



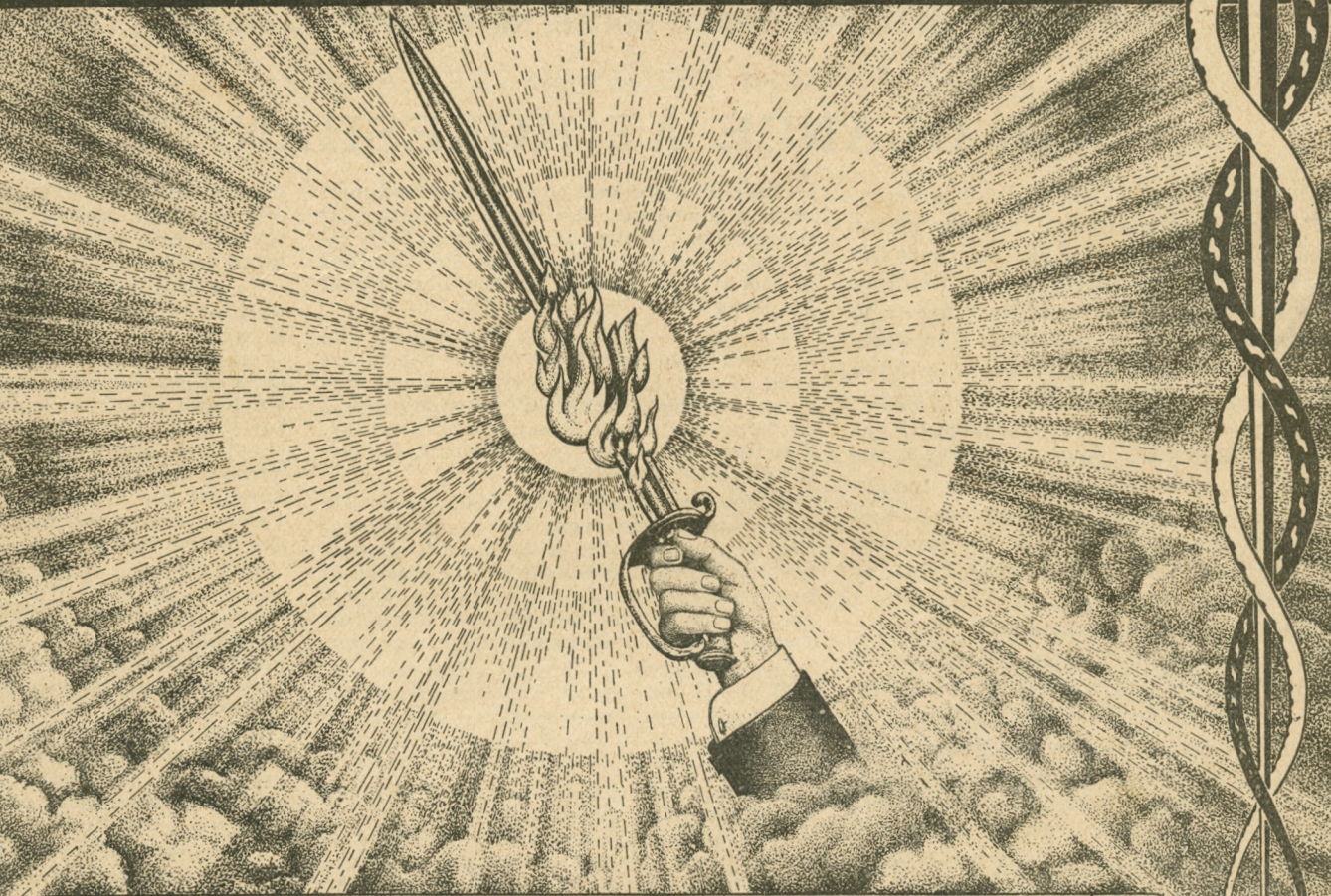
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, NOVEMBER 29, 1901. A. K. 62.

NUMBER 2



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.

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

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

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

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

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A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

Vol. xvi. No. 2.

CHICAGO, ILL., NOVEMBER 29, 1901. A. K. 62.

Whole No. 469

The Coming Government of the Gods.

Radical Reformation to Ultimate in the Establishment of the Divine Economy in Earth; the Principles of the Communism of the Scientific Age.

THE REMEDY which is to eventuate in a radical reformation is already silently operative, and will ultimately burst forth in all the energy of a now confined and irrepressible divine force—the cumulative effort of ages. It is no less than the divine Kingdom come to its gestative maturity, when a nation will be born in a day. The first manifestation of its germinal beginning was exhibited in the God-Man, the Lord Jesus. With the incorruptible dissolving (melting into fluent spiritual energy) of that divine form and manifestation, there followed an earnest of what must succeed the planting when, in the fulness of time, the divine product shall come to maturity.

The spirit and operative efficacy of divine love shed forth from the sacred functional activity of the great High Priest, after the translation and transubstantiation of his flesh and blood, worked in those who received that body and blood (through the office and outpouring of the Holy Ghost), as a life of common purpose and interest. It brought them all into one spirit, through which individual ownership ceased. All who came under the influence of the Spirit's power sold their possessions and they had all things common. The time had not then come for the establishment of a systematized gov-

ernment founded upon that principle. The epoch was transitory, and without the organization of a government; the temporary operation of the principle without political form was sufficient for that transition and the implantation of the element in the race which, through progressive infoldings and unfoldings, is to eventuate in the permanent establishment of a nation of kings and priests.

The foundation of the divine political economy, as inhering in the nucleus of the divine government, is the common use of all things temporal and spiritual. To establish a perfect system upon such a foundation, a discrete sifting process needs to be instituted for the purpose of a critical distinction between that which belongs to the divine system and that which does not. This is the point of failure in the many attempts to institute societal groups. To possess all things common, is to possess the things which belong to the economy that it is designed to inaugurate; therefore the necessity for gathering out of the kingdom all things that offend, retaining such principles as are in harmony with the divine nature, and eradicating all things which belong to the sensual structure.

The man who is living in sensual indulgence, edu-

cating himself to believe that such indulgence is a divine institution, and that the sensual passions are ordained of God and must be gratified, naturally—in attempting to effect communital groupings upon a Christian basis, as he supposes—carries with him those things of his sensual nature which he has not yet learned are incompatible with the principles of divine economy. The Shakers failed because they could not perceive the law of the appropriation of the forces conserved through the enforcement of celibacy. In their growth they have extended to the limitations or confines of their specific use, and must decrease. Celibacy of mind and body must become operative for a specific purpose. The forces thus conserved must be appropriated according to divine order, and this cannot be effected except through an absolutely scientific knowledge of the divine methods. We mean by this, a knowledge of God's law—of which Scriptural law was but a type or shadow.

The remedy which in the divine economy it is de-

signed to apply, comes through a radical reformation in both church and state. The rapidity of the changes that are to bring about the result, will exceed all previous changes in the world's history. Modern evangelical Christianity, so called, diluted with a conglomeration of all the paganisms of the world, will suddenly crumble to the dust. The governments of the world, devoid as they are of every spark of the divine principle—love to the neighbor, will find their sepulcher in the valley of the decomposing carcass of a polluted and hypocritical church; but from their ruins, resurrected into the law of the economy of everlasting life, the new and living First-Born shall arise, clothed upon with the Lord's righteousness, bright and shining as the noon-day sun, kindled into the glowing heat of overwhelming love to God and man. Such is the change and such the kingdom to succeed the crumbling ruins of the old church which, though now corrupt, had its inception in the very heart of God.

Revelation of God in Scripture and Nature.

The Reading of the Two Great Books of Divine Expression; False Interpretation of Both by Modern Men; Harmony of Nature and the Bible.

THE SENTIMENT PREVAILS almost universally throughout Christendom, that no man—by the study and interpretation of Nature and the laws governing the physical universe—can learn of God and his purposes with man. It is almost if not quite universally believed, because of the inadequacy of Nature to completely reveal the divine character and purpose, that God has made a special revelation of himself, by means of the Holy Scriptures, to supplement the revelation of Nature, and that such revelation possesses a special sanctity above and distinct from other channels of divine communication or other expressions of God to man. It is an abiding conviction with the Christian world, that the Scriptural revelation is plenary; that it is the beginning and the ending for the necessity of the divine communication, for in it is the consummate exposition of prophetic purpose.

God makes two grand revelations of himself; one is in the absolutely truthful expression and exposition of the creative center, manifest in both evolution and involution, portrayed in the varied energies and phenomena of physical structure, animal life, and their coincident formulations; in other words, the expression of the mind of Deity in the formate structure denominated the physical universe. The other revelation is made through man as the instrument, and is denominated the Holy Scriptures. The latter of these revelations is mainly regarded as the only revelation of God to

man, because it is not generally known or conceded that Scriptural revelation is founded upon the science of the physical or material universe, and that illuminated men derive their illumination through the rational faculty, by the application of the law of correspondence—the pediment or underlying stratum of which is found in the most external things of God's creation.

By the very nature of his organization, carrying in his every lineament the prophecy of his future greatness and the unmistakable evidence that he is destined for absolute dominion over all things, man confirms in his structural arrangement and the steady progress he is making toward the subjection of the laws and principles of the universe to himself, the prophetic statement made in Gen. i: 28: "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." The earth can only be subdued or subjugated and brought completely under the dominion of man, through man's converse with all the laws, principles, and forces of being. Whether or not he is willing to concede the claim of divine authority and origin for this Book of books, namely, the Bible of the Jew and the Christian, he is compelled to admit the confirmation of the foregoing statement by man's gradual but determinate progress toward such final subjugation.

Nature is susceptible of a true or a false interpretation, and in this respect is like the Bible. The diversity of conclusion resulting from physical investigation is owing to the diversity of inception; the genus of the impregnative center being anthropos or Theo-anthropos respectively. The first invariably reads the book of Nature falsely, and concludes in atheism. The other

(God-begotten) interprets truthfully, and ultimates the thought in the unity of God and man. It may thus be perceived that the conclusions reached in the study of Nature must correspond with the character of the premise upon which rational processes are founded; and this premise is either true or false according to the quality of the mind center—whether it be God-derived or self-derived.

Failure of Fallacy and Triumph of Truth.

The Mystery of the Salt of the Earth, its Decay and Renewal; Jesus the Messiah in Contrast with other Oriental Teachers; Restoration and Success of Divine Communism.

AMANDA T. POTTER.

IN HIS SERMON upon the Mount, the Lord taught his Disciples that they were "the salt of the earth." By the Christ endowment they were the apex of the natural humanity. Through them our Lord was able to reach subordinate qualities of people in the outpouring by which he gave himself to the receptive as their Comforter. "But," said He, "if the salt has lost his savor, wherewith shall it be salted?" This was the tenderly couched allusion to one of the many things He had to tell them, which they were not yet strong enough to bear. It had reference to the "falling away," which would only be perfectly revealed to them by the Spirit of Truth that should guide them into all truth when it should become inresident.

The central physical star of the universe shines into all other stars with greater or less potency; the power being a factor of reciprocal relationship dependent upon the characteristics of the receptacle. Each star, in turn, emits this modified light to every other star. Correspondentially, the anthropological Star—the Christ, the bright and Morning Star of humanity, radiated the wisdom and love of his being into the mentality of his chosen receptacles: "Ye have not chosen me, but I have chosen you," said He. When He went as seed into these lesser stars, they shone with the inherent instead of the borrowed Light; and as he had moved them, so they moved others. Thus all into whom they shone sold their possessions and laid the price thereof at the feet of the Apostles, as the Apostles had laid their all at His feet; "Neither said any of them that aught of the things which he possessed was his own; but they had all things common."

"But if the salt have lost his savor, wherewith shall it be salted?" In the "falling away" which accompanies all seed-sowing ("Thou fool, that which thou sowest is not quickened except it die"), the salt lost its savor; that is, the reëmbodied Disciples held no more savor of the Seed-Man—the Lord Jesus, than the rank growing wheat stalk savors of the fresh-planted kernel that finally lies dead at its base. Divine communism, inverted and perverted, as the age drew on, became competism—

its own complete antithesis. During the dark ages in none was this diabolic principle so prominent as in those in whom were originally planted the germs that in ultimates will consummate united life. In present time, if one alludes to communism as the preferred social principle, he is in danger of being understood as propagating the compulsory property-division scheme, and sanguinary memories of the French Commune are liable to ring about his ears. But in the day when the savorless is salted, when all things are made new, God's fulfilled promise—"Thou shalt love thy neighbor as thyself," will place the term communism among the words which are music to the human ear.

The salt has lost its savor and, sequently, man has lost his conception of the central sun of the alchemico-organic universe, in which are operative all laws and functions pertaining to the procedure of the physical universe. He is equally oblivious to the character of the All-creative, the central Sun (Son) of human existence, and the constantly operative laws of decadence and progression are to him the unturned leaves of a sealed book. Hence we have the head of a prominent fallacy apologizing for the existing pseudo Christianity, and graciously admitting that the doctrines enunciated by the Lord Jesus Christ are on a par with the teachings of Zoroaster, of Lao-Tze, and of Krishna and Buddha, who, with the Lord God of heaven and earth thrown in, she designates as "these great sages"! Either the Christ was "the Mighty God, the Everlasting Father," "the way, the truth, and the life," or the prophet Isaiah and himself are a brace of mountebanks. If He is what the Scriptures declare him to be, it is not meet that he be classed with those "sages" of Persia, China, and Hindustan. If those sages enunciated laws whose application would enable them to put on the incorruptible flesh, why did they die and rot? The Lord Jesus practiced his teaching, and his sublimated body—in its ascending degree—was absorbed into the Father, while the descending degree ("He that descended is the same also that ascended." Eph. iv: 10) was sown in the race, where "he became the author of eternal salvation unto all them that obey him."

Madam Annie Besant justifies theosophical propa-

ganda upon the basis of the existing condition of Christendom. She enumerates the more glaring abominations, and adds that those who love man and seek for the progress of the race cannot but welcome into the field, as allies, "those who bring the priceless weapon of a knowledge which explains man's nature, the nature of the universe, and so opens up the road to his final triumph." *But theosophy has failed in the "triumph"!* Buddha himself did not reap from his own exegesis. The Christ did not fail, and he has promised to likewise raise his people up at the end of the age. Is it wise to prefer the unsuccessful before the successful? to follow the man who, still in the processes of reëmbodiment, may have forgotten his original intention? and that when we are privileged to choose Him who reached the

incorruptible state, thereby earning his Father's throne? Our choice is taken with the acknowledgment that the salt has lost its savor in the present Christian order. (The theosophist would show himself wiser to be able to make like admission regarding his own cult.) We rest our preference upon consideration of original quality. We desire the system which asserts that "the Word [God] was made flesh," for so it speaks itself into the line of its evolved successor, Koreshanity, the new religion of the new age; Koreshanity, which holds transmutation of spirit to matter, and *vice versa*, as the law potential to the perpetuity of the universe and of man. Through this law of transmutation this mortal shall put on immortality, which is the final hope of prophecy, and of all progress, the crowning "triumph."

"Higher Criticism" as Applied to History.

False Science Leads to Absurd Conclusions Concerning the Ancients; Heroes of History Pictured as Mere Myths; Results of Mental Degeneracy.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

PREPARATORY to writing a series of articles on subjects from ancient history, we wish to offer a few thoughts on the attitude of the professed writers of history and historic criticism of the present. Instinct with a false science, which teaches them that human development is now at the highest point reached since the creation of man,—and of course the men of today are better able to understand and describe facts occurring three thousand or more years ago, than the men who described them at or near the time of their occurrence,—our would-be wise men, with the most perfect nonchalance, assume to set aside these facts as unreliable and unreasonable. They are not in condition to know anything of the real facts in the case, any more than they do of the real facts of science. What data have they from which to judge of the capabilities or reliability of the men of former ages? None whatever. Instead of the Golden Age, we have fallen upon the iron age of the iron age of the world's history, when the highest things which pertain to man's condition as a Son of God, are at their nadir, not at their zenith, and man himself is but a degenerate being.

The evil conditions—social, political, governmental, and religious—in which the great masses of men in every country find themselves, ought to teach thinking men modesty, at least, in their judgments of former men and things. There are no historians in these modern times, whose opinions about antiquity, when they undertake to criticise the writings of the ancients, are worth a farthing. It requires but few years, comparatively, now, for the men whose deeds or writings are far beyond the abilities of the degenerate standard of the present, to become myths in the eyes of our so called "higher critics." Even Shakespeare and William Tell are not the veritable persons that contemporaneous

history paints them. With the great masses of people, Jesus was not a real person; and the early Christians were some sort of phantasms conjured up by the brains of ambitious later Christians, to dignify and give authority to their body.

Romulus and those great-souled Romans who appear in history, never lived as flesh and blood men in the earth, but were mythical or allegorical persons whose exploits were invented to adorn the writer's narratives and give dignity to his story. That higher-souled persons—men of mightier intellect than the mediocre talents of the present—ever walked the earth among men, is, according to our wise men's account, plainly impossible; hence all accounts of such men in former time are clearly mythological. So think our "higher critics," but so think not we; and the world will soon be able to determine which is right.

So called wise men are ignorant of the great fact that human affairs run in cycles (ages, dispensations), and that human conditions for each age are, for that age, at their highest, most intellectual, happiest stage at the beginning of the age or cycle, and afterwards decline and die, as the wheat life is in its perfection in its beginning—the seed, but in the end of the wheat cycle dies out of the plant, leaving nothing but dead straw, the life all having gone into the ripened crop, which is the beginning of another wheat cycle. The church of today is dead (in the condition of the wheat plant at harvest), and the state shares its condition. It requires only an observer with eyes, to see that neither possesses nor manifests any of the life that was manifest in living ones.

Jesus, the Seed of the Christian age, came in the end—the harvest, of the Jewish age; hence he was, as he declared, the beginning and the end. He said to the

proud, conceited members of the dead Jewish church: "Ye are dead, and ye will not come to me that ye might have life." As the plow turns under, or the fire sweeps away the lifeless remnant of the old wheat cycle, so God's judgment fires burned up, and his plowshare turned under the dead remnant of the Jewish church and state, which had held and manifested the life of the Jewish age—cycle. That the present equally lifeless and

conceited church and state, the dead remnant of the Christian tree of life—church and state, of which Jesus was the seed, has about come to its time of burning and burial, ought to be evident to every man who has eyes to see what is surely coming in the earth. For men at such a stage of human progress, or rather decline, to set themselves up as the unerring judges of the acts and capabilities of all that have gone before them, is one of the supreme marvels of human ignorance and arrogance.

The Actors' Wardrobe: an Allegory.

ISABEL HOYT.

A COMPANY OF ACTORS once stopped at a village, on a long journey through the country, to repair their wardrobe and make new garments. Attractive and beautiful must their costumes be when they appear on the stage with a new drama; and so each decided to make a new garment of the style called "Character." It was decided that each should make his own and let his neighbor's alone. But among the actors of this company was one named Inquisitive, who spent so much of his time hanging on the stair-posts and leaning on the door-jambs, while listening to others' plans, that his own was forgotten and left so long untouched that when, in a hurried manner, after the others had retired, he endeavored to complete it, he experienced much trouble and shed many tears over the fact that it was not so easy hanging and smooth fitting as the garments which were being made by his fellow members; and turning it over and over, he could not see why it should not be.

Another of the company, as soon as he had begun to work, looked over so many different patterns belonging to the other members, that he forgot the old and well-tried rule to "cut the garment according to the cloth." Finding his allowance of goods too short, he borrowed cuttings from his fellow members; but his work resulted in such an odd and pieced-up garment that there was no symmetry of form nor blending of its colors. Another, taking advice from first one and then another of those whom he considered to be his friends, concerning cut, color, and design, found his mind quite muddled in the endeavor to carry out his first and well-formed plan. He wept because he did not know how to proceed, and asked in despair: "What is the matter?"

Another actor thought his garment well along toward completion. The seams were neatly pressed, and the outside looked smooth and even; but it was soon discovered that the lining was not of good material (erial—it was without matter)—a long, strong warp without strong woof. So subtly woven is this textile goods that it is being much used; it is supplied by a christian scientist who has in stock, goods of the same kind, for sale to those willing to pay the enormous prices asked. A garment lined with this deceptive cloth is easy to adjust. So with some contention of mind, but with determination to rectify mistakes, this actor set himself to work again, and with nimble fingers soon

picked out the stitches that held the lining in place. With great perseverance he sat, hour after hour, studying well the application of a new and different lining, the wearing qualities of which would tell in the graceful hanging of the garment when completed. The new lining was sure to serve the purpose, and he was commended by all for his noble action.

One spent her time in entertaining those who had lately joined the company, and took care to relate to them the hard experiences of the company and to point out all the mistakes which she had noticed in the work of others. She delayed their work as well as her own, and as the days passed, the new members grew more and more discontented. But some of the members of this large company seemed to progress rapidly, and as they worked, no worried looks on their faces ever disheartened others. They were sometimes misjudged, and their kind suggestions, given with a desire to help, were called unjust interference; yet they worked on, and the jealousy provoked toward them because of favors received, never seemed to burn or hurt. Envy seemed to injure only those who entertained it. The discontented ones then began to wonder and examine themselves, while the desire arose in each to share more joy and peace and love, while working to complete their garments.

Search and desire were not in vain, for soon there came into their presence the great Star Actor. His garments were all complete, and as he walked and talked with the members of his company, their spirits rose. He showed each one how to proceed; how to avoid mistakes, and how they must cut true to his pattern. Each lining was to be wadded, padded, quilted, and firmly stitched in place. The quality, he told them, was that of religious truth—strong woof and strong warp, in correspondence; and each stitch must be firmly set in the thread of the cloth, so there should be no stretch nor break, till the garments had served their purpose and were put off for better ones at a time he had designed for all to make a change. He recommended that as the work proceeded, each should keep an eye on Him, and never let it wander to discover mistakes in others; and above all, never to let the voice be heard in censure, but rather to commend another's effort to secure, finally, the right pattern—the pattern which he alone possessed.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

IT IS THE OBJECT of Koreshanity to reinstate the world in a lively hope of the resurrection of Jesus Christ. It presents a new pivot for desire. Modern theology has centered every hope of felicity upon the spiritual or intermediate spheres that lie beyond the tomb. It has done this by a falsification of the doctrines of primitive Christianity. The Lord never taught men to look for happiness through the gate of death. He dared to pose before the world as the great Egotist, and he did not hesitate to point to himself as "the way, the truth, and the life." His conduct, at the same time, was the exemplification of all humility. He put aside the comforts that are held most dear; he was patient with the faults of his Disciples; he bore the gibes of malice, and he took upon himself the office of a servant,—yet he constantly maintained the dignity and authority of his mission. Koreshanity finds the world thoroughly disheartened. It lifts up a standard of hope that promises liberation. The world hopes to find Jesus Christ by going into the spiritual world through the grave; Koreshanity insists that the natural world is the place to look for him today. The world hopes for death. Koreshanity says: "Hope for life through the office of one whose mission is to show the beauty of divine law, and to re-establish the truths taught by the Lord." In the revival of His own gospel, he comes again and it begets in those who take and love it, a delightful hope of speedy resurrection from these mortal bodies which are really tombs. Hope which maketh not ashamed, is the glorious hope of entering into rest which is not inactivity, but the fullest exercise of the higher powers. It comprehends all the pleasures which God has prepared for them that love Him. Chief among these pleasures is the distribution of joy. It is a part of the supreme function to set in motion currents of radiant energy that renew creation. The hope of the present is expressed in longing to depart and be with Christ, which is far better. Hope fulfilled will become the fulness of joy in His presence, and satisfaction in possessing the attributes of the Father. All the angelic spheres chant in chorus, praise to Him who shall consummate hopes which for two thousand years have waited in anticipation of his coming.

Any discovery in the astronomical field bears directly upon the Cellular Cosmogony, and is to be considered at this time with reference to the Koreshan System. Examination of statements published under date in regularly issued periodicals, will prove to the investigator that for years past it has been asserted that the stars and planets are not habitable worlds of solid matter. The stars are way stations where trains of levic and gravic energies meet. The conjunction forms a vortex with a partial conversion of energy to matter, in the alchemical combustion which creates light. Under this explanation the sudden appearance and the subsequent fading out of new stars are easily understood. Such a vortex is liable to be formed, subject to laws controlling physical phenomena, the latter being signs which mark events in human history. Nova Perseus opens the new

era. From observations upon this star, Prof. Ritchey, of the Yerkes Observatory, aided by the largest telescope in the world, has made a discovery that corroborates the above assertions and shows that stars are of a tenuous nature. His photographs indicate the rapid metamorphosis of energies in the vortex. Such a discovery does not prove the nebular hypothesis. It does not follow, simply because observable change has been found in a nebula, that the entire universe, supposed to be illimitable, was evolved from gaseous matter and had a beginning in time. When Prof. Ritchey says that Nova Perseus cannot be less than 117,313,920,000,000 miles distant from the earth, because if it were nearer than the distance which light, traveling at the rate of 186,000 miles a second, would pass over in twenty years, it would show a parallax, and none can be found, his basis of reference is the supposed convexity of the earth. All astronomical computations in regard to parallax assume what has never been proved, and start from a convex surface. This is why modern astronomy locates the heavenly bodies at such enormous distances. It is well to begin with something that is known, both in mathematical calculations and verbal logic. Those who start out in a nebulous mist are very liable to be lost in a fog.

The world is indebted to French physicists for the amazing discovery that uranium and its three ores—polonium, radium, and actinium, are spontaneous generators of electricity. Withal, it is said they emit perpetual radiance without perceptible loss of substance. A new adjective has been invented to qualify their properties, and they are termed radioactive. Of course, such an astonishing discovery in Nature has given rise to many questions. The scientific world has another conundrum on its hands. It is the province of Koreshanity to settle the origin of these rays. "Here," says the physicist, "we may have eternal light *without* combustion, gas, electricity, or sun." "*Not without combustion,*" replies the Koreshan. If these bodies can emit indefinitely without losing weight, they must take in as much as they give out, and their lumen is created in an alchemical combustion caused by the friction of meeting energies, one quality generated in the body, another in its environment. These discoveries which are forcing scientists to abandon old hypotheses, correlate with the grand central ideas of Koreshanity relative to the two problems which have baffled research—the origin and perpetuity of God, the spiritual Sun, and the sun of the natural world.

All the tender, comforting words which the Lord has spoken by the mouth of his holy prophets since the world began, are sure of fulfilment. Sometimes it seems difficult to adjust these promises to the actual conditions that surround the faithful, yet a knowledge of the primitive gospel always attests the veracity of Scripture. The Psalmist exclaims: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Again he declares, that whatsoever this man doeth shall prosper. How is it, then, that the path of the Wise Man who comes

to declare the word of life, is beset with obstacles? Though there are times when it appears that misfortune rather than prosperity attends his efforts, it is nevertheless true, if our eyes could see it, that every undertaking has a direct bearing upon the accomplishment of the end in view. This purpose is supreme. The Lord specifically states that the Word which goeth forth out of his mouth shall *prosper in the thing whereunto he has sent it*. Every circumstance contributes to the ultimate success of the World.

The revelation of God to man has become of so little worth that it is said the prophets, major and minor, were only epileptics. The theory is not new, but it has been revived and seriously discussed with favor by those who pass for reputable and learned. It shows plainly that the prophecies are sealed books wherein the wisdom of the present can discern no meaning. The Hebrew bards expressed world-truths of universal application. Is the book of Isaiah filled with the insensate ravings of disease? The grandeur and simplicity of style are sufficient, in themselves, to refute the assertion. The whole system of Koreshan Universology, with the name of its Founder, bears witness to the prophet's ability to look down the vista of the future when he wrote of the Shepherd to come who should perform all God's pleasure. The events of the next half century will vindicate all the words which God has spoken by the mouth of his holy prophets since the world (the cycle) began.

People ask: "Why is it that your System, if it be true as you claim, does not make headway faster against the errors and delusions that afflict mankind?" There is a general indisposition to accept truth which does not tally with the desires. Many persons are afraid to follow the lead of the intellect lest it deprive them of material sustenance, so they cling with death grip to a system that offers no financial security; the millionaire of today may find himself a pauper within twenty-four hours; a little flurry in stocks, and the hardworking farmer loses what he has put aside for a rainy day. After bitter experience, some have come to see that it

is better to relinquish the hazards of competition, with the doubtful possibility of gaining a colossal fortune by overreaching their neighbors, for the certainty of a comfortable maintenance under communistic life.

"When my father and my mother forsake me, then the Lord will take me up." When man is able to overcome the downward tendencies which make for re-embodiment in the lines of natural life, he is ready to levitate to the God kingdom. But the work is to be accomplished by voluntary choice as a joyous service, not as a painful duty. "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you, depart from me, ye that work iniquity." This is because they lacked the love which renders the humblest service pleasing, and is to be substituted for the lower desires. Their great works were forced for the sake of reward.

Step by step, the advocates of modern chemistry are forced to retreat from their position. Recent discoveries refute their theory of simple, indestructible elements, and confirm Koreshan statements to the effect that chemical formulæ are inadequate. They do not render all the constituents of anybody. Now it is found that hydrogen is made up of various components, three of which Prof. Pickering of Harvard claims he has detected.

At the end of the harvest season comes the day of Thanksgiving. The Golden Age constitutes the great day of praise and thanksgiving when the full corn in the ear has been gathered in from humanity.

What is the difference between living upon the outside and the inside? All the difference *in* the world.

Suspicion poisons the air like carbonic acid gas. Both are given off in the darkness of night.

Some persons are unreasonable enough to expect to find light without heat.

Truth is found at the point where extremes meet.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Koreshanity and Scientific Publications.

EDITOR FLAMING SWORD:—Recently I received a sample copy of THE FLAMING SWORD, and was quite interested in your claim that the earth is a concave sphere. Will you kindly inform me whether your claims have been examined by any of the scientific journals, and if so, which? Trusting that you will favor me with a reply, I am yours truly, G. H. H., Penn Yan, N. Y.

The scientific journals are making a living through their devotion to ideas which the competitive world is willing to read and accept. Not one is independent enough to cut loose from its

means of sustenance. What abject bondage such service entails, has been told by an editor. We reprint his words under the heading: Intellectual Serfdom. The Cellular Cosmogony involves a revolution in theology and economics. The fact of a reciprocal interchange of energies between the sun and the earth, which it proclaims, carried out into society, means the substitution of co-operation for competition. Not long ago we reprinted a fair presentment of Koreshanity, taken from the *Literary Digest* of New York,

published by Funk and Wagnalls. The concavity of the earth has been proved mechanically. Many leading newspapers throughout the world contained notices and reports of the Geodetic experiment in Florida, which only confirmed what the Founder of Koreshan Science had already taught for twenty-seven years.

At the Buffalo Exposition thousands have become interested in Koreshan Universology. By and by, consideration for their own interests will force the scientific journals to yield to the

proofs it offers. Apart from material ends, it is hard for those who have passed for the wisest of their generation to confess they have been partisans of fallacy.

Mistakes of the Modern Astronomer.

EDITOR FLAMING SWORD:—I have recently seen it stated that Dr. See, the astronomer of the Naval Observatory at Washington, proposes to use the orbit or path of one of the twin stars of the Milky Way, as a measuring rod to compute the distances of the stars. He estimates the nearer portion of the general body of the Milky Way to be rather more than 5,000,000,000,000 miles from us, while the farther portions are ten times as far. The light from the nearest portion takes about 1,000 years to travel to the earth, while that from the farther parts, takes 10,000 years. Now, according to modern astronomy, our sun himself is a star of the Milky Way. How about these stupendous and inconceivable figures and distances?—J. N., Castle Street, Liverpool, England.

Modern astronomy is founded upon an assumption which is made the basis of all its mathematical calculations and deductions. It is evident that if any problem is wrongly stated, the answer will not be correct. In computing the distances of the heavenly bodies, it is always assumed that they are outside the circumference of the earth, more than 4,000 miles—the length of the radius—distant from the center. This is a fact which has never been proved. For hundreds of years astronomers have gone on making their calculations, without trying to prove that the surface occupied by man is convex. The Copernican system has been taken for granted so long, that people have forgotten that such proofs are lacking. Koreshan Science has proved by a simple, mechanical experiment, performed according to geometrical principles, that we live upon the inner, concave surface of a hollow globe. This brings all the heavenly bodies within the compass of the earth's radius at the outset.

Koreshan Alchemy is not Occultism.

EDITOR FLAMING SWORD:—I would like to inquire if there is any system of alchemy written or published, and if so, what it is, where obtained, and at what price? I have looked in all the lists of occult publications handy, but have failed to find notice of such a science. I have studied astronomy, several systems of astrology, and the works of

Burgoyne, Butler, and the theosophists in general, but have never found anything so utterly revolutionary, save from the standpoint of constructive Idealism, as your system—so far as I have studied it and its implications.—E. J. H., Kinderhook, Mich.

Koreshanity is not an occult system, and it can only be understood from the standpoint of its own physics, alchemy, and cosmogony. It is not in harmony with any system of medieval alchemy, nor do we recommend any modern works upon alchemy or astrology. It is revolutionary in all lines of thought, and a wider study of its literature will prove that it gives the principles of construction destined to build up every department of knowledge, from a new foundation—Jesus Christ himself being the chief corner-stone. It is meant by this, that the law of the cross, or the science of transmutation as exemplified in the translation of the man Jesus, who was the Lord, is the foundation of universal science and the central truth of creation. Through his understanding of alchemy, Jesus was able to convert his material body to energy—a substantial product, and the genuine Holy Ghost or Spirit.

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Intellectual Serfdom.

An editor in New York, chafing under the conditions which bind him, thus pens an honest confession:

"There is no such thing in America as an independent press, unless it is out in the country towns. I am paid for keeping honest opinions out of the paper I am connected with. Others of you are paid similar salaries for doing similar things. If I should allow honest opinions to be printed in one issue of my paper, like Othello, before twenty-four hours my occupation would be gone. The man who would be so foolish as to write honest opinions would be out on the street hunting for another job. The business of a New York journalist is to distort the truth, lie outright, to pervert, to villify, to fawn at the feet of mammon, and to sell his country and his race for his daily bread, or for what is about the same thing, his salary. We are the tools of vassals of the rich men behind the scenes. We are jumping-jacks. They pull the strings and we dance. Our time, our talents, our lives, our possibilities, are all the property of other men. We are intellectual prostitutes."

Pan-American Commerce.

Statistics Relative to our Trade with the Nations of Central and South America.

In view of the meeting of the Pan-American Congress at the city of Mexico, some figures just published by the Treasury Bureau of Statistics at Washington touching our commerce with South America are of timely interest. They are none too encouraging, and indicate that the trade of the United States with the Latin American republics has not been increasing in the same proportions as our trade with Europe.

Among other things, the figures show that of the total imports of all South America, 87 per cent is taken by the countries bordering upon the two oceans, and but 13 per cent by those upon the Caribbean. On the eastern coast of South America, we find Brazil importing in 1899 goods to the value of over \$105,000,000, of which the United States supplied about 10 per cent; Uruguay and Paraguay, \$26,000,000, of which our share was less than 7 per cent, and Argentina, \$112,000,000, of which about 10 per cent was from the United States, while a tour of the Pacific coast shows imports into Chile of \$38,000,000; Peru, \$8,500,000; Bolivia, \$11,600,000, and Ecuador, \$7,000,000, the proportion from the United States averaging about 10 per cent. Thus the northern coast of South America, fronting on the Caribbean sea, imports goods to the value of \$26,000,000, of which we supply an average of 25 per cent; the eastern coast, fronting upon the Atlantic, \$275,000,000, and the Pacific coast, \$60,000,000, of which our proportion is in each case about 10 per cent.

An examination of our list of purchases from Central and South America seems to increase the anomaly presented by their small purchases from us. Of Brazil, we are by far the largest customer in her chief articles of export—coffee and rubber, while from Argentina and Chile our purchases of wool and hides are also heavy, and for the tropical products of other countries of South America—sugar, spices, fruits, dye woods, cabinet woods, textiles, and chemicals, the United States offers a constant and rapidly increasing market. From the countries of South America, the United States in 1901 purchased goods valued at \$110,329,667, while her sales to them in that year were but \$44,770,888, less than one half of her purchases from them.

While our delegates to the conference at the Mexican capital are using their best endeavors to strengthen international comity and political good fellowship, it is hoped that they may be instrumental in starting something of a commercial boom in the countries where trade should naturally come to us.—Grand Rapids Chronicle.

Value of Self-Education.

Men who Educate Themselves are Often Better Equipped for Success than College Graduates.

A young man who has graduated from college at twenty one, commonly thinks he is educated. When he is forty he still thinks so, even though he may never have opened a book since he got his diploma and may have forgotten everything he ever learned. Conversely, the man who has missed a college training often feels that he has lost something that can never be made up—that he must be content to remain for the rest of his life a person of defective education.

It is true, of course, that a college course is of immense value, and that nobody ought to miss one if he can get it; but it is not in itself an education. A college graduate is not, by the mere fact of his graduation, an educated man. He may be well educated for his age, but if so the credit is largely his own. It is possible for a man to spend four years in college, pass all his examinations and get a degree, without having more than the most meagre equipment in the way of general culture, and without any definite knowledge that he can recall in a year. On the other hand, it is not only possible but easy for one who has never seen a college to become at forty a man of infinitely broader attainments than those possessed by a graduate who considered his education closed at twenty one.

The ordinary college course covers fifteen hours a week for four years of about forty weeks each, or 2,400 hours in all. About an equal amount of outside study is necessary. On the other hand, fully half the course is devoted to subjects that serve only as mental gymnastics. The student who devotes 2,400 hours in all to the acquisition of culture and useful information does well.

That is the equivalent of one hour a day for about six years and a half. That is to say, a young man who began at seventeen to read systematically and intelligently for an hour a day, would have the equivalent of the best part of a college education in his twenty fourth year. In about three more he could have the training of a Master of Arts. Another three years would give him the acquirement of a Doctor of Philosophy. At forty he could be a recognized authority on some science or some period of history, while the college graduate who thought his education finished at twenty one would have no definite knowledge of anything.

The man who masters the secret of self-education will have no wasted hours. Delays in railway stations, of dentists' offi-

ces will have no terrors for him. He will have a good book always in his pocket, and an hour on a blockaded car track will be as good to him as an hour in a college lecture room. Every day will see his mind broader and riper than the day before, and finally, without conscious effort, he will arrive at a point at which he could give instruction not only to college students, but to many of their professors.—Editorial in *Saturday Evening Post*, November 9, 1901.

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500 Prisoners Let out.

About 500 Convicts Allowed to Go Home to their Families Over Night.

The above heading in the daily newspapers would naturally set the world at great wonderment, yet that thing is taking place every day, more or less, in most of the larger—and in many smaller—manufacturing towns throughout the United States of America, and no mention is made of it in the daily or weekly papers, so the majority of the people are unaware that such a thing exists in their midst.

Are you, dear reader and brother workman, aware of the fact? Just stop and think a minute over the question. How many of your fellow citizens or their wives and daughters and sons, are imprisoned daily, some behind bars, screens, high fences and the like, and are let out in the evening to go home to their families over night, only to return again in the early morn, each one to his respective stall or other place of prisoned labor, as it seemeth to be?

Perhaps you are one of these prisoners; if so, you know the whole story, though probably not looking at it before in this light, and yet is not this your very condition with many others, in a greater or less degree? If you are so fortunate as not to be acquainted with this condition of affairs (or confinement), it is your Christian duty as a brother citizen to consider these and many other conditions under which many thousands of people are surviving from day to day, year after year, some for a whole lifetime, not knowing in the least what it is to have a home of their own, or even to enjoy the life of a free born citizen in a rented house or cottage.

Many of the workshops of today are of this kind, and the life of thousands of working people is worse than real prison life, penned up behind bars, or coarse screen doors, high fences and picket gates, etc., sometimes overhung with barbed wire or guarded by private or special police.

These conditions under which so many are obliged to labor in order to maintain life, are surely conditions to be abhorred by all civilization, and should not be allowed by any civil government. This is but a shadow of the horrible condition of the laboring masses, that should strike deep into the hearts and minds of the people generally.—*The Toiler*.

Whence and Whither?

Phenomena are not all that we know. We know also the whence and the whither. Tradition looks about on wonderful Nature, and then points upward with her finger of mist. Science looks about on a Nature still more wonderful, and then points upward with her finger of stone. Revelation looks about on a Nature—oh! how much more wonderful still—and then points upward with both hands and all her fingers of gold. Following with our eyes those significant fingers—up through transparency after transparency, through azure after azure,—we come at last, not to a brute fog and miserable jumble of know-nothing mechanics and chemistries that somehow manage to swing from everlasting to everlasting through paradises of order and beauty and construction, but to a sceptered Person whose glory abashes and rebukes all human words. That scepter waves, and from its diamond tip leaps the universe. That scepter waves again, and straightway the naked worlds are clothed with more than the jeweled robes of Solomon. Waves the scepter still again, and at once by miracle animals take their places in the ready palaces of sea and air and land. Waves again, and still more emphatically, that scepter, and lo, souls with their constellation faculties and glorious orbits of thought and hope and achievement and virtue, leap forth in still superber astronomies to reign over all. Behold the whence—the whither also!—*Pater Mundi*.

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Class and Society Meetings.

Koreshan Theology Taught and Discussed at Koreshan Unity Hall, Sundays, 3 p. m.

Instead of the usual Sunday afternoon services of the Koreshan Ecclesia, arrangements are made for the conduct of Class Instruction by Rev. Berthaldine, in the Koreshan Science of Theology, at the Koreshan Unity Hall, 315 Englewood Avenue, Chicago. Persons wishing to investigate the theologic phases of the Koreshan System are specially and cordially invited. At each meeting of the Class, after the lesson, opportunity will be given for general questions bearing on the subject discussed. These meetings promise to be very profitable, not only for investigators, but for all Koreshans as well. Everybody welcome. Sunday afternoons, 3 o'clock.

Society Arch-Triumphant.—The regular meetings of the Society Arch-Triumphant are held every Tuesday evening, at 8 o'clock. Program and Lecture evenings are very interesting and profitable. Science, Religion, and Sociology are discussed. These meetings are public and free, and we invite interested friends to meet with us.

Silent Dignity of the Moon.

An Illustration of the Attitude of Koreshanity
Toward Noisy Mental Pygmies.

The dog barked. He was accustomed to barking. He knew how to do it naturally, and had had abundant practice. The first noise he ever made was to bark and growl, and he had kept at it all his days. He barked before he knew what he was barking at, and afterwards; and when he was larger he barked still more. He barked at strangers and he barked at his best friends. He barked at those who fed him and at those who stoned him. He barked at passers by, and he barked at other and smaller dogs. He barked at cattle and horses and sheep and hens. Some of them he disturbed, others he frightened.

Finally, he barked at the moon. The moon had never done him any harm, but had given him a great deal of light, by which to see his way around. If it had not been for the moon he would have spent a considerable portion of his time in darkness. Nobody knew of any reason why he should have any special grudge against the moon; or why he should pick a quarrel with it; and perhaps he had no reason; but still he barked. That was his custom, that was his nature, that was what he had always done, and what he perhaps always will do.

What did the moon do then? Why, nothing, only what it had been doing before. It kept on shining. It had been shining when the dog was a blind puppy; and before he had eyes to see or knew enough even to bark; yes, it had been shining before the dog was born; and what else could the moon do but shine on? The moon could not stop shining to bark back, or throw stones, or chase the puppy; so all it could do was to give the little creature some more light, and shine on him and all around him, and so go on and leave him to bark at something else.

And was not this on the whole the best thing to do? The puppy would bark, for he knew how to do that, and that was about all he did know how to do. He could not talk or sing, but he could growl and yelp and bark. He had always lived a barking, growling life. He had barked when he was a little dog, and barked as he grew bigger. He had barked at home and barked abroad. He had barked at strangers, and barked at his own kith and kin. What else could he do to the moon but to bark at it? He could not prevent its rising, nor hinder its setting, nor stop its shining, nor hide its light; but he could bark, and so he did. So let the dog bark on, and let the moon shine on.

They who love to hear barking can stop and listen; and those who do not care for such music can walk in the light and rejoice in its brightness.—*The Christian*.

* * *

The Penitent Benefactor.

A millionaire who had founded many public libraries died in the consciousness of merit and the faith of eternal renown. While waiting for Charon to ferry him over the Styx, he fell into conversation with an author similarly circumstanced.

"It gives me great pleasure, sir," said the Millionaire, "to meet one for whose profession I have done so much."

"You are the architect of your own pleasure," said the Author. "It was you that brought me here. If you had not made it easy for a hundred persons to read one copy of my works, I might have sold enough of them to give me a living, and need not have cut my throat to appease my hunger."

"I never thought of it in just that way before," said the Millionaire, in deep meditation. "Perhaps my merit is less great than it seemed; but at least I am sure of my fame; posterity will not concern itself with the wrongs of authors."

"It is authors that you call posterity," the other soul explained. "Their voice is known as the judgment of posterity—that is its nickname. None but they and those whom they are willing to quote can get a hearing."

At this the Millionaire was so sorry for what he had done that he tried to come back to Pittsburg to lead a different life. But Charon had other views, and at last accounts the good man was in Elysium, lying on a bed of amaranth and moly, and singing "The Star Spangled Banner."

—Hearst's *Chicago American*.

Builder of the New Social Order.

So I may prophesy the coming of the social man to build the social kingdom. He will be a practical Christian—the only one who really does the will of the Father. He will be the divine flower of the ages. He will move in the power of social passion. He will reject self riches, self-distinction, self-dominion, in his pursuit of the common good. He will recognize the people as the extension of his own body. He will recognize God, and so will recognize the all. There will be no favoritism. This practical Christian is coming—he is coming to do the Father's will; to build the social kingdom. And we are told that of that kingdom there shall be no end. It will stand because built upon the rock of affectionate justice.—EDWARD MARKHAM, in *N. Y. Journal*.

Psychic Influence in Illness.

Instances of Cures Wrought Through Deception; Effect of Unadministered Drugs.

Concerning the curative power of hypnotism, suggestion, and deception, remarkable facts are reported from the hospitals. A writer in *Health*, an English publication, reports one case, that of a young woman who cannot sleep without first receiving a hypodermic injection of pure water. She believes she is getting a quarter grain of morphia with each injection, and as there is no way of her learning of the deception, the treatment works like a charm.

Another case, says a contemporary, is that of an elderly man suffering from imaginary paralysis, who could not be benefited by the use of drugs or the electric current. By prearranged plan, he was informed by a person supposed to be uninterested in his case, that magnetism, not electricity, was what he needed, and since then he has shown marked improvement under the constant application of a wooden magnet, painted to resemble the genuine article.

Still another case is that of a woman who cannot speak a word unless she is in a stooping posture. For months her voice was lost to her altogether, but one day while bending over caressing a cat her voice returned, and since then she can only talk when her body is bent to a right angle. All efforts to relieve her were of little avail until one day her attending physician informed her that she could not be cured until she had undergone a long course of treatment, but ventured the information that she could be relieved for the period of one week by the application of "raw" electricity to her throat, taken from the city's current. The electricity was applied and the woman's voice returned, but when the week expired her voice was lost to her again.

Now and then a case presents an amusing phase. One woman, possessed of the idea that her heart was growing to her side, refused to improve under the treatment accorded her, and the doctors, knowing her condition was due to hysteria, planned to get rid of her. Medicine was prescribed made up of the most nauseating drugs, and the patient was ordered to take doses hourly. After the first day's treatment the woman said she was well enough to go home, and the doctors congratulated themselves that the expelling decoction had proved successful. To their surprise; when the woman left the hospital she asked that a bottle of the medicine be given her, as it had furnished her more relief than anything she had taken. Every observing physician has noted similar cases.—*Health Culture*.

NOTICE.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership.

Respectfully,
VIRGINIA H. ANDREWS,
Sec'y K. U.,
6310 Harvard Ave., Chicago, Ill.

* * *

A Simpleton's Remedy.

Old Lady Finance was breathing hard. Dr. Pop said she must go to the Government sanitarium.

Dr. Banks said that she was poisoned by bryanide of silver.

Dr. Prohib said that the drain through the saloon had depleted her system.

Dr. Over Production said that the trouble was that she was too well.

Dr. Bags said that Honesty, Industry and Perseverance would make her all right.

They got a trained nurse with a college diploma. The nurse offered her bounties and subsidies to rouse her to activity. Still she was clearly in a precarious state.

Said Merchant, her youngest son: "You've taxed her resources in trying to reduce overcirculation."

Said Farmer, her eldest son: "You've checked her circulation."

Said Wage, her second son: "Your gold cure has created an unnatural craving for stimulants."

Said Dr. Liberty: "Remove those restrictions that are choking her and let Nature make her well." But no one was so ignorant as to permit such a thing as that.—BOLTON HALL.

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The Church and the Laboring Classes.

The Episcopal conference at San Francisco resolutely against "Sunday golf," but we haven't heard that the holy men of God did a thing about child labor, or protested against a system of industry that imprisons men and women in factories for \$3 to \$6 a week, or proposed to do a thing to save the bodies of the boys in Pennsylvania coal mines, or made a suggestion for the everlasting overthrow of a condition of affairs like that prevailing in Cook County, Ill. public institutions, where (at Dunning) "the insane poor are sleeping on cots and on the floor for lack of accommodations," while the parasitic owners of a billion dollars' worth of property in that county are dodging taxes, and children, unable to attend school because of the rich (and religious) anarchists, are growing up to become criminals!—Ex.

Mutilation for the Benefit of Others.

A doctor in Chicago having advertised an offer of \$300 each for a couple of ears which he wishes to graft upon a patient who lost his own in an accident, has received a dozen answers from persons who are willing to sell. Whereupon a very wise justice of the peace comes to the front with the opinion that "no man has a right to consent to the mutilation of his own body, even if the object of such mutilation was to benefit another person." It is clear that this justice lacks knowledge as to what men do with their bodies in these days. Every day men are compelled by necessity to consent to the mutilation of their bodies. They can be found in mills and mines and on railroads everywhere. And they do it "for the benefit" of others and seldom for themselves. Yes, for a dollar a day anywhere in this free land, men consent not alone to mutilation, but to murder in order that other men may be benefited.—*Social Democratic Herald*.

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The World's News.

Nov. 20.—Germany and Russia plan to call international congress to stamp out anarchy.—800 cases of plague in Cape Town.—Dense fog causes several collisions on Chicago elevated roads; a number killed, over forty injured.—Injunction granted to restrain Illinois state board of equalization from assessing capital stock and franchises for 1900.—Chicago preachers start school for church music.—Prof. Ritchey, of Yerkes Observatory, claims photographs prove nebular hypothesis.—Bill to disfranchise Negro fails to pass Georgia house of representatives.—Nov. 21.—7 persons killed and many injured in collision on Santa Fe R. R. in Arizona.—Fire causes great loss of life in mine at Telluride, Colorado.—Aguinaldo asks permission to represent Filipinos and express their desires before Congress.—Testimony that American troops showed great gallantry on Island of Samar, Nov. 7; they scaled cliff 200 feet high and surprised insurgents.—Manufacturers' convention at Washington recommends that Congress appoint tariff reciprocity commission.—Chicago printer discharges pistol in a dream, then, under belief that he has killed his wife, shoots himself.—Nov. 22.—Gov. Van Sant of Minnesota asks chief executives of other states to aid him in fighting Hill railway combination.—Distillers want Congress to reduce tax on whiskey to 70 cents a gallon.—Colombia appeals to the United States to keep Isthmus open for traffic.—Riots in Athens caused by students' opposition to translation of Gospels into modern Greek.—Colonel Arthur Lynch, who has fought in Boer army, is elected to Parliament by

Galway, Ireland.—King Edward decides that only British subjects can be present at coronation in Westminster Abbey Nov. 23.—Injunction to prevent board of equalization from levying back taxes on property of Chicago Traction companies, is removed.—Grover Cleveland threatened with pneumonia on return from hunting trip.—Bookkeeper robs bank of Liverpool of £170,000.—Riots continue in Athens.—President Castro of Venezuela orders Minister of war arrested on charge of conspiracy.—Colonel Lynch declares he will fight for his seat in Parliament.—Nov. 24.—Panama barricaded in anticipation of attack from insurgents.—Count Tolstoi suffering from relapse of malarial fever, but not in danger.—Greek premier defends Queen Olga's motives in ordering Gospels translated.—Riots in Galway follow illuminations in honor of election of Col. Lynch.—Secretary Hay's address before New York Chamber of Commerce receives wide praise.—St. Louis Fair will not be postponed; date of opening fixed for April 30, 1903.—Nov. 25.—Terrific gale sweeps Atlantic coast from Maine to Virginia; highest tide ever known off Long Island; great damage at Long Branch; vessels wrecked, and property along shore destroyed.—Grecian ministry resigns.—Colon, Colombia, expects bombardment by insurgents.—Kentucky troops raid camp of striking miners.—Nov. 26.—U. S. marines from battle-ship Iowa, take command of Isthmian R. R.; bombardment of Colon postponed.—Suicide of Col. A. D. Anderson, originator of World's Fair.—Lieut. Van Schaick with five men routs 150 insurgents near Cavite.—Kaiser places American order for 300,000 tons of coal.

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The Flaming Sword's Exchanges.

Leslie's Weekly—Recent improvements in this popular weekly give evidence of its progress and continued success. New features have been added, thereby increasing the value of the publication as an educator in lines of current topics and events. The issue of November 14 is made interesting by numerous illustrations of the recent automobile show at New York, and reminiscences of President McKinley, while the current issue is full of interest. 10 cents per copy; yearly, \$4.00. Judge Company, 110 Fifth avenue, New York.

The Saturday Evening Post.—A story of Indian Reservation life, written by Mr. Hamlin Garland, is soon to appear in instalments, in the Post. The story is illustrated by noted artists, and admirers of Mr. Garland's vivid and powerful picture of Western life. An Indian tribe is beset by starvation and driven to desperation by cattlemen and politicians. The Post is a superb weekly magazine, and the price per year is only \$1.00. Curtis Publishing Co., Philadelphia, Pa.

Teachers' World—The subject of Thanksgiving is made prominent in an instructive way in the current number, and the double page animal chart will delight the children. Suggestions for teaching letter writing and etiquette form two new departments. Bemis Pub. Co., 13 Astor Place, New York. N. Y. 10 cents a copy, \$1.00 a year.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De Maintes Oeuvres Scientifiques.

PARTIE II.—Par M. Le Professeur U. G. Morrow, Astronome et Geodesiste En Chef De L'Unité Koreshanne, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Nous nous informons de la forme et de la fonction du kosmos alchimico-organique afin que nous puissions assurer la construction du kosmos organo vital.

La perfection de l'organisme individuel tient à celle du Grand Homme. La perfection du macrocosme humain (Grand Homme) tient à l'application de quelques principes fondamentaux dont l'influence est révolutionnaire et entraînante. Les principes de l'équilibre importent autant à l'établissement et à la perpétuité du bonheur humain qu'à la stabilité éternelle du kosmos,—le contour de la surface de la terre prouvé géométriquement au moyen du Rectilinéateur formant la base de ces principes. Comme le noyau astral du kosmos alchimico organique entretient des relations de forme et de fonction avec la circonférence qui le circonscrit, de manière à recueillir toutes les énergies convergentes et à les renvoyer équitablement à toutes parts du kosmos; et, comme le coeur du corps *viduel*, le siège de commerce se fait le centre de recueillement et de distribution, ainsi la société doit-elle s'organiser de manière à recueillir et à distribuer les produits de la nature jointe à l'industrie et renforcée par l'application de la loi d'économie. La connaissance de cette loi se fonde sur une connaissance du kosmos alchimico organique.

En vue de tous ces faits il importe tant que le monde sache le contour de la surface terrestre que nous avons consacré plusieurs mois de travail aux expériences mécaniques dans l'idée de donner au monde de simples preuves mécaniques de ce que nous avons découvert et appris aux autres depuis qu'il y a peu près trente ans. C'est à force de se connaître que l'homme vient à connaître Dieu. Je ne parle pas ici de l'homme tel qu'il est dans l'état de ségrégation mais de l'homme tel qu'il sera un jour quand les deux formes (mâle et femelle) se réuniront dans l'intégralité de la forme *biune* dont le Fils de Dieu était l'archétype. Le Seigneur était la manifestation du Jéhovah dans sa perfection humaine. Connaître absolument le Seigneur Christ c'est partager la conscience de la divinité; et ressembler à Dieu c'est s'asseoir au trône de sa gloire. Cette connaissance se rapporte au macrocosme alchimico organique d'une manière telle que, savoir la concavité de la terre et ses relations avec la forme universelle c'est connaître Dieu; tandis que croire à la convexité de la terre c'est renier Dieu et toutes ses œuvres. Tout ce qui s'oppose à la Koreshanité est de l'Anti Christ.

KORESH,

Chicago, Illinois, U. S. A. Fondateur de la Koreshanité.

Partie I.

L'Universologie de la Koreshanite.

PAR KORESH.

Rapports Entre le Monde Physique et le Monde Anthropolgique; L'Homme Parfait, La Force Motrice de Toute Activité et de Tout Mouvement.

LA KORESHANITE c'est la science universelle dans tous ses rapports avec la vie pratique, la science de l'immortalité du corps y étant comprise. Elle embrasse la science de la religion, fondée sur une connaissance définie de la forme et de la fonction de l'organisme cosmique. Elle comprend toutes les manifestations de forme et de fonction dans l'univers, ainsi donc, elle s'appelle l'UNIVERSOLOGIE. Elle fonde ses raisonnements sur une prémisse majeure absolument démontrée c'est-à-

dire sur une figure géométrique qui réunit trois éléments simples—l'arc, la corde et le rayon, appliqués aux mesurages terrestres par un procédé qui détermine le contour de la surface de la terre dans laquelle nous vivons et le sens de la courbe de son arc; ce n'est pas de la géométrie abstraite mais mise en pratique. On trouve que la courbe de ce contour est dans le sens de la concavité ce qui s'oppose diamétralement à la théorie accréditée de la convexité de la surface terrestre. Le monde se trouve, donc, face à face avec une révolution fondamentale en astronomie.

La terre est une sphere concave et elle se courbe d'environ dans le rapport de deux décimètres le mille anglais, ce qui lui donne 8000 milles de diamètre sur 25000 milles de circonférence proportionnelle. Pour établir ce fait physiquement et mécaniquement, dressez un poteau perpendiculaire à un endroit quelconque de la surface terrestre (peu importe le terrain choisi et pourtant il vaut mieux que ce soit au bord de la mer ou près d'un corps d'eau) et portez une ligne droite partant de cette perpendiculaire à angles droits. Prolongez la ligne ainsi portée et elle ira rencontrer la surface à une distance conforme à la hauteur du poteau vertical. "L'Hypothèse ou la conjecture se trouve à la base de toute science," dit Fiske, "The Unseen World" (Le Monde Invisible) page 3.

Le mot science se dérive du latin, *scire*, savoir. Science ne signifie, donc, rien moins que savoir. Tout ce qui se fonde sur l'hypothèse n'est pas science et n'a aucun droit de s'en arroger le titre. Le système astronomique de Copernic se fonde sur la conjecture—ce qui se concède par tous les astronomes dits scientifiques dans le vrai sens du mot.

Qu'est-ce que la Koreshanité offre à la place des chimères gigantesques du malheureux Copernic. En premier lieu elle constate que des opérations géodésiques soigneusement exécutées par le Corps Géodésique de la Société Koreshanne, à Naples, au bord du Golfe sur la côte des Florides, ont prouvé le contour de la terre être l'opposé de tout ce que la fausse science de notre jour enseigne pour vrai à son égard. La surface de la terre n'est pas convexe. C'est par illusion d'optique qu'elle paraît l'être. En 1897 le Corps Géodésique de l'Unité Koreshanne a mené à bonne fin la première opération géodésique entreprise dans le but de s'assurer du contour de la surface où nous vivons, qu'il soit convexe ou concave. L'œuvre a abondamment justifié la vérité, annoncée en 1870 c'est-à-dire que nous habitons la surface intérieure d'un globe creux dont le diamètre est à peu près de 8000 milles et la circonférence de 25 000 milles.

Forme de L'univers, Le Grand Monde Alchimico-Organique.

L'Univers ou le monde alchimico-organique est une sphere creusée dont la circonférence est composée de sept couches métalliques, de cinq couches minérales et de cinq couches géologiques; la surface intérieure composée de terre et d'eau est habitable. Comme le lecteur comprend déjà cette surface intérieure est concave. Les sept couches ou lames métalliques se composent chacune d'un métal noble, l'or étant à l'extérieur. Ces lames impo- sées l'une sur l'autre font la coque de l'oeuf, dont l'épaisseur est d'environ de cent milles. Dans la coque et environnés par ces lames sont les trois atmosphères principaux dont le plus extérieur, celui que nous respirons, se compose principalement d'oxygène et d'azote, le deuxième de l'hydrogène pur et le troisième, le plus intérieur, de ce que nous avons dénommé *l'aboron*. Intérieur à celui-ci se trouve l'atmosphère solaire, électro-magnétique dont le centre astral est le noyau. Le soleil, les astres, ces réflexions dites planètes et la lune occupent les atmosphères. Les planètes sont autant de disques de mercure qui circulent poussés par la force électro-magnétique, entre les lames métalliques et concaves de la coque de l'oeuf cosmique. Les disques sont visibles grâce aux rayons pénétrables, ultra électro-magnétiques qui sont réfléchis ou renvoyés en leur rencontre avec des spheres de force étagées aux cieux.

Suite dans le prochain numero.

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