDA T. POTTER.

THE APOSTLE PAUL is the focal point of the "saved by faith," "saved by grace" postulatory. We do not attack Paul's rendering, but we do deny the interpretation of Paul by the modern church, which fails to comprehend the parable of seed-sowing and harvest which the Lord privately explained to the Disciples. The churches need to have the exposition expounded. They need the lively understanding that the descending degree of the Christ, the promised Seed, was sown in his followers; that this planting in the beginning of the Christian dispensation yields its harvest in the end of the same, or the "last day," which is now at hand; that this constitutes the coming of the Lord, and that this coming will be in the people in whom he was sown; that He was sown in them to the end that they become like him. We have the Scripture for it that the seed is the Word of God; that He that soweth the good seed is the Son of man; that the field is the world (humanity); that the good seed are the children of the kingdom. (We must not forget that they compose the Christ.) That which thou sowest is not quickened except it die, is in answer to the question concerning the resurrection of the dead. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The Lord, in John xiv: 17, in unmistakable language, tells his Disciples that he will be in them; and in Cor. ii: 16, Paul asserts that the Disciples have the mind of Christ. Paul's authority and impulse, in common with that of his fellows, was the mind of the Christ, which was their indwelling. This mind swayed each personality according to the caliber of that personality. If we find Paul somewhat obscure, we may find another Apostle charmingly clear upon the same subject. In matter controversial, if we can turn to the words of the

Lord Jesus Christ, why should we afterward quote Paul or another? However, in the question of faith and works, Paul's touch of confusion is preferred to the simple and clear statements of James, not to mention the sweeping and masterful expositions of Him from whom the whole proceeded. Nowhere in Holy Writ is the Lord on record as authority for the faith without works belief. He makes keeping the commandments the test of love for Him (John. xiv: 15), the sole key of entrance into life (Matt. xix: 17; Luke x: 28); and this is his farewell message sent from his eternal throne with the Father, through the person of the beloved Disciple: "Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii: 14.)

However ambiguous Paul may seem, he stands fully committed to advocacy of the works of the law. He bids the brethren to work out their own salvation (Phil. ii: 12); he states that God will render to every man according to his deeds (Rom. ii: 6); before King Agrippa he pronounced for works meet for repentance. (Acts xxvi: 20.) He declares that the law is not made void through faith: "God forbid: yea, we establish the law. (Rom. iii: 31.) But Paul is not always so explicit. In the third chapter of Galatians he speaks of Abraham as believing in God, and it was accounted to him for righteousness, etc. He leaves, in consideration of the foregoing, a clouded condition. James, in the second chapter of his General Epistle, with vigorous unaffected diction, turns the broad sunlight of understanding in upon this haziness. He states that faith without works is dead, and declares that he will show his faith by his works. As to belief, he reminds that the devils also believe and tremble, and iterates, as emphasis, that faith without works is dead. He points to the justification of Abraham through works, in that he offered Isaac, and bids to see how faith wrought with Abraham's works, and by works was made perfect. He holds that Abraham believed God, and it was imputed to him for righteousness, and he was called the friend

of God, and "Ye see then how that by works a man is justified, and not by faith only." He concludes with the reminder that Rahab was justified by works when she had received the messengers, and had sent them out another way, clinching the whole with this: "For as the body without the spirit is dead, so faith without works is dead also."

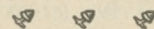
Paul understood two distinct qualities of faith, with their consonant works; but his differentiations are not always distinct. In the second chapter of Ephesians, he speaks twice of works. The line of demarkation between the two is as pronounced as the difference between midnight and high noon. Paul had a practical knowledge of both phases. His experiences enabled him to realize that a great deal of beastliness dwells in the man who is fulfilling the lusts of the flesh. He had easy memory of himself as parcel of such degradation. This outwrought a keen joy in the possession of the divine baptism—the indwelling of the Christ Spirit. He knew what he had been without it; he knew what he was with it. His inner man had fallen upon that "twinkling of an eye" change. At one moment he had been all the vileness which he depicts in the first three verses of the chapter mentioned; at the next moment the Christ was planted within, the hope of glory. In the succeeding verses he lifts unrhymed song of felicitation, that they, his brethren, who with himself were working the works of the children of wrath, heard the voice of the Christ, had faith in that voice, and through that faith accepted him. "For by grace are ye saved through faith; and not of yourselves: it is the gift of God: Not of works, lest any man should boast." "So that no one may boast," is a better rendering. (Eph. ii: 8, 9.)

A reading of the chapter must plainly show that the works mentioned are unrighteous. Paul now proceeds to indicate the works of such as are in the way of salvation: "For we are his workmanship; created in Christ Jesus into good works, which God hath before ordained that we should walk in." (Eph. ii: 10.)

Faith and works are mutual, and we repeat that there are two distinct qualities. The living faith is accompanied by Godly works; unrighteous works are coupled with a dead faith. The dead faith obtains through the law of seed-sowing, wherein the seed sown dies that it may be quickened, hence faith in the man becomes dead. If a man possesses a faith which, in fulfilment of law is destined to be quickened, it is reasonable to believe that such faith will abide until the time of quickening; and since faith dwells only in flesh, it is rational that, though the man may possess many bodies before he arrives at the point of quickening, he will arrive at that point, therefore he lives by faith. "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." (Ps. xxi: 20.)

Paul says that by the works of the law shall no flesh be justified. He spoke truly; the only flesh in which the law was kept had been dissolved or transmuted to Holy Spirit, and had its abiding place in His followers. ("Thou liftest me up to the wind [spirit];

thou causest me to ride upon it, and dissolvest my substance." Job xxx: 22.) All the flesh then in existence was at war with the works of the law. Those who had received the Spirit fell upon this knowledge through practical experience. Just so soon as the pure life was set up within, through the planting of the Spirit therein, the outer, the fleshly or carnal mind, began a war upon the inner mind: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. [These thanks are for the Christ-flesh in store for him.] So then with the mind I myself serve the law of God; but with the flesh the law of sin." The spirit had been quickened into life by the living Spirit; the body had not been quickened; but Paul says that he who raised up Christ from the dead shall also quicken your mortal bodies. (Rom. viii: 11.) Evidently this quickening is yet to be. It will come in the order of law at the beginning of the incoming dispensation. Its approach will be marked by such yearnings as Paul has voiced. He says that the whole creation (that portion of humanity in process of creation into Sonship) groaneth and travaileth in pain, waiting for the adoption (this should be rendered *Sonship*), the redemption of the body. (Rom. viii: 22, 23.) When the redemption of the body is achieved its flesh will no more war with Godliness, but will constitute the pediment of a living faith whose function will be perfect works. The time is at hand; the yearning has found place. Through intense desire will come the ability to keep the law. Through the offices of God's law will proceed the quickening of the mortal body—the transformation of man to the image and likeness of his Maker.



The Inauguration of God's Kingdom.

FROM THE WRITINGS OF KORESH.

THE kingdom of God established in the earth will fulfil the hope of consummate aspiration. This kingdom established will verify God's promises and also human expectation as predicated upon, and resting in his purpose to reclaim the earth (man's body), his power to achieve the victory over death, and make his triumphal entry into a domain hitherto under the jurisdiction of his satanic majesty. Nothing less than God's own kingdom inaugurated with men will satisfy the longings of the chosen race; nothing less than this will fulfil the expectations of humanity as built upon the verity of the Word of God's annunciation; nothing less than this can verify man's predication of the omnipotence, omniscience, and omnipresence of Deity, and the immortal destiny of the race, the hope of which is fixed in his confidence in the promised purpose of the Eternal.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

EVILS OF COMPETITION.

Restoration to Economic Order Can Come Only Through Abolition of the Competitive System.

THE FRIENDS of reciprocity are making a strong point, as they think, out of the Cuban riots due, they say, to the failure of this country to consummate the desired treaty. The United States cannot be held responsible because a tobacco manufactory in Havana has trouble with its operatives. The spirit of anarchy and rebellion, of resistance to every kind of recognized authority is abroad. Riots and disturbances are liable to break out at any moment, and no quarter of the globe is exempt from this danger. The coal strike in America had its companion in France. The industrial situation in Cuba is simply following the trend of affairs in the business world, where competition has opened a great gulf between two classes, the workers and their employers. Thoughtful men everywhere are asking themselves how this question is going to be settled, and whither society is drifting. It is a serious matter to see a young and scarcely fledged republic already experiencing its share of the *weltschmerz*.

The universal difficulty has arisen from a failure to realize those conditions of brotherly love which marked the Christian church in its early days, when the spirit of the great Master actuated his followers, moving upon their hearts to hold all things in common. The universal desire now is to accumulate wealth to exalt the individual at the expense of the state. Every kind of political corruption has followed in its train. In the city of Chicago alone, the public treasury has been depleted, because thousands and thousands of dollars of tax money have been fraudulently withheld. The tendency is not to build up a strong and mighty nation whose government shall be above reproach, but the rather to foster every form of folly and extravagance on the part of a few.

So the sight of poor little Cuba struggling with gigantic forces which are elsewhere trying to dethrone civil law and order, only serves to emphasize the lesson. Tariff legislation would afford merely a temporary relief. It is not the main issue. The question as to what form of government will secure lasting happiness to the people, and a permanent administration of justice claims the deepest thought. Whatsoever cure our legislators and public men may suggest to restore the body social, it will not recuperate so long as competition like a cancerous humor in the blood is allowed to go on eating its way into every vital part and poisoning the whole system. Though the patient seem moribund the wise physician, taught of God, has a remedy to offer. It consists of a liberal dose of the cordial named reciprocity. This means something more than any form of reciprocity known in the world today. It means the restoration of mankind to a state of primeval innocence and purity such as it enjoyed during the fabled age of

gold. There was in those days an equitable exchange of the products of life upon every plane, beginning with the church, where God and man had exchanged the forces necessary to ensure the perpetuation of the divine Being no less than that of the human family. This is reciprocity in the highest sense, and radiating from the central affiliation—the church—the same spirit of amity which impelled the followers of the Lord Jesus diffused itself throughout society.

There is nothing so important at the present time as to study the physical cosmos, where the great laws presiding over human destiny may be deciphered. The finger of God has written them here in no uncertain characters. The science of government depends upon a correct interpretation of the earth wherein we dwell. Knowing that it is a cell, it is easy to carry out the principles controlling cosmic action in the biologic realm. This is not only possible, but it must be done if man is ever to rise into the fruition of his hopes in the full enjoyment of social order. No government can be stable unless founded upon cosmic law.

The Reunion of Church and State.

THE DOGMA of papal infallibility as enunciated from the throne of the Catholic church and formulated in 1870, expressly declares that the pope in his public capacity is impeccable. He is supposed to be the legitimate head of Christ's visible church, his vicar in earth and the appointed guardian of the flock of the elect. Consequently when the holy Father issues a decree that conflicts in any way with the consensus of opinion in the world, it is heartily endorsed by the faithful as coming from the throne of Deity. It is matter of history, that the pope lost his temporal power just at the time when his authority as vicegerent of the Almighty had been openly proclaimed.

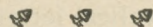
Now the dogma of infallibility had to be enunciated at that epoch for several reasons, one of which was that the illuminating power was then transited to center in the Personality whose functions toward the present humanity are Messianic. There is a specific sense in which the proclamation of that dogma represented the culmination of the opposite power. It may be noted that it was the precursor of various forms of error, all founded upon the idea that God is in every man who thus becomes a law unto himself. There being at that time a separation of light from darkness, in the illumination of the central Personality whose rational faculties had unfolded to embrace the scientific concept of the Word, there must be a corresponding influx of fallacy into a localized center. This antithetical center—the pope—being strengthened and confirmed in the idea of himself as involving Deific functions, by a radiation from his mind, humanity in general became possessed with the same thought. Thus was it that the spirit which rejects the focalization of the true God in a mate-

rial personality, found means of diffusing itself through the very medium ostensibly designed to promote that thought.

The necessity for bridging the gulf between the rich and the poor has determined the holy see to give a nominal support to that phase of modern thought called socialism. This is done in the hope of effecting a compromise between nationalism and individualism, or the great mass of the people and their employers. No affiliation of interests is possible, however, between those whose settled purpose is against the union of church and state which the Catholic church longs to re-establish.

One of the greatest problems which is now engaging the attention of sociologists is the question of divorce. In order to remedy an evil, it is necessary to locate its cause. None of the writers upon this subject have gone to the heart of the matter. The difficulty lies too far beneath the surface to be superficially penetrated. Men are saying to themselves: "I am God. The Holy Spirit has its dwelling place in me." In so doing they deny the Messianic power and function. This is the divorce between God and man, having its outcome in disruption and anarchy. Every portion of the body social is pervaded by the spirit thus primarily engendered. The doctrine of chastity is preliminary to the institution of divine marriage, the sacrament by which Christ and his church will be united. It is not incumbent upon all men, only upon those who desire the higher union. Following upon this reunion will come that of church and state. If those who are hoping to see them rejoined through the ultimate triumph of the papacy, would study the question more deeply in connection with the truths which Koreshanity is presenting, they might see the futility of their hopes.

The impossibility of realizing ideal conditions through the supremacy of the Catholic church is evident from the fact that it is no longer in possession of the keys of Peter—confession and obedience. The former comprehends the confession of the Messiah as the fullness of the Godhead bodily, a truth which is set aside by all trinitarians. The doctrine of purgatory practically annuls the latter, for it condones the violation of the Decalogue.

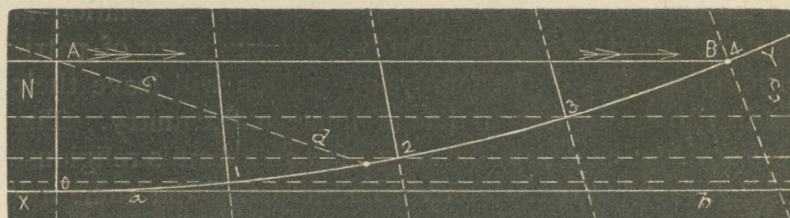


Truth and the Power of Overcoming.

IT IS NOT POSSIBLE to overcome in a moment the false and evils due to perverted thought. It is, however, essential to discard them so soon as may be by the substitution of the truth. Let the light of the mind, which is the wisdom of Christ manifest in the natural or outer degree, dissipate the shadows. By ridding the mind of every false conception, a man becomes gradually permeated with nobler desires. Christ by his descent into hades was buried in the sensuality of the mortal men whose conditions he took upon himself. By this fall—the fall of the divine Man into conjunction with the sensual, the Light of the world was obscured and men loved darkness rather than light.

LA NOUVELLE GEODESIE.*

Nous avons trouvé que la surface terrestre se levait uniformément s'approchant de plus en plus de l'altitude de la droite qui avait été étendue au niveau de $3^m,2512$ au-dessus de la moyenne des eaux; la ligne droite s'est poussée dans l'eau au bout de $6,437^m,40$ comme on voit par la figure. XY est l'arc de plus de $6,437^m,40$ pris sur la surface de la terre qui est concave; AB, la droite; A, lieu d'où elle est partie au niveau de $3^m,2512$ au-dessus de l'eau, et B, lieu où elle s'est poussée dans l'eau; S, sud; 1, 2, 3, 4, stations de $1,609^m,35$; ab représente la tangente extérieure parallèle avec la droite; elle montre la courbure de la surface terrestre comme la droite se poussait d'une station à l'autre; cd est une ligne dont il sera parlé plus loin. La courbure uniforme sur la surface concave est en rapport avec le carré de la distance; à la première station l'écartement entre la droite et la surface d'eau s'était amoindri de $0^m,2032$, chose due à la courbure de la surface terrestre qui s'était redressée autant que ça; à la deuxième station la courbure revint à $0^m,8128$ tout ou plus; à la troisième, à $1^m,8288$; tandis qu'à la quatrième lorsqu'on avait poussé la ligne à $6,437^m,40$ de distance elle est entrée dans l'eau du Golfe. Sur la figure les perpendiculaires passant de la droite et rencontrant l'arc à 0, 1, 2, 3, 4, diminuent dans le même rapport que la terre se courbe dans le sens de la concavité; non seulement a-t-on trouvé la courbure fallue en arrivant aux stations mais aussi lorsqu'on avait traversé un huitième du chemin entre celles-ci. Que tous nos lecteurs dont l'intelligence soit à la portée de l'opération mathématique, se mettent à calculer la courbure de la surface intérieure d'une sphère creuse ayant $40,233,750$



La ligne droite sur la surface concave; rapport dans lequel se courbe l'arc de la surface terrestre.

mètres de circonférence; qu'ils mettent cette courbure en comparaison avec les fruits de notre opération géodésique et l'on verra que le rapport fallu ne s'obtient pas au moyen d'étendre une droite sur d'autre surface que la concave; les principes de la géométrie le défendent.

Nous nous trouvons en face des objections de deux sortes portées contre l'opération géodésique conduite sur la côte bordant le Golfe du Mexique. Il y a des gens qui mettent en doute la capacité du Rectilinéateur à porter une ligne parfaitement droite; il y en a d'autres qui nous accusent d'avoir fait pencher la pièce initiale au départ dans le but de faire entrer la ligne dans l'eau à $6,437^m,40$ du point de départ; il y en a encore qui disent en nous exonérant de la fraude que nous nous sommes trompés de la position de la pièce initiale,—qu'elle n'a pas été mise de niveau mais qu'on l'a fait pencher par mégarde. Nous croyons que ces objections semblent raisonnables à ceux que les profèrent.

Sachant que la précision de l'instrument serait mise en doute, nous avons tout fait pour assurer l'exactitude requise dans des travaux de ce genre et en même temps pour réfuter les objections de cette nature; ce n'a pas été pour rien que nous avons consacré quatre semaines à perfectionner l'appareil. La méthode par laquelle nous avons atteint au plus haut degré de précision c'était au moyen de retourner ou de renverser chaque pièce toutes les deux fois en les accouplant; à ce moyen on a fait corriger à l'instrument tout manque de précision possible. Ce même procédé devait nécessairement corriger toute erreur survenue de la part des faces de cuivre—car une déviation quelconque de la part de la ligne droite, due à un déplacement anguleux de $0^m,0254$ tout ou plus de la part d'une traverse seule est certaine de se corriger quand cette pièce sera renversée comme tout mécanicien sait bien.

(à 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 Littérature Koreshane 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.



COMMUNISM is the only logical and consistent life for those whose hearts are united in the bonds of moral and religious fellowship, because it involves the principles of the profoundest fraternal relationship. The spirit of the family is manifest everywhere among all peoples of the world. The family is considered to be the ideal life; in the home of the family the relations are intimate; there is a fellowship founded on the ties of blood, a fraternity of spirits embodied in a group of personalities. When we study these relations we presently observe a community of interests, mutual enjoyment of the attainments of members of the family, personal regard for the paternal and maternal heads, and the prevalence of the spirit of charity and brotherhood. The bonds of the family are instinctive in the heart and mind of all peoples of the world. An extension of the family idea creates tribes, in which ties of relationship are recognized and maintained; in clans, which aggregate kindred spirits; and even in nations comprised of common bloods or races. But whenever the idea of the family extends to broader area, broad principles are active and higher relations obtain. The love of the nation is greater than the love of family, and the spirit of patriotism goes beyond the family love. Men will leave their families to go to war to defend home and country. The highest love that exists between man and man is religious. It is as inevitable that minds imbued with the same religious spirit should seek companionship and fellowship, as that members of the common family should associate. The religious instinct is as universal as the instinct of propagation; and its universal existence is absolute proof that religion is a universal necessity. The religious love is the most exalted, and the religious tie the strongest known to man. For religion men have willingly endured greater hardships and manifest greater fortitude, courage, and heroism than for any other cause. Wherever the true religious spirit is manifest, there is the spirit of communism. The primitive Christian church was markedly communistic. When the Disciples followed the Lord Messiah from place to place over Palestine, there was one purse into which each one placed what funds had fallen to his possession, and from which the expenses of the little group were paid. When the church became filled with the divine Spirit, its members gladly contributed everything they possessed to the care of the Apostles, and the congregations at Jerusalem and elsewhere were incorporated into one great family, a religious communion, a fraternity, an order of co-operation, an institution of divine commonwealth. The members of this order recognized that those who were filled with the same spirit, the same mind, were more truly their brothers than those who were born of the same natural parents. But the spirit of communism has departed from the church, and the sects no longer recognize communism as essentially Christian. The seeds of communism were sown at the beginning of the dispensation; it was in the order of destiny that the seed should die in the soil in which it was sown, but the fruit of that planting springs up at the end of the age in the

establishment of a new order of human relationship, a new religion, a new system of government. In advocating the principles of communism Koreshanity does not copy from the primitive church; Koreshanity stands, rather, in the order of progressive evolution of the idea, and founds its communistic relations upon scientific principles. The communism of Koreshanity is organic, it is constructive. The love of the neighbor, not the love of the family, is the foundation of the true social order; its spirit of fraternity must have a beginning in a nucleus, a communistic center, the solar sphere of the new world or age. Communism reduced to a science is the exact counterpart of the natural order of the universe. A law in one domain is a law in every other domain; the principles of communism and co-operation are manifest in the bee-hive, the ant-colony, in the human anatomy, and in the cosmic structure. There must be a form of expression of these principles in the world of man, ere society reaches its perfection in economic and organic righteousness.

The Roman Catholic church is feeling the effect of "higher criticism" and the general attitude of the scientific world toward the Bible. The papal authorities were once bitterly opposed to modern interpretations of the universe. It is a matter of history that the church used the secular powers which she controlled centuries ago, to arrest and imprison noted men who promulgated new conceptions in the field of philosophy and science. Modern science began to flourish about the time of the great Reformation, and the church sought to restrain all those who differed from her own teachers in any line. But Protestantism spread throughout Germany, France, Switzerland, and England; and the Ptolemaic system gave way before the Copernican innovation. The attitude of Catholicism toward Protestantism has undergone a change; and her teachers now accept modern scientific conceptions without question. Now, it is obvious that the conceptions of the scientists are at variance with the teachings of the Bible; the world is beginning to realize this, and Catholicism must do something in the line of attempting to reconcile "science and religion." The last encyclical letter of Leo XIII is on this subject, looking to the appointment of a commission to give a complete interpretation of the Bible, and to endeavor to make it appear that modern science and the Bible are really in harmony with each other. The commission must necessarily take up all the discrepancies and bridge the chasm between inspiration and speculation with religio-scientific hypotheses. The commission will be called upon to decide the common questions of discussion in the two fields of thought; and by way of affording its members with material to work upon, the pope asks that all available works on this subject be furnished the commission—opinions of noted writers and scholars, to help the "infallible" church to solve the problems of inspiration, the astronomy of the Bible, the miracles wrought by the Prophets and Apostles, and to render decision as to the meaning of disputed texts chosen to

support the various sects of the world. In the course of years to come we must expect something interesting from the greatest religious organization of Christendom, which has from time to time put forth dogmas as a matter of policy. The taking up of the work of interpretation of the Bible by the Catholic church is quite significant; no similar movement in Protestantism could have so much import, because its teachers are not unified, as are the dignitaries of the Roman church. The age of science has dawned; and it is in the natural order of things that an antithetical work should go on contemporaneously with the enlightenment of the mind through promulgation of Koreshan Universology. The Roman church has the disadvantage of having to reconcile the Bible and modern science, which is a spurious system of conceptions; but Koreshanity has the advantage of having the genuine science of both the Bible and Nature.

The mine owners in the anthracite district have attempted to settle the coal strike issues with the miners before the arbitration commission is able to hear the testimony and render its decision. It appears that the magnates have undertaken to be magnanimous, not because they are fearful of the results of the arbitration inquiry, but because they are shrewd enough to see that if they will now voluntarily make concessions to their employes in accordance with demands made on some lines, they can blind the members of the union as to the subtle and deeply laid plans of the monopolists. As to what the results of the present negotiations apart from the arbitration commission will be remains to be seen; but it would not be surprising if the mine owners should offer to make concessions beyond what the decision of the commission may require. The managers of the great concerns have learned that sentiment goes a long way with the people; and it would be advantageous to the corporations to counteract the present antagonism to the trusts by playing the role of extraordinary philanthropy. Let the results of the mine owners' negotiations be what they may, the object of the arbitration commission is that of conciliation of magnates and miners, and adjustment of a few of the issues between them. Arbitration is not a cure-all; for the present it may ameliorate the condition of the miners, but those who advocate arbitration do not anticipate departure from the principles of competism. Under arbitration wage-slavery is perpetuated. Arbitration is an opiate; the disease remains.

Congress convenes with a heavy weight of responsibility resting upon it; upon the decision of certain issues depend the popularity of the President and his consequent success in the future campaign. There must be a catering to public interest, and an adjustment of the people's desires with party policies. It requires ingenuity to stand between the fires of policy and known duty, and sometimes courageous performance of duty is the best policy; when it is so, political leaders make capital of it and praise a hero. However, we believe that the President is honest in his endeavor to institute some measures of reform; to use his influence against the trusts; to establish reciprocity between the United States and Cuba; to revise the tariff; to give the greatest degree of liberty to the Filipinos compatible with American

interests in the Orient; to raise the standard of commercial and political integrity of America; to make a success of the Isthmian canal project; to defend the Monroe doctrine, and to ameliorate the condition of the laboring man. The President's convictions on these lines are pronounced; and if he can impress the importance of these issues upon present Congress sufficiently to bring about the enactment and enforcement of some measures for the benefit of the people of the nation, he will increase his political strength and his chances for the greatest popularity and success.

To the editor of *Reed's Isonomy*, the Koreshan System appears to be about the worst mental production of modern times; in giving his readers a picture of what appears on his mental film after thinking on Koreshanity a brief period, he manages to spell out a number of adjectives and other parts of speech. According to him, Koreshanity is away behind the times, dealing with discarded myths, and that it is characterized by that misspent courage which enables the small dog to bark at the neighbors. It is possible for an amateur to spoil a good impression on a kodak film through careless exposure or ignorance of the processes of development of his negative; or he may have a cracked lens and leaky camera. A relative view of things is not sufficient. Really, it is a good thing sometimes, to be *behind* those who are moving rapidly—down grade! This leaves us on high ground; we are not in the race with those who are going in the wrong direction! However, we should be glad to see *Isonomy* stop long enough to endeavor to present a single scientific argument against the Cosmogony of Koreshanity.

A modern writer has said that "the summary want of the age is that last philosophy into which shall have been sifted all other philosophy, which shall be at once catholic and eclectic, which shall be the joint outgrowth of reason and faith, and which shall shed forth through every walk of research, the blended light of discovery and revelation." Agassiz declared: "When the unitary science comes it will be something so entirely aside from fixed habits of thought that it will find its first appreciation probably among men of general culture, rather than among specialists in science." There is but one system put forth in the world today that blends all departments of knowledge into one harmonious science; its Founder has had the wisdom to establish it upon the basis of the facts, principles, and laws of life and existence, and to give it the name of Koreshan Universology.

The harmony of the world will not obtain through reducing all classes to the same level, but in arranging them in orderly stratification. Emplacement of the grades in the social world is now determined by money; in the future age their emplacement will be determined scientifically. All men are not born equal; Nature has not endowed all men with the same gifts or qualifications. Neither has Nature placed all substances of the physical cosmos in the same plane of activity; the materials are at rest in their static planes, and order results. So it must be in the true social order; the rights of men of different capacities are not equal, but each one, in a righteous order, will be satisfied with his own mental, moral, social and industrial status.

The Open Court of Inquiry.

THE EDITOR.

Principles of Astronomical Triangulation.

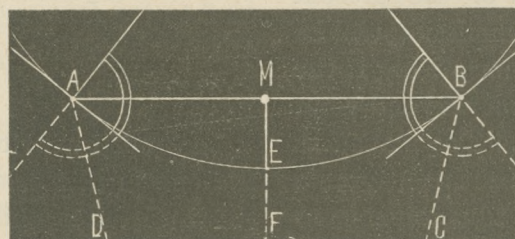
EDITOR FLAMING SWORD:—(1) I have this day seen a copy of your paper, in which you uphold the idea that the earth's surface is concave instead of convex, and that the diameter of this hollow globe is about 8,000 miles. I am a seeker after truth, and note the manner in which you reconcile apparent discrepancies cited you, with the Koreshan theory; and would like to ask that you explain through the columns of THE FLAMING SWORD, why the distances to the sun, moon, and planets have been wrongfully calculated heretofore. I am a civil engineer, and am frequently forced to ascertain distance to inaccessible points, and *know* that they can be measured. If short distances can be accurately ascertained by instrumental observation, why cannot greater ones be calculated in exactly the same manner, using, of course, the necessary instruments and making the preparations sufficiently elaborate? (2) Also, you state that objects are held upon the earth's surface by centrifugal force. Can you give me an approximate calculation, showing the thickness the crust of the earth would have to be in order to stand the strain thrown upon it by the surface (concave) velocity of approximately $16\frac{2}{3}$ miles per minute? If you have gone over this ground in previous papers, will you refer me to them?—M. P. H., Marietta, O.

(1) There are three primary assumptions which constitute the basis of all modern astronomical conclusions, calculations of distances, and explanation of the phenomena of the "heavenly bodies." These assumptions are, that the earth is a convex body, that it rotates on its axis diurnally, and annually revolves about the sun. These assumptions have never been proven to have any foundation in fact. They are hypotheses, in accordance with which astronomical phenomena may be explained with a degree of harmony; but the apparent fitness of one part of the system with another does not constitute an evidence that it is true. If we begin with an assumption as a premise and reason logically from that premise, the resultant conclusions will be nothing but assumptions.

We do not deny the principles of geometry as applied in triangulation. The surveyor or engineer can measure the length of one side of a triangle, and determine the angles of the other two sides, and calculate with a degree of accuracy the distance to an inaccessible point. The application of

these principles to astronomy is exactly the same; and if the premise were true, the calculated distances to the sun, moon, and planets would be at least approximately correct. Triangulation, involving the application of geometrical principles, is but a train of logic running from premise to conclusion. We desire to show that it makes all the difference in the world whether we apply these principles from the basis of a convex arc or a concavity; and we will employ a simple diagram for the purpose of explaining how the enormous exaggerations of astronomical distances are made by astronomers.

We will take the common method of measuring the distance to the moon, say from points north and south of the equator. Now, it is obvious that if the earth were convex, the perpendiculars would extend to the zenith of these two points, would rapidly diverge outward into space, and would be at



Triangulation from Opposite Sides of the Arc.

right angles to the horizontals at points of observation. These horizontals do *not* occupy the *same plane*; so we must relate them, as well as the perpendiculars in diagram, from the standpoint of both the convex and concave ideas. We must apply the horizon system before we can ascertain these relations from points A and B on the arc AEB, a section of the earth's circumference, the upper side of which is concave and the under side is convex. If from the *convex* arc the moon appears at an altitude of say, 50° , it is obvious that the lines AD and BC would converge at a point in external space, the distance to which, on the scale of the diagram, would be about 240,000 miles. But if from the concave side of the arc the moon is seen from the two points at exactly the same altitude, its distance from the earth on the line ME would be less than 1,000 miles. It is clear, there-

fore, that before the distance to the moon can be accurately calculated, the direction of the earth's curvature must be *known*, not assumed.

Measurement of the distance to the sun is more complicated; but it makes a great difference whether we consider the earth as stationary or in motion around the sun. If the earth does not revolve about the sun, then other results are obtainable as to distances to the sun and planets. The base line of so called stellar parallax is the diameter of the hypothetical orbit of the earth—185,000,000 miles. The earth has no orbit, consequently the base of the triangle is fictitious, and the stars are not billions of miles from the earth, but only about 1,000.

(2) There must be some confusion in this question. From the standpoint of Koreshan Astronomy the earth has no diurnal motion, but the heavens revolve once in 24 hours; and therefore, objects are not kept on the earth's surface by centrifugal force, but by gravity. The thickness of the concave shell is about 100 miles, and the shell is comprised of minerals and metals; these materials are at rest in their static planes or strata. But let us look at the subject from the standpoint of the common conception that the earth consists of a molten mass environed by a thin shell or crust of earth, making a complete rotation every 24 hours. It has been recently estimated by prominent astronomers who reject the idea of the earth's molten interior, that in order to stand the tidal momentum of the liquid interior, the crust of the earth would have to be a solid shell of steel over 400 miles in thickness. Add to this the centrifugal force of rotation, —the tendency of the liquid to push outward; to remain intact, the shell would have to be at least 600 miles in thickness to stand the pressure in the equatorial regions.

Long Days and Nights at the Poles.

EDITOR FLAMING SWORD:—If the universe is a hollow globe with the sun in the center, why are the nights longer and the climate colder at the poles than at the equator? Especially, why are the nights longer?—W. C. H., New Orleans.

We take it for granted that the inquirer is familiar with the common conceptions of the cause of inequalities of day and night, and the differences of temperature that obtain in different

parts of the world; for such subjects are set forth in the common school text-books. It is easy to see how, if we inhabited the convex surface of the earth, with the sun at a great distance in space, the area of sunlight would cover just one half of that surface continually, so that as the earth rotated, day and night would alternate; and as the earth revolved about the sun, with its axis oblique $23\frac{1}{2}^{\circ}$ toward the plane of the ecliptic, the sun would be in the zenith of the tropic of Cancer on June 21 and the tropic of Capricorn on December 22.

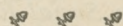
This would throw the area of sunlight alternately $23\frac{1}{2}^{\circ}$ beyond the north and south poles, and thus cause long days and nights in the polar regions. While, under such an arrangement, it would be perpetual summer in the torrid belt by reason of the direct rays of the sun, it would be cold at the poles, even in the circle of daylight, because of the slanting relation which the rays of the sun would sustain to the earth in high latitudes.

In the hollow globe, the area of daylight covers just one half the earth's surface. For purposes of illustration, we will ask the reader to picture in the mind a translucent globe, with poles, meridians, and circles of latitude corresponding to the globe map of the world, illumined from the interior in such a way that the light is thrown into one hemisphere. We suggest this because it gives the mind opportunity to compare the theoretical cause of the inequality of day and night, and change of seasons and intense cold about the poles, from the standpoint of the modern astronomy, with the conditions and causes which really obtain to produce the results on the inside of the globe; for the same area would appear illumined in the outside as on the inside of the translucent sphere. Revolution and shift of the light in a belt 47° in width would cause the circle of illumination to extend alternately $23\frac{1}{2}^{\circ}$ beyond the poles.

While it is true that there is a sun at the center of the earth, it is not the direct cause of the light and heat upon the earth's surface. The central sun is invisible. The sun we observe in the heavens is not the central sun; it is a projection on the upper stratum of

our atmosphere, of the light side of the central sun; the distance from this projection to the earth in the direction of the perpendicular, is about 900 miles. The annual path of the visible sun is the ecliptic in the heavens. The period of rotation of the heavens is 24 hours; so the daily sweep of the visible sun causes day and night, and its spiral motion over the torrid belt brings the sun to the zenith of the tropic of Cancer in June and the tropic of Capricorn in December.

When the visible sun is over the tropic of Cancer, the area of sunlight extends $23\frac{1}{2}^{\circ}$ beyond the north pole. It is day at the north pole from the time the sun crosses the equator in March until the autumnal equinox; then the long day begins at the south pole, while it is night in the north. It is warm in the torrid zone because of the sun's direct rays; it is cold in the polar regions because the rays are oblique to the earth. The difficulty of the inquirer was in supposing that the visible sun is at the center of the earth.



Adam and Jesus the Christ.

EDITOR FLAMING SWORD:—I would like to get light on one or two points that are puzzling me: (1) I understand that Adam lived 24,000 years before Jesus, and that he was the Christ of that age. Now, you say that the same conditions exist every 24,000 years. But Adam broke God's law; Jesus kept it. Adam brought sin into the world. How could he be the Christ in the sense that Jesus was? God was pleased with Jesus, but he was angry with Adam. (2) Nineteen hundred years after Adam there must have been conditions similar to the present, and a Messianic manifestation. Where is the record? Will there be another deluge?—E. B. S., Ninette, Manitoba.

(1) It is generally conceded by all Bible students that Adam was a perfect man, made in the image and likeness of Deity; also that Jesus was a perfect man, the express image of his Father's person. Adam was a "type of Him who was to come;" therefore, Adam and Jesus belonged to the same fixed type of divine Manhood, and possessed corresponding functions. But the common conception of the relation of Adam and Jesus leads to confusion. It is supposed that the Adam of Genesis was the first Adam, and that Jesus was the second Adam. But it is distinctly stated that the first Adam was a

natural man, while the second Adam was a quickening spirit.

It is a positive fact that Jesus was a *natural* man as well as Adam; but he became the quickening spirit through processes of translation—he became the Comforter that baptized his Disciples. Now, Jesus himself, nineteen hundred years ago, was the first Adam in his natural life, and the second Adam in that power that impulsed and vitalized his church. So it follows that the Adam mentioned in Genesis was both the first and second Adam—first a natural man, and then the quickening spirit. If we bear this in mind it will save us from erroneous conceptions and confusion concerning the subject.

The perfect man is immortal, and there inhere in him the possibilities of both life and death. A seed cannot perfect its functions except through death; a seed *must* fall into the ground and die in order to reproduce itself. Adam fell in accordance with the same laws by which a seed falls into corruption; and Jesus, being the divine Seed, fell in just the same way that Adam did. It is true that Adam broke God's law, but it is also true that Adam kept the law, else he could not have attained to immortality. God was displeased with Adam because of disobedience, but the Almighty was pleased with him before the fall, for he pronounced him to be very good. The Almighty was as certainly displeased with Jesus, when he took upon himself the sins of the world, transgressed the laws of life, became obedient unto death, and fulfilled the laws of death in his descent into humanity.

Jesus was numbered among the transgressors; he who knew no sin was made to be sin on our behalf; he became the man of sin through the fall; his death in the race is the first death, and is the primary cause of the second death, or the conditions of mortality. Therefore, that life of Jesus which descended was subject to the displeasure of his ascending life, just as the ascending life of Deity was displeased with the descending life of Adam. Jesus and Adam performed corresponding functions; they were corresponding Messianic characters, and each constituted the personality of Deity in his creative power.

(2) While it is true that 24,000 years before the coming of Jesus the Christ, the one man Adam existed, and following him was a Messianic character corresponding to the manifestation at the end of this age—a fact which we determine by scientific processes, the book of Genesis deals more directly with the subject of the Adamic race or the Grand Man made in God's image and likeness—the 144,000 Sons of God of the past Golden Age; for "He called *their* name Adam." The first Messianic character following the appearance of the macrocosmic Adam is Enoch, who was succeeded by Noah.

The first chapter of Genesis does refer to "seven days" or divine personalities who illumined the world; but it does not refer to them by name. The man created on the sixth day was the sixth Messiah, and corresponded to Jesus—and following the sixth was the seventh day or manifestation of divine light in personality. But it would require a volume to elucidate the subject in detail. Concerning the flood, the world will no more be destroyed in that manner during the present world or cycle; but in the coming one, the same or similar conditions will obtain.

Masonic Temple Lectures.

Intense Interest Manifest in Lectures Delivered by the Founder of Koreshanity, at Hall 412, Masonic Temple.

One of the most forceful lectures ever delivered by KORESH was heard by the audience at Hall 412, Masonic Temple, Chicago, on last Sunday evening. The subject was, "Is 'Divine Healing' of God?"—that is, Is that which purports to be divine healing in modern times, from the divine source? The analysis of the subject was quite extensive, embracing alchemy, human physiology, interpretation of the Bible, and the general attitude of healers toward the Messianic principle. It was shown that the forces of fallacy undertake to counterfeit the works of God today, just as the magicians of Egypt undertook to duplicate the miracles of Moses. Hypnotism, psychology, and suggestion were defined, and the processes of mental cures discussed. The Speaker announced his intention to give exhibitions of healing at future meetings, should interest and enthusiasm extend in this direction.

An interesting feature of every meeting is the discussion that follows the lecture, in which a number of the audience participate. The discussion and questions asked afford splendid opportunity to show the strength of Koreshanity, and its power to solve difficult problems, in contrast with the theories

in vogue. The Hall in which the meetings are held has been filled every Sunday evening, and intense interest continues.

The Flaming Sword's Exchanges.

THE EDITOR.

The Harvard Illustrated Magazine.—We have before us the November number of this creditable publication of the Harvard University. As indicated in the title, it is illustrated. Its aim is to reproduce with accuracy, the events of college life and to supplement them with timely articles upon subjects of interest to the student. The November number is largely devoted to foot-ball, but there is much other matter of interest, not the least among which is a careful and favorable review of the CELLULAR COSMOGONY. We would like to have all our readers see this review—coming as it does from one of the greatest educational institutions of the world. Send 25 cents to the Business Manager, The Harvard Illustrated Magazine, Cambridge, Mass., and ask for the "Football Number," November, 1902. In this number also appears a half-page advertisement of the book reviewed.

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.

The Arena.—The December number completes the twenty-eight volume of this well-known review of progressive thought. It opens with a discussion, suggested by the recent coal strike, of Private Property and Public Rights, by Edwin Maxey, LL. D., followed by One Aspect of Continental Expansion, by Jacob W. Richardson. The Anglo-Saxon and the African is the title of an article by one of the most enlightened Negroes in America—Prof. Kelley Miller, of Howard University; this article will be read with interest. The entire number is good and up to the usual standard. 25 cents per copy. Alliance Publishing Company, 569 Fifth avenue, New York City.

Our Race News-Leaflet.—The Physiognomy of History in Relation to Prophecy is a subject of discussion by Professor Totten in the November number; also Chronology and the Bible: The End of the Age at Hand; The Great Measuring Lines; and More Light on the Great Pyramid. 10 cents per copy. Address, Our Race Publishing Co., Milford, Conn.

Summary of the World's News.

AMANDA T. POTTER.

Nov. 26.—Anthracite operators refuse to confer with Mitchell; destroys prospects of settlement outside of commission appointed by President Roosevelt.—Colonel Thomas P. Ochiltree died yesterday at Hot Springs, Va.—Strike of cigar makers in Havana ended.—Commission of American doctors on Gore case in Paris, accept accident theory of their French colleagues, exonerating M. de Rydzewski.—Ten deaths and 70 serious accidents to football players this season.—**Nov. 27.**—10,000 Chicago newsboys are guests of Isaac Wolf at annual Thanksgiving dinner at Seventh Regiment armory.—First snow of the season in Chicago.—By his personal attendance Emperor William makes Herr Krupp's funeral a national affair.—La Soufriere active again.—Germany and Britain determine to take joint action in order to collect claims against Venezuela.—**Nov. 28.**—Four men and one woman commit suicide in Chicago on Thanksgiving day.—Booker T. Washington states to the public that he is not a politician, but an educator; mixes in public affairs only when the interests of his race demand it.—Widow of Herr Krupp gives \$750,000 toward the establishment of a benefit fund for workmen in memory of her husband.—President Roosevelt states that he will not draw the color line in appointments, but will seek the most able men regardless of nationality.—**Nov. 29.**—Dr. Adolph Lorenz, noted Austrian surgeon, receives degree of doctor of laws from North Western University.—John L. Sullivan, former pugilist, files petition in bankruptcy.—**Nov. 30.**—Will of Herr Krupp bequeaths big gun factory at Essen to his oldest daughter.—Great Britain closes ports to live stock from New England and is in fear of meat famine.—International Live Stock Exposition opens at Chicago's stockyards.—Mark Twain's 67 birthday anniversary celebrated in New York with flow of poetry, wit, humor, and oratory.—Tests of new submarine torpedo boats disappointing.—Leading Anglican clergyman urges merger of all Protestants into one church; basis of faith simply to be a belief in the Divinity of Christ.—Clearings of Chicago banks for year breaks record at \$9,000,000,000.—**Dec. 1.**—Experts are trying to learn cause of boiler explosion in Swift refrigerating plant of Chicago, wherein 13 were killed and 60 wounded.—Father Pardow, in address at Auditorium, Chicago, says Catholics pay \$25,000,000 in excess of rightful taxes and educate 1,000,000 children gratis.—20,000 visit live stock show in Chicago.—Closing session of Fifty-seventh Congress will open at noon today. Expressions by leading senators and representatives indicate that there will be trust legislation in moderation, but no tariff revision.—**Dec. 2.**—Government determines to open to settlers millions of western acres, fenced and fraudulent.