



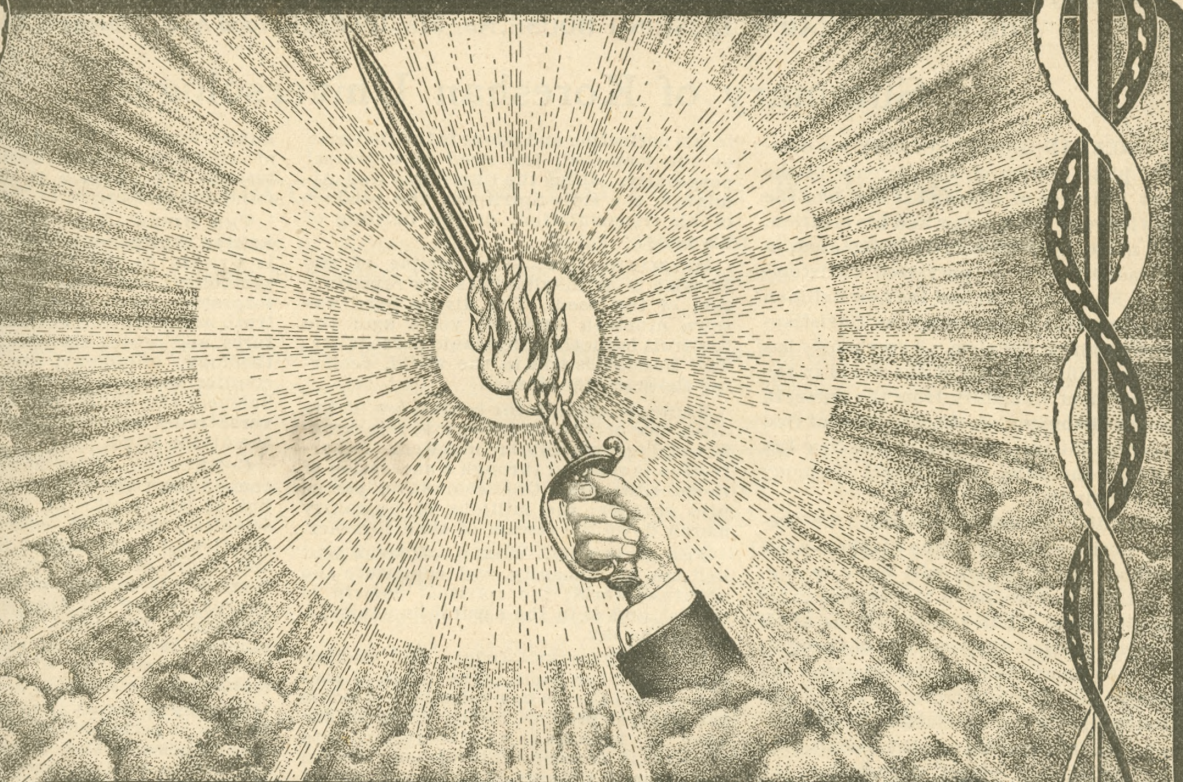
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

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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.

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Summary of Koreshan Universology.

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 Communitic. Celibacy obtains in the central nucleus, never in the world at large.

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

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

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

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

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

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

The Flaming Sword

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

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CHICAGO, ILL., JANUARY 10, 1902 A. K. 62.

Whole No. 475

Encouraging Success of the Koreshan Movement.

The Fate of Two Notorious Enemies of Koreshanity; a Brief History of the Koreshan Communities; the Colony in Florida and its Successful Operations.

KORESH.

ACCORDING TO REPORTS, the notorious Jackson case is terminated and the criminals are sentenced; hence we may not be regarded as attempting to prejudice the court against the culprits, by an outline of what we know of their characters through adverse experience. Mr. Jackson and his wife—not the present reputed wife—entered the Koreshan Unity in California, where at one time a commercial Branch of the Unity was located and operative, its headquarters being in San Francisco. Let it be distinctly understood that while the Branch was in active operation in San Francisco, the principal headquarters of the Koreshan Unity at that time was located in Chicago.

The Unity first established its Home at the corner of Cottage Grove Avenue and College Place, where we remained over three and one half years. We then removed one division of our Community to Washington Heights, placing the rest of the Community at Normal Park, where they remained one year—the time for which the place was engaged. We were never molested at Nos. 2 and 4 College Place, except by the daily papers of Chicago. We lived quietly, attending to our own business, developing our industries—the principal one of which was our Publishing House, located at a prominent business point on Cottage Grove Ave. Our notoriety came through public fiction, from the penny-a-line aspirants to public fame. Our difficulties originated through, and chiefly resided in the imaginative centers

of cheap brains; the trouble did not reach the Community. We made friends in the business world, and did business on the lines and principles of business operations.

We left Cottage Grove Avenue for the reason that our Community outgrew its quarters there. We still occupy the place at 99th Street and Oak Avenue, Washington Heights, within the city limits of Chicago, where we located nearly ten years ago. Our Publishing House is on Englewood Ave., near 63d St., with another Home at 6310 Harvard Ave., which we have occupied about four years. There are two divisions of the Community in Chicago—one at Englewood, the other at Washington Heights. We were never molested in any place we have ever lived, except by the newspapers, which never had any immediate local effect upon our Community. When we brought our people from San Francisco to Chicago, the Jacksons accompanied them. Jackson was always a black sheep; he was never willing to come under the jurisdiction of the laws and principles of our Community, and was finally expelled from the Society. He took occasion to injure our work so far as it was in his power to do so, apparently obligating himself to no moral responsibility.

The notorious Dis Debar came to the Koreshan Unity in disguise as Madam Howard, professing to be the widow of a Mr. McGowan; but the Head of the community believed her to be, and so stated, the criminal Dis Debar, although he had never seen her. She was

accepted on probation, however, and remained with the Unity a few months, when she was expelled. She had no credentials on leaving the Society, and if she were in possession of any during her trial in England, they were forgeries. While at the Community she stole from the Preëminent of the Unity a diamond ring and a gold necklace, the value of which was in the neighborhood of three hundred dollars. The necklace was subsequently recovered from where she had placed it in pawn; the ring has since been reported to have been in the possession of Frank Jackson, he having attempted to raise money on it at the valuation of \$150. The ring was so accurately described that there can be no question but that he had it in his possession; he also knew who owned the ring at the time he offered it as security.

The attempt of the Dis Debar Jackson and her pal to develop what they have called the Theocratic Unity, is a travesty and much mutilated plagiarism on Koreshanity. They have copied, almost verbatim, much of the matter of the Guiding Star Publishing House, including the Cellular Cosmogony, from which they had erased the prominent terms and names. With the question of their foreign operations and the justice of the proceedings in an English court, we know nothing. We do emphatically state, however, that their reputed practices are as much an abomination to the Koreshan Unity as they can possibly be to any other phase of public sentiment. That Madame Dis Debar was sentenced to the penitentiary at Joliet, Ill., for two years, and that she served her term in the state prison there, are notorious facts; that she went there under the alias of Vera Ava is well known also, and that her portrait is in the Rogue's Gallery at Chicago, can be easily verified.

Independently of any justice in their recent trial, the Jacksons have met a just desert. The attempt to trade upon the merits or public favor gained by the Koreshan Unity and the moral influence of community toward Koreshanity, through any reputed association with the notorious criminal, Dis Debar, is worse than a penitentiary offense. An English prison under penal servitude is a good place for the contemplation of an attempt to plagiarize a religio-scientific system, founded by another and advocated through legitimate channels. The Koreshan Unity was founded upon principles revealed to its Founder in the fall and winter of 1869-70. Its fundamental principle of life is religio-physiological; it being maintained that the process of overcoming is the assurance of immortal life, which is to be gained in this world, in these bodies, primarily through the restraints and adjustments of the passions of the flesh. "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

The government of the Koreshan Unity is constitu-

tional; the executive power is vested in a female Head called the Preëminent. The law-directing power is through a body called the Preëminent and Ordinate Conciliums. The business is conducted by Executive Boards, with executive managers. The property is held in common, and not by any one member. All contributions and incomes pass into the common treasury of the Koreshan Unity. If property is brought into the Society by acquisitions to membership, it goes into the common fund, and the member so adding to the Society's wealth possesses such property only in common with all other property of the Unity. An adjoining member may relinquish much; that member also gains much. The gain may be much greater than the loss.

We will here speak of the work of the Unity as it now obtains at Estero, Florida. We have located our headquarters on the Gulf coast of Mexico, on the Florida Peninsula; we have done this for the sake of the commercial advantages offered here, as the waters of the world furnish a freer commercial intercourse than any other thoroughfare. This is universal and public. Our head center in Estero is on the mainland, about five miles east of where the writer now sits,—three miles across the Bay and two miles in shore. By water, across the Bay and up the Estero river, it is about nine or ten miles. We navigate the Estero river with a small steamer owned by the Unity. The writer is at the point of Estero Island where the boat-yard and ways of the Unity are situated. At present there are two boats on the ways—the Success, a forty-ton schooner owned and being rebuilt by the Unity, and the Seminole, a seven or eight-ton steamer, in which the Koreshan Unity will have a controlling share. We have done and are doing, repairing for outsiders at the boat-yard. We look across the mouth of the Bay to "Big Hickory" Island, owned by the Koreshan Unity, and are in view of the Unity's fishing ranch. We are also at this moment in view of two of our small boats hauling in mullet—as fine fish as ever flourished in any water of the world. Our brothers dressed nine hundred and twenty-five mullet, caught yesterday evening, taking only a small haul from a school of fish with which Estero Bay is now alive.

The Koreshan Unity at Estero is reaching the point of being self-sustaining. It is in possession of about two thousand acres of land, fourteen head of cattle, and five horses. It has purchased and paid for a portable sawmill, and hopes soon to be able to furnish lumber—at least to the local trade. Our people are unified and cheerful, and, above all, hopeful regarding the fulfillment of the purposes of Koreshanity in not only the perfection of the Koreshan character, in the attainment of immortality in the body, but also regarding the establishment of a commercial center and of political power. We are a unit regarding the legal demands of

our county, state, and nation. We favor expansion, and also the extension of our national domain and supremacy to the far Western world. The course of empire toward the West, across the Pacific, is one of the inevitable consequences of commercial and vital circulation. The empire of the United States must progress to meet the tide of territorial and commercial conquest toward the East—through Asia. Europe and Asia will conquer America, or America must conquer Asia and Europe. It is the destiny of the New World to subjugate the old; but later, it will be the sword of peace, wielded by Emanuel, the Prince of Peace, to which the world will gladly bow the knee; for the Lord comes to conquer the world and establish his Empire.

We are in no sense in conflict with the Government and the powers that be. We know that all governments will give way—at the right time and in the proper manner—to the King in his glory, as he comes to set up his earthly Empire. In the meantime we are in favor of the present Administration, and will support it to the extent of our present apparent weak ability. Its attitude regarding expansion is the inevitable one; its attitude toward the maintenance of the Monroe Doctrine and many needed enforcements of our national

possibilities, in the control of the commerce of the world, is heartily endorsed by the members of the Koreshan Unity. In the tendency of the Government toward the support of the money power, we see the natural result of the influence of a false commercial greed, for which the nation will later pay the penalty and die its death, to give place to the kingdom of righteousness which the righteous King ordains and will bring to maturity speedily for the glory of his chosen people.

We have connected our allusions to the Jackson case with a report of our Society, for the purpose of contrasting the actual facts regarding the life and purpose of the Unity, with the impression which the newspapers have tried to convey in connecting Koreshanity with that notable case. We are not responsible for the illegal acts of parties outside of our institution; and if mountebanks wish to trade upon our present or what they may regard our coming popularity, we have no redress. Destiny has decreed that one of the greatest enemies of Koreshanity should meet a well-deserved penalty. We are sorry that any man in whom we ever had any interest, should so far depart from duty to moral obligation as to meet such a fate. The writer has more than once intimated to Frank Jackson that his tendency would finally land him in prison.

Dangerous Reefs in Humanity's Sea.

Self-Interest as a Wrecker of Hearts and Hopes; Success and Failure in the Struggle for Existence; the Great Law of Love to the Neighbor.

AMANDA T. POTTER.

THE SUNKEN REEFS above whose death-dealing angles the billows play, are made the more formidable because of the soft waves that compass their hiding. The wind is author of the billow whose caressing folds ultimate in the final shock and its resulting and enduring blank. So self-interest is the universal force which vidualizes human economies and, lashing to fury these divided and opposed concerns, blinds men's vision to the basis of decay and death which inevitably underlie all such conditions. If the race were awake to the conception that the present dealings of man with man involve direct opposition to human weal and Godly governing, the betterment of social conditions at least, were of comparatively easy accomplishment.

The work of saving the world from its unrighteous greed is not hopeless; but surely he who is set the task needs often comfort from the Scriptural declaration that with God all things are possible! He it is who, when the preacher has convinced the sinner that he needs salvation, and has "saved him," knows the victim yet more securely riveted to hades through the power of false teaching. Ask a Christian if he desires salvation, and he will cite his record: He partakes, with regulated periodicity, of the "Holy Communion;" he con-

tributes to the sustenance of the modern shepherd; he furnishes a due quota to home and foreign missions; in fine, he meets the requirements of his spiritual adviser, and is a churchman in pronounced good standing.

Let us consider: If the sum of the worldlings were welded into existing church relationship, would it speak surcease to the onward sweep of sin and suffering? Which sin is it that strikes sole root in the world's unholy soil and invades not the sacred precincts of the prelacy? Is the hierarchy purged of the love of money? Is he who appropriates men's earnings—he who in polite phrase passes as the millionaire,—is he indigenous alone to the unhallowed mold? Are the colossal fortunes which have devoured the substance of millions for the gain of the few, pinned alone to the sleeve of the "unredeemed"? Can the character of the church challenge the business world to accept unendorsed its note of hand?

It is useless to speak of the nobler faith unless we are ready to live a nobler practice. Faith and works retroact, and their environment keeps pace with the influence of each upon each. Faith in the Son of God never did and never will exist apart from the works prescribed by the Redeemer of men. If the churchman is honest in his endeavor to obey the divine behest, he

will haste to bestow so much of his possessions upon his poorer neighbor as shall make him his equal in material holdings; otherwise, love to the neighbor and love to the self are shown unequal; otherwise, life drifts on and out with "In honor preferring one another," among the unheeded mandates written on the finger-board of down-trending destiny.

"Tribulation worketh patience; and patience experience, and experience hope"—these are blessings which the church prefers upon the brother. The sum of it is permitted in downpour from the gaunt hand of Poverty. Spasmodic detentions there are, but nothing stable intercepts penury's tribulation—this ripe form of chastening sequented by such sweet reprise! Ah! bitter-sweet such discipline, and good; and being good, why halve the dole? Is there not enough to go around?

To illustrate our meaning, we instance a particle of some department of that leviathan among the minnows, the trust. With overflowing coffers, his thought turns to stately halls which shall vie with or surpass the achievements of his fellow particles. A horde of hirelings, the architect, the banker,—and the castle in the air has become a tangible fixture upon terra firma; a reflection of the brain and muscle of the thousand; the one half picture of our unbalanced condition. Of necessity, the missing half of the picture must be sought in the great middle class. The lowest grade could not furnish it; for these are they who may not dream of realty. With them, to meet the landlord's demands and to strain the remaining pittance over the remaining needs, is life's refrain, multiplied by the months, and this product by all the years. So our second subject is from the great middle class.

We speak of a man fairly well educated, of good habits, the only member of whose family is a wife un-

usually well qualified to make the most of little, and whose skilled fingers constantly add to that little, so much as a rather delicate constitution and overstocked market will permit. Of these midwinter days, this man spends more than the daylight hours with one hand on the lever of a trolley car. Upon the instalment plan he essays a home—a modest cottage. The stock of furnishings from his late apartments requires additions; wear and breakage must be kept canceled; light, warmth, and food cannot be ignored; the social instincts require that suitable raiment make it possible to retain a footing among congenial friends, and the world of letters and amusements must be somewhat entered, or there comes a falling out of the middle into the lowest class. Feminine deftness can add countless accessories and dainty expressions of culture to brighten new rooms, but material is needed—Divinity himself cannot create out of nothing. Economy becomes a fine art in this household. Had little children come to it, the struggle must always have included the landlord.

Those people will win if no dire calamity befalls them. Their friends will joy in their courage; they will pronounce them better disciplined and of stronger character for the struggle. If so, if this man's best years are most profitably spent thus, would not a similar *regime* work a like good to the other man? Is not this man robbing the other man of "experience," "patience," and "hope" through depriving him of the "tribulation" that poverty brings? Together with thousands of others, *this* man is engaged in enriching *that* man!

Lincoln proclaimed that this country could not long endure one half slave and one half free. Lincoln fathomed the sunken reef; he freed the colored slave. He also raised a note of warning concerning those methods that rivet the manacles upon millions of white slaves. He saw the ship of State steering toward the sunken reef. His voice was hushed in death. So far as the white slave is concerned it was as well. No mortal can free him from the strong delusions of ages of sin; he waits on dumbly, unthinkingly, for the liberating power of the hand of God.

The Trend of Modern Thought.

The General Disintegration of the Old Order of Things; Prevailing Agnosticism and Ignorance of Messianic Law; the Coming of the Great American Religion.

PROF. U. G. MORROW.

THE CIVILIZED WORLD is undergoing the most rapid changes ever known in history; the potent forces of disintegration are active in the mental realm of Christendom, and the world is witnessing a transformation of old conceptions. There is a breaking away from the old moorings, and a drifting of the mind into the unknown. During the past twenty-five years, who has not remarked the rapid change of religious belief, and noted the tendency toward agnosticism? There has been a sudden sweep of winds in the mental atmosphere; and the resultant vortex threatens destruction to all established theories of modern times. There is a turning away from old creeds and a seeking for the new and the strange, and scores of systems or cults find ready acceptance.

A potent factor in the breaking up of old mental spheres is modern science. The scientists have waged a

successful warfare against the conceptions of the church and its interpretation of the Bible; and the majority of clergymen have adopted the modern theory of evolution. The power of the church is disappearing with the multiplication of sects; individualism is destroying the cohesive force of religion, and doubt is disintegrating the old faiths of the dispensation. The trend is toward mental anarchy and agnosticism, and consequent repudiation of all that is sacred to the church. There is no firm conviction of mind, no fixed ideal, no well-grounded hope, no premised conclusion in all the fields of modern thought; but the prevailing conception of Deity finds its counterpart in the fallacious system of modern astronomy. Infinite space has made place in the mind for co-extensive infinite spirit.

Modern invention has opened up opportunities and increased facilities for the rapid promulgation of all

the doctrines of so called religious and social reform. Every new idea is taught by means of the printed page. The daily press makes sensation out of new doctrines, new conceptions, and new movements; and the railway and steamship lines carry publications of all kinds to all points of the civilized world. The conflict of opinion is growing beyond the control of any one school of thought. Religious and scientific authority is denied, and thousands claim the right to think for themselves on all the great questions of the hour. But profound thinking has given place to superficial analysis of things; and light reading has taken place of the study of man.

During the past several years there have developed the fallacious forms of the new thought movements. The growth of these fallacies has been remarkable and almost unprecedented in history, and it has specific bearing upon the order and signs of the times. Spiritism, theosophy, and christian science have honeycombed the church and added their quota to world-illusion. One of the most notable features of the new thought movements is their perversion of the doctrine of the humanity of Deity; and these perverted conceptions of the nature and character of the divine Being are contemporaneous with the promulgation of the Koreshan Science of the personality and humanity of God; they have grown out of the old conception that all mortal men are sons of the Most High, and the later doctrine of the Fatherhood of God and the brotherhood of man. We are astonished at the audacity of the modern mind in its claim to divine attributes. Men have rushed in where angels feared to tread; and hundreds of mental scientists claim that they as individuals are gods in personality and power, exercising all the functions of Deity in mind and body; and that every man is God, the Almighty, the I AM, the immortal and eternal Deity in purity and perfection. The climax of claims has been reached, and there is nothing higher that man can claim to be; the absolute of fallacy is manifest in the false gods of the age, and it indicates the time of the end!

The prophecies of Jesus and his Apostles are being fulfilled. The Christian prophets foresaw the time when these claims would be made—the time of the appearing of false prophets and messiahs. That time has arrived, and the undisputed fulfilment of the prediction of the Christ concerning their manifestation, proves the truth of his philosophy and the falsity of the claims of the antichrists. The Head of the dispensation knew that resulting from his work and the powerful impulses which he should impart to the human soul, there would come specific antithetical manifestations of spiritual power; and today the new schools of religious thought endeavor to imitate his work of healing the sick and his claims to the power and attributes of the Godhead. He knew also that these manifestations would appear, and that these claims would be made at the time of the appearing of the true Prophet of the new age. There is no more striking corroboration of the truth of the divine philosophy of the Messiah of nineteen hundred years ago, than the exact fulfilment of his predic-

tions; the facts of the present tendency of the modern mind prove that he was the true Prophet of the dispensation.

The world is rejecting the primitive doctrine of Messianism which constituted the very center of the Hebrew and Christian religions; and it is a doctrine which has been reduced to absolute science through the demonstrations of the Koreshan Cult. The secrets of true religion are involved in the scientific conception of the Messianic functions, and the mysteries of life, of creation, and of world-perpetuity are solvable only from the standpoint of comprehension of Messianic law. The Koreshan conception of Messiahship is distinct in every detail from the so called Christ doctrine of the new thought movement, which lowers the divine Being to the plane of mortality, or deifies mortal man. The world involved is the microcosmic Man, not the millions but the One, expressing the fulness of the Godhead bodily, the one Seed to be sown, the one personality which supplies the substance of divine baptism. Jesus the Messiah as God incarnate was distinct in nature and character from those with whom he associated; he was immortal in his own flesh, while they were mortal and corrupt. He came to save them, not by teaching them that they were already immortal and perfect, but by infusing his own life and soul into them as seed in soil. On the basis of the fact of His sowing at the beginning of the dispensation, he predicted the coming harvest of the divine Sons, and the fulfilment of that prediction is as inevitable as the manifestation of false claimants of the present hour.

A marked tendency of modern times is in the direction of universals. There is a growing conception that there is a coming universal religion, a universal system of science, and a universal government; and there are numerous aspirants to the honor of their establishment. A mere broadening of the present theological conceptions will not constitute the new universal religion, and a mere trust of present nation will not constitute the universal empire. The new religion that shall ultimately prevail throughout the world must be distinctive, original, and absolutely true; and its development must be characterized by the powerful impulse of a personality performing the functions of the true Messiahship. The forces of the age have been preparing for the new order of things. The lines of progress have crossed the Atlantic and have converged in the territory of the Western continent, and the spirit of empire is brooding over America. There is a looking toward the climax of America's greatness and glory, but without a knowledge of whence the new impulse proceeds.

Every great civilization has had its religion. There was the religion of Egypt, of Chaldea, of Persia, of Judea, and of Rome; and now the greatest religion must spring up in the greatest nation. It will be the great bond of unity of the people of the West for world-supremacy and power. Its principles are now being promulgated under the name of Koreshanity; it is the divine Cult of the future, the coming great American Religion!

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

MODERN INVESTIGATION.

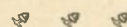
Unsuccessful Effort of Biologists to Discover the Secret of Life.

THE CONTENT of modern investigation corresponds to its intent. To escape from fixed law by the use of individual means instead of submitting to the divinely appointed order of interaction between center and circumference, is the object of those laborious efforts directly concerned with the phenomena of living tissues. So subtle in its workings is the spirit of opposition, that the conductors of research are not aware of the spiritual revolt that is pushing them from behind in their laboratory experiments. They believe the ends they serve to be purely humanitarian. A momentous crisis in evolution has arrived. The arch-secret is about to be revealed. The law of the dependence of the whole race upon a fixed and definite Messianic center is inexorable. There is no other means of baffling death and rising to the final stage of physiological and psychological development. This law has been specifically set forth in the most positive terms, now these many years. Coincident with its expression, a new class of investigators has begun to experiment with the neural tissues in the hope of finding the secret of arresting dissolution and placing it at every man's disposal. It is a movement of the same spirit that animated the Jewish rabble to reject the Christ, choosing Barabbas, a thief and a robber.

At a notable gathering of American scientists recently held in Chicago, it was confidently announced that great progress had been made, and the true method of conquering death is just in sight. Some interesting facts in regard to nerve-stimulation through electrical charges spontaneously generated in the bodily tissues have been advanced. It is found that the nerve substance is colloidal and the particles are electrically charged—some positive, the others negative; the latter seeming to be the effective, the former the restraining group in the neural processes. The possibility of injecting substances which tend to quicken these processes by the quality of electricity they convey, has suggested that of indefinitely postponing death.

In regard to the discovery that electrical energy is the basis of vital processes, it can be substantiated by printed matter that the Founder of Koreshan Science has taught since 1870, that the nerve fluid is generated in the brain cells by an actual transformation of electromagnetic energy to matter, and that vito-alchemical changes are constantly taking place throughout the tissues, in all of which there is a metamorphosis of matter to such energies, and vice versa. If any two contiguous particles be examined, it will be found that one is positive, the other negative; at the same time, the nucleus and nucleolus of each individual cell are

oppositely polarized, serving as re-agents. The discoveries for which so much is claimed, in so far as they relate to observed phenomena, have been antedated; but, lacking a comprehension of the correlation of matter and spirit, they are worthless in respect to any possibility of deducing from them a practical solution of the question of the immortality of the body. A biological battery to subserve this purpose will be formed, taking advantage of cathodic and anodic currents from the central cell and the circumferential ions. Investigators might be spared many laborious hours with a corresponding waste of neural tissue spent in microscopic examination of countless earthworms, sea urchins, and frogs, could they bring themselves to humble receptivity of vital law, looking up toward the source of Being instead of delving amid the lower forms of animate creation.



Achievements and Changes of a Half Century.

DURING the past half century the progress of the world in certain directions has been unexampled, while in others there has been an equal retrograde movement. The lines along which progress has defined itself are those of invention, command of natural forces, and the liberal arts. Labor-saving machinery has multiplied, and no device to aid material comfort has been neglected. Nature has been forced to yield her aid to an astonishing degree, and her storehouse of electrical energy has been exploited.

In the field of scientific research there has been a notable lack. The hypotheses advanced have not been verified, and scientists have been obliged to reject their own conclusions. Religion has been equally fruitless and has practically abdicated her sovereignty. The masses are sceptical, and clergymen trade upon sentiment in order to fill the front pews. The climax of atheism is reached in the denial of the personality of Deity; that of absurdity in the notion of an illimitable universe. Science and religion go hand in hand, and the status of the one indicates that of the other.

In the past fifty years a new element of progress has been introduced. Koreshanity has begun to influence the world's thought. It represents the indissoluble union of science and religion. During the period named, the dynamic power of a great mind has been setting in motion currents of energy destined to overthrow accepted theories and revolutionize every department of life. In all cases the appeal is to pure reason, not to sentiment, fear nor cupidity. Definite geometrical proof of a new astronomical system, together with the announcement of laws relative to all phenomena, is no mean item in the list of achievements. The coming of the Lord in the scientific degree of the Word to settle moot questions concerning the physical universe, is a conception that belongs entirely to Koreshanity—one that no phase of modern thought has presented.

Art in the Light of Science.

THERE IS a certain school of thought which flourished under the direction of William Morris, whose creed of action is drawn from the past: Whatsoever things are old, whatsoever things are moth-eaten, worm-eaten, and decayed, seek those things for they are lovely. Now it would seem that a scrutiny of fifteenth century house interiors would convince any worshiper of the medieval cult that neither the acme of physical comfort nor the climax of decorative art was attained in those days. Why go back to the dark ages for our models when the Golden Age is just at hand? No scheme of decorative art is complete lacking a comprehension of the principles of perspective foreshortening. The curvation of vision is a fundamental law of optics entirely ignored by modern art. No scheme of color is perfect, no matter how lavishly laid, without a knowledge of color itself as defined by alchemy. Some of the best known specimens of mural paintings by foreign as well as American artists, are notable failures. The conception as responding to a noble theme is inadequate, the technique defective, and the coloring garish. How seldom does the face of the Virgin Mother, as portrayed by the medieval or modern school, display any inherent purity! The old painters simply reproduced the women of their day, sometimes of a very ordinary type. A higher school of art will derive its impetus from the reinstatement of woman upon the throne of intellectual and spiritual equality.

Unity of Art and Literature.

A FORECAST of the future would be incomplete, lacking a presentment of the indissoluble unity of art and literature as already forshadowed. The exquisite harmony of detail which the artist contributes as a setting for the author's gems of thought,—now a luxury for the rich,—may become a means of culture for the masses through the introduction of coöperative methods. The divine order of expression must, however, be observed. Motion sweeps outward from a universal center, impulsing every degree of thought in its progress. The renaissance of art and literature is contingent in time upon the rebirth of humanity. Various attempts to antedate the movement are abortive. The Book of Life must be opened before the art of book-making can reach its best development. The King must be enthroned before the craftsmanship of the world can call itself by his name.

The Decrees of Deity.

NO FIAT of omnipotence is arbitrary. God responds to the desires of his people. The supreme will decrees: Let there be light, when man has insistently and persistently demanded the substance of mental illumination.

LA GEODESIE KORESHANNE.

Principes qui servent à déterminer le Contour de la terre, indiqués.

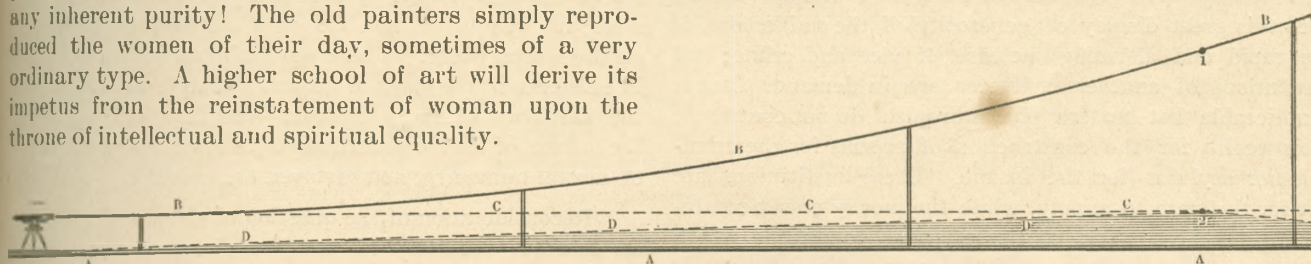
Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
Partie I.—PAR KORESH.

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Pour ne pas recourir à l'optique dont les déceptions et les faits sont difficiles à faire comprendre à la plupart des gens, nous nous sommes imaginé un moyen de porter une ligne droite à l'aide de la mécanique d'une manière fort simple.

On se sert à ce moyen de poteaux solides plantés dans le sol à la rangée ou l'eau calme étendue en nappe à la distance de six ou de sept milles ou même plus loin rend l'endroit favorable à ce genre d'expériences. A travers ces poteaux mis bien droits on place la barre horizontale du Rectilinéateur. Cela fait, la ligne est prolongée en deux sens aux points où elle touche à l'eau ce qui aura lieu à une distance plus ou moins grande selon le niveau audessus du sol pris au départ. A ce moyen on étend la corde portée du sommet des verticaux assez loin pour aboutir aux extrémités de l'arc touchant à la surface de l'eau qu'elle coupe à angles droits; ce qui prouve la concavité de la terre.

Figure 3 montre l'effet produit sur l'oeil lorsque on se sert en visant du niveau à lunette; c'est la même chose en effet que lorsque on n'emploie pas d'instrument. AAA c'est la surface plane sur laquelle s'étend la vision; BBB est la ligne de visée



qui se recourbe peu à peu de AAA. L'esprit n'est pas conscient de cette courbure de vision, donc, la courbe paraît-elle droite suivant la course de la ligne ponctuée CCC; et en même temps la ligne droite AAA semble remonter peu à peu, étant vue à DDD. Le point marqué 1 sur la ligne de visée paraît à 2. C'est à 1 où la ligne visuelle paraît se rencontrer avec AAA vue comme DDD, que la vue se borne. A partir de ce point la droite AAA vue comme DDD semble se bomber produisant ainsi l'effet de convexité. On prend ce phénomène, illusion d'optique pure et simple, pour une preuve de la convexité de la terre et on a bâti là-dessus le système trompeur de l'astronomie Copernicienne.

Au moyen de cette expérience comme la figure la montre, nous prouvons qu'une surface plane paraît se bomber à la visée et cela par les mêmes raisonnements dont on se sert pour appuyer la convexité de la terre. Nous pouvons prouver qu'une ligne droite se courbe dans quatre sens opposés en nous servant du témoignage porté en faveur de la théorie de la convexité de la terre.

Revolution en Geodesie.

Révolution en astronomie, cela veut dire révolution en toutes choses. Le grand prophète Suédois a dit: Toute église provient pour ainsi dire de l'oeuf. Nous voulons affirmer de nouveau que la religion scientifique à embrasser l'unité organique de la société doit partir de la base de l'astronomie dont le fondement c'est la Cosmogonie Cellulaire. La vie se développe dans la cellule. * L'Unité Koreschane doit s'occuper prochainement de démontrer au monde la concavité de la surface de la terre. Quand le monde sera forcé à accepter cette vérité tout le reste s'en suivra facilement. (Suite dans le prochain numéro.)

* Ecrit et publié dans l'Epee Flamboyante au mois de novembre 1896, avant d'entreprendre l'opération géodésique de 1897.



In The Editorial Perspective.

THE EDITOR.



MODERN PHILANTHROPISTS have made a great display of their generosity during the past year. It has been estimated that over \$90,000,000 have been contributed by a few wealthy men and women for religious, educational, and charitable purposes; and that during the past half dozen years over \$400,000,000 have been likewise expended. A large proportion of these contributions has been used in the construction and furnishing of universities, colleges, libraries, hospitals, and churches—institutions which belong to the old order of things. The great Chicago University stands as a great institutional monument to generosity which has resulted from successful purloining of the property of the people; while every dollar of the vast sums contributed for all purposes represents energy expended by hundreds of thousands of toilers who have received no adequate compensation therefor. Fame and honor are thus enjoyed by the few at the expense of the many, and the funds are placed where the least practical benefit obtains to those who suffer the greatest hardships—the producers of wealth. Contemporaneous with this great display of generosity of the millionaire, is the rapid and alarming increase of vice and crime; and institutions of another character are in demand. But it is noticeable that modern philanthropists do not contribute their wealth for the construction of prisons for the criminals nor asylums for the insane. These institutions are left for the state to supply, while the money power continues its merciless work of perpetuating conditions which fill prisons and asylums with inmates. An influence is sweeping civilization and destroying moral consciousness, the sense of moral obligation. The struggle for existence on the part of millions of people has become severe; and it taxes life and endurance to the utmost. The moral sense is deadened by the very fact that the lower classes are seeing and feeling that their rights are being wholly disregarded, and that the wealth of the people is rapidly passing into the control of the few. The example set by those engaged in the competitive business is followed by those who are forced into poverty by existing conditions. The suggestion is made to the mind of the desperate classes that because robbery by skilful methods of those who are, amassing wealth has become general, they may also rob and plunder bank vaults and store rooms if they but exercise care in destroying traces of the crime. Let the rights of the people once be sacredly respected by those who have the advantages of commercial wisdom, and the lower classes will feel less disposed to plunder. There must come a change in industrial and commercial relations. True philanthropy will work this change in the spirit of divine providence for all the people.

It is commonly believed that Adam and Eve were the first human beings that ever existed in the earth, and that from them—through the processes of common generation—the millions of mankind sprang. Even modern evolutionists consider that at some time in the past there may have

been only one or two persons in existence. It is sufficient for these classes of minds that they are able to account, in a way, for the multiplication of the number of human beings in the world; on such a basis mathematics shows that there could be millions of the race within a score or more of generations. But it is a poor rule that will not work both ways—and mathematics will work the other way with surprising results. Take for instance, the case of one man at a period in the world's existence 31 generations from Adam. The man would necessarily have two parents, 4 grand-parents, 8 great-grand-parents, 16 great-great-grand-parents, and so on, in accordance with a constant arithmetical progression. The number of ancestors existing in the tenth generation back would be 1,024; in the twentieth generation back, 1,048,576, and in the thirtieth generation back—which would take us to the time of the existence of the supposed first parents—would require the actual existence of 1,747,486,856 people living at one time in that generation; and this is about the number of inhabitants the world contains today. Adam did not exist in the dual state; he was biune, and did not "increase and multiply" on the mortal plane. There were millions of mortal beings in existence in the days of Adam. Like Jesus, Adam was the first-born of every creature—the first and highest in the estate of divine inheritance. He was above the world of mortal humanity, and involved the universe.

Reconsideration of the question of the size of the planets is made necessary on the part of astronomers, by the results of newly-discovered processes of measuring their apparent diameter; and once more the astronomers' figures change. The new process—that of attaching color screens across the object glass of the telescope—renders planets visible in daylight, and makes them appear more sharply defined against the sky. Actual measurements of their apparent diameter by means of the micrometer, show that the planets are considerably smaller than hitherto supposed. Astronomers have continued up to this time, to use the methods of observation employed by Galileo; but it is now discovered that irradiation has led them astray. Perchance, still another process may be found which will more startlingly change the results of calculation! Koreshanity begins with a new premise—a new basis of calculation of planetary distances, and that basis is the concave arc of the earth's surface. The distance of a planet must be known before its size can even be approximately ascertained. If Neptune is 1,000 miles distant instead of 2,500,000,000 miles, its actual diameter may be found to be correspondingly reduced from the supposed enormous diameter of 39,000 miles. The latest calculations concerning the density of the earth as compared with that of the planets, are decidedly in favor of the Koreshan Cosmogony. A scientist referring to these results, remarks: "It thus appears that no heavenly body has a mass as dense as that of the earth." Why? Because the earth is not a heavenly body. It is the only physical world, and its shell comprises the material

basis of all the activities of the sun and moon, and the planets and stars.

Language is the expression of life; in the highest sense, language is life. Life is made up of words, while all life involved is the one Word from which all life and language are derived. There is not a language in existence that does not express in its forms the very elements of life itself. Every language has its sacred vocabulary; religion inheres in life and language, and religion is as much in the order of law as life or language. Every quality of life must find its outward expression in distinct characteristics of peoples; and there is a corresponding expression in distinct languages and their dialects. A word expresses and embodies an idea, a thought, a conception. Written language has form; the form of a word has its lifetime; an obsolete word is the corpse of a conception which has passed out of its form. The time comes when the conception is re-embodied in another form, in another word. Languages live and die like races. Men who die do not return in the same forms. There is no such thing as the revival of a dead language in the forms of its old words; but its roots may spring up in new words in other languages. The English language today involves the roots of many languages, as the life of the English-speaking people is derived from a number of racial lines of life. Words are like vehicles in which life is embodied and re-embodied until they become complete in the one Word, in the resurrection. The secrets of life are expressed in the languages of the world; all the principles of Koreshanism may be satisfactorily proved to the mind through the analysis of language, because language is the avenue of revelation.

The development of all the resources of the American nation is in the order of progress. Industry properly applied will make this nation the greatest, the wealthiest, and the most powerful in all the world. The cultivation of food products is one of the most important industries, and there are yet hundreds of thousands of acres of unoccupied tillable soil; and further, one third of the entire area of the United States, exclusive of Alaska, is public land, and over 100,000,000 acres of it is arid. This vast territory, if it were reclaimed, would sustain a greater population than the United States contains today. America may expand within by applying water to the desert wastes. We believe that irrigation is possible and feasible; it is the one way to reclaim the soil in rainless districts; and we suggest that it is the duty of the American Government to reserve and improve such lands for the people, instead of granting it to corporations. The arid West and the marshy South must alike be made to contribute to the wealth of the people of the nation, and the present century will witness the transformation.

The Cuban situation constitutes one of the most important problems now before Congress. The forces of the nation were moved to free Cuba from Spanish thralldom, and now such measures should be taken by the American Government as will make the island prosperous as well as politically free. Its people must be dealt with gently; the

same humanitarian spirit which has already done much for them should be allowed to do vastly more; for Cuba has a destiny which can only be fulfilled through the wisest direction of her protector. The little republic is about to be launched upon a troublous sea. President Roosevelt has urged the necessity of tariff concessions in favor of Cuba, and this is the desire of all true Cuban sympathizers; but it remains to be seen to what extent the sugar and tobacco trusts will be permitted to stand in the way of tariff reduction. Let the spirit of reciprocity prevail; the policy of actual protection for Cuba is that of free trade between the little nation and its guardian and guide.

An exchange pertinently states that the church will be at a great disadvantage so long as the Christian religion and the rum power walk hand in hand and vote the same ticket at every election; and that the world is rapidly coming to the conclusion that the church ought to be on the other side of the question. The fact that it is not, speaks volumes concerning the condition of the church. It is, and has been ever since the apostasy, on the wrong side of great questions which concern the welfare and progress of humanity.

The word discover means to uncover, to expose, to reveal. Discovery is the bringing to light that which has been covered or hidden—and that which is hidden has once been in the open. In the broadest sense, principles and laws not now known by the world are hidden, but they have been known at some time in the past. The discovery of truth will result in the recovery of man from his present lost estate.

The modern astronomer assumes that the horizon is the apex of a convex bulge; but the geometry of art makes the conclusion inevitable, that the appearance of the horizon is due to the principles of perspective foreshortening. The principles of art are demonstrable, but the conclusions of the modern mind concerning the shape of the earth have never been proved to be true.

The blind spot in the normal eye is at the point where the optic nerve extends from the visual orb; the largest blind spot, however, is in the eye of the modern clergyman or scientist; for the spot involves the surface of the entire mental retina!

The minority may advocate democracy from a theoretical standpoint, but observation proves that the minority never feels satisfied with the rule of the majority.

Occultists endeavor to solve mysteries by looking through the key-hole; but truth comes out to those who patiently wait for the opening of the door.

Fallacies are mental phantasms, the illusions of the percepts; fads are fleeting fancies and fashions.

The latter rain in the human world must be accompanied by clouds and storms.

Rectitude leads to altitude as the plumb-line points to the zenith.

The greatest man is the servant of all.

Private monopoly is a public evil.

The Open Court of Inquiry.

THE EDITOR.

Koreshan Co-Operation and Communism.

EDITOR FLAMING SWORD:—Although I cannot fathom the Koreshan theology and science, I may say that I have found THE FLAMING SWORD deeply interesting, not to say instructive. My inclinations are toward communism, but I have had no opportunity for living it. I have aided in the organization of co-operative colonies as a means toward arriving at a more equitable distribution and complete elimination of the factors of waste. Is it necessary that one should be a thorough Koreshan in order to be eligible to membership in the Koreshan Community at Estero, Florida? I would like very much to know more of your communistic life. I am convinced that a mere belief in Christ does not make one a Christian; we must live the life.—H. S. S., Columbus, O.

The subjects of co-operation and communism are being widely discussed, and people are beginning to see the necessity of the adoption of a new system of social and industrial relations. The tendency toward co-operation in reform circles is quite marked, and the establishment of co-operative and communistic colonies is an effort which at least indicates that the true and perfect system of communism is at hand. The failure of many attempts at colonization is proof of the fact that there is lacking in them an essential element of unity and success; and we claim that that element obtains in the spirit which moves Koreshanity.

If we look back to the beginning of the age, we see the communism of the primitive Christians; the spirit of religious brotherhood prevailed, and there was a unity of mind and purpose. The communism of the beginning of the age was religious, and its central spirit was divine. The primitive Christians were happy in this life because the divine love of neighbor leads to performance of use for the benefit of the community. Koreshanity promulgates the scientific communism, and the communistic system which it has instituted is organic. Hence, the communistic order is a high order of the System, its members holding the principles and doctrines of the scientific religion.

True communism is the basis of the true commonwealth. It is the order

in which property is held in common, the order in which the living of the life of new relations obtains. The Homes of the Koreshan Communities, therefore, constitute the church of the System; and its members have complied with the requirements necessary to the taking of the various steps from the outer courts to the interior orders. In order to live the Koreshan communistic life, it is necessary that one be a thorough Koreshan in belief and practice.

However, associated with the communistic system are co-operative orders, wherein profits and products of industry are shared. A member of the co-operative orders thus contributes to the success of the System, and may avail himself of the benefits of Koreshan education. A member of a co-operative order is not required to subscribe to the principles of the System, though it is expected that those who become associated with us in any way, should feel and manifest an interest in the welfare and progress of the movement. Whether the principles of Koreshanity are accepted or not, those who desire to come to either of the Koreshan colonies should be informed concerning our purposes, and know something of the rights and privileges of the order in which they desire membership.

In the first department of this issue of THE FLAMING SWORD, there appears an article by the Founder of Koreshanity, giving an outline of the purpose of the establishment of the colony in Florida. Our colonies are meeting with success; the orders have been in existence for over a decade of years, and since their establishment we have seen many failures in attempts of others to found colonies on the basis of other principles. The Society Arch-Triumphant is the Investigative Court of the Koreshan System; membership in this Society must precede application for membership in the colonies. Information concerning this Society may be had by addressing Mrs. V. H. ANDREWS, Secretary of the Koreshan Unity, 6310 Harvard Avenue, Chicago. After being accepted into the Society, application for admission into the colony in the South may be addressed to VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity, Estero, Fla.

Astronomer Langley's Opinion.

DEAR SIR:—I am authorized by the Secretary to inform you that while, as you remark, the views of those who regard the earth as a hollow sphere enclosing the solar and stellar systems, are inadmissible and even absurd, it is doubtful if any reasoning with members of this school is desirable, for they belong to a class upon whom sound arguments are wholly thrown away. Very respectfully.—(Copy of letter authorized by S. P. LANGLEY, Secretary Smithsonian Institution, Washington, D. C., dated November 22, 1901.)

A gentleman who came in contact with Koreshanity at the Pan-American Exposition, and who has felt his own inability to overthrow the premise and conclusions of the Cellular Cosmogony, has asked the opinion of the Smithsonian Institution regarding it; and the above is a reply to what was doubtless his appeal to Washington authorities for some definite proof with which to attack the System. If he asked for proofs or arguments against the Koreshan position, none were given him; if he asked the Institution to undertake the work of overthrowing it, no evidence was manifest that its astronomer desires to do so.

The astronomers are continually importuned by uneducated persons for opportunities to present to them silly conceptions of ignorance; and the astronomers have reached the conclusion that nothing which radically differs from the accepted theory is worth considering. It is for this reason that it is hard to induce the teachers of the prevailing system to examine the New Cosmogony. History proves that every revolution in human thought is attended by the most stubborn resistance on the part of the teachers of old conceptions and their following, until sufficient headway has been made to force recognition. That which was considered by the teachers of the old school of physiology to be sound argument was wholly thrown away on the noted Harvey, the discoverer of the circulation of blood in the human system; but the sequel proves that the old conceptions were wrong, and that the great discoverer did not belong to the ignorant classes. The sound arguments relative to the facts of physiol-

ogy were rather thrown away on those who stood in the way of progress.

It appears to the modern astronomical mind that the Koreshan Cosmogony is wholly absurd because it opposes the so called established theories; and they take it that the new System is a mere fancy of an enthusiast who has not considered the facts of practical astronomy. There come times when scientists are mistaken in their attitude toward revolutionary thought; and it seems to us that the lessons of history should be sufficient to prevent repetition of past blunders, but the facts prove that the contrary is the result. It is not always left to teachers of old conceptions to settle great questions. The greatest discoveries of the age have been made by men in obscurity.

The Koreshan Cosmogony appears absurd to those whose sense of intellectual perception misinterprets the facts of astronomical observation. Under the eye of illusion, research but tends to confirm previous conclusions, but the search for proof to support hypotheses continues with the same futility that has characterized science for centuries. The inability of the modern scientists to account for phenomena on the basis of the Cellular Cosmogony, does not prove that the System is absurd; they have not sufficiently examined its premise to judge of its merit, and the opinion of the Smithsonian Institution in this instance is valueless. The gentleman who forwarded the above reply to us, inconsistently concludes that the Koreshan System cannot be true; at the same time he submits problems to us for solution.

Ceremonies and Symbols of the Passing Age.

EDITOR FLAMING SWORD:—Being a constant reader of THE FLAMING SWORD, which I find to be highly instructive, I beg you to answer a few questions in which others may be interested as well as myself. (1) What ceremony do the Koreshans give in memory of their dead? (2) What have the Koreshans to do with the ordinances of feet-washing and the communion, as instituted by Christ before his crucifixion? and what with water baptism?—F. H. S., Shippensburg, Pa.

(1) We are living in a period of transition, in the lap of the dispensations. The supreme hope of Koreshanity is to overcome death in the body, and, through divine processes, to put

on immortality in the natural world. Koreshans are endeavoring to obey the laws of life, but the final triumph has not yet been reached. Until the perfect state is reached, the course of mortality runs and corruptible dissolution obtains. It is not the purpose of Koreshanity to institute permanent forms of ceremony over the dead, because, with the abolition of death among its people, such ceremonies could find no place nor use. At the present time, ceremonies over those who pass out of this life do not differ materially in form from the common Protestant ceremonies. A fitting address is made, and proper tributes paid to the character of the deceased individual. The manner of disposition of the body is immaterial; but we favor cremation for sanitary reasons.

(2) Ordinances and symbols instituted at the beginning of the age belong exclusively to the Christian church; they were instituted for the purpose of impressing upon the mind the importance of the things symbolized. The Koreshan church is as distinct from the church of the Christian dispensation, as the Christian church was distinct from Judaism. Jesus did not adopt the ceremonies of the Jewish church, but instituted new ones, which portrayed new things in the order of the progress of divine life. Koreshans do not observe the ordinances of the old church. The partaking of bread and wine symbolized the actual appropriation of the life of the Christ by the Disciples. Feet-washing and water baptism (which was neither sprinkling nor immersion of the body in water, but the mere immersion of the feet) typified the cleansing of the involved body of the church at the foot of the dispensation. The time is at hand when new symbols will be instituted and observed; they will be peculiar to the order of the life of the new age, suitably portraying the character of the great culmination.

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 Builders of Character.

A Phreno-Psychological Lesson on the Aspiring and Transcendental Faculties of Mind.

The aspiring group of faculties gives rise to ambition, self-control, self-estimation, emulation, self-poise, independence of character, artistic taste, aspiration, idealism, expansion and majesty of soul, exaltation, and individual pride. These faculties incline man for popularity, fame, distinction, and popular recognition; for aristocracy, supremacy, rulership, and notoriety; for magnificence, style, culture, and improvement; for elegance, grace, purity, and cleanliness; for idealistic perfection, ornamentation, purification, and ennoblement; for beautification, symmetry, idealism, and poetry, and for grandeur, loftiness, infinitude, and sublimity.

These faculties enlarge the mind, and give it sweep and magnitude. They give romance to love, majesty to oratory, altitude to aspiration, comprehension to logic, and broadness to the mental vision. They elevate man above that which is ordinary, diminutive, prosaic, vapid, and stale. They are the soaring eagle of the soul which causes the mind to lift itself above the trifling inconsequential and petty trivialities of life, and which causes the soul to soar in the unlimited expanse of imagination and fancy. They cause man to long for perfection, for ennoblement of soul, for power and for dominion, for glory, for fame, for authority, and for honor; causing him to broaden his view, to expand, to enlarge, to ennoble, to extend, and to reach out with his mental power in every direction, and to love embellishment, advancement, altruism and human evolution.

When too strongly pronounced, and not duly regulated by other worldly and more practical powers of the mind, they lead to squeamish delicacy, idealistic trances, visionary illusions, airy reveries, discontent for mundane surroundings, unrest of soul, sacrifice of genuine worth for fashionable shams and nonsense, worship of glory, finery, and station, sickly refinement, foppishness, vanity, and ostentation, hypersensitiveness, morbid sensibility, mania for pageantry, and all sorts of splendor, pomp, and luxury.

They, then, give rise to bombast, sensationalism, exaggeration, mad illusions, mania for weirdness, adventure, romantic tragedies, elemental commotion, and ultra-mundane imageries, and all sorts of fanciful longings. They may, then, make a person affected, too sensitive, self-conceited, too inclined to worship fashion, too eager to announce high birth, boundless wealth, etc., too inclined

to fish for praise, too officious, too self-conscious, too haughty, egotistic, presumptuous, forward, supercilious, jealous, dictatorial, audacious, etc.

On the other hand, when these faculties be too weak in development, a person is apt to become too trivial, common, self-depreciative, submissive, familiar, simple-minded, trifling, rude, stale, prosaic, old-fashioned, narrow minded, ordinary, commonplace and unseemly.

The fifth group of brain centers is the Transcendental group, giving expansion to the brain in the coronal region. The function of these faculties is to spiritualize, moralize, improve, and exalt man, and to make him law-abiding, conforming, respectful, charitable, sympathetic, religious, humane, and reforming.

These mental units enable man to lift himself above the brute creation and incline him for moral conduct. They cause him to feel and act honestly and truthfully. They render him accountable for his acts, inclined to improve himself and others; disposed for movements of reform, for benevolent organizations, for the distribution of justice, for truth seeking, for a future state of happiness, for soul-saving, for philanthropy, moralization, and future joy.

When the faculties be too strong in developmental activity, they may lead to undue self-condemnation, inordinate reprehension, fear of damnation and perdition, superstitious awe, rapturous infatuation, mysticism, ghost-seeing, super-sensitiveness, credulity, stupefaction, mesmeromania, mystification, conventionalism, saint worship, theomania, salvation craze, etc.

When they be too weakly developed, on the other hand, one becomes materialistic, rebellious, skeptical, non-conforming, spiritually blind, irreligious, mendacious, untruthful, dishonest, obdurate, incorrigible, lawless, impenitent, prejudiced, impatient, worldly-minded, atheistic, faithless, sacrilegious, unruly, undevotional, disrespectful, selfish, and hard-hearted. One becomes, then, dead to improvement, religion, charity, reform, and forgets, as well as neglects one's duties to God and to humanity.—*Human Faculty*, Chicago, Ill.

Summary of the World's News.

Jan. 1, 1902.—New Year's Day.—Crane Company, Chicago, gives \$125,000 to 3,500 employees.—Reported consolidation of Westinghouse and general electric companies; capital near \$50,000,000; will control output of electrical works.—13 persons injured in railroad wreck in Chicago.—New York statute, abolishing common marriage laws, goes into effect; dispenses with services of clergymen and magistrates; witnessed and signed agreement considered sufficient.—Damaging floods in Virginia.—Palma elected president of Cuba.—Volume of Chicago's commercial and financial business for 1901, amounts to \$13,000,000,000.—Jan. 2.—Robert Lebaudy, French multimillionaire, gives \$1,000,000 for French industrial school in connection with Chicago University.—Over 8,000 per-

sons received at White House on New Year's.—Chicago trolley wreck hurts six persons.—Seth Low becomes mayor of New York.—Congress of Zionists convenes at Chicago.—Jan. 3.—Unconfirmed reports say Miss Stone is free.—New embalming fluid discovered by citizen of Memphis, Tenn.—Venezuelan insurgent leader makes new move against government.—Jan. 4.—Ball at White House in honor of Miss Alice Roosevelt, a brilliant success.—41 lives lost in steamship collision off Cape Mendocino; French vessel sinks the Walla Walla.—New York man discovers new electric light.—Chicago machinists' strike not yet settled.—Jan. 5.—Political fight in Ohio legislature between Senators Foraker and Hanna.—Rev. McIntyre's book, "A Modern Apollos," taboos by Epworth League.—Carnegie Institution is name given to National University at Washington; Carnegie gives \$20,000,000 to build it.—Trial of Neely, embezzler Cuban postal funds, begins at Havana.—Pasteur monument to be erected in Paris.—Chief thief steals \$30,000 worth railroad tickets from express wagon.—Jan. 6.—Mother of Dr. Hillis dying.—Democrats in Congress decide to argue for independence of Filipinos.—Chicago University adds new land to its campus; now owns six blocks along Midway.—Prince Louis of Germany hopelessly insane.—Congress may authorize President to choose between Panama and Nicaragua for canal site.—Jan. 7.—Northwestern Medical College, Chicago, sold for \$40,000 to Chicago Eclectic Medical College.—Gov. Nash of Ohio, urges publicity as a trust remedy.—Kipling's new poem, reflecting on England's war policy, severely criticised.—Plans completed for return of Chinese court to Peking.

The Flaming Sword's Exchanges.

Leslie's Weekly.—The New Year's number appears in beautifully illuminated covers, and begins with an appropriate full-page photographic illustration. Its contents are full of interest. The Charleston Exposition is illustrated, and two full pages are devoted to photographs of cheap eating houses in New York. Two interesting departments are: Some Impressions of the Week, and People Talked About. During the past few months we have noticed a steady improvement in *Leslie's Weekly*, and it appears now in new dress. 10 cents per copy; yearly, \$4. Judge Company, New York City.

The Jewish Voice.—A weekly journal published in the interest of the Jewish people by Rabbi M. Spitz, at St. Louis. Characteristic serial stories, Editorial Notes, and papers by prominent Jewish educators constitute the principal features. \$2 yearly. Imperial Building, St. Louis, Mo.

Human Faculty.—A publication of originality, in the line of phrenology. The January number is just at hand, and contains many interesting illustrations of the different types of mentality as expressed in head and face. \$1 per year. Inter-Ocean Building, Chicago.

Boston Ideas.—A weekly society journal devoted to entertainment, music, art, and literature. It has been much improved during the past year, and a new dress of type has added much to its appearance. \$1 per year. Idea Publishing Co., 61 Essex street, Boston.

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