



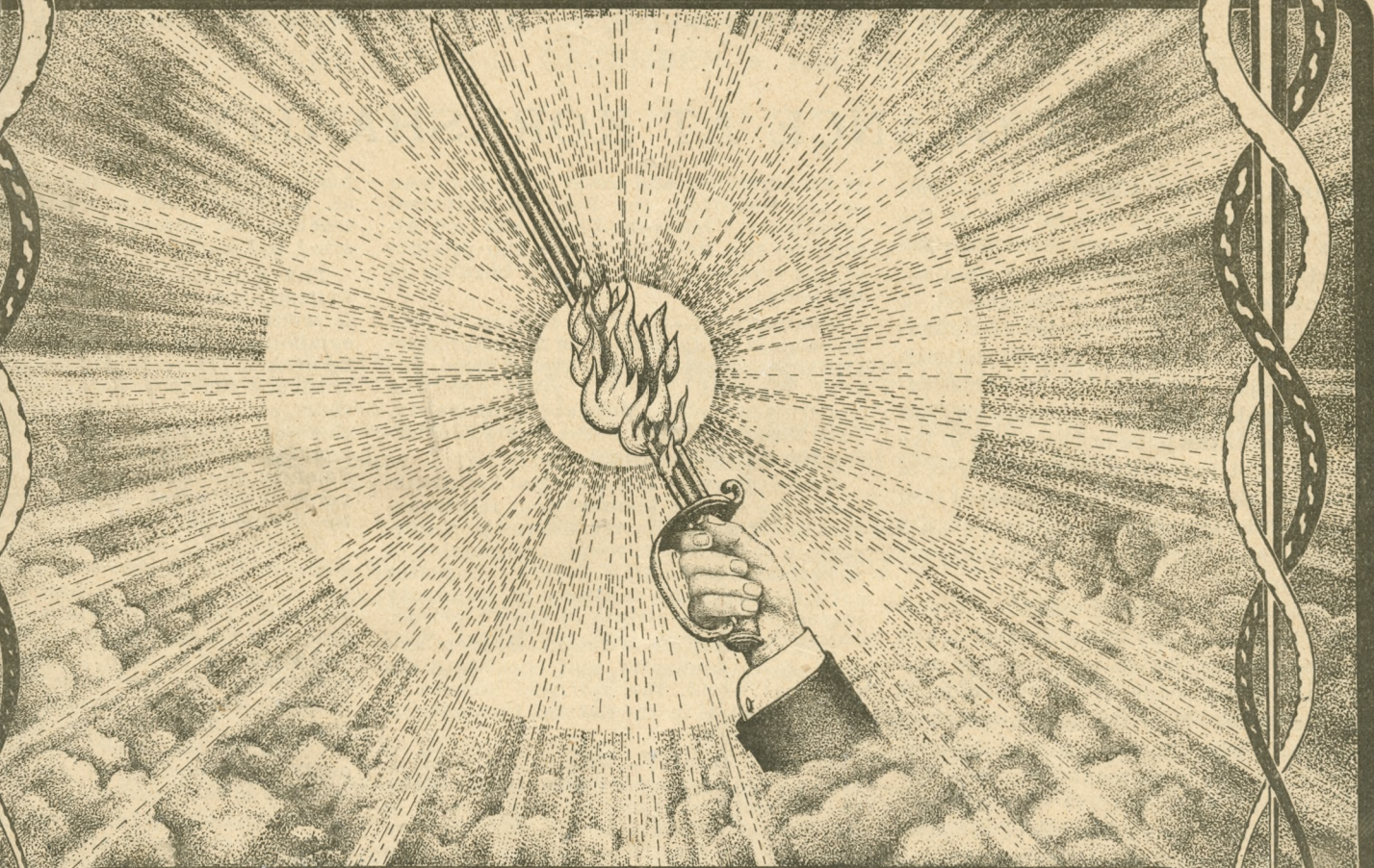
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, DECEMBER 6, 1901. A. K. 62.

NUMBER 3.



CONTENTS

ESTABLISHED CENTER OF THE KORESHAN UNITY.—EXCENTRICITY
OF THE CENTRAL STAR.—PROBLEM OF HUMAN ORIGIN AND
DESTINY, ———— KORESH

The Coming Day of Thanksgiving, ———— BERTHALDINE, MATRONA
Soldiers of the Great Commander, ———— ISABEL HOYT
Bible Mystery Unexplained by Clergymen, ———— J. S. SARGENT

EDITORIAL PAGES.—The Universal Curse of Competism.—Frightful Disasters on
Railways.—The Sphere of Divine Innocence.—The Power of Knowledge.—Thanks-
giving Koreskans.—Peace and War.—Guardian of the Pan-Americans, LUCIE P. BORDEN

QUESTIONS.—Primary Cause of all Motion.—Garden of Eden and Forbidden Fruit, L. P. B

MISCELLANEOUS.—Revolution in Education.—The Shape of the Earth.—Lectures by
Rev. E. M. Castle on Koreskan Science.—News and Reviews.—La Cosmogonie Cellulaire.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, PH. D., AMANDA T. POTTER, ASTRO-VIGILUS

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.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.**

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

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

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 Communitistic. 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. 3.

CHICAGO, ILL., DECEMBER 6, 1901. A. K. 62

Whole No. 470

Established Center of the Koreshan Unity.

San Estero, Fla., is Now Headquarters of the Koreshan Movement; Reasons for the Selection of the Site of the Future City; Geographical Beginning of the New Order.

LEE COUNTY, FLORIDA, covers as much territory as some of the states of the Union. It is at present occupied by only about two thousand people, which in itself constitutes one of the favorable incentives to its occupation by the Koreshans. We need not state to the readers of THE SWORD, the purposes of the Founder of Koreshanity regarding the future developments of Estero; these have been outlined in numerous articles heretofore published. We will, however, reiterate the fact that the point now occupied is in the wilderness state, with as great possibilities as any other territory in the world. We have conclusively demonstrated that the soil of this part of the world is as productive in variety, quantity, and quality as any other country, but it is not this feature of the locality that has decided us to make this the head center of our work.

If it were the frigid territory of Alaska, with the prospect of digging gold, there would be no lack of impulse for the enterprising seekers after the wealth of the world, to rush to its attractions. The gold seekers of the world have not been always the most successful in the acquisition of riches. The foundation of all wealth is applied and economized industry. The resources for

this application are as great here as in any other locality. The sparsity of settlement is one of the strongest inducements for this location, because it will be more easy to regulate the affairs of our community than if we were located in a densely populated tract of country.

Estero is contiguous to the great oceanic intercourse of the world, where under all circumstances there is at least as great freedom of commerce as the world can furnish. The inland commerce of the United States is practically monopolized by the great corporations; and as they have the control of legislation, the chances are at present against the successful competition of moderate enterprises where railroads are depended upon for the execution of commercial plans. Though the resources of transportation are in the hands of commercial cormorants, it will be some time before they will absolutely block the maritime highways of the earth; yet there can be no question of the desire and purpose to control, not only all the commercial tracks, but also the labor of the universe as well. The great trust combinations not only have the deliberate determination to control and direct legislation in their interests, but, further, to reduce the great majority of the world's inhabitants to abject serfdom. It does not require the

eye of prophetic acumen to discern this sign of the times. The vision that cannot behold this inevitable tendency of the age, is blinded by the subtle obscurations of a mental fog that will only be dissipated by the experience of a final ignoble slavery. While the American Republic has not attained the glory of ancient Rome, it is not far behind it in its corruptions and the causes of its downfall. It would require no less a power than the Archangel Gabriel to convince the American people of the threatening danger.

No climate in the world can surpass that of Florida. If one half of the amount that is expended in the North to make the climate of the North endurable in the winter season, were expended in this state for the purpose of making the summers comfortable, it would fill the South with luxury. It is not alone the climate that constitutes Estero a favorable center for the gathering of the heart of Koreshanity; it is in the most direct line of commercial intercourse around the world, East and West; it is on the thoroughfare North and South, and on the point of the line of the two common directions of ultimate commercial traffic.

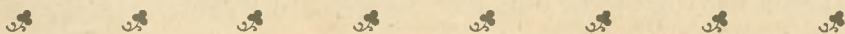
Koreshanity is the coming—and to be the prevailing—system of religio-science for the next dispensation, and its plans involve no less than the inauguration of a system of government that shall rule the world. The Christian system had its origin in one personal Being—the Son of God. He constituted the nucleus of the greatest system of which we have any history. His Apostleship was composed of the common people, but they were empty of the things of the old and defunct order of church and state, which enabled them to be receptive to the teachings of the Lord. Twelve Apostles, who represented twelve principles of life, were chosen to constitute the twelve foundations of His New Jerusalem. From these twelve common men there grew one of the greatest natural kingdoms, with the most extensive power and corresponding glory ever existing and controlling the world.

The Christian church and state, as it existed in its primitive condition and subsequent degeneracy in the Roman Catholic power, was not intended to be the final condition of the human race. Judaism was a preparation for the Christian system, and Christianity was a

further preparation for the final state of righteousness to be developed and maintained as the divine kingdom in the earth. The Lord's prayer is a very definite and significant portrayal of the divine purpose regarding the final destiny of man in the attainment of righteousness. "Thy kingdom come; thy will be done in earth, as it is in heaven," has never been fulfilled; but this is no reason why the word and purpose of the Lord should not be finally accomplished.

The Lord and his little church at the beginning of the Christian age constituted the nucleus, in time, for the regeneration of the new kingdom; there will be a corresponding spacial aspect of the kingdom's growth. It will be inaugurated with a small beginning, and will mature with a rapid development. The great truth, expressed in the language of the Apostle Paul: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence," has as great a bearing as when the Apostle uttered his significant words, given to the world nearly two thousand years ago, and committed to posterity with the binding force of the Almighty fiat.

The Lord God of heaven was mocked and murdered, and his Disciples laughed to scorn, by a disbelieving world; but the kingdom which he established, on a small scale became the greatest power in the earth. Koreshans confess the Christ of nineteen hundred years ago, to a greater extent than any other people in the earth; and more than any other, the Koreshan system proceeds from the planting of the Christ at the beginning of the age. The Lord was planted that he might multiply in the new church, which he will bring into authority now, at the end of the Christian dispensation. The arch-natural kingdom will come into organic power, and will continue through the coming Golden Age. It has its inauguration in Koreshanity, and, through the Messenger of God's appointment, it will descend where that Messenger determines the location of its descent.



Between the original kernel of wheat and those that are reproduced, the cells are multiplying and dying—being reproduced, passing to dissolution; but every time a cell or corpuscle dies, the spirit of it goes into another one, either retrogressive or progressive. The spirit passes over to enter into the combination of a new cell. This is true of the life that is progressing from the kernel planted, to the wheat reproduced.

This is also true of humanity. A sower sowed good seed; the Bible says it was wheat. Wheat is the symbol of a specific principle. Just as wheat is the symbol, or has an existence as a thing in the vegetable kingdom, so it is the symbol of a spiritual principle in the anthropotic kingdom. The principle can be carried out in the human domain, precisely as it is carried out in the vegetable domain.

Excentricity of the Central Star.

THE DISPLACEMENT of the stellar nucleus is the result of the contraction and expansion of the attenuate ether of space, through the coördinate exertion of the crucic and caloric poles of the equatorial planes of the star. Upon this excentricity depends that operation of law providing for the multiple emplacement and perpetuity of the stellar realm. If the astral nucleus were placed in the geometric center of the cosmic sphere, all radiations and convergencies of energy would sustain a vertical aspect to the concavity of the shell; and of a necessity, energies flowing from the center, being verticle to the concavity, would converge in their reflexions directly to the center. This conspiracy of contingencies would provide for the creation and maintenance of but one star, and that merely the stellar nucleus. The excentricity of the stellar nucleus provides for acute and obtuse angles of radiation, at the points of impact on the strata of the rind or shell of the cosmos, and therefore of an angular reflexion determining the focalizations of other stellar nuclei. The multiplication of stars would be impossible, were the astral nucleus geometrically centered.

The correspondence between the laws governing the maintenance of the astral center of the alchemico-organic cosmos, with the stellar nuclei produced from its activities, and those laws which regulate the creation of the anthropostic stars and determine their relations, is so clear and pronounced that no one who honestly desires the truth can fail to grow into an understanding of the analogy. The Lord Jesus was the bright and Morning Star. His life was excentric, and through this excentricity his exposure to the enmity of the conservative populace resulted in his crucifixion.

The laws of correspondential analogy operate in the two spheres of stellar energy; namely, in the alchemico-organic and in the anthropostic; therefore to comprehend one is to possess a knowledge of the laws which determine the character of the other. Every principle of astronomy, either pertaining to the laws of function or of form, is indicative of the activities of the mind, and of the organs through which the mind operates. Excentricity (meaning out of the center) is correspondentially true with the alchemico-organic star and with the anthropostic Star.

Problem of Human Origin and Destiny.

THE ORIGIN AND DESTINY of man are questions which have agitated human thought in every epoch. Though the problem of life is one upon the solution of which depends the happiness of the race, to all outward appearance the mystery of our being seems as far away from scientific solution as when, in the remote periods of evolution, now and then some distinctive characters stood in prominent amazement before the antiquities of still more remote and significant ages.

The text of life's great mystery has been within our grasp from the days when Moses, on the summit of Sinai, received the tables of the Covenant from the presence and hand of his Creator. One man kept that law, and by its fulfilment demonstrated the possibility of immortal attainment; by it He was made the Savior and Redeemer of his people, and by it he entered the very soul of a fallen humanity, to exalt again—by the power of his flesh and blood appropriated unto life—this same fallen humanity to his inheritance at the right hand of God.

While the law of life has been within our grasp (its mystery having been handed down through the ages), it has nevertheless been obscured by human ignorance made doubly dense through ecclesiastical bondage; and

though the Lord fulfilled the law and solved the problem of life for himself, making our redemption possible, the world has yet to learn that the demonstration of human belief is in man's obedience to the commandments which the Christ came to consummate and to fulfil. However much man in his turpitude may strive to exculpate him from the responsibility of obedience to the commandment of Jesus, the Christ of God; however much he may attempt to justify himself in the disregard of almost every human obligation, the fact still remains that the Creator will hold him to a rigid accountability, and will finally compel him to fulfil the letter and the spirit of the law.

A belief in the false interpretations of the Lord's gospel by modern Christianity will not justify us. The Lord obeyed the law; we must obey it. The Lord was made perfect through suffering; our destiny is fulfilled in God when we, through the possibility that he has committed to us, consummate a service equally efficacious. The great obstacle now precluding the progress of genuine Christianity is the modern church. Once cripple the power which ecclesiastical ignorance ordains, and the road to God's accomplishment of his purpose to establish righteousness is comparatively easy.

The Coming Day of Thanksgiving.

Fulfilment of the Law of Love Through Koreshanity ; the Piscatorial Age and Its Fishermen ; Rejoicing Over the Return of the Prodigal Son ; Dawn of the Golden Age.

BERTHALDINE, MATRONA.

THANKSGIVING Day of A. D. 1901, a holiday of the old order, a day of carnal delights, is now past. Thousands in every way depleted by the impoverishments of competism, have been fed to repletion by the disgorgings of its false clarity. A Thanksgiving day, born of the genuine delights of a Godly communism, is yet to come. In the records of holy inspiration are written these injunctions: "In everything give thanks," for "all things work together for good to them that love God." In the midst of present trials we rejoice in hope. The days of the Koreshan era, the days of the Lord's great day called the Golden Age, will be days of continuous thanksgiving, days of an abiding sense of appreciation, gratitude, and happiness. No happier state can be imagined than that of being ever in the full realization of the loving kindness of the law of the Lord as fulfilled by Jehovah Jesus. Herein does the Koreshan spirit delight.

All the long day of the Christian era, its fisher-folk have mourned an absent Lord. They have toiled and caught nothing; they have exercised zeal, but not according to knowledge. They have toiled in vain to obtain the science of that great law of life which, in its application, brings immortality and eternal life as its exceeding great reward. At the close of this sixth day of the natural creative week, Peter, the representative fisher of men, has heard the voice of the Lord bidding him cast his nets on the other side, the Lord's side, from which the strength of the law is taken as a fountain of living water, springing up unto eternal life. There is naught of truth, of the eternal verities of the law, to be derived from the science falsely so called, now triumphant in the old order of things. Men must turn to the other side, to the new order of divine Providence, for the science of being that bringeth joy. They must eat of the fruit of the tree of knowledge of good and evil, to become as Gods—the fruit of the Tree of Life. The new gospel of the knowledge of God is to cover the earth as the waters cover the sea. This knowledge is the water of life which fills the fountains of the great deep with joy.

In obedience to the commandment that we "love one another," the great Fisher of men, who was called of the only living and true God, Jehovah, to become his successor as the great Shepherd of the sheep, the flock of Israel, was once Deified as Neptune, the God of the sea. He has now cast his nets into the great sea of humanity at the close of this the fish dispensation, for the great work of election, the selection of those called of God, who choose, knowing good and evil by the science of the law, to become obedient to his commandments and live. These will be pronounced the chosen and faithful. These are they who constitute the little flock to whom it is the Father's good pleasure to give

the kingdom and the dominion. These are they who are to become the Light of the world—neither the light of the sun nor the light of the moon, but the light of the Lord God, the entrance of whose Word giveth Light.

When this Light is restored to humanity, in the world that is to come, thanksgiving will be everywhere and every day. The joy of obedience to the law will be a universal joy. Reciprocity, a term which the spirit of this age vainly tries to popularize, is but another name for universal thanksgiving. It synchronizes with the reign of equity, justice, balance. The thanksgiving spirit says, "What shall I render unto my God for all his benefits?" and God the law-giver, makes answer, "Render unto every man according as his work shall be." The finished work of all men is one Man, who names the Name of God. God works in his Name, his personality, to will and to do his own good pleasure, which is the salvation of all men—every man in his own order. All who believe in His Name and confess it in the confession of obedience to his commandments, do all things in his Name. This Name He makes holy and acceptable in his sight, an offering unto the Lord in righteousness, for sin, and unto the full salvation of the body, soul, and spirit, which are the Lord's. The mighty God Jehovah sees the travail of his soul, which he pours out unto the death of the cross in giving his flesh for the life of the world, and is satisfied. He knows that this is in accordance with the laws of his divine Being, thus to bring his many Sons to glory.

The first Son of man to arise from the dead, rises as the Sign—the Indicator of the substantiality of the hope of the resurrection—so supreme with the primitive Christians, and symbolized by them with the outline of a fish. The significator is the chief Fisherman, and is foretold as the sign of the prophet Jonah, who has proceeded with the spirit of the Lord through the fish dispensation, and now terminates in the Sign of the Son of man. He comes as a preacher of righteousness, to warn the entire proceeding of the fish dispensation; this proceeding, from the nature of fallacy and evil, has been earthly, sensual, and devilish in character, and has produced a chaos of degeneracy from the divine image and likeness, which needs a restitution, a reconstruction, and a regeneration that the divine image and likeness may once more be visible. Jonah is one with the prodigal Son, and heir to the throne of the universe; he is come to himself, and is restored to the spirito-natural Fatherhood of his Deity. It is he who is the recipient of the divine Ego of the germinal beginning of the universe, the white Stone of Israel, whose true Shepherd is Joseph. The man of the white Stone, or divine patristic principle, was called Peter by his divine origin at the beginning of the now closing era. He was denominated by his Lord, his inheritance,

as the rock or stone foundation upon which the House of Jehovah, the restored Temple of his humanity, should be built.

This House, a grand Man, a social order in the divine image and likeness, will express in its fulness the power and great glory of the personality of the Lord God, the supreme Scientist. As God the Father of the great multitude ingathered, he will sit down and rule in the throne of the Lord, the human intellect of his holy Temple, whose high altar is before the throne of the Maternity of God. From this throne He will rule the nations of the Koreshan era. This grand era is ushered in with glad thanksgiving, above all for the restoration of the true Zion, from which the law of love will go forth, causing the hungry to be fed, for the love of God, three hundred and sixty-five days in the year. Thanksgiving will be perpetual for the laying, within the walls of Zion, of the chief Corner-stone of the great antitypical temple of Solomon—the great antitypical Shiloh, the chief Shepherd of the sheep and Head of the corner. No cause for thanksgiving equal to this has been offered the world for 24,000 years. Thanksgiving for these crowning mercies of the great cycle has begun in the hearts of a few, and the peons of praise and thanksgiving will increase as the temple-building continues, and its outlines become more distinct, first to the intellectual perception of man, and finally to the eyes of all flesh, who in the flesh of Christ would see God manifest in the flesh.

The prodigal Son, image and likeness of his equally prodigal Father, left his Father's house, wasted his substance in riotous living, and ended in feeding the swinish ingrates of this world and appropriating their flesh. These ingrates are disposed to thank God's humanity for nothing, and the almighty dollar of their own lustful conceptions for everything. God's humanity has been made poor, made sin, and wasted by the consuming lusts of inhuman deviltry. The harlot church of today, in adultery with pagan competism, is like a sow once washed, but returned to her wallowing in the mire. Thanks be to God, the Son—who fed her and appropriated her flesh—has come to himself. He has applied his heart unto the wisdom of the Church Triumphant within its sacred shrine, and he is destined to become to the world the Father of all mercies and the God of all comfort. He is applying to his life the blood of a new covenant—the scientific doctrines of its transubstantiation; and in his Name made holy, the Name which is inclusive of all names who assemble in his Name, he will return to the grand mansion of his Fatherhood.

The blood of the new covenant applied, will cleanse the Prodigal and adorn him with the best robe and the ring—the righteousness of Christ and the cycle of God's animal life. Those who can recognize the Son, though fallen among thieves, though present as a thief in the night, by the light of the Father's countenance, are called to the greatest of all Thanksgiving feasts—the marriage supper of the Lamb. John the Revelator wrote: "Let us be glad and rejoice, and give honor to

him: for the marriage of the Lamb is come, and his wife hath made herself ready." The Son is the Lamb of God restored to the Fatherhood of God's humanity. The wife is Haveh, the Mother of all living, his divine wisdom—the Church Triumphant of the Begotten of God. These are Israel, Abraham's seed forever.

The unity of the divine wisdom and love, made manifest in the manifestation of the triunity of attributes inherent in the divine or Messianic personality of each succeeding age, is the divine marriage which brings forth, as its final fruitage, man in the image and likeness of God. Isaac was a type of the final fruitage, his name meaning "the laughter of joy." This old world, apparently so barren of this divine cause for divine joy, will soon be resonant with songs of joy beyond mortal ken, because of the birth of the Sons of God. These Sons will be born of water and of fire and of the earth; water from the riven rock of Moses, fire called down by Elijah the prophet, and earth furnished by the whole House of Israel. Abraham, father of the multitude, the multiplication of A-bram, whom he has carried in his bosom, has ingathered as a mother the Lord's sheep and lambs, to comfort them as one whom his mother comforteth, with the embrace of divine love.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—John xxi: 15-17.

In the name of the Most High—the Abrahamic Fatherhood of Deity, Peter fulfils this commission. Ingathering the sheep and the lambs of his Lord's dispensation into his own Ecclesia, he will feed them with the hidden manna of the Lord's house, and as the great Shepherd of the sheep, he will lead them into green pastures and beside still waters. He will restore their souls, breathing into them his breath of lives made perfect in him who overcomes and sits down with the Lord in his throne.

The Lord's new Name is written in the Stone of stumbling and Rock of offense made white in the blood of the Lamb which, applied as the pure river of the water of life, the science of the law, transmutes and translates the man of sin to the throne of God Almighty, and gives him a name above every name—the name of Jehovah, which no man knoweth save him to whom it is given, and by whom it must be revealed. This Name, clothed with light as with a garment, will shine as a sun-burst, a radiance of heaven, heralding the descent of the New Jerusalem, who externalizes in the natural world as the city of the great King, a city to become the intellectual and affectional center of a new world's civilization, whose Pan-American councils will direct the commerce of the world in equity, control its industries by the law of love, and ally its thoughts to the God of verity, Eloah, Jehovah-Tsidkenu. The reciprocity, reigning harmony, and thanksgiving attending this divine establishment of Koreshanity, will fitly express the gratitude of Gods and men for the Almighty's condescension to men of low estate, and man's ascension to the glory of God in the Highest.

Soldiers of the Great Commander.

ISABEL HOYT.

If thou wouldst give thyself away, for love's sake, not for thyself—I say, were God's love less, the world were lost in sooth.—GEO. McDONALD.

IN THE CENTER of a broad valley in a pleasant country stood a high, white tower, surrounded by small tents in which dwelt soldiers who had been called together by a message sent out by the great Commander in the tower, who had journeyed from afar to this fair country to recover the remnant of his people that would try to live the truth he would teach them.

Looking down on the white tents, grouped in the order the Commander had designed, afforded a pleasant view. Each soldier's time on duty was well defined. On the outside of the tents there was no untidiness; all seemed peaceful, clean, and in perfect order. No loud voices were ever heard from within; there was no harsh contention. But the great Commander had a sharp and piercing eye, with which he could quickly discover whether all inside the tents was well or ill; and he sometimes saw in the night-time, when vigilance of the occupants gave way to slumber.

Enemies of various kinds came creeping underneath the cover—from holes or passage-ways dug underground, and leading from the far outside. These enemies were bold enough when night came, and would hold forth to any who would listen to their

enticing proposals, which were sometimes put in this form: "Come, now; I'll show you how to search for, to get, and to hoard that which your neighbor has produced—even to wrest from him that which he now possesses, and with it to build for self-emolument." The great Commander's heart was sad to see certain of his called and chosen lending ear to such devices, since he had given the land to all alike, to cultivate beautiful flowers, choice fruits, and other products of life. He had taught them that with an equitable system of commercial exchange they could soon show the whole world a better way of living—even the communistic life, where all would work for each other and for the entire body. He had also told them he would one day lay down his life for the establishment of the kingdom of love in earth, and for the performance of uses to the neighbor.

He now commanded that they be called together. The bugle sounded, and the soldiers came forth, one by one, and stood before their loved Commander. His beaming face and cheering smile inspired their hearts, and made each one haste to do him homage; and when he spoke, the music of his voice aroused all slumbering, loving thoughts; and selfish scheming was forgotten. The thunder of his eloquence reverberated with such force that all enemies within hearing leaped into their holes and buried themselves, together with hell's lawless competition, till cycles of such retrogression should roll round again with the great forever.

Bible Mystery Unexplained by Clergymen.

J. S. SARGENT.

WE HAVE long been made aware of the fact that the soldiers of the church militant have parted the Lord Jesus' outer raiment—the literal statements of the Scripture, among themselves, each taking such part as may serve to support certain sectarian views, and ignoring all other seemingly contrary statements; but when the Rev. S. M. Johnson, a learned doctor of divinity, holds (as he does in an article in *Cram's Magazine*, entitled "Sound Doctrine as to Our Bodies") that the risen body of Jesus, as it appeared before the ascension, and as seen and felt by his Disciples, is a sample of the spiritual body, we are, to say the least, amazed at the stupidity, or something else, of the erudite clergy of the modern church.

Does the Reverend Johnson read the Scriptures at all? Does he know what Jesus himself said to his Disciples when they thought they had seen a spirit, "Handle me and see: for a spirit hath not flesh and bones, as ye see me have"? As if to still further prove to them that His was a natural, and not a spiritual body, Jesus called for meat and ate it. Did the reverend gentleman know this statement was in the Bible? Or did he think his readers did not know it was there, and thus be de-

luded into agreement with his false theory? It would seem that the perversion of the Scriptures had reached the limit, when those of accepted authority to expound them will—in an effort to make plausible some pet doctrine of their own—deliberately attempt to put a lie in the mouth of Jesus. His body had flesh and bones, which a spirit does not have, or else he lied. If Jesus spake the truth (and we claim he did), then his body was a natural body, and his ability to pass through locked doors will have to be accounted for on some other hypothesis than that he was a spirit. This, doubtless, is the dilemma which the author referred to wished to avoid, by asserting that the body of Jesus was spiritual at that time.

No wonder skeptics are so rapidly being made in these days, when religious teachers will resort to such transparent subterfuges, in their ludicrous efforts to square their doctrines with the infidel science of chemistry, which asserts the indestructibility of matter! Fortunately, Koreshans do not have to deny or ignore any statement of Scripture in order to be able to explain, on perfectly scientific principles, the ability of Jesus to appear and disappear at will, to his Disciples,

even through closed doors. They do this by reasserting the truth of the old alchemy, in which the ancients held to the universal correlation of matter and spirit; that is, the transmutability of matter to spirit and spirit to matter.

The devil in these days is furnishing abundant testimony of the truth of correlation of matter and spirit, in the materializations and dematerializations effected by many spirit mediums, though as yet imperfectly, because they do not understand the law; but Jesus understood the law, and by its application could dissolve his glorified natural body, in which he appeared

after he had arisen from the grave, absolutely transmuting its atoms to invisible spirit, and then rematerializing his body at will. He went in and out of the spiritual world and found pasture, which will be done—as was promised—by those who should come to him as the Door. If the Christian church possessed this science—the science of alchemy, it would not be under the lamentable necessity of resorting to the “higher criticism” in order to apologize to the arrogant agnostics and infidels for the Bible’s seeming discrepancies in its scientific statements; they would find the Bible the most scientific book extant.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THERE IS A GENERAL indisposition on the part of those who are firmly anchored in competitive methods, to cut loose from preconceived ideas. Their reluctance explains itself, and may be assigned to three distinct causes. First, they derive material sustenance from the old organism and are afraid to trust the new; second, they shine in the borrowed light of intellectual prestige gained by working over other people’s ideas and repeating trite phrases and hackneyed thoughts grounded in error. He who passes for a sage in the old, finds it hard to begin as a child in the new. The law of transition from lower to higher is inexorable, and involves the plane of infancy subject to its ignorance and weakness. After being the center of admiration and the arbiter of opinion, it requires grace to accept reproof and learn in meekness. The dew of humility does not descend in showers; it gathers drop by drop at nightfall when the world is veiled with shadows. Tiny particles of moisture are precipitated from the fire kindled by the friction of meeting energies. The third cause of opposition to truth when it comes revitalized, may be found in the natural antagonism of the human heart, which is polarized in a contrary direction. This reason really comprehends the others cited. The first step, therefore, in the accomplishment of the great work of transformation to be wrought by the Messenger of the scientific gospel, is to polarize the desires of humanity anew, in order that all its energies may flow up instead of down. He presents in himself a new center whither all the currents of thought may tend. Those who see in him the fulfilment of every pure and sacred hope, look ardently with the most intense longings for the reign of innocence and love; while the hate of those who cannot in this age enjoy the blessedness of perfection, is of a quality most deadly. The supreme object of the latter class is to keep alive the competitive system, and use it to destroy the life of the coming kingdom. It was the competitive system that nailed the Lord Jesus to the cross, that pressed the crown of thorns upon his brow and pierced his side. It is the competitive system that in modern times has taken the lives of millions upon millions yet to be numbered with all the holy martyrs since

the world (age) began. And still this terrible engine of destruction goes on performing its diabolical work, sustained by the thoughts and desires and prayers of all who cling to it for support. If such could only realize that the iniquity they foster will react upon themselves, they would turn away from the old system. It is in its death agony, but it dies hard. They would direct their energies to hasten the development of Koreshanity in whose benefits all the world may share.

The terrible disaster on the Wabash road has called public attention to the increasing number of railway accidents. The loss of life from this cause during the past year has been appalling. It cannot be excused on the plea that greater numbers of persons travel. The railway corporations increase their revenues proportionably, and they are abundantly able to furnish good service. They are morally responsible for the lives of their passengers, and they should be so held by the sentiment of the community. It would be well for the government to establish a bureau of inspection designed to bring the railway systems of the country under supervision. It is not well to permit them to become as independent in their action as the feudal barons of the middle ages. The standard of requirement for all employes and officials should be raised and regulated by the state. The disposition to accept collisions as a necessary evil incident to railway traffic, should be checked. The time schedules should be accurate enough to guarantee the lives of travelers. Collisions are always due to carelessness. In the case of the street-car companies, both East and West, a disregard for the comfort of the public is manifest which ought to find its penalty in the forfeit of rights and privileges granted only on condition of suitable accommodations. It is an outrage to collect fare of a passenger who is clinging to a strap in an overcrowded car. The corporations are waxing rich, while the people suffer. It is safe to say there is not a street-car line in the United States where more cars, better speed, and lower fares are not demanded and might not be furnished. The common people are so accustomed to being robbed and inconvenienced that they take it as a matter of course.

When the sphere of divine innocence comes into the world, it is like a lamb surrounded by wolves. All the animal instincts scent it afar off and desire to make it their prey. This opposition takes the form of animadversion. The most insulting epithets were applied to the Lord Christ. He was called a wine-bibber and gluttonous; he was accused of consorting with the vile; he was looked upon as an insane crank—did they not say that he had a devil, which was equivalent to insanity among the Jews? But God does temper the wind to the shorn lamb, although these words form no part of holy Scripture. Through all the spheres of Nature, special provision is made for that which is tender and weak, though most precious. From the pouch of the marsupials to the human embryo, the incipient stages of existence are carefully guarded. Interior to the pia mater in the human brain, is the piissima mater or the softest mother, a most delicate plexus by which the cells are protected. The root meaning of this Latin adjective, piissima, signifies the supreme degree of love to the Gods. The brain centers of human activity are therefore preserved and sheltered by piety. The beginnings of a new life of pure innocence were contained in the Lord, and no man durst touch him as he went in and out, mixing with the rabble in the accomplishment of his mission. When the time came for the germs of chastity to be planted, the powers of evil did their utmost, but they could not triumph over the Lord. He was not subject unto death, and the grave could not hold him.

The power of the human mind to grasp truth, is in exact proportion to its dependence upon the Center of intelligence. Knowledge is power. This is one of the world-axioms. The first essential, then, is to locate this primary center. It was visible at the beginning of the Christian era, in the person of the Lord Christ. Those who rejected Him will find it impossible to discern the truth now, because they committed the unpardonable sin, not to be forgiven in that age—referring to the Jewish dispensation then closing—nor in the next. The dispensations overlap, and the Messianic character is present at such periods. The doctrine of the unpardonable sin has nothing in common with the cruel idea of eternal punishment originated by a false theology. It is time to destroy such a potent cause of mental suffering. The rack and the thumb-screw were less barbarous. Let us be glad and rejoice, finding power in the knowledge that every man will eventually be perfected in his order.

Above all others, the Koreshan is privileged to keep a day of Thanksgiving. To enumerate some of the items of mercy in his catalogue: He believes in a Divine Being who can be known and loved; he has learned the destiny of man, and he is satisfied with it; he has an infallible standard of truth to guide him, and is spared the unrest of conflicting doctrines; he hopes to see the kingdom of God come with power in the natural world; his objects of intellection and affection have been exalted, while his troubles may be expressed in a single word—one of four letters—self. But he knows that he is going to be burned up some day, and he is glad of it. Lest any should think this a strange item to close our Thanksgiving list, it may be ex-

plained that no fiery ordeal at the stake is meant, but the electro-magnetic dissolution of the visible body.

While men talk of universal pacification, war is as active and persistent as ever. A brief review of the habitable globe exposes a relentless and bloody struggle having its seat of activity in almost every civilized and nominally Christian nation, whether the Greek church, the Catholic, or the Protestant be the prevailing form of belief. Not only have the Boer and the Philippine insurrections lasted beyond expectation, but there are signs of fresh disturbance in Greece, Turkey, Germany, and Ireland, to say nothing of minor points where conflict seems imminent. Peace cannot come until the kingdoms of this world have become the kingdom of the Lord. Unity of religious belief through a triumphant demonstration of scientific truth, will ultimate in unity of church and state.

Recent events furnish an object lesson, showing how necessary it is that the United States should control the Isthmus. The insurrection in Colombia and her difficulties with Venezuela threatened to interrupt commercial transportation, and this country was able at the proper moment to enforce neutrality in protection of the business interests centering in Panama. Had it been necessary to wait for a concert of powers, much damage to perishable freight might have resulted. An Isthmian canal is of international importance; the commerce of the world demands such a waterway between the two oceans. If the project is to be carried through by the enterprise and capital of America, it is only just that she should be its appointed guardian.

"Kill that worm, for it is an offense to me as it crawls upon the ground. How loathsome it appears, how ugly and how useless!" "Stop, stop!" cried the sage. "Have patience. Something beautiful is coming out of what you despise. Do you not admire the web of silk yonder? See how fine it is in texture, and how richly the colors blend! The foundation for so much beauty was furnished by those loathsome creatures which you long to destroy." These words led the other to reflection, and reflection sends back the light of wisdom.

An unusual electro-magnetic appearance in the physical heavens, visible in the form of a flaming sword, has excited curiosity and discussion during the past week. The primary cause of such a phenomenon is mental, and like all unexpected manifestations there seen, it denotes an unusual generation of force in the spiritual heavens which center in humanity.

Jesus said: "I came down from heaven to do the will of my father which is in heaven." He was himself the concrete expression of that will. He comes again in the present, as the science of the Word. This comprehends the character of being and its two expressions, one in the physical world, the other in the Bible.

Man is destined to glorify God and to enjoy him forever; but what an absurdity to expect such delight, if God can never be known nor understood!

There is no thought so elevating and recuperative love toward the mind in which all truth inheres. in its effects upon mind and body, as that of the humanity of Deity.

The same Lord who made heaven and earth, or the old church and the old state, will create them anew.

God has given to all men liberty of choice, limited only by the laws of divine order.

Every truth that is fully apprehended calls out given from on high.

The keynotes of Scriptural interpretation must be

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Primary Cause of all Motion.

EDITOR FLAMING SWORD:—(1) There is one point which I cannot fully understand in the study of Koreshan University, although I find it explained on pages 25 and 26 in CELLULAR COSMOGONY. The question is: How does mental force or energy, which is generated in the human brain, become the propelling power of physical motion? For my own good and for the benefit of others that are puzzled like myself, I would like to have this most important point made somewhat clearer in THE SWORD. (2) Were the earthquake, the splitting of rocks, and the darkness at Christ's crucifixion caused in the same way? Hoping that the bright electric light of truth will soon do away with the dim lanterns of old theories, I remain,—A. W., Hayti, South Dakota.

The proximate or the immediate cause of motion in the physical world is electro-magnetic energy. The primary cause of motion is mental energy. Your question, precisely stated, is this: How is mental energy or spirit changed to physical energy or spirit? The law as formulated by Koreshan Science reads thus: Every quality of spirit or energy may be converted to every other, by first converting it to matter. It is the converse of the law that every atom of matter may be converted to every other, by first converting it to energy. The transformation of mental energy to the animating power of the physical world or cell, corresponds to the physiological or alchemical process by which thought, generated in the human brain, is metamorphosed in the cell to nerve fluid and serum of the arterial blood, that animate and replenish the body. The rapid flowing together of material substances and thought, which is also substantial, produces

friction; so the fire is kindled in which the material atoms are burned up, while at the same time there is a materialization of the invisible and intangible essences. The voluntary mental energy of the Lord, in his theocrasis, is rapidly materialized and let down through various degrees until it becomes matter in the crust of the earth. This, by alchemical law, is reconverted to levic energy and ascends to replenish the physical sun, from which emanate the corresponding gravic energies that produce motion.

(2) The laws of motion as above stated, are of universal application. Motion, resulting in natural phenomena, originates in a primary mental impulse, of which it is the outermost correspondent and expression. The earthquake at the time of the crucifixion was a type of the quaking of the earth (humanity) in the intense spiritual vibration to come at the end of the age. The crucifixion was a type of the crossing of God and man. Vibration as defined by Koreshan Science means something more than motion imparted; it is the actual dissolution of material substance, such as takes place in theocrasis. The primary cause of the earthquake, by which the ground was rent at the crucifixion, was the opening of a spiritual sphere by which precipitation into the natural was effected; the veil of the temple was also rent in twain. It was the passing away from the Lord Jesus of his interior mind—the Father—into the natural receptacle prepared to receive it while he lay in the tomb. Just prior to these phenomena, Jesus cried again with a loud voice and yielded up the Ghost—the Spirit.

Garden of Eden and Forbidden Fruit.

EDITOR FLAMING SWORD:—(1) What was the Garden of Eden in which Adam and Eve were put? (2) What was the forbidden fruit which brought sin to humanity? (3) What was the flaming sword that was set at the gates to guard the Tree of Life? (4) What was the Tree of Life?—J. A. McG., Gallion, Ia.

(1) Natural humanity prepared for a baptism of the divine Spirit, is the garden or the soil where God plants his seed, that is to say, himself. (2) The forbidden fruit, or the tree of the knowledge of good and evil, is the power to overcome—to accept the good and reject absolutely all the evil tendencies of the sensual nature. In the sense in which it entails the fall of man, it signifies the desire of the woman (the church) to possess this power of discrimination, by which she tempts or draws down Adam—the divine Seed. In consequence of the fall, which is the planting of the seed, those who receive it will become as Gods, knowing good and evil. (3) The flaming sword, which turns every way, is the translation of a man who thus guards or perpetuates the life of Deity. The incorruptible dissolution of the physical body of the Messianic Personality, seven times repeated in an age or grand cycle, forms the means by which humanity is baptized into the God kingdom. (4) The tree of Life, in one aspect, is the Man himself who is thus translated, and in the ascending degree sits down upon the throne of intellectual dominion in the supreme consciousness of perfected life. It includes the reproduction of the Lord in the 144,000 Sons of God, and the twelve manner of fruit are the twelve different nations who are gathered in to blend in the divine race.

They correspond specifically to the twelve constellations of the Zodiac in quality. In another aspect, the Tree of Life is considered as the astronomical cycle, defined by the movement of the sign upon the ecliptic in its passage through the twelve divisions of the Zodiac.

* * *

Revolution in Education.

True and False Methods of Imparting Instruction; Influence of False Education on Society.

Our school system is radically and injuriously inadequate. It is such a death-dealing task to get an education that many parents are having trouble to keep their children in school. There is too much night studying to do, and too much given the pupils to do at once.

Education must be made more attractive. Boys' and girls' education might be versatile. There should be music, not only vocal, but instrumental; solos, cornet, violin, and band music occasionally. Scholars need short trips on the railways—we mean a whole school at once, teachers, parents, and all. More is needed in the way of object and illustration. More room is imperative for school houses—at least an entire square; better a square half-mile, in some cases the buildings might be grouped in a square mile. Of course the system should always involve practical or industrial exercises, and any live child of 7 years should be self-sustaining while acquiring an education.

Principles or fundamentals are to be taught first, not second or last. That is, a pupil should be shown a premise that is demonstrable in detail. There are grown people by the tens of thousands that know hardly anything of mathematics, because when they began their school career very little instruction was given about the study as a system or science, but they were set to work at figuring or processes (details) without knowing what was to be worked out.

Teachers are to be greater minds—teach principles first and so make learning of everything easier. The *Interpreter* wants to know what business any live educator so called has doling out knowledge in fragments, and when the youth graduates he knows no more than a self-made man—often not as much. What right to leave the students in the dark as to the form, limits, and nature of the universe, for instance?

Educators ought to have a demonstrable premise by means of which to explain everything. Why not? They have no right to offer an unthinkable proposition, and thus turn the mind out to sea in a bowl to be tossed about and preyed upon

by monster vagaries. There is no call for the notion of illimitability as applied to the universe or to space. A universe without form does not exist. The scholars of today graduate and then start on their middle life guessing whether much that has been taught them is true.

A reasoning, rational mind must know that a mistake in respect to the cosmos would involve a fearful mistake as to the social world. If the cosmos be without form, then the social world is a hopeless disunity; for the organization of society must be constructed after the model of *something*. Form and limit are absolutely necessary in the constitution of a *thing*. Otherwise there would be *nothing*—no thing. If the cosmos be not a unity—if God or good be not a unity—then society is simply chaos.

The inadequate plan of education is here seen to be inadequate, and it is not potent as a factor for unity and human good in the measure it should be as against anarchy and chaos, as the present diseased state of things fairly demonstrates. It is known that men are commonly money-mad, and that this state of madness and consequent neglect of the well being of the poor and the real interests of mankind prevails in spite of not only the school, but the church. Hence the *Interpreter* sees the necessity for reform in both school and church. Minds are molded or taught in opposition to the cosmos, either through wrong inference or neglect, while it should be known that it is a definite, complete organism, an organic unity, involving everything contained in it, and that on the outside there is nothing whatever. This is perfectly evident, since it is seen that men are competitive (chaotic) in spite of education, and hence imbibe the notion of independence or non-relation of parts to the whole. This notion has so tainted men and operated in effects as to dwarf even the public mind, for men dare to assume independence of this fundamental law (organic unity), and by the tens of millions enter on a scheme of getting the advantage in their relations with one another instead of operating unitedly for human good.—*The Interpreter*, Denver, Colo.

* * *

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

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.

The Shape of the Earth.

An Eastern Writer Makes Comic Comments Concerning the Copernican and Koreshan Systems.

And once upon a time men folks believed that the earth was flat. Women folks believed so, too, because the men told them so; but for the matter of that, woman in those ages didn't care what kind of a shape the earth had so long as she had a better one than the woman next door. So folks thought the earth was flat like a big cowslip and rested on the back of a big turtle; what the mudturtle stood on, I dunno—maybe he stood on the burning deck like Casabianca in the pome; perhaps he stood on ceremony. I don't care what he stood on, that was the conviction held by scholars and education sharps; they also held that "the sun do move."

Years passed, and then a feather-brained chump named Cooper Neeshius sauntered along, with a model of the solar system which he had whittled out of an old pine slab down at the corner grocery, and strung together with a yard of old baled hay wire. He demonstrated by means of his wooden model that his theory of a sun with the earth and planets revolving around it was the only correct one; and the way he would whirl his pine balls around and make Mercury play tag with Venus, or Jupiter snap-the-whip with Mars, convinced the most skeptical. He showed that the earth is round like a healthy turnip, and revolves on its own axle and whiffletree once in twenty-four hours if the rails ain't "greasy" by reason of a sleet storm. His plausible way of putting things proved them beyond the shadow of a doubt; and as nobody had a better plan, or education enough to dispute him, the entire public swallowed this absurd hypothesis. * *

But here comes the Smoking Gun from Chicago with a new idea. The earth is round like a ball, *but we are on the inside of it*, not on the outside as has hitherto been supposed. This ball is 8,000 miles in diameter with the sun, moon, and stars (and all that in them is), floating about in the enclosed space. Why you can't see the sun at night is accounted for on the principle of perspective foreshortening—like when you look at a long line of railroad and the rails seem to run together in the distance, you know they don't really, though that's the way it appears. Well, the sun is right in front of us all night; but it's behind the corner of our eye somewhere, so we can't see it. I don't just understand this myself, but that's how it happens.

But there's one comforting thought about this Koreshanity, all-hollow-globe

theory. Its like sleeping in a trundle bed—you can't fall out. Many nights I've laid awake wondering, having read before retiring some blood-and-thunder article in a yellow paper, which said that if a comet ever struck us we'd be quickly hurled off into space; it's worried me like blazes. Sometimes I would hear a noise and start suddenly from a sound sleep, thinking that perhaps Saturn had just give old Mother Earth a biff in the solar plexus; and I'd get up in a hurry, and with a double pointed carpet tack in my big toe, get as far as the kitchen, only to find that the cat had knocked a plant pot off the shelf behind the stove, where it had been placed to keep its feet warm of a cold winter's night. And then maybe I'd have to pick up the pieces, and go and gargle the poor little verberna's feet in salt water to keep it from catching cold. But Koresh stops all this worry. We can't fly off into space. We are shut up in a shell like a clam, sir. Corked up in a bottle like a lot of bumble bees.

And now when I go out nights and gaze into the boundless void, I shall know that China and the Philippines are up there somewhere, just abaft the Long Handled Dipper, and Bombay two points south-west of Taurus the Bull; and if it strikes me that there's any danger of some cast iron warship up there in the Indian Ocean thrashing around in its sleep and letting go its hold, I shall let a horrid screech out of me, scoot for the nearest box, and pull in a general fire alarm. No longer shall we wonder where our missing ships go. *They fall down and strike the other side.* And some savant comes along, clips off a piece and says its a magnetic meteor, classifies it and sends it along to Smithsonian, conscious of a great scientific victory.—JACK ROBINSON, in *Thought Magazine*.

* * *

Lectures on Koreshan Science.

Series of Scientific Lectures by Rev. E. M. Castle at Koreshan Hall, Sunday Afternoons and Tuesday Evenings.

We are pleased to announce that Rev. E. M. Castle, after a number of months' work as Demonstrator of Koreshan Universalism at the Pan-American Exposition, has returned to Chicago, and may be with us for some weeks. While here she will deliver a series of lectures for the benefit of interested friends and investigators of Koreshanity. In this series true science will be entertainingly contrasted with the current systems founded upon hypothesis. Truth-seekers cannot afford to miss hearing so able an advocate and representative of the Koreshan Cult.

The first of the series of lectures will be given Sunday afternoon, 3 o'clock, December 8; the second on Tuesday evening, 8 o'clock, December 10. Other lectures of the series will follow on Sunday afternoons and Tuesday evenings, at hours specified, until notice to the contrary. We cordially invite all who are interested in the progress of the most advanced thought of modern times to attend. Every body welcome; admission and seats free; no collections. Koreshan Hall 315 Englewood avenue (near 63d street and Wentworth avenue), Chicago.

American Exposition in London Indicative of Progress of American Commerce.

From May to September, 1902, there will be held at the Crystal Palace in London, England, an exclusively American exposition. The object of holding this exposition is to demonstrate the immense commercial development which has taken place in the United States during recent years. The products shown will be exclusively American and will be divided into eleven classes. In the first class will be found everything pertaining to machinery and the mechanical industry, such as dynamos, motors, and electrical apparatus of every description. Here also will be shown the latest type of locomotives, automobiles, bicycles, etc.

In connection with the exposition a commercial bureau will be established, where all necessary information will be supplied to exhibitors as to channels of trade, and the placing of the goods upon the British and Continental markets. The bureau will be under the direction of a committee of representative American and British firms. As usual, diplomas and medals will be awarded meritorious exhibits. There is no doubt but what this proposed exhibition will materially tend to further increase the prestige of products manufactured on this side of the Atlantic.—Editorial in *Electricity*, New York.

* * *

The World's News.

Nov. 27.—27 persons killed and 24 injured by a boiler explosion in Detroit.—Colombia severs diplomatic relations with Venezuela.—Miss Stone's captors suspend negotiations on account of snow in the mountains.—George M. Pullman, Jr., very ill.—Cleveland custom house officers confiscate smuggled furs worth \$25,000.—Appraisers fix value of McKinley estate at \$200,000.—Great opposition to German tariff.—Nov. 28.—Thanksgiving day.—Two passenger trains on Wabash road collide at Seneca, Mich.; number of dead unknown, probably over 80; some crushed and mangled, others burned to cinders; worst wreck since Ashtabula tragedy.—Governor Taft, of the Philippines, has a relapse.—Former Governor, Davis H. Waite, of Colorado, dies suddenly at Aspen, Colo.—Chinese Minister confers with President Roosevelt and upon his exit addresses reporters; he denounces the Chinese exclusion act and blames American papers.—Father Crowley sends apology to Clement Martinelli.—Death of Clement Studebaker, of South Bend, Ind.—Mrs. Carrie Nation's husband granted a divorce.—Stuart R. Young, recently holding office of city treasurer at Louisville, Ky., commits suicide because experts discover fraud in his accounts.—Nov. 29.—Astronomers puzzled by strange light in sky.—Henry Raymond, of Chicago, com-

mits suicide because he could not provide Thanksgiving cheer for his family.—Secretary Root asks larger appropriations for coast defense.—Death of George M. Pullman, Jr.—Dr. Harper, of Chicago University, chosen to direct Educational Congress at St. Louis Fair.—Nov. 30.—Sudden decline in copper at London and Paris demoralizes stock markets.—St. Louis bank employe admits embezzlement of \$13,000.—Americans secure surrender of Colon to Colombian government.—Swinburne's Transvaal sonnet in defense of England severely criticised by French literati.—Madrid press regrets American interference in Panama.—Financial depression in Germany attributed to inflation of electrical shares.—Dec. 1.—Aguinaldo's treachery discovered.—50 lives lost in ferry-boat collision in San Francisco Bay.—Charleston Exposition opens with sacred concert.—Secretary Hay cables Consul Dickenson to spare no efforts in behalf of Miss Stone.—Governor Jenkins, of Oklahoma, is deprived of office.—Dec. 2.—Report that the dead bodies of Miss Stone and her companion have been found.—57th Congress opens at noon; Speaker Henderson is re-elected; several thousand bills introduced.—Defaulting bookkeeper of bank of Liverpool captured in England.—Dec. 3.—Supreme Court rules in favor of United States in Insular cases; Porto Rico and the Philippines became domestic territory when peace with Spain was ratified.—Fighting on Chinese frontier between French and Chinese.—Gen. Botha says Boers can continue war for five years.—Secretary Gage estimates appropriations for 1902-03, at \$610,827,688.

* * *

The Flaming Sword's Exchanges.

The Arena.—"I will give you the toast of the twentieth century: Here's to Labor and Capital—the organization of each and the co-operation of both!" With these words the Hon. W. A. Northcott, Lieutenant-Governor of Ill., concludes an optimistic essay which opens the current number of the *Arena*. Co-operation is the predominant topic. Dr. Carey, writing upon Capital and Labor, predicts that "Universal co-operation will build up the fair temple of the Brotherhood of Man." The Co-operative Association of America is described by the Rev. Hiram Vrooman. His Little Guest, is a Christmas story by Anna Vernon Dorsey, that will touch many hearts. Alliance Pub. Co., 569 Fifth, Ave., New York. 25 cents a copy. \$2.50 a year.

Journal of Magnetism.—The Death Dealing Anti-Toxin is fully exposed in a vigorous manner. This article ought to be widely read. Mental Toxin and Anti-Toxin contains some excellent advice. The writer maintains the necessity for fumigating and disinfecting the mind. Magnetic Pub. Co. The Auditorium, Chicago. 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'Unite Koreshanne, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Ce qui précède ne sert qu' à dessiner légèrement la forme du kosmos alchimico-organique, On n'entend pas non plus prouver par cet abrégé L'Universologie Koreshanne ; les preuves et les démonstrations du Systeme sont à venir ensuite dans des chapitres à suivre. Nous nous bornons ici à constater les faits.

Mouvement et Fonction.

Nous avons déjà indiqué les principes généraux de la forme. Nous y ajoutons maintenant cet axiome : *La forme est une propriété de l'existence ; donc ce qui n'a pas forme, n'a pas d'existence. La limitation est une propriété de la forme. L'univers existe ; donc il a de la forme, donc il a ses limites.* Quoique l'axiome tiennent tant soit peu du syllogisme, on verra que la logique s'enchaîne, c'est à-dire que la proposition majeure n'est pas suppositive. Le mouvement se produit en toutes choses par toute la forme cosmique. Rien n'existe sans le mouvement. L' atome du rocher s'agite et change de place incessamment avec tous les autres atomes.

La circulation a lieu dans la barre d'acier. Les cristaux anguleux du diamant se meuvent et en circulant et en se heurtant l'un contre l'autre ils engendrent des énergies électro-magnétiques fort subtiles. Toutes ces circulations sont régulières et soumises aux lois fixes ; donc, tandis que la forme se détermine d'après des principes définis, les lois du mouvement se conforment aux principes et à l'ordre des rapports organiques et à ceux mêmes de la forme qu' ils servent à déterminer.

Le mouvement alchimico-organique se produit en vertu de sa cause éloignée et prochaine. Avant de définir les lois et les principes du mouvement, nous dirons ici en un mot, que le monde (le kosmos) anthropostique habite le kosmos alchimico-organique qui lui correspond. Ce sont deux sphères discrètes qui pourtant, n'en font qu'une seule. Le kosmos alchimico organique (le monde physique dont nous avons tracé le plan aux pages précédentes) existe sous la forme de l'homme ; c'est à-dire de l' homme pas encore éclos de l'oeuf. La masse humaine est dans le même état sauf que le kosmos alchimico-organique occupe l'espace, donc, il persiste ; et le kosmos anthropostique en rapport avec lui, rassemble des principes qui correspondent à l'espace et ne persistent pas sous la même forme. Par exemple : les sept lames métalliques qui environnent l'univers cellulaire existent en perpétuité. Ce sont les sept terminaisons des énergies qui partent en premier lieu du centre astral et en second lieu de l' atmosphère solaire qui l'entoure. Ces lames font les extrémités de déposition de sept énergies ou de sept esprits alchimico-organiques. Les couches géologiques traversées par ces énergies, sont le chaos par où elles passent avant d'arriver aux limites où elles déposent les métaux en leur ordre.

Le noyau astral est au centre de l'espace. les couches métalliques sont à la circonférence de l'espace. Le Seigneur Christ était le centre astral de l'humanité et sa vertu ou sa qualité correspond dans l' existence anthropostique à l'espace dans le kosmos alchimico-organique. Dans l'ordre du temps, comme l' humanité progresse, les sept églises qui se réuniront en groupes sont des dépositions anthropostiques qui correspondent aux sept lames métalliques. Ces sept églises sont autant de

qualités humaines qui correspondent aux sept planètes et par conséquent aux sept lames extérieures du kosmos cellulaire.

Par la cause éloignée du mouvement, on désigne la cause prochaine de l' énergie électro-magnétique générée au noyau astral et rayonnée d'ici ; générée aussi par contre-mouvement à la circonférence de la cellule d' où elle converge au noyau. Le kosmos cellulaire ou le grand oeuf cosmique que nous venons de décrire constitue une grande pile électro-magnétique purement physique ou alchimico-organique comme la science Koreshanne l' a dénommée.

Le soleil et les astres sont des foyers de l'énergie qui tend à se matérialiser par raison de la forte pression de convergence. Il se produit à ces centres des concrétions et des sublimations incessantes. L' énergie se matérialise sans cesse et la matière à peine formée se transforme de nouveau avec autant de rapidité en énergie et se transmet. Un échange réciproque de substances s'engage ainsi entre le centre et la circonférence. Les substances transformées en énergie au noyau sont transmises à la circonférence où elles redeviennent solides. A la circonférence l'excédent de matière se réduit de nouveau à l'énergie et remonte au centre.

Comme la circonférence se compose principalement de sept lames métalliques, il y a aussi sept qualités d'énergie métallique qui montent jusqu' au centre astral et s'y mêlent. Ainsi que ces influx se distinguent par des vibrations différentes, le centre astral, a-t-il aussi ses sept énergies qui se réunissent toutes à un foyer dans l'espace, et renvoyées d'ici sur elles-mêmes, refluent ou rayonnent à la circonférence où elles se déposent aux environs du kosmos. A partir des lames minérales, des couches géologiques, et de la surface des eaux il s'élève au noyau astral des influences du même ordre correspondantes à celles là.

On ne trouve pourtant dans le pouvoir électro-magnétique de la grande pile universelle que la cause prochaine de son activité et de sa forme. Jusqu' ici point de force volontaire et consciente d'elle-même. Réunie en activités mutuelles avec la vie du kosmos alchimico organique est son autre moitié qui coexiste depuis l'éternité, douée de la conscience et de la puissance volontaire et involontaire. Cette vie consciente, agissant librement, dont le comble de force est au cerveau humain, quoiqu' elle soit le moteur du cosmos double, ne date pas d'avant lui. Nulle moitié n'a précédé l'autre dans l'ordre du temps. Donc, la cause prochaine de tout mouvement dans le kosmos alchimico-organique c'est l'énergie électro-magnétique réciproquement générée entre le centre et la circonférence de la grande batterie alchimico-organique par la destruction de la matière ; car il faut que l'on sache et que l'on se le redise, que l'énergie provient de la destruction de la matière en telle, et que la matière, c'est le produit de la destruction de l'énergie comme énergie. En d'autres mots, l'atome de matière c'est de l'énergie matérialisée et l'énergie elle même résulte de la dématérialisation de la matière. L'énergie et la matière sont toutes deux substantielles. On voit, donc, que l'énergie n'est pas simplement le mouvement ou la vibration qui se produit mais que c'est en vérité quelque chose en mouvement.

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

Suite dans le prochain numero.