

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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The Science of Race Propagation.

Mere Multiplication of Humanity does not Insure Race Perpetuity; Divine Rejuvenation Necessary; Factors Which Conspire to Maintain the Equilibrium of the Human Race.

KORESH.

A NEW IMPULSE is projected into the discussion of what is denominated "Race Suicide," from the great source of impetus—the head of the nation. This is an opportune time for THE FLAMING SWORD to flame forth the truth regarding the laws of propagation as they should be observed on the natural plane of mortal development. The processes of development belong hand in hand with the processes of equilibrium; thus, to insure a healthful multiplication of the human race, there should be a scientific comprehension of the principles of propagation. The men who initiated and maintained the perpetuity of the Jewish race gave special attention to the scientific cultivation of that people, through the institution of the laws of order as pertaining to the great question of the perfection of character to be gained in the government of the marital law and order. The originator of the Jewish race and its system of religion and government was thoroughly acquainted with the reactionary law of liberty and restraint, as the equilibrating adjustment of racial progress.

There is no virtue in the indiscriminate license to sex passion within or without the pale of marital liberty. Marriages in what is commonly called high life are largely on the basis of the commercial and financial compatibilities of the parties to the contracts, rather than the spiritual, moral, mental, and physiological compatibilities; and the science of the relation of the sexes in assuming the obligation is utterly ignored. When we talk of the multiplication of the race for the sake of multiplication, without regard to the science of a divine stirpiculture without specific improvement in its character, we lose sight of one of the greatest principles of human progress.

From Roman Catholic sources we find a hearty response to the sentiment of Mr. Roosevelt, and this response seems to be without any regard for one of the most cherished institutions of the church. Within the jurisdiction of the church of Rome there exist two distinct orders relative to special consideration—the order of celibacy and the order of chastity. The vow of celibacy pertains to the conduct of the priesthood, and the vow of chastity, to the conduct of the saintly women who enter into the precincts of the sanctuary and who, through sacrifice, maintain the more sacred obligations and perpetuate the higher virtues of the ecclesiastical system. We will not here discuss the question of the maintenance of the integrity of these vows and obligations, nor their sincerity. We will, however, state a truth regarding the source of these phases of Roman Catholic ordination.

When the Lord instituted his departure from the Jewish system (which he recognized until he had laid the foundations of a new system), he first upheld the higher law in his own personal life. He was Bride and Bridegroom, male and female, celibate and chaste, in the one perfected form and function of the Arch-natural creation. When the Holy Spirit operated with men and women, it separated all males and females who came under its influence. It made the separation on the basis of the Lord's declaration: "Ye do err not knowing the Scriptures, nor the power of God. * * * They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." That was declared to those who would reject

or follow Him then, there, in the material world, and was a declaration made for that time. Every indication goes to prove that the early Christian church was a church of chastity and celibacy. These characteristics were concomitants of church progress until the declension of the church into the paganism which it ultimately incorporated within its organic force. The orders of separation in the church of Rome are inherited from the early church, but to what extent it is prostituted, falls not within this discussion. In this distinctive characteristic of pure Christianity we may, if we will, discover the restraining power of the force of equilibration in the conservation of the race from the suicide regarding which Mr. Roosevelt and the prelates of the church of Rome and Christian people at large are engendering fear.

What the world needs more than sexual license, for its redemption and its conservation from its suicidal proclivities, is the application of a little science to the processes of race propagation. This, however, can only appear with the recognition of the true conservator of human progress and destiny. We are on the verge of "the great and dreadful day of the Lord." The dispensation is reaching its climax; the time is ripe for the institution of the divine order, hence there will be the final discussion of the sex and propagative question, with its complete analysis. After this discussion the race will propagate along the lines of the science of propagative virtue, with a recognition of the principles of sexual restraint as pertaining to the equilibrium, and consequently, the perfection of the race of man.

It seems almost incredible that a man standing at the head of one of the greatest nations in the earth, if not the greatest; a man supposed to be a representative Christian exemplar, should attempt to stimulate the sensual propensities in the line of a promiscuous and unsanctified generation of the race not warded against in the adulterated system called marriage, prevailing at the present time. The indiscriminate and licentious dissolution of the most holy precinct of our being, the very sanctuary of human existence, unrestrained even in the marital order, is a vicious misapprehension and application of the laws of perpetuity. The Jewish race, three thousand years ago, had a thousand-fold better apprehension of the principles of race conservation than the modern Christian world. Its apprehension of these laws was sufficiently great to enable it to produce the only conservator of the nations of the earth by bringing forth the Son of God, who not only maintained in his own life the law of chastity, the counterbalancing potency to sexual freedom, under the legal direction of organic power, but who committed that necessity to his following, subsequently called the Ecclesia of the Lord, the church of Christ. It was the impulse of the restraining power of sexual purity which

gave to the world; at the inauguration of the Christian system, its new lease of life. It was the impartation of the celibate and chaste Divinity of the Lord Jesus which saved the race, not the institution of a greater license. What the world needs and will have, is the conservative application of the forces of restraint now, more than the forces of licentiousness to restrain it from its suicidal tendencies. Elijah the Prophet institutes this new phase of equilibrium for the race.

Had it not been for the infusion of the Lord's descending life into the race, through the function of the church, no extent of an attempted multiplication could have improved its condition. The Lord's life, projected into the race through the appropriation of his body in the process of what he denominated the eating of his body and the drinking of his blood, imparted a vital substance upon which the race depended for its rejuvenation. The conversion of His life to the Holy Spirit and the absorption of this Spirit by that humanity prepared for its reception, constituted the new life of the world. Another interdiffusion now at the end of the dispensation is as essential to the perpetuity of humanity as was the interjection of the life of the Lord at the beginning of the dispensation.

What the world most needs in the line of improving the race and its conservation from suicide, is the regulation of its marital order according to the higher principles of ethnic development. There is approaching a time when the laws of true compatibility, as defined through the science of astrological determination, will be applied to the perfection of men; but it will not obtain until after the order of the Sons of God is projected through the conservation and utilization of the two sex potencies, conserved through the office of the Messenger of the Covenant.

The doctrine of evolution, as projected by what a portion of the modern world regards as the best thought of the age, may find its only corroborating testimony in the record of the production of the firstfruits of a new order of men in the development of the Son of man. We find in this record the best testimony to the doctrine of evolution ever published, as it not only presents the fact of a counterbalancing law to that of evolution; namely, the operation of the principle of involution in the perfection, from the human race, of a new kind of being, a man in whom, it was declared, were bride and bridegroom, the primate, two-in-one, the one man produced from the race after the image and likeness of God his Father.

Ezekiel saw and described the infolding, the involution of the Man of God. Not only is it asserted that the Son of man is the firstfruits of the resurrection, but that from this firstfruits there should arise a multiplication of the Sons of God through the planting of the personality of the one only begotten Son. The time is

ripe for the evolution of the new order of beings. They will come forth through the application of the laws of sex restraint scientifically directed, for the potential forces of masculine and feminine restraint and conservation will be utilized to reinforce a race which is committing suicide through the latitude to the sexual license given to sensualism within the pale of marital legitimacy.

The supper of the great God, to which all of the fowls of the air are invited, is that feast to which all men are called who desire the higher appropriations coming from the restraints of the passions, enabling them to partake of food which the Lord declared to his hearers,

saying, "I have food to eat which ye know not of." This supper of the great God is the sure word of prophetic declaration, and is again confirmed in a new revelation made to and through the Messenger of the Covenant.

There will be no salvation of the race but through the infusion of new and higher forces and better ideals than those which now impulse men and women. The rejuvenation of the race depends exclusively in the power of the will to overcome the tendencies of the flesh, and not to a freer license to the claims of sensuality. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The Ecliptic of Human Progress.

The World of Man Analogous to the Physical Cosmos; the Geography of Humanity; Zones of Civilization; Lines of Development and the Westward March of Empire.

PROF. U. G. MORROW.

HUMANITY constitutes a great world of life, a universe in itself. It exists for some great purpose, and the factors of destiny work ceaselessly in the direction of its ultimate fulfilment. If humanity is a world, it is a great system in which the principles and laws of development are operative and in which the elements of divine progress are active. In our conception of the human world we cannot exclude the potencies and powers of the Almighty Creator; for whatever be the source or origin of life, whoever may be the author of the great design manifest in the world of man, the energies of the source and the mind of the author must be involved in the very factors and functions which conspire to lead humanity toward the final goal. Koreshanity presents innumerable evidences that the human world is analogous to the great physical world which we inhabit; the two domains correspond in every particular; and it is from the basis of this established correspondence that we may understand the laws of human progress, the development of races, and the perpetuity of man.

The natural human world constitutes the earth in the plane of human life. There is, therefore, a geography of humanity—a fact which is quite obvious when we consider the various aggregations of people on the continents and islands of the physical world. When we refer to the "dark continent" we do not mean merely the body of land inhabited by black peoples—we include the people and the land. Strangely enough, if one antagonizes this conclusion, geography treats of the earth and its inhabitants; and the fact that divisions of land derive their names from peoples shows that the idea of the geography of humanity is no mere fancy. Races are related to the particular portions of the world they inhabit. We observe a difference between the inhabitants of Lapland and the inhabitants of tropical islands, and between Patagonians and the most civilized Europeans and Americans. Civilization has geographical location, its zones of activity, and its path of progress. Humanity is distributed over the

earth according to the distribution of land. There are factors operative and conditions prevailing which make civilization possible, and these factors, for obvious reasons, are not operative in all parts of the world.

If we conceive of a geography of humanity, we may also properly conceive of a scientific astronomy of the anthropotic domain, which must essentially correspond to the astronomy of the physical universe. A civilization is a great day of human progress—there must be a center of life and light to produce it. There are certainly stars in the human world as well as in the physical heavens. The true astrology scientifically relates the human stars and the physical constellations in the order of corresponding movements and precessions. If we take a correct representation of the earth we find two poles, an equatorial line, and an ecliptic oblique to the equator about $23\frac{1}{2}^{\circ}$; parallels of latitude, and meridians of longitude. Likewise, if we observe a map of the heavens we find corresponding points and lines. If we trace the annual path of the sun we find it to be the ecliptic of the heavens; if we locate the path of the moon we discover that it is along the general ecliptic line; and if we follow the courses of the planets we find that the ecliptic is the median line of their orbital zone—and we are forced to the conclusion that there is a degree of activity along the line of the ecliptic that does not obtain elsewhere in the heavens. But if we examine the geography of the heavens we find constellations distributed over the surface of the sky, each constellation having its physical basis in some portion of the earth, which is the basis of all astronomical activity; and if we are attentive in our observations of striking facts, we discover a relation between the various constellations and the various qualities of human life.

Now, as there is a median line of activity in the astronomical heavens, there must be a median line of progress in the human world, which we denominate the anthropotic universe or organo-vital cosmos; there must be a definite ecliptic of human progress along

which the anthropostic Sun moves. If such relation obtains between man and cosmos as we have many times demonstrated, the conclusion becomes inevitable that as the solar, lunar, and planetary activities are along the line of the ecliptic in the physical domain, the corresponding movements of the anthropostic sun, moon, and planets are not only subject to definite location, but their motions and activities are absolutely essential to human progress; and if the correspondence is complete, we must expect to find the sun, moon, and planets of the human world in, and not apart from, the domain of human activity. We must expect to find Deity, the divine Sun, so inseparably connected with humanity as to make it impossible for him to exist apart from man.

The Almighty works through races. The light of civilization shines forth from the most progressive nations of the world. We may trace a zone of civilization in a geographical order from East to West; we may trace a zone of civilization in history. Civilizations rise and decline; the day dawns, the noon-tide comes, and afterward the evening twilight. In space, the physical sun is constant; in time, the anthropostic sun is recurrent—its manifestation is periodic. The solar precession is westward, and westward is the march of empire. We may trace the peoples through which the great Sign of the human Zodiac has moved, from the farthest point of past history down to the present time; but there is yet a more distinct line—it is the human ecliptic clearly defined in the stream of time; it is oblique to the equa-

tor of the human world, and along its line the divine movements are in the opposite direction from that of the general equatorial trend of the world. Truth always runs counter to the ordinary drift of things; for this reason there comes a periodic turning-back of the wisdom of this world.

Ethnologists and philologists speculate concerning the origin of races and languages; they seek a parent people, a parent tongue, assuming that there is a point in time where but one blood and one language existed. The solution of the problems of ethnology is to be found in the comprehension of the principles of the operation of primary Cause along a definite line of human development. Humanity has always existed; back of the cause-point we must look for races to be involved and blended; back of a parent language, an original tongue, we must look for many languages involved in one. All peoples and all languages may become involved in the one Word. The Word has its path of progress, and that path is through twelve distinct peoples containing the twelve constellations of the human Zodiac. Along this line the Sun moves, the Planets run their courses; the points of divine sealing dot the way to the goal. That way, that path, the median line of spiritual and natural progress, the ecliptic of humanity, is definitely marked in the genealogy of Jesus, extending from Adam to Joseph, the husband of Mary; and from the beginning of the dispensation to the present time, the line has extended through the peoples of Christendom from Palestine to America, the land of Destiny.

Man's Destiny in the Godhood.

A Chain of Scriptural Evidences that Immortality is the Natural Life of Deity; the Fruit of the Tree of Life; Perfection and Resurrection.

AMANDA T. POTTER.

THE BIBLE presents a chain of reasoning which places the mortal, transformed to the immortal, upon the throne of the Most High. As terse and to some minds, irrefutable evidence, we would quote the Almighty to the mortal David and conclude with data in proof of the fact that, as the chrysalis becomes the butterfly, David finally evolved as the Christ and sat in the Father's throne. As initial of this we require the statement that the Lord Christ, the first begotten Son, is the first-born Son (Col. i: 15); then let us consider God's words to the Psalmist: "I will make of him [David] my first-born, higher than the kings of the earth." Psa. lxxxix: 27.

The immortality of the Christ was accompanied by concomitant attributes; attributes which constituted him higher than the mortal or dying men with attributes concomitant; though they sat upon thrones they shared not his deathless life. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii: 16. The

Redeemer was the seed man; his career attested his immortality; him Isaiah announces as the everlasting Father, and he corroborates the testimony; he promised to dwell in his Disciples, and agreeable to this promise he was planted therein—they the soil, he the seed; the harvest will be Immortals, Gods, who in conjunctive unity will sit with God in his throne." So also is the resurrection of the dead. It is sown in corruption [in the mortal], it is raised in incorruption." 1. Cor. xv. 42. The incorruption is immortal ones, the inevitable multiplication of the Immortal sown. "And Saviors [Christs] shall come up on Mount Sion * * and the kingdom [which kingdom is to 'come in earth'] shall be the Lord's." Obad. i: 21. "A Lamb stood on the Mount Sion, and with him one hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv: 1. Ages have passed since men were in the secret of God's power to eliminate from the mortal the dregs of corruptibility, causing him to stand forth in the garb of immortality—Jehovah God, the Almighty. So far has this knowledge receded from the

natural, sensual mind that there exists necessity for the use of many expedients, including manifold iteration and illustration, in endeavor to open up the field of possibility and create a desire to enter; hence this longer-drawn which follows a shorter proof:

Prophetic of the Christ Isaiah declares him "the mighty God, the everlasting Father." Isa. ix: 6. In testimony of himself the Lord proclaims "he that hath seen me hath seen the Father. * * The words that I speak unto you I speak not of myself: but the Father that dwelleth in me he doeth the works: Believe me that I am in the Father, and the Father in me." Jno. xiv: 9, 10, 11. To His Disciples, so soon to be bereft of him, he continues in a strain of utmost comfort—utmost comfort because he promised them the Comforter, even HIMSELF, for love of whom those men had left all things; whose loving companionship they valued more than safety to their lives. "I will pray the Father, and he shall give you another Comforter [another quality of Himself—his material substance transmuted to another substance—to spiritual substance or Holy Ghost], even the Spirit of Truth [he had declared himself to be the Truth] whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; *for he dwelleth with you and shall be in you.* * * * *At that day ye shall know that I am in my Father, and ye in me, and I in you.*" Jno. 16, 17, 20.

The Lord Jesus—Jehovah, the fulness of the Godhead bodily—environed all of God. He gave the sum total of Deity to his followers. God dwelt in them. "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you?" 1. Cor. iii: 16. "The Most High dwelleth not in temples made with hands." Acts vii: 48. In his living temples He begot a *living faith*—faith without works is dead; their works proclaimed them God's children as to their Deific spiritual birth, and in the Way (the Lord Jesus being the Way) to the Deific natural or spirito-natural birth, the birth into the immortal flesh, which is the signature of perfected life. Later, when the Spirit had begun its declension Paul found it necessary to chide those who, in their zeal for perfection, were making premature claim; said he: "Are ye so thoughtless? Having begun in Spirit, are ye now being made perfect in flesh?" Gal. iii: 3—literal rendering.

God's dwelling is within man; the Scriptures nowhere point to God as dwelling exteriorly to humanity. One of His appreciable seasons of activity followed his implantation in those dead ones, his Disciples. It is vital to righteous understanding of the Lord's mission to appreciate that the mortal is in death. "Follow me; and let the dead bury their dead," is God's testimony of the condition of humanity. The Lord Christ was "the first-born from the dead." Col. i: 18. "That He might be the first-born among many brethren." Rom. viii: 29. Koreshanity claims that "first-born" in the former case, refers to the natural birth of the Christ from the Virgin. His implanting in his Disciples was to the end that the "many brethren," of whom he was

"the first-born," should finally appear. He, the Lamb, was the firstfruits unto God; these many brethren, of whom we hear something more in Rev. xiv: 4, were the firstfruits unto God and the Son or Lamb. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Koreshanity looks for these to come as the Kingdom for whose coming in earth the Lord taught his Disciples to pray. Before the death of the Christ Spirit in those who received Him—while he still manifestly wrought in them, it was written: "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Phil. ii: 12, 13. God's will, conjoined with the will of humanity, wrought in the humanity, and the quality of His pleasure shows forth in Luke xii: 32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The kingdom is given to those who become the kingdom. The spiritual entities active in the Lord's followers at Pentecost, were the germs which should transform. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1. Cor. iii: 16. Because of the Christ abiding within as transforming power, John declares that when the Christ appears the Disciples will be like him. 1. Jno. iii: 2. These "many brothers" will be as like the "first-born of many brothers" as the many kernels are like the wheat kernel which produces them. He possessed an immortal body; so will they. This First-born was amplified from Word, Spirit, God, into the perfect flesh of God—the Son, the Lamb or Ram of God, which is the propagative principle of the Almighty; and the propagative possibility is seated in the power of the flesh (which had been concreted from spirit) to return again to spirit; for through this means was the "living bread which came down from heaven," partaken: "If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." Jno. vi: 51.

The Almighty declares that he will not give his glory to another. Isa. xlii: 8. God's supreme glory is the perfected or immortal flesh with which at seasons he clothes himself, and by means of which he creates his kind through regeneration of the fallen humanity. The same Bible that declares that none hath immortality but God, *promises you immortality*. And having overcome, which is *sine qua non* of immortality, man sits in the throne of God. To this position the quotations appended present irrefutable testimony as the countersign of the Most High: "Who [the Lord Jesus Christ] shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii: 21. "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him." 1. Jno. iii: 2, 3. "Who [the Lord Jesus] is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality." 1. Tim. vi: 15, 16. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1. Cor. xv: 53. "Who [God] will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. ii: 6, 7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii: 21. And the world waits this crowning fulfilment of God's promises.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE PURPOSE OF CREATION.

An Eminent Scientist Reaches Startling Conclusions Concerning the Universe and Man's Place in It.

THOSE WHO HAVE made merry over the Cellular Cosmogony and have pinned their faith to the hypothetical system now in vogue, will be very much surprised to learn that so eminent an authority as Mr. Alfred Russell Wallace has come to disavow the conclusions of the latter. They will, doubtless, be shocked and pained to hear that he has come to advocate four points which form an integral part of Koreshan Science. He believes that space is limited; that the sun constitutes the center of the material universe; that this earth is the only inhabited body, and that the production of a living soul is the primary object of creation. Perhaps some of the wiseacres who have anxiously inquired why no one of recognized authority in scientific matters would accept any of these facts will be interested to learn why Mr. Wallace has turned his back on Copernicus. It is because he believes that the development of the soul is the most important fact, and he would esteem it more reasonable to look upon the universe as made to contain man than to reduce him to a wholly inadequate position.

The soul is not simply an adjunct to the physical creation. The relation between them is organic. The soul involves the universe and is its antecedent in quality but not in time. The true relationship between them is apparent upon examining the nature of the soul. It is the supreme product of protoplasmic activity. It is not something extraneous to the man, that flows into him from behind, as the old theologians contended. It is the love potency of the entire organism just as the blood which is its material counterpart is the solution of all the solid elements of the structure.

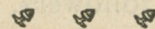
Professor Wallace is astute enough to reason that the earth must be the center of psychological activity while the sun is the material center. How to reconcile these two facts in a logical way is the problem—one which Koreshan Universology has not only solved but demonstrated by the clearest proofs. Prof. Wallace has, possibly, never heard of the Cellular Cosmogony, but he is sufficiently sensitive to receive impressions from the central elaborator of thought whence issue waves of truth, circling in wider radii to minds engaged with these great subjects.

The old theory of spontaneous generation which set scientific circles in a whirl of excitement for a little time, has been abandoned for the logical conclusion of no life without its parent life. The hypothesis of spontaneous generation is absurd and untenable, though it fascinated for a moment those who were trying to lift the veil of Isis. If the universe exists it must have its progenitor who involves all the laws and principles of its activity on every plane. As the tiny seed involves the whole cycle of life on one entire plane, so the seed of

the universe must involve the potencies of the whole complex field of organic life in all domains.

The universe produces its seed. He is the parent of the whole visible structure of created things. He is not a being exterior to the universe, some high-enthroned monarch sitting aloft in dreary state upon some pinnacle of air, some distant sun or star. He is the man Jesus, the glorious sum and continent of all things visible and invisible—the man Jesus who was born of the Virgin Mary, and who suffered all the pangs that mortal hatred could inflict, yet rose triumphant over death and hell, into the supreme majesty of Arch-natural life. He is worthy to receive all homage because he has risen and will rise again, by the sheer force of voluntary aspiration, out of the natural tendencies which debase humanity into the exaltation of the supreme blending of love and wisdom.

The divine Man is the parent of creation and the heir to the throne of everlasting dominion. In his capacity as Creator he perpetually renews the cosmos through a direct impartation of Deific energies, planting himself periodically in the heart of humanity and also radiating his potential essences into every kingdom of Nature revivifying and impregnating. He is the fecundating center of universal life—and the object of creation is to produce this Living Soul.



The Simple Key to Universal Problems.

THE DEVELOPMENT of the Koreshan System is the most stupendous marvel which the world has seen. Starting with the simple premise that a horizontal extended on both sides of a perpendicular erected at any point on the earth's surface will run into the surface at a distance proportional to the height of the perpendicular, it explains every detail of the complex universe. This is a sweeping assertion to make, but it is true. Given a few simple laws as a clue and the intricate labyrinth of creation may be threaded. How different this is from the hypothetical methods of other systems of thought! There is nothing fixed, nothing certain about a system whose logic rests upon assumptive premises.

Reference has been made to the statement which appears on the first page of the college astronomy edited by Prof. Olmsted of Yale: "The Copernican system.—This name is given, in honor of Copernicus, to the science of astronomy as now established by demonstration, in distinction from the erroneous systems of the ancients. It explains the diurnal and annual motions of the heavens *by supposing* the earth to rotate each day on its axis, and to revolve once a year around the sun."

The misuse of language and the confusion of thought shown in this introductory statement made by a professor of physics and astronomy in a text book designed for general study, are sufficient in themselves to prove the inaccuracy of modern thought. Notice first that

the term science in the preceding definition can properly be applied only to that which is known,—not to that which is imagined or supposed. Notice also that the Copernican system is said to be established by demonstration—that is by actual proof. Contrast this with the concluding sentence of the definition. Here it is said that this system of demonstrated knowledge explains observed phenomena by a *supposition*!

Evidence is next adduced to show that the earth is spherical, and the following reason for this belief is given:—"1. It is one of the planets. And as we see the other planets to be nearly spherical, we reason by analogy that the earth is nearly spherical also." Koreshan Astronomy denies the latter statement in toto. It challenges any astronomer to prove that the earth is one of the planets; and it avers that this statement as dogmatically asserted at the beginning of this text book is wholly misleading to the student. It is made without a shadow of fact to substantiate the assertion. Here, again, the premise used in reasoning is purely assumptive. Consequently the conclusion drawn in so far as it relates to that premise has no value. The sphericity of the earth is not shown by analogy from the shape of the planets, because the earth is not a planet. This statement is not made dogmatically, but is substantiated by solid proofs furnished by the Koreshan Geodetic Survey.

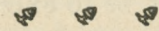
The second presumption in favor of the earth's sphericity that is presented to guide the student is this:—"2. In a lunar eclipse, whichever side is turned toward the moon, the outline of its shadow, projected on that body, is always circular." How much of this statement is true? The fact that a circular shadow is observed to glide over the moon's disk. No astronomer has proved or can prove that this shadow presents the earth in outline, or is made by the earth passing between the sun and the moon. There is another explanation of the phenomenon which does not rest upon assumption. Olmsted's statement, like those which precede, rests upon something taken for granted and is worth no more as evidence. Koreshan Astronomy by the mechanical demonstration of the simple premise given above has settled the question, not only of the earth's sphericity but concerning lunar eclipses.

The third indication of sphericity is thus stated:—"3. Its convexity, by which it wholly or partially conceals distant objects, as a lighthouse or a ship at sea, appears to be equally great on all parts of the ocean." Here, again, while the fact of uniform ratio of curvature as established by the Koreshan survey proves the earth's sphericity, the astronomer's statement is purely hypothetical. He assumes that the earth is convex because he is not aware that all the phenomena of vision upon which his assumption is founded can be satisfactorily met and explained on the ground of perspective foreshortening.

It is only in the fourth case that uniform curvation is cited by Prof. Olmsted as an indication of sphericity. The ratio of curvation would be uniform on the inner as well as on the outer surface of a sphere. Any ra-

tional mind will agree that the demonstration of the Koreshan premise shows the inner surface is the one beneath our feet.

The fifth and last "indication" of the earth's sphericity refers to the dip of the horizon, and since it is equally great at every place and on every side of the observer, provided his elevation above the ocean level is the same, the astronomer argues that the earth is nearly spherical. Is the dip of the horizon an actual fact of observation or an assumption? The dip of the horizon is defined as the angle of depression of the visible below the sensible horizon, by reason of the observer's elevation. The angle measured would be uniform at different places on a convex surface, none the less so on the interior surface of a sphere. The angle, however, would not be of the same value upon a convex as upon a concave surface. Astronomers refer all their computations to a convex surface, and the diagram given by Olmsted is wholly deceptive as a guide to the student.

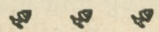


Supreme Factors in Race Amalgamation.

THE QUESTION of race amalgamation as treated by Koreshanity involves supreme factors. It is not here treated from the ordinary standpoint of the intermarriage of different races. It presupposes a supreme racial blending and the descent of a divine afflatus as precursory to any possibility of engrafting the colored race upon white stock. There will be an outpouring of spiritual life so potent that the nature of its effect upon all classes can scarcely be estimated by those who have had no experience of such a baptism. The hearts of men will be thrilled and quickened by the same power which came upon the Disciples in the pentecostal outpouring, though in an immeasurably greater degree. The same power which overshadowed the Disciples inspired the prophet Isaiah so many years ago when he predicted that the strength of the Ethiopians should come over to join the forces of the Lord in the last days—a prediction which is yet to be fulfilled.

It is impossible to treat this question sanely and rationally upon any other basis than that of divine interposition. The question is too complicated and involves too many difficulties. God is the only one who can cut the Gordian knot and like Alexander the Great, he will do it *with the sword*.

From the view point of the ordinary sociologist an admixture of black and white races would result in a mongrel breed. But carry out the process far enough—strain the stock, as poultry growers say, and you have again the clear white, yet a new race involving all the higher qualities of the blood with which it has been mingled. This is the way in which stockmen improve the quality of their products.



A noble soul finds support in the consciousness of rectitude. The acquittal of conscience far outweighs the arraignment of slander.



In The Editorial Perspective.

THE EDITOR.



A STORM OF CRITICISM must be expected whenever an idea in any line of thought is put forth in opposition to prevailing conceptions. The advocacy of the limitation of the universe, by Professor Wallace, has called forth numerous expressions from the observatory, the pulpit, and the press. The mind has long reveled in the idea of infinity; the sublimity of the universe is supposed to consist in that which is utterly beyond comprehension. The mind must be exercised in some way, the people entertained; and if no satisfactory reason can be given as to why the universe exists, attention must be turned in the direction of things inconceivable, so that wonder may take the place of reason. The scientists feel a delight, not from any use to which their conceptions of the universe may be put, but from being overawed and bewildered through contemplation of the infinite. It is usually thought, "What a great universe this must be to extend outward and onward without limit, and what a God he must be who could execute such wonderful works"—works which if infinite could never be finished, and if not susceptible of being finished, how could creation ever fill infinite space? Now, to minds filled with such vagaries as prevail in the scientific and theological world, it appears to be a retrogression of the mind to conceive of the universe being limited in any sense; hence, in reply to Professor Wallace, no strictly premised argument is advanced, but only such questions asked as, "Why limit the conception of the Creator's universe to so small a thing—small because a cluster of stars measuring any number of billions of miles in diameter must be small to a mind capable of comprehending infinity." We may ask if the author of such words is capable of comprehending infinity or illimitability. If so, we would give a great deal to have a definite explanation of the processes through which infinity may be grasped by the mind. Flammarion, the noted French Astronomer, attacks Professor Wallace's conclusions on the basis that our solar system does not occupy a central position as related to the great boundary of stars visible to man, and notes that our conquests in lines of astronomy cover but an infinitesimal portion of existing things. On the other hand, Professor Serviss, an American writer on astronomical subjects, admits the basis of Professor Wallace's arguments—that the solar system occupies a central position as related to the visible system of stars, but holds that the sun with its system of planets is moving toward the constellation Hercules at the rate of about 300,000,000 miles per year. This, he concludes, is sufficient to overthrow the conception that the earth is the biological center of the universe. Of course, all these arguments are merely speculative, from the basis of assumptions; but the conception of the limitation of the universe is a great step in the direction of the truth, and any endeavor to show that the entire universe exists for the great purpose of developing and maintaining human life, is a long stride in advance of popular conclusions. But it seems to us that it should require very little mental exercise to reach the conclusion that if the universe be a system of

existence, it must necessarily be limited—and limited because it has a definite boundary or environ which constitutes the physical body of the whole. Of those who conceive of the universe as being illimitable, we might ask, Why is the human body limited? The answer is not difficult, and is readily forthcoming even from the popular scientist: "Because man is organic; the various parts of the body are systematically related, and every organ performs certain functions. There must be a body to contain the parts, and in which the energies operate, because man could not exist without a body!" From the same basis of reasoning, we must conclude that if the universe is a system of existence it must be organic; it must have a body in which all the parts are systematically related, and in which the various organs perform their functions. Limitation is one of the most inexpugnable factors of form—there can be no existence without form. Does the universe exist? If it does—and the facts make the if unnecessary—logic forces the conclusion that it possesses such limitation as to admit of every part being directly related to the whole in general, and to the center in particular.

Critics are always on the alert for something upon which to pass judgment; and many of them think to find numerous inconsistencies and contradictions in Koreshanity. In the interpretation of many parts of the Bible from the standpoint of Koreshan Science, it has been stated that the English words day and Deity have a common origin, and that primarily, the days of creation were personal divine manifestations; and secondarily, periods of time in which divine light or knowledge prevailed. In the denial of this truth critics manifest how little they know concerning the relation of words or the science of language. The fact that the words day and Deity are related, that they are derived from one common root, is not new to philologists. Webster traces the word day through the Latin *dies* and the Celtic *dieu*, to the Sanscrit *dyu* or day, from *div*, to shine. Not only do authorities on language agree that the word Deity and the words for God in various European and Oriental languages are derived from *div*, but the fact is obvious from the very relation of the letters which comprise the words. The Latin *divus* and *deus*, as well as the Celtic *duw* and *dia*, meaning God, are from the root *div*, whence day comes. The word devil, from *diabolis*, the evil god, is from the same root. The old Indian word *Dyaus* is known to possess a meaning similar to the Greek Zeus and the Roman Jovis. A most intimate relation between Deity and day may be observed in the days of the week, such as Tuesday, Tiu's-day; Wednesday, Wodin's-day; and Thursday, Thor's-day—all these and others meaning days of the gods. We will still further relate the words God and day. From the root *div*, to shine, we obtain a whole series of Aryan words denoting day, noon, sky, heavenly and divine, god and goddess. We find Deity and divine; day and dawn; diabolis and demon; Diana, Janus, Jovis, and Zeus. Diana was a goddess; the words *hora meri-diana* mean the noon

hour, or the middle part of the day. In other words, a day is a period of the shining, while Deity is the shining One, the source of all light. This makes Deity correspond to the sun, the cause of physical day. The Greek *dios* and *theos* mean divine and Deity respectively; and *theos* itself is traceable to *theo*, meaning to move. It has been said that the word God is meaningless; but a scientific analysis of the word shows that its meaning is not only definite but profound, involving the very essential character and attributes of the primary Cause of all light, of all motion, of all power.

The Bible contains many references to rocks, stones, foundations, and pillars; and as these references are not always applicable to concrete masses of earthy or mineral matter, it becomes evident that there must be some significance in stone as pertaining to human and divine life. We are familiar with the phrase, the Rock of Ages, which is Jesus the Christ; also with the fact that the name Peter is from *petros*, a stone or rock, the foundation upon which the Lord declared he would build his church. The members of the early church were called "lively stones," and Jesus himself is called the chief corner-stone, and the stone which the builders rejected. The Jewish age was a stone age—but not from the geological point of view. The name Judah means praise, but it is derived from the root *yadah*, which means to cast or to throw, as to throw stones. So Judah was a stone-thrower; and in accordance with this definition it is notable that the death penalty was inflicted by the Jews by stoning. David slew the giant Goliath by a little stone thrown from his sling; and it was prophesied that a stone should be cut out of the mountain without hands, and that it should break in pieces the kingdoms of the earth. Let us observe the primary sense in which Judah was a stone-thrower. Jesus the Christ was projected from the Jewish race—and in the supreme sense was the Rock; Peter was the stone, and he also was of Judah. Stone refers to the truth of the Word, and therefore, to the man who contains it—for stones in the Bible are applicable to men. Although Jesus himself was the Rock and the Shepherd of the sheep, he delegated to Peter certain powers beyond those promised to or possessed by any other Apostle. Peter was the Stone, and the Christ made him shepherd over all the flock. In the external degree, the Lord entered into conjunction with Peter the Stone, that he might make of Peter the great Shepherd Stone from Joseph, when he should awake to strengthen the brethren—at the end of the dispensation, when Peter becomes the true Apostolic and Messianic Successor of the Christ, the foundation of the Church Triumphant, against which the gates of hell shall not prevail. Peter is the Stone thrown from the hand of the Almighty, the Stone which is to work the great transformation in the world, and finally fill the whole earth.

Along with the absurd statement that a seed does not die in the exercise of its functions of reproduction, may be placed the equally absurd conclusion that the original cause of fire cannot be fire, and the original cause of life cannot be life. These conclusions are sometimes employed as the basis of an argument against the Scriptural idea of the resur-

rection from the dead, and against the conception that living cause produces what we call life. The universe exists according to law, or it does not; if it does, there are regular and orderly methods of procedure, fixed principles in accordance with which all activities take place; but if not, then chance governs everything, and there is no such thing as stability of the universe. If one has but one conception of fire and that is the visible flame, one might be led to numerous absurd conclusions concerning the origin of fire. There is a great deal of difference between the origin of a fire, and the origin of fire as the most persistent transmuting agent in the universe—for fire is continuous; without it, the universe would be absolutely without life or motion. So fire is from fire as activity is from activity, in the order of sequence from highest cause to lowest effect. Likewise, life is from life; but life never had a beginning in point of time—life has always been manifest. The life of the plant is from the seed; all life is perpetuated through the seed of its kind, without exception. We place in contrast with all modern theories of evolution, all fallacious conceptions as to how life at some time in the past began from conditions in which no life obtained, the Koreshan postulate that every form possessing functions has been brought into existence by a corresponding form possessing corresponding functions. In other words, every living form in every plane of life has its corresponding parent form. Therefore, life is from life, and the generation of life is through death.

One says, "Immortality of the part can only be upon a perfect adjustment of the whole"—which means that the world must be reduced to order and peace prevail universally, and heaven established in earth before the conditions are proper for the development of the immortal manhood. That is putting the great achievement a long way off. Jesus the Christ reached the Arch-natural state during the time of the prevalence of the worst kind of conditions, so far as the world is concerned. Why, the immortal Man must come to perform the work of reducing the world to order!

It is often remarked that the Founder of Koreshanity must have read extensively the productions of modern scientists; but his original conceptions certainly do not indicate that he has acquired his knowledge from books. He has not made a specialty of perusing so called scientific works, and the reason he has not is somewhat akin to the explanation given by Herbert Spencer as to why he has never been much of a reader: "Were I to read as much as other people I would know as little as they!"

It is proposed that a creed be devised upon which all religions could stand. What kind of a creed would that be? An extremely *narrow* one, embracing about two words: "We exist." But christian scientists would even deny that! The ideal creed is not one with which every advocate of fallacy would agree, but one that is true. The Koreshan creed is genuine Science—and it is as broad as the universe, but definite enough to exclude all error.

In common law every man is supposed to be innocent until he is proven guilty; under the divine law every man is known to be guilty until he attains to perfection.

The Open Court of Inquiry.

THE EDITOR.

The Alleged Obscenity of the Bible.

EDITOR FLAMING SWORD:—Koreschans seem to think a great deal of the Bible, and often write in defense of its literature as being of a high standard of expression. But do you not think that the book would be better for having some of the passages it contains taken out? Some critics have said that if any other book contained certain passages found in the Bible, it would be excluded from the mails on the charge of containing obscene matter. It must be admitted that, as language is understood at the present time, the Bible taken literally and as a whole, does not tend to lead the average reader to regard chastity, continence, or monogamic marriage as characterizing a pure and moral life. Almost any mother would hold up her hands with horror if she found her daughter reading a novel containing such language as is found in many parts of the Bible—the account of Judah and Tamar, the Song of Solomon, and other similar parts too numerous to mention. It is not a question of the truth, but whether such reading matter is not as bad or worse in its effects upon human morals for its being in a book that is pronounced pure and noble by a large portion of the civilized world, than the same matter would be in a book of acknowledged immorality. I grant that much of the Bible language is figurative; still I do not see why that which is pure and holy should be expressed in terms that are base and sensual. Please give your views on these points.—W B., Orange, Tex.

It is obvious that some power stronger than the combined forces of attack, adverse criticism, and factors which conspire to terminate the influence of literary productions, has been operative to preserve the Bible through the centuries. The fact that the Bible is ancient, or the fact that the Bible has stood millenniums of mental and social storms, is conclusive proof that it was designed and destined to serve some great purpose. Ever since the various parts of the Bible were written, men have known of their character, and the features so objectionable to many—some doctrines, some alleged obscene passages, and apparently absurd statements—have remained essential features of the sacred literature. The Bible is what it was intended to be; and the intent of the Books determines the character of their content. If the purpose of the Bible is pure, then its expressions are pure to all those to whom all things are pure.

The Bible teaches the principles and

laws of life and death; and as these principles and laws are operative in humanity, the writers of the Bible were observant enough to discover the fact; and if they wrote of things repulsive to some classes of minds, they but faithfully performed their work without regard to what extent they might be misunderstood by the masses of the future. As an example of the fact that the most exalted characters may develop from peoples filled with the spirit of the Bible from beginning to end, peoples over whom the contents of the Bible have exerted generations of influence, we point to Jesus the Christ as the product of the Jewish economy and life. No one greater than He has ever appeared in history; no one ever had greater concern for the welfare of humanity, and no one was ever more strongly repelled by all that is impure—and yet *he* did not object to the books of the Old Testament on any ground of obscenity. He read the books and treasured them, for they were the books that testified of him. On the other hand, it is a remarkable fact that critics of the Bible from the basis of its alleged obscenity are not, as a class, particularly famous for extreme devotion to humanity, or for the highest moral character or spiritual life. And it is a further remarkable fact that many who object to the Bible on such grounds, fail to condemn Shakespeare and other works of merit, passages in which might be considered obscene if used with design and apart from their subject environment.

We would not have the alleged obscene passages of the Bible eliminated; we would have them read and understood, for there is not a so called objectionable feature in the Bible that does not contain a profound truth, and the mind is exalted when it is seen. We have very little regard for the false modesty which afflicts the modern mind, and very little concern about the effect the Bible has upon different classes of minds, for the simple reason that its various effects cannot be helped. Suppose some minds are influenced in the wrong direction by some portions of the Bible? Is it worse

than to have misconceptions of other parts of the Bible—worse than the effect of dangerous fallacies upon human character and life? Is the fault with the Bible or with the man who reads, if he applies that which is descriptive to the operation of profound principles in the field of divine progress through the hells of humanity, to the base things which attract his mind? The mind that is susceptible to being influenced by alleged obscene portions of the Bible will find a greater number of things in Nature to make similar impressions. But we want it understood that the direct source of all immorality is protected and encouraged by the laws and customs of degenerate society; and many who cry out against the Bible have in themselves a thousand fold greater influence for evil than the worst misunderstood text of the Sacred Writings. Would it not be better for humanity if many walking headquarters of evil influence were eliminated from the world?

Suppose the Bible does exert an evil influence on some minds—it is certainly not the direct and intended result of its inspiration. Is it worse for the Bible to exert an evil influence than it is for evil to exist? Evil exists in the universe, and certain classes of people constitute its field of activity. The Almighty himself is the creator of evil—he exerts an evil influence involuntarily; but he is the creator of all good, the author of all truth, the source of all purity, and the embodiment of all that is refined, through the exercise of his voluntary functions. He does not hesitate to exercise these functions because evils inevitably and involuntarily follow, and he does not hesitate to express profound truths through the Bible and Nature, though both are misunderstood and abused. It was declared that the gospel of Jesus was a savor of life unto life to some, and a *savor of death* unto death to others. Common education is helpful to many; but in others it increases power to do evil.

We do not abolish fire because it is destructive to life and property; it is a necessity; we cannot sacrifice its uses

that we might thereby prevent occasional conflagrations. Commerce has been greatly facilitated through the running of trains and the sailing of vessels; yet thousands are injured annually in railroad and steamship disasters. We have seen men and women stand before great works of art, with their minds full of exalted sentiments; their conversation was chaste, and what they saw gave them delight and pleasure because they were able to feel the refining influences of the masterpieces. We have seen others stand before these same productions, and have heard the most lewd expressions concerning them. But civilization has not seen fit to sacrifice these great works of art because certain classes fear that their daughters will be offended by them, or their sons led astray. We let the masterpieces hang for the admiration of the thousands; we let the various passages of the Bible remain as they are, because in them are treasures of truth for those who can understand. The factors of destiny have conspired to preserve them, and they will not be eliminated from the Sacred Text.

The Parable of the Unjust Steward.

EDITOR FLAMING SWORD:—Please explain the parable of the unjust steward in Luke xvi. Who was the unjust steward, and who his lord? also who were the debtors? What is meant by the expression, "The children of this world [age] are in their generation wiser than the children of light"? Also give the meaning of "Make to yourselves friends of the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations." Do the Revisers correctly render it "eternal tabernacles"? Explain all these, please. I have for months been asking these questions of various kinds of people, but have received nothing.—J. L. T., Daucette, Tex.

A parable is something thrown beside; the word is from *para*, beside, and *ballein*, to throw; it is therefore a comparison, or a description of things in one sphere to represent corresponding things or relations in another. A parallel is drawn; the meaning is hidden, and it is correctly interpreted only when we arrive at a knowledge of the higher things to which the parable refers. The application of a parable is specific, its interpretation definite; the parables of Jesus were designed to teach divine truths, not mere lessons in morals.

In this parable we have an account of the unjust steward who is accused of wasting the goods of his lord; he is asked to render an account of his stewardship. A difficulty confronts him, but he finally conceives a plan to help himself out of it. He cancels a portion of the indebtedness of each debtor; for this he is commended by his lord rather than condemned, because he manifested a degree of prudence in the affairs which concerned himself and his field of duty. Now, we are asked who this steward is who wastes the goods of his master. We answer that it must be some one entrusted with the care of the Lord's household, and who, though he wastes the goods, is finally commended.

Let us observe that the prodigal son wasted his substance, but caused great rejoicing when he returned to his father. Let us observe also that a seed planted in the ground wastes the life committed to it or involved in it, and becomes corrupt, but it does not lose its office because of it. Jesus was the divine seed sown; he was the prodigal son in the descent of his life in mortality during the dispensation; and he is the unjust steward, or rather, it is Peter, with whom Jesus entered into conjunction. Peter has been unjust and unrighteous during the dispensation; at the end of the age he stands accused before divine law, and must make an accounting. His Lord is the perfect Man; the debtors are those to whom divine favor has been granted during the dispensation. Jesus, who knew no sin, was made to be sin on their behalf—he became sin for their sakes, and cancels a portion of their indebtedness by expiating the sins which he has borne through his cross with mortal humanity. He has the right to make this cancellation, for he will justify the debtors through the sacrifice of himself.

The man who took upon himself the sins of the world thus makes friends of the mammon of unrighteousness, so that when he "fails" or disappears through the processes of theocrasis they may receive him; that is, he converts the unrighteous, and prepares for himself a dwelling-place. The word from which everlasting and eternal are translated in the Authorized and Revised Versions respectively, means age-

lasting, age-kind, or agical. "Tabernacles" is a better word than habitations, for the same word in the original is rendered tabernacle in twenty-five other instances in the New Testament. The word is *skene*, which means covering or tent. The tabernacle in the wilderness was covered with *skins*; the skin is the covering of the body. The word scene is from *skene*, and was applied to the theater or the stage; *skenetos* is a dweller in a tent, or an actor of plays; *skenikos* is scenic, and pertains to the theater. So Shakespeare's "all the world's a stage," as referring to humanity, is literally true. In the drama of this dispensation, Jesus is the star Actor—he was the bright and morning Star who tabernacled among men in his perfection, and in men in his descent into mortal habitations. The human body is referred to as a tabernacle in the Bible; a tent is the symbol of the prophet, and the tabernacle the symbol of a priest. All those who received the Holy Spirit were tabernacles of God—they became the age-lasting tabernacles or habitations of the Almighty. Thus the mammon of unrighteousness became the children of light.

Now the reason that the children of this world are wiser in regard to that generation which is their own, than the children of light, is because as such, the children of light who are being taught divine truth, are entering another sphere of experience, and their judgment is not mature in regard to divine relations; while the children of this world are wise in the conduct of their affairs; they are prudent as pertains to the old order. The wisdom of this world is perverted, but it is wisdom, nevertheless; it must be turned backward or converted and appropriated by the children of light ere they become as wise in the things which pertain to the new life as the children of this world are wise in the things which pertain to their spheres of activity. The manifestation of wisdom on the part of the unjust steward showed that he was worthy of being entrusted with greater things,—even the Lord's whole household.

In the above we refer to one phase of interpretation. In another sense, the children of light are the spirits of the interior unconjoined to the natural or

scientific. It was necessary, therefore, that these interior spirits be planted in sinners (the debtors), because the children of this world (the Sons of God in the natural or outer degree) are wiser in their day and generation than unconjoined spirits. The divine planting and the resultant unjust stewardship were essential to the production of the natural offspring or age lasting tabernacles of Deity.

The Question of Vanishing Points.

EDITOR FLAMING SWORD:—Please harmonize two statements made in the CELLULAR COSMOGONY: On page 60 you say an object removed to a distance which equals 3,000 times its diameter will have reached its vanishing point. On page 70 you say you saw with the unaided eye, two targets, one 21x27, and the other 26x38 inches, at a measured distance of five miles. Would not the vanishing point of the largest target be less than two miles?—A READER.

The statement that an object reaches its vanishing point at a distance of about 3,000 times its own diameter is a general statement, and constitutes a rule for estimating the distance at which objects may be seen by the average eye. It is generally recognized that for most persons a receding object becomes invisible when it subtends an angle of less than 1'. An object 10 inches in diameter subtends an angle of 1' at about 3,000 feet distant; and to most eyes an unilluminated disc or ball one foot in diameter would be reduced to the vanishing point if removed to a distance of about 3,000 feet.

But there are some eyes that are able to perceive objects which subtend a much less angle—to some the vanishing point is where the angle subtended is only a few seconds of a degree, especially if the object is illumined, or appears clear cut between the eye and the sky. Some opticians make the vanishing point of an object 5,000 times its diameter, with the corresponding angle subtended about 30". The one is applicable to the average eye in casual observations; the other more particularly to better eyes, and where the gaze is fixed intently upon the exact point where the object is known to be.

There is a great deal of difference between the distance to the vanishing points of objects of same size, subject to different degrees of illumination. The above rule applies to non-luminous objects. The distance at which objects may be seen depends upon their degree of brilliancy. In the case of the targets it will be noted that we mentioned the fact that they were white, and occupied a position in the sunlight. The two targets were placed side by side, so that the effect upon the eye would

be about the same as that produced by a single target about 23x65 inches; but even if viewed singly, the illumination would be sufficient to render them visible considerably beyond the point at which unilluminated targets could be seen against objects in the background of the view. There is no inharmony or contradiction between the two statements referred to; the apparent discrepancy is due to degrees of illumination, and to the difference between the average eye, and to the eye used to such observations.

Koreshanity in England.

The Liverpool Dailies Contain Brief Reports of Lecture on Cosmogony.

EDGE HILL P. S. A. LITERARY AND DEBATING SOCIETY.—"Cellular Cosmogony: or the Earth a Concave Sphere," was the title of a lecture delivered last evening by Mr. W. H. Chapman, at the Congregational Rooms, Gladstone-road, under the auspices of this society. Mr. Chapman pointed out that the results of experiments had demonstrated that the earth's form was cellular, the habitable surface being concave. The Koreshan System, which he had studied during the past few years, maintained that the heavenly bodies move in orbits, revolving with the heavens in 24 hours, and that the revolution of the sun, and not the rotation of the earth, was the cause of the alternations of light and darkness upon the surface of the shell. According to that system the physical world or universe consists of a shell composed of seven metallic, five mineral, and five geologic strata with an inner surface of land and water, within the shell there being three principal atmospheres. A discussion afterwards took place.—*Liverpool Mercury*, Feb. 11, 1903.

REMARKABLE LECTURE IN LIVERPOOL.—Last evening at the Congregational Rooms, Gladstone-road, Edgehill, Mr. W. H. Chapman delivered a lecture entitled, "Cellular Cosmogony, or the earth a concave cell." He endeavored to show that we lived on the inside of the globular shell comprising the universe; that its crust is 100 miles in thickness and constituted of laminæ of various metals; that the sun is the center of the universe, and is surrounded by the earth; that the moon is simply a reflection of the earth; and that the stars are merely electrical points. He illustrated his startling theory by diagrams showing the earth in a concave form, and the relative positions of the planets. If not absolutely convincing, the lecturer was decidedly original and ingenious in his arguments, and at the close a vote of thanks was accorded to Mr. Chapman, who tonight will repeat his lecture at the Vegetarian Restaurant, Eberle-street.—*Liverpool Courier*, Feb. 11, 1903.

ENCOURAGING WORDS FROM SUBSCRIBERS.

I wish to say that the articles in THE FLAMING SWORD, by the Founder of Koreshanity, the Contributors under his dictum, and the productions in the Editor's departments, set forth the cult of Immortal Life. Koreshanity boldly and constantly teaches that to possess life man must apply the laws of life. All questions are handled in a masterly and orderly manner. Each number of THE FLAMING SWORD involves thought entities in the building of the new church. The key-stone is embraced in the language expressed by KORESH under the title of "The Great Mysteries of Being," in the number for January 16, 1903. The conception of the science of being set forth in that article thrilled me with a vital force I had not before experienced. The truth is mighty and will prevail in the chosen of His Royal Arch!—C. D. S., Mad River, O.

To say that the truths you are teaching in THE FLAMING SWORD are doing me good, is expressing it quite mildly. They are engaging my attention as nothing else ever did before. As soon as I can I expect to obtain a copy of THE IMMORTAL MANHOOD. In the near future I shall devote more time and money to the study of Koreshanity, as to me it savors of the real practical truth.—J. W. F., West Branch, Ia.

The literature of THE FLAMING SWORD transcends anything I have ever read outside of the Bible. A wonderful production! It is more interesting to me than ever. I have been a subscriber for more than three years. Since the days of my youth I have felt the clash between the teachings and the lives of church people. Thank God, the rubbish is to be swept away and the beautiful truth installed instead.—A. W. A., Lacombe, Alberta, Can.

I get great help from the beautiful Science of Koreshanity. THE FLAMING SWORD gets better and better all the time.—MRS. E. B., New Castle, Pa.

Summary of the World's News.

AMANDA T. POTTER.

March 4.—United States is far behind the governments of Europe in agencies for registration of births and deaths.—For first time in history of labor organizations in United States, an injunction is granted in St. Louis to restrain ordering of an original strike.—Twenty-fifth anniversary of coronation of Pope Leo XIII is celebrated at Rome; 75,000 present; pontiff not fatigued by ceremonies.—General Booth in farewell says he loves America and believes in its destiny.—Congress adjourns sine die.—March 5.—Fifty-eighth Congress convenes.—American-made gowns said to rival Paris creations.—Building strike predicted for May 1.—Between 300,000 and 400,000 workmen may be idle through action of structural iron manufacturers.—March 6.—Pope Leo better; only needs rest to restore usual health.—Maine legis-