



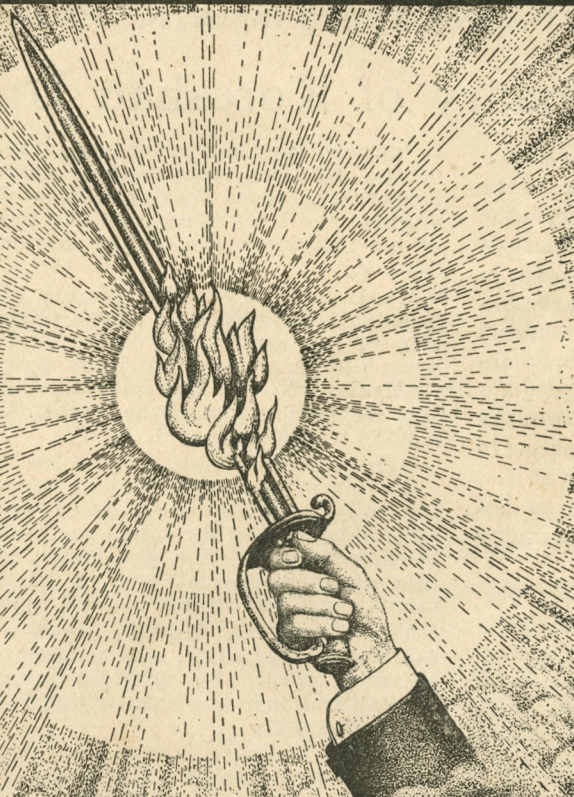
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ASTRONOMY

RELIGION

SOCIOLOGY

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

EVELYN BUBBETT, Associate Manager.

Contributors: LUCIE PAGE BORDEN, REV. BERTHA J. BOOMER, REV. E. M. CASTLE, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER.

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

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

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

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

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

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

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

The Flaming Sword

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

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Whole No. 484

The Doctrine of Conjunctive Unity.

Processes by Which Abraham was Made Heir of the World; the Great Shepherd from Joseph; Mission and Destiny of Cyrus, King of Persia; the Mystery of Godliness.

KORESH.

ABRAHAM WAS MADE HEIR of the world. This promise was made to him because he was in the direct line of inheritance, and because—through the inevitable sequence of the law of development—he was to become the only begotten Son of God. The Lord Jesus became the occupant of the throne of God in the aspect of spiritual Sonship. He is to occupy the throne in the world of the arch-natural kingdom to be established. The doctrine of the resurrection (identical with the doctrine of reincarnation—reëmbodiment in the flesh) provides for just the transformation which we find in the progress of Abraham through successive reëmbodiments, until he reached the fruition of Sonship. These are coördinate experiences alternately obtaining in the natural and spiritual domains of activity. The Son of God was the resurrection of God's chosen servant, Abraham. As the servant of the Most High, he was ignorant of the purpose of the Lord with him, for it is written that the servant knoweth not what his Lord doeth; but when he had attained the full fruition of Sonship, becoming the Son of God, he could then consciously declare: "Before Abraham was, I am," for the true Abraham is not until—at the end of the Christian dispensation—the Abram, "high Father," becomes Abraham, the father of the multitude, the Sons of God.

No man can comprehend the truth regarding the possibility of Abraham's final manifestation at the end of the age, as heir of the natural kingdom of righteousness, without something of a comprehension of the law of conjunctive unity, a law impossible for the mind to embrace without direct mental illumination from the Lord God. The promise of the Lord's coming in his closing manifestation of the Zodiacal cycle, is prophetically defined as progressing through the posterity of Joseph and in the line of Ephraim's descent. The primary prediction is in the blessing of Jacob, made upon the heads of Joseph and Ephraim. It is expressly declared by the Patriarch Jacob, that from Joseph is to come the Shepherd, the Stone of Israel. This is in plain contradistinction to the promise made concerning the coming of the Lord through the posterity of Judah.

In the enunciation of the science of the Lord's coming at the end of the Christian dispensation, we disclose a mystery that no man could unfold without the consummate wisdom of divine prescience. God the Lord has vouched us this unction and this authority. In this enunciation we declare the mystery of the final union of the two sticks which become one; these two sticks being the stick of Judah in the hand of Judah (the Lord Jesus, the Christ of God), and the stick of Joseph in the hand

of Ephraim—Cyrus, king of Persia, who, under inspiration, declared that the Lord God of heaven had given him all the kingdoms of the world.

Cyrus was not only the offspring of Media and Persia, but as the royal family of Israel (Ephraim) intermarried with the royal families of the Medes and Persians, the blood of Israel became an infiltrated constituent of the blood of the Persian king. Cyrus, king of Persia, was the descendant of Ephraim; for when the ten tribes were carried away and lost, the blood of Ephraim commingled with the Medians and Persians, and the identity of Israel was blotted from the face of the earth, according to and in fulfilment of the predictions of the prophets. It was because of this descent of Cyrus that he was able to say: "The Lord God of heaven hath given me all the kingdoms of the earth," to be fulfilled when this stick of Ephraim should become one (at the end of the age) with the stick of Judah.

The science of the Lord's theocrasis, his personal absorption by his Disciples, and the subsequent transmission of his spirit to the posterity of Ephraim, are abundantly set forth in the Koreshan literature. The Lord was absorbed by his church. The life of the Lord was subsequently transmitted to the people who, through Israel's infiltration, became the Gentile (*goyim*) offspring of the ten tribes of Israel, or the House of Ephraim. Cyrus, king of Persia, from Joseph through Ephraim, progressed through similar processes in his line of transmigration, as did Abraham through the line of Judah. Cyrus was one of the reëmbodiments of Joseph, hence he partially fulfilled the promise made to Joseph: "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." This, of course, has a deeper significance than the mere fact of his separation in Egypt; it means his separation as in the posterity of Ephraim he is separated from the House of Judah and made to be Gentile in the Germanic race, pronounced in the Anglo-Saxon.

The life of the Lord Jesus by the operation of the Holy Spirit, this being the substance of his personality, was transposed to the posterity of Joseph through Ephraim. This process of spiritual infiltration is the medium of that wonderful metamorphosis through which Jesus the Lord—the stick of Judah, is united with Joseph in the posterity of Ephraim, and through which the distinctive mentalities become blended into one consciousness, that of the final insanguination of the Lord in Cyrus, the Elijah and Shepherd of this age of the world. There are certain things belonging to Godliness which have been held as mysteries, and to be eternally incomprehensible. There is no greater mystery pertaining to the origin and destiny of man than

that of conjunctive unity. It is a mystery in which is involved the white Stone to be given to him that overcometh, in which is written a new name that no man knoweth save he who receiveth it. It is for this reason that the principles involved cannot be understood but by revelation. The Shepherd, the Stone of Israel, is this white Stone, and the chastity of Joseph was indicative of what he should become when the promises of Jacob to Joseph should reach their fulfilment. What Abraham became in the Lord Jesus, Joseph—in a more ultimate sense—becomes in Cyrus the Shepherd. He will enter into conjunctive unity with the central throne of the universe.

The doctrine vaguely taught but in no wise understood in the Hindu philosophy, pertaining to absorption into Nirvana, is preëminently enunciated in the Christian system, and had its exemplification in the Sonship of the Lord Jesus. The Lord was the involved product of human development, the Son of God produced from man as the product and offspring of humanity. It is for this reason that He is called the Son of man. He attained the pinnacle of human perfection in the domain of love and wisdom, and became, by virtue of the laws of development, the veritable Son of God, as completely the Son of God as he was the Son of man. He was the first and only begotten of the Father.

The question of the Lord's heirship involves the science of his conjunctive unity with God, his absorption into the essential wisdom of Deity. The Lord was absorbed, through his ascending life, into the consciousness of the central Godhood. By this absorption He became absolutely identical with the throne of God. By the throne of God is signified the intellectual principle of mentality; by the altar, is meant the affectional or will principle of Deity. The ascent of the Lord to the throne, implied his absorption into God; and his sitting at the right hand of the Father, means that he takes the seat of authority, while the begetting power (the Father) goes down to the left hand, through the processes of regeneration.

The Christian world entertains the acme of absurdity in maintaining that there are two or three persons of the Godhead. There is no person of the Father, Son, or Holy Spirit except when the person is manifest in the human form. There is individuality of God, but no personality except when manifest as the Son of man. It is through the office of person that the Lord (the person) enters into conjunction and union with the Godhead. The eternal throne of Deity is perpetuated through the development of the person of the Son of man. Whensoever the Son is raised up and made perfect he enters into his inheritance, sits upon the throne, and thus rejuvenates the Godhead. This mystery the Lord God has revealed to his servant Koresh, through whom the heart of the fathers (the invisible Gods) shall be turned to the children (the invisible Sons), and the heart of the children shall be turned to their fathers.

The Necessity of Human Government.

Anarchy Viewed from the Koreshan Standpoint; Laws of Order Expressed in the Physical Cosmos; the Power and Supremacy of the Coming Perfect Genus.

KORESH.

In an article on "Anarchism," by Dr. R. Heber Newton, contributed to the January number of the *Arena*, a discrimination is made between the philosophic anarchist and the revolutionary anarchist. To refuse to make this distinction is, in Dr. Newton's opinion, the same as if we were to refuse to distinguish between Thomas Jefferson and John Most. "Prince Kropotkin, an encyclopædic man of science, of simple and noble character, of ardent patriotism and devoted humanitarianism, who renounced his aristocratic heritage and a brilliant court life in Russia to give himself to the service of the people, believes in anarchy as the ideal of human society, and would seek to educate men toward it." Dr. Newton would end the fascinations of revolutionary anarchy for certain minds, by accepting and embodying whatever truths there are in philosophic anarchism. "We must individually seek to realize the ideal of philosophic anarchism, and become ourselves, each of us, self-governing beings, enshrining the moral law, so as to need no restraint of external legislation. While doing this, we must hold the unrestrained lives around us under the stern majesty of law, until they too become self-legislating human beings, living embodiments of immanent law."—*Review of Reviews* for February, 1902.

ANY KIND OF ANARCHISM as applied to the regulation of social existence would be revolutionary, either peaceable or destructive. The institution of so radical a change in human affairs as the elimination of extrinsic law from the government of men, would be nothing short of revolution. It could, however, be peaceful, were that in the order of human progress. Dr. Newton, with all other anarchists, is laboring under the hallucination that there will come a time when there will be no more disorder in the universe, or at least in what the "scientific" world has denominated "our planet." The universe exists by virtue of the fundamental law of opposites. Law and order could not be, except in contrast with their opposite—disorder. There could be no differentiation as applied to order, hence no comprehension of order or law, except by the contrast of order with disorder. The two constitute eternal antithetical coördinates of being.

Jesus, the Son of God, having arisen above one law, in his own being, by first having become obedient to that law, found himself in opposition to the laws of disorder; so much so that the anarchy of his day attempted to destroy the very first development of what Dr. Newton styles "self-governing beings,"—though it is doubtful if he had in mind a class or genus like the Lord Jesus. According to Scripture, however, it is promised that to all who believe in His name gives he power to become the Sons of God. The factors of inspiration and illumination from the divine source are excluded by anarchists from their conceptions of what will constitute the future condition of the world. Moses, the great Lawgiver, furnished to the world the basic principles of government, and the institution of the Mosaic law has constituted the foundation for the principles of all governments since his authorization. The

principles of government as obtaining in modern civilizations are merely modifications of the Mosaic system. The law of God, as obtaining with the Jewish people, centered in the arc of the covenant, where the Decalogue was contained. The very heart of all law was revealed to Moses from an absolute pattern. As the heart of the law of God was a direct revelation, so the final unfoldment of the law, as universally applicable, is a direct revelation.

The physical universe, which is a definite expression of the creative mentality, is an arbitrary government. We employ the term arbitrary in the broad signification of the term. The principles of stellar motion are fixed in the processes of government necessarily derived from the laws of government obtaining in the very source of creative power. The laws which govern the astronomical domain, and by which order is perpetuated throughout the astronomical field, do not end in derivation, for the forces which regulate this field of operations are transmitted to the cosmic rind of the physical universe, thence to its productions in the vegetable kingdom, thence to the successive kingdoms of development. Every operation of organic life in what the "scientist" has denominated the organic kingdoms of being, is the correspondent of the operations obtaining in the astronomical world. In the field of astronomy, the motion of every star is determined by the motion of all other stars; and the anarchist who would have the audacity to dispute the proposition—that the laws of the astronomical field would eternally continue, might be safely regarded as on the verge of insanity.

There unquestionably comes a time when the Sons of God, developed from the common humanity, will attain in their order, the perfection which the stars maintain in their order. The chaos of evolution will still remain in contrast with the cosmos of perfection. The principles of inception, gestation, and birth are concomitants of life after birth, and the macrocosm is no exception to this rule. When the Sons of God appear, evolved as the new type of human beings, exalted to authority, and with power to maintain their supremacy, they will hold in subjection the millions in the world who have not attained the Sonship.

There is no such thing as social evolution, as defined by the evolutionary theories now extant. Evolution or unfoldment is merely a part of the general process of development. It is both progressive and retrogressive. Evolution works backward as well as forward. The anode and the cathode, the upward and downward ways of being as pertaining to human exist-

ence, are as absolute as in the field of electro-physics, or any other domain of activity in the universe. The man who can deny the upward and downward tendency of all things in the universe, that is, the operations of the laws of gravity as well as levity, has not a very clear conception of life.

There is at hand the new order, of which the Lord Jesus was the archetype. It will be the product of His planting in the race at the beginning of the Christian age. There will be seven distinct genera of this new order. Their stratification into genera will not be the result of anarchy, but the consequence of the operation of the higher law. Their maintenance in such relationship will be the result of the operation of attractions and repulsions, which will reduce to order and maintain in order the forms of the perfect society. The inhabitants of the world not yet having attained the character of the Sons of God, will be subject to the laws of discipline according to degrees which must obtain in and with the various stages of human existence, either progressive or retrogressive, as these conditions will continue to prevail.

All those who are coming into the perfect fruition of the age, will acknowledge the source of that fruitage as the Son of God. "To all that believe in his name gives he power to become the sons of God." Everything good in the universe has its antithetical evil. Anarchy means, literally, without a head. The Sons of God will have for their head the interior Godhood—a head that will regulate all the relations of the orders of the higher organic life. This law of perfection is reflexed in those who can have no recognition of the Lord as the Son of God. Whether it be called philosophic or revolutionary anarchy, it has its origin in opposition to the life of the

Sons of God to be manifest at the end of the dispensation. When the time arrives for the fruition of Sonship (now at hand), there will be no hesitancy in proclaiming the Lord Jesus the source of all creation; and in those who are to become the Sons of God, there will be a manifest desire to announce their parentage.

We would not have those whom we can reach through the medium of the Koreshan propaganda, ignorant of the principles of differentiation between the manifestation of the Sons of God, in whom there is the law of inherent obedience to the principles of order, and that necessary antithet in which there is a misconception of the genuine laws of organic life. The star in a constellation, moving according to the general momentum of all stars in that and all other constellations, is a law unto itself because it recognizes (or works in correspondence with recognition in the domain of thought) the direction of the moment of all other stars. The Sons of God are stars in the galaxy of the divine constellation, and are moved by the all-pervasive spirit of their composite generation. Their coördination is that of the seven spheres of their harmonic degrees.

There can be no better test by which to try the status of the claimants of better schemes for the human race, than that of their attitude toward the Son of God. We would make this attitude the differential calculus of observation and decision. The Lord was planted in the race; the Sons of God will be the product of that planting. The Lord will be multiplied in his numerous offspring. The Sons of God will naturally own to the Fatherhood and Motherhood of God in the Lord Jesus the Christ of God. They will also recognize the true prophet of the Lord as the one to establish the perfect conditions of human society.

The Universal Law of Rejection.

The World's Inevitable Attitude Toward the True Prophet; the Casting-off of Ripe Seed by the Tree; Rejection of Ultimate Truth by the Tree of Learning.

ELEANORE M. CASTLE.

WHILE THE FRUIT of a tree is maturing there is an intimate relation between it and the tree of which it is a part. As the ripening process advances the tree relaxes its hold, until finally it throws off its product. This is so familiar an operation as to excite no comment. The plant ever rejects its ripe seed. Thus does one cycle of growth succeed another.

This is the law of all development, even of mental and of national. Jesus, the Christ, the involved product of the great Jewish tree, was rejected by the people that produced him; and as seed, was received by the Gentile soil, previously enriched for that reception by branches cut from the same tree. Paul says the riches of the Gentiles were due to the decay of these branches,—the tribes that were assimilated by the Gentile world, becoming a component part of it. And the recorded expression of the rejection testifies to the identity of human nature in all ages.

At all times there are those who from their position and their repute speak for the mass, and feel qualified to determine the estimation in which persons and things should be held by all. Frequently we listen to a college professor say, "Those who are able to judge of these

things, have concluded thus." And the hearers are asked to accept the conclusion. Every man may have judgment according to his thought; and possesses, or may possess, thought, according to his perception and understanding. From judgment comes conclusion. Education is properly the development of man's inherent potentiality successively to perceive, to understand, to think, to judge, to decide, to conclude; thence to will and act. To ask that the conclusions of others be received into the memory and thence perceptions formed that agree with these conclusions, is not true education. But it is the method which, in default of genuine demonstration, error must perforce choose.

It is also the method that wrong must choose; that of authority. It is recorded that when the Pharisees and the chief priests sent officers to take Jesus, they returned without him saying, "Never man spake like this man." Then the Pharisees said, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." That is, We, who, cultured in the law, are able to judge, have not believed; therefore what he says is not worthy of consideration; but those who are under

the disadvantage, or curse, of having missed the particular training of which we have had the advantage, are foolish enough to listen and believe.

How familiar it sounds! Today let one bring to the world a truth transcending the conclusions the authorized searchers have reached, and however clearly it may be demonstrated, the voice of authority is heard in depreciation.

When Nicodemus, a Pharisee who had visited Jesus by night lest his reputation suffer should he be known to hold converse with him, cautiously suggested on the occasion above referred to, that their law judged no man before hearing him and knowing his offense, he was taunted with the question, Was he also of Galilee? And the advice was given that he search the books for himself, "for out of Galilee ariseth no prophet!" This was *a priori* judgment. Such credentials as they could recognize were not understood by them to be borne by Jesus. Therefore, however possible the demonstration of his verity, given fair judgment, this was not to be accorded. Considering that he had not the credentials, there were but two possible conclusions to their mind, whatever his evidence might be,—either he was seditious or he had a devil. That is, he was a conscious impostor or he was insane. Why should he be given a hearing that could not change this predetermination? They had grown into the thought that the prophet they hoped for would manifest in a certain way. One manifesting otherwise could not to their minds be the one, and that settled the matter. And the Hope of Israel came to Israel, and Israel failed to recognize.

So has the studious world been hoping and striving

to a certain end,—the attainment of genuine principles of knowledge. To be able to judge of effects from principles is the innate ambition of the student in every field. For this end is observation exercised, and for this end has been instituted every experiment that has been tried for the sake of illustration. Yet when this central position is gained by the human mind, it is not surprising to find the scholars slow to listen. Disregarding Huxley's warning—"Do not pretend that conclusions are certain which are not demonstrated"—they pin their faith to conclusions founded on time-honored assumption, and deny *a priori* the possible demonstration of contrary conclusions, refusing candid investigation. Let one among the ranks of authorized investigators present a speculation which is a slight deviation from previous speculations in the same field of research, and he is hailed as a prophet of the highest; and the world is asked to bear witness that science is ready to accept new ideas from whatever source if accompanied by sufficient evidence. Ah, not from whatever source! Let a genuine prophet of the highest come, and if he have not such prestige as the authorities recognize, who among them can be found to candidly listen to his evidence? And if some do listen, like those among the rulers who listened to the man of Galilee they dare not confess it.

That the end of all learning,—demonstrated principles of truth, as opposed to speculations regarding principles,—should be rejected by the tree of learning, the great university system of the world, is no more to be marveled at than that the oak should throw its acorn to the earth. That, too, is marvelous in the results that follow.

Dishonesty in Modern Industrial Methods.

AMANDA T. POTTER.

IT PLEASES WEALTH to bound men's achievements in the financial field, by their worth in character and endeavor. It is balm to the wounds of misgiving if indeed they may be able to give a grain of credence to their own statement, that there is room at the top and that any man can get there if he be honest and industrious. This assertion has falsehood written so boldly and broadly upon the face of it, that one wonders if the rich can possibly be so blinded as to believe the thing they say.

Give the slightest consideration to the manner in which our plutocrat mounts, and his theory dissolves. It stands unchallenged that colossal fortunes are being amassed only by those Napoleons of finance who are able to marshal men and things. If men to the number of thousands and even tens of thousands, must give their use to fill the coffers of the master of finance, what could he do toward fortune building without these men? and what can this mass of humanity do toward reaching the upper rounds of the ladder while thus

laboring for a pittance? The day of the good genii and serving sprites is past; the moonbeams fall not on brownies erecting warehouses, and filling them, constructing ships and manning them to bear away the merchandise and return with showers of gold. The sun's fierce glow and the winter's blast, rather, see the thousands and the tens of thousands, in full-grown form of flesh and blood, yielding their life energy to the wealth growth of the one.

No amount of honesty and industry can carry a man single-handed to the "top." If industry would do it, the small army who serve would arrive abreast with their employer. If honesty be the sesame, the men who consent that a portion of their earnings be retained, consent to a robbery, and are alike culpable with the man who does the robbing. On the score of honesty the employer and his army will arrive together or never. When honesty comes to the front each will enjoy all his brain or hand creates; and earth will contain no man endeavoring to live otherwise than by the fruits of his own industry.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE ROCK OF AGES.

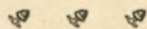
The Rejected Stone Becomes the Head and Foundation of the New Church.

THE CONCENTRATION of desire upon the Rock of Ages is the force that will conspire to grind it to powder. This is the Stone which the builders rejected in their pride, but the same has become the head of the corner. The Lord said unto that one of his Disciples who was fitted to be the receptacle of his spiritual energies in the natural degree: "Thou art Peter, and upon this rock will I build my church." This He said, knowing that at the end of the age Peter would be reëmbodied as the Founder of the new church to evolve out of the preceding church. If Peter is the Stone rejected by the builders of the present day, as the high dignitaries of the Jewish age rejected Christ, why is it necessary that it should crumble under the concentrated force of human desire? Surely a corner-stone should be enduring and solid in its niche in the masonry. Here is the paradox in the building of the spiritual temple of Holiness, sacred to the worship of the Lord God of Hosts.

The Stone, like the golden calf, the symbol of perverted desire of the natural heart for offspring, must be ground up and taken in or absorbed by the people. This truth concerning the Stone is a parable signifying that the Messianic personality of the last age must be dissolved like all his predecessors—that in his theocrasis he will be absorbed by his people. It was said by our Lord concerning the Stone, in an extended use of the same metaphor, "Upon whomsoever it shall fall, it will grind him to powder." Here the Stone becomes, by metamorphosis, the instrument of destruction to such as receive it. This may be called the doctrine of the true apostolic succession. The influx of spiritual energies in passing from one stone or personality to another, communicates the impetus of transmutation and the physical body is reduced to energy. Thus the metaphors of Scripture vindicate themselves, showing how apposite the terms employed are to express certain phases of higher truth periodically lost to the conceptions of the natural mind. Such things as cannot be expressed in the literal sense for lack of scientific understanding, are preserved in perpetuity, clothed in appropriate symbols.

The use of what are called figures of speech or ornaments of rhetoric is apparent. It is not necessary that the secrets hidden since the foundation of the world—that is, from the inception of the age—should be made known before the fulness of time. The adjustment of inner and outer relations must be allowed to complete themselves in numerical order. The methods of science are exact. Before the dust of the balance can be measured out, the Stone must be ground to powder. Nothing short of the concentrated force of human desire can accomplish this miracle. Unless a sufficient quantity of kinetic energy is applied, no results will follow. How

essential, then, that all the resources whereby so great a marvel is to come be husbanded; that the precious energy of conjunction be not wasted upon trifling objects that detract from the main issue!



Interdependence of Human Mind and Body.

IT IS A GREAT mistake to suppose that the chief object of nutrition or the taking in of alimentative substance is to furnish the body with a supply of positive and negative ions. It is true that electricity is an important factor in all vital processes, but the conversion of the material food to thought is the essential issue. By means of the food taken into the body, the substances of intellection and affection are actually created. The mind itself with all its powers and the soul or the will are the product of the combustion of matter.

The necessity for some means of arresting decay so that man may no longer be subjected to the galling servitude of the cruel master whose fetters he has worn so long, impels students to search the realm of Nature to discover, if possible, an antidote for death. The Rosicrucians and the medieval alchemists sought in vain for the fabled elixir whose wonderful properties could restore the exhausted vitality of senile weakness to the vigor of youth. Physical decay cannot be permanently checked by drugs nor diet of a particular kind.

Experiments seem to show that electricity lies at the basis of life, and certain kinds of food increase the amount generated in the body. By this means it is hoped the vital processes may be stimulated. This might be done if the causes of decay consisted in a lack of electrical stimulation. It is, however, due to some cause back of physical nature. There is more than one manifestation of universal substance. Matter and spirit are coexistent factors in the problem. The body knows corruptible change because the soul too, is depraved. The whole moral nature must be transformed in order to rise victorious over death. If thou wouldst enter into life keep the whole moral law—not as exposit in the literal sense merely, but also in the deep purity of its inner meaning.



The Physiological Basis of All Thought.

AN INTERESTING account has been published of a contrivance for weighing thought. Reclining upon the most delicately adjusted balance, the subject is first asked to hold his mind in passivity, then to perform some simple mathematical task. As he begins to reason his head falls lower, tipping the scale. It is claimed that in this manner it is possible to discriminate by weight between more or less intricate mental operations. The construction of such a device must be a severe blow to the numerous adherents of the All-is-Mind and There-is-No-Matter school of belief. If thought is

ponderable, it is perfectly plain that it cannot be dissociated from matter. It is not diffused like nebulous mist through space.

In order to weigh thought, the brain where it exists, not as a transient lodger in a rented house, but as the perpetually engendered offspring of legitimately wedded parents, must be placed in the scale. After a demonstration of this character, it is useless to argue in behalf of the immaterial basis of mind—equally useless to claim that there is no life, substance, nor intelligence in matter. The modern metaphysicians who would have us believe that Jesus performed all his miracles by spiritual power without the intervention of matter, find here incontrovertible proof to the contrary. It is true that Jesus said: "The Father which dwelleth in me, He doeth the works." Without the material brain and body which brought the Father into external relations and rendered Jesus the fulness of the Godhead, no works could have been done.

The weight of thought determines the counter-generation of matter. The amount of blood consumed in the production of mental energy must be resupplied, so that waste of tissue may not prove inimical to the preservation of organic life. The necessity for the introduction of Koreshanity has opened a new era in mechanical invention. The first test of the earth's concavity was made by means of an entirely new mechanical device, the work of Prof. Morrow. Since then, inventions have multiplied under the impetus given, and although the inventors may not be in rapport with the new ideas, it is surprising to see how well their methods serve to corroborate Koreshan principles, furnishing just the means of proof needed for various departments of Universology.

The President and the Cuban Situation.

IT IS USELESS for the beet-sugar men to think that President Roosevelt is going to compromise with his convictions of right. He believes that the nature of our relations with Cuba is such as to warrant concessions on our part. Cuba is in some sense a ward of the United States, and to grant her special privileges can be no infringement upon commercial alliances formed with any foreign power. Alarmists are saying that Germany may take umbrage if any discrimination be shown in favor of the West Indies, but the case is not a parallel one. It is better to cultivate relations of friendship and humanity with the little Island which has just passed through a disastrous war in the struggle to free herself from a ruthless foe.

To be a distributor of joy, to speak words that gladden, to open her lips in gentleness and let patience rule her soul—such is the wise part of the coming woman.

Some men will follow a jack-o'-lantern, a will-o'-the-wisp, rather than the Guiding Star of human destiny.

Does thought create matter? Just as much and no more than matter creates thought.

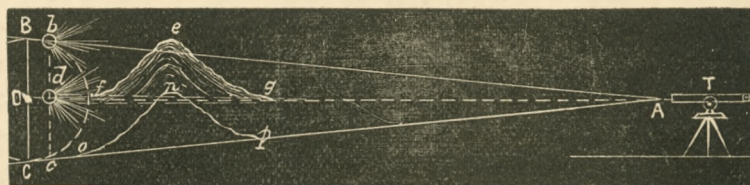
LA NOUVELLE GEODESIE.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.
TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

En visant au loin le rayon visuel ne passe pas du niveau à l'usage des ingénieurs droit au point miré à cause de la loi par laquelle l'angle que sous-tend à l'oeil l'objet en perspective se diminue ou s'élargit selon la proximité de l'objet. Qu'un ballon de 100 pieds (30.48 m.) de diamètre s'éloigne en poursuivant son chemin au niveau de l'oeil. L'angle qu'il sous-tend en arrivant d'où il ne saurait bouger sans passer entièrement hors de vue, lui fait perdre de ses proportions en telle sorte qu'il ne présente plus à l'oeil que l'apparence d'un tout petit point se détachant sur le ciel. Que BC dans la figure que voici, soit le diamètre d'un ballon ainsi fait, et D, l'endroit où il est prêt à disparaître de la vue. Mettez à point le niveau T, au service de l'ingénieur et visez au ballon se dessinant à peine au lointain. Saurait-on dire sur quelle partie particulière du ballon l'axe visuel de l'instrument se dresse ?

Qu'il soit passé, fût-il possible, une corde menée de A jusqu'au ballon de manière à préserver en reculant toute l'apparence de son diamètre actuel ; il faudrait faire ressortir le fil comme le ballon en s'éloignant semble perdre de sa forme, jusqu'enfin arrivé où il ne se détache plus que comme un point sur le ciel, le diamètre du fil sera aussi de 100 pieds ; que *bc* soit ce diamètre. Or, qu'il soit mis à *b* un réverbère électrique ; dressez l'instrument sur ce point lumineux ; toute la distance entre *b* et *c* semble perdue et la lumière se fait voir à *d*.

Laissons de côté un fait essentiel, — celui du raccourcissement et prétendons croire avec l'ingénieur que le cours poursuivi par



la vision soit une droite; mesurez le fil passé de b à d ; il y en a pour 50 pieds (15.24 m.) et le point lumineux se voit à d . Faut-il donc en venir à croire que d soit à 50 pieds au-dessous de l'endroit où la lumière paraît être? Ou dirait-on que l'axe longitudinal du fil se soit abaissé en s'arrondissant?

Coupez le fil et l'oeil embrasse également l'espace de 100 pieds, pourtant il n'en paraît qu'un point. Que *efg* soit une colline de 60 pieds (18.2880 m.) de hauteur et que 50 pieds (15.24 m.) en entrent dans l'espace dont l'image ne fait qu'un point sur la rétine. Il en reste 10 pieds (3.0480 m.) d'encore en vue, mais l'espace la-dessous ne se rend plus à l'oeil et le sommet paraîtrait à *n*; faut-il dire d'après cela que la base de la colline soit à *op* et que la surface d'où elle se lève soit descendue au-dessous de *A d* en s'arrondissant? Mais voilà les raisonnements dont se sert l'ingénieur pour appuyer la théorie de la convexité.

On verra d'après cela qu'il s'en faut de beaucoup que les circonstances citées en preuve de la rotundité de la surface terrestre s'approchent de l'état de certitude; on n'est pas à même de déterminer si elles s'adaptent mieux à la surface extérieure ou intérieure d'un corps dont le diamètre a 8,000 milles. Chose singulière que les hommes de nos jours malgré leur réputation de sagesse ne sauraient pas s'imaginer quelque procédé sûr et convainquant pour s'assurer de la figure de la terre! On dirait qu'ils étaient loin de croire que la méthode la plus sûre ce serait de mener une ligne droite passant par l'air à partir du sommet vertical d'un bâton planté à angle droit, au lieu de s'embarasser de mirer à un point fixe ne sachant pas qu'il n'en résulte qu'une courbe menée. Celle-ci est la méthode qui est aboutie à démoraliser l'oeuvre de la géodésie et toutes les recherches de ce genre; l'autre offre un moyen des plus sûrs pour aller droit au but. Pourquoi le génie d'invention du siècle dernier ne s'était-il pas emparé d'un moyen plus sûr de s'informer de la surface de l'eau dormante? (*a continuer.*)

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In The Editorial Perspective.

THE EDITOR.



DISPENSATIONAL RELIGIONS are as inevitable as the seasons which come and go. Spring, summer, autumn, and winter are definite periods which complete the circle of the year. Dispensations are definite periods which complete the round of divine progress in humanity; they are steps in the line of human development; they are months of the Zodiacal year. The seasons of the great Mazzarothic cycle are the Gold, Silver, Brass, and Iron ages—grand divisions of time, in which humanity rises and falls like the harvested and sown seed of chosen fields. The founding of the Jewish church was a necessary step toward the goal of human hope; it was a work of preparation, a striking demonstration of the power of the enlightened mind to look centuries in advance and see the results of the application of definite principles of human life and relations. The Hebrew religion came with a new race which had a great mission to accomplish—the fulfilment of Jewish hope in the manifestation of the promised Man of highest ideals and powers. The religion of the Jews was established for the purpose of materializing the focus of human aspiration; the time required for this great work was the measure of one dispensation—from the time of the existence of the head of the Hebrew race until the coming of the Man destined to give the world a new impulse in the line of progress. The Jewish church was dispensational; Judaism served its purpose in the production of the promised Messiah, who had power and authority to establish a new order of development. The garment of the dispensation grew old and had to be put aside; the old covenant passed away to make place for the new. The promised personality came and stood at the head of the new dispensation, a new church, a new people—not as a new race, but as the embodiment of a new spirit which should accomplish its work and reach its climax in a definite period of time; the present dispensation must culminate in definite results, marking the beginning of another period and order of progress, a new religion. The definite dispensational periods of the past are matters of history; it is indisputable that they began with distinct epochs in human experience. It is also a matter of astronomical record, that these epochs agree with the distinct points reached by the sign of Aries in its precession through the constellations of the physical heavens. The dial of the Zodiac is as reliable as the calendar of years; it is the infallible indicator of dispensational changes. The age of philosophy is past; the age of science is here. The habiliments of the dispensation have grown old; time has aged the Christian church; its thought is effete, its truth vitiated, and it must give place to the vigor of a new system of life. The religion of the scientific age is the scientific religion; it is practical, because it is applicable to all domains of human activity and relations. The world is about to emerge from the darkness of night and bleakness of winter into the light of day and the springtime of the Golden Age, through the application of a new Cult which will record itself in human history and in the hearts of men, as the greatest system of knowledges that was ever revealed to man!

The idea that matter is dead has given rise to numerous absurd conceptions and theories. It has led to the conclusion that matter is useless, and hence unreal; and it is responsible for all the misconceptions concerning the relation of energy and matter—modern systems of cosmogony and theology have alike developed from the basis of false systems of physics. It is held that matter is inert; that it is incapable of motion except it be acted upon by some external force. A so called postulate of modern astronomy, is that any body of matter is powerless to move of itself; and that when once put in motion it would move forward in a straight line forever if it met with no force of resistance or attraction. If this conclusion were true concerning masses of matter, it would also be true of the atom. Energy is a mystery to the modern mind; the most generally accepted conclusion is that energy is a mere mode of motion. Motion of what? "Of matter," it is answered; "vibration is mere oscillation of atoms." The so called scientist pretends to believe in the conservation of force; that no force can produce more than its equivalent; therefore, a given amount of energy can in no way increase in power. In theory, the imagination is taken back to the time when absolute quiet prevailed in universal space—when there was no motion, no energy, no life. A system of motion must begin somewhere; an atom moves—but what moved it, if matter be inert? An atom imparts its motion to another; but if we consider the doctrine of the conservation of force in this connection, we must conclude that the atom could impart to another atom no more force than it possesses; and if the second one moved as rapidly as the first, the first has imparted all its power to move. From such a beginning, but one atom at a time could move, because the original impulse could in no way increase the power of momentum. Yet, the fact is apparent that the universe is a system of complex motions, an organic system of life. Have all phenomena, all motion, all energy, and all life developed from the motion of a single atom? Whence came the billions of horse-power required to perpetuate the cosmos? The only true conclusion possible in harmony with the law of the correlation and conservation of energy and with the facts of present existence, is that the amount of force now active in the universe has been the same through all the ages of eternity! This is the scientific and essential conclusion of the Koreshan Cosmogony; it is rational and irrefutable.

The relative sensitiveness of the human organs and scientific instruments is a subject of discussion by a scientist who is seeking to put forth some argument against the extreme position taken by modern metaphysicians. It need not be said that a materialist is as much an extremist as the one who holds that all is mind. The power of the mind is always manifest in and through material forms; there is no energy of any quality or degree that is not in the forms of the material world. The Koreshan conception of the relation of mind and matter does not militate against the fact that mind is supreme, nor the fact that matter is absolutely essential to mind and Being. The latest argu-

ments conceived to be contrary to metaphysical conceptions, are founded upon experiments performed by the most delicate scientific apparatus. It is held that the telescope reveals millions of times more stars than can be seen with the naked eye; that the microscope brings to view worlds of the minutest forms; that with the microphone the treading of a fly sounds like the tramping of an army; that the bolometer is 200,000 times more sensitive than the skin; that the galvanometer is 10,000 times more sensitive than the eye or ear; and that Branly's coherer enables man to catch electric pulsations through space without wires. May we conclude from the above that the faculties of the material substances of which the delicate apparatus are composed, are superior to the mental faculties of man? Upon what does the existence of these modern inventions depend? Back of them and the methods of their application is the delicate mental operation—the conception of principles, the thought of how the apparatus may be applied. The *mind is master*, which the apparatus are merely employed to serve. So sensitive is the human brain, that thought is not only communicable from mind to mind by means of written or spoken words, but silently through mental attraction. The psychological field is filled with wonders; and its marvels will increase with the development of the powers of man under the Cult of the New Dispensation.

A reverend gentleman who has set out to overthrow the Koreshan Cosmogony or "die in the attempt," insinuates the following question as tending to refute our position: "Why are those white-line illustrated, geodetic survey arguments given only in French, if you are not afraid to have them handled and answered in plain English? These boasted geodetic surveys are all based on ocular illusions." It is seldom that an objection so *utterly* absurd as this one is ever suggested to us; we refer to it simply to show to what extremes prejudice may lead the mind. After promulgating Koreshan Astronomy and related sciences, in plain English, in THE FLAMING SWORD and other publications for many years, we have the good fortune to see the CELLULAR COSMOGONY (of which thousands of copies have been sold), a scientific work demonstrating the fundamental premise of the System, translated into the French language. Our object is to open up the way for the French people to study, handle, and answer if they can, the evidences and arguments which we have already published in plain English. We desire to introduce to the scientific world a successful method of determining the actual shape of the earth—the scientific method of demonstrating the earth's concavity. This method is purely mechanical, the survey of an air-line which excludes all optical instruments and ocular illusions. In the reckoning up of the ocular illusions as astronomical factors, let them be placed where they belong—on the side of the advocates of the popular astronomy, where analogy is set aside, laws of perspective disregarded, and the principles of form ignored.

M. Becquerel, the Parisian savant, has made the discovery that rays of light are subject to magnetic attraction, and the experiments of Mme. Curie and her associates demonstrate that the rays generated in uranium are drawn

aside or *curved* by magnetic currents. Hence, the conclusion that light must be substantial—but the modern idea of substance is material. All energy is substance, and matter is substance; but energy is not material—energy is the result of the destruction and sublimation of matter; energy and matter are the two general states of substance. All motion and sensation result from the interaction of energy and matter. The idea that rays of light are not propagated in straight lines, but in curves, because of the combined influence of gravity, levity, and other energies, has been taught by the Founder of Koreshanity for the past thirty years. The rays of the sun, moon, stars, and planets curve downward and outward over the earth's concave surface in lines of least resistance against active energies; the curvature of these rays makes it possible for the sun to illumine a hemisphere of the earth at any given moment—the rays sweeping from pole to pole, and covering 180° of longitude. The ultra-penetrable ray had its place in the Koreshan Cosmogony a quarter of a century before Röntgen was enabled to see through opaque substances, and the principles of wireless telegraphy and telephony were taught in Koreshanity long before Marconi ever conceived of the possibilities of his so called discovery.

A clergyman looks forward to the establishment of a universal church which shall contain the very essence of liberalism—which will be so liberal that it may canonize as saints all great men irrespective of their creeds; a suggested list of saints includes scientists who were decidedly and avowedly atheistic. But why stop with great men? Why should not such generosity include others irrespective of their deeds? If salvation obtains without processes or principle, perchance heaven is a democracy in which all men are created equal and endowed with the inalienable right to having their names appear in the first place on the roll of honor! But if the law of selection obtains, it is so immutable as to require the survival of the fittest only. Salvation is a matter of attainment; the corpuscles that comprise the seed are saved—they have entered the heaven of the plant; but the corpuscles that remain in the tree are excluded until another round of development is completed.

A scientist claims that the intense rays emitted from an arc light produce sound distinct enough to be heard by means of certain apparatus. Hearing light is a new thing to the world; but over eighteen hundred years ago the Apostle John was able to *see sound*—he "turned to see the voice" which he heard.

The magnitude of a star depends, not upon size and distance, but upon the intensity and brilliancy of its light. No telescope can ever magnify or increase the apparent size of the stars, not because their distance is immeasurable, but because the stars are minute points of combustion and have no surface area.

In the great search for truth, some man must be the *first* to find it; he then becomes the world's Teacher by virtue of all rights of discovery.

When the world's burdens become too heavy to be borne, the gravity of the situation is unquestioned.

He who loves the truth will love him who possesses it.

The Open Court of Inquiry.

THE EDITOR.

Necessary Steps to Become a Koreshan.

EDITOR FLAMING SWORD:—Although it seems impossible that I should ever understand the Koreshan Theology, I would like to know all I can of Koreshanity, and therefore I will ask a few questions concerning the secular features of the System, and the course of a candidate for Koreshan honors and favors. Where and how should one begin, and what are the successive steps or degrees? What obligations in full are exacted in each case, and what rewards are guaranteed or may be expected in return? Must transfer of realty be made by deed, and to whom? How are personal effects disposed of? What of the unbelieving husband or wife, and children? I would like to know, too, the requirements and rules of your communistic orders. I presume that you have no secret work—no oaths, obligations, signs, nor passwords. If so, please excuse me where I seem to intrude. Give me such information as you can, and greatly oblige.—G. J. B, Joplin, Mo.

The very first requisite to a comprehension of Koreshanity is a desire to know the truth; and second, a willingness to accept and obey that which one may become convinced is true. No one having a desire to master the fundamental principles of Koreshanity should despair of attaining to a knowledge of the System, because so long as the mind is receptive to the mental substance imparted by Koreshan teachers there is hope. If one seeks to apply even a single truth to one's life, the way is opened for moral and intellectual improvement, refinement, and progress. A thorough understanding of the Koreshan Theology and other departments of the Science must be attained through persistent application of the mind, under authorized teachers, in the Home relations of Koreshans.

The outermost Court of the Society Arch-Triumphant is for those who desire to investigate the Koreshan System. This Court imposes no obligations other than the payment of a nominal yearly fee to the Secretary of the Society. Application to the Investigative Court may therefore be considered as the first step. The second step is acceptance of the truths of the System, after one has become thoroughly convinced that the System is what it purports to be; and this acceptance necessarily involves recognition of

the office and mission of the Messenger of truth. When this conviction is reached, one may take the third step, which is application for membership in the Koreshan Community. Then a foundation is laid for a thorough comprehension of the several branches of the Koreshan System. Further steps are made dependent not only upon the good conduct and morals of the candidate, but also upon willing and faithful obedience to the defined laws of life. Admission to the Koreshan Homes or Ecclesias must come through the Society Arch-Triumphant.

Koreshan obligations begin when one is admitted to the Home life of the Community. We are a communistic body—that is, all property and the profits and products of industry are held and enjoyed in common. It would not be in keeping with the spirit of true communism for members to retain private ownership of property; hence, those who join us in the full spirit of communism, feel a pleasure in voluntarily contributing to the common treasury whatever funds they may possess. If property is owned, transfer is made to the trustees of the Unity, or the proceeds of sales and all incomes voluntarily placed at the disposal of those in authority. In doing this one does not become poor, but a joint owner of all that is possessed in common. Persons having no money also own in common with others, for we recognize that performance of uses and the products of industry constitute the only true capital. Where one has an excess of personal effects, it is but right that they should be distributed to those who may be in need. Each one being given possession of goods for private uses has rights that are not infringed upon by others; such effects are for one's own personal use.

The central orders of Koreshanity are celibate as well as communal. Celibacy is the unmarried state, but this order may be entered by those who have been married, and who, in obedience to the laws of life, dissolve the common marriage relations. However, we have a marital order, in which—under certain restrictions—persons

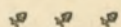
may continue their marriage relations, but their rights and privileges are not the same as those which obtain in the higher or Celibate Order. In the Celibate Order there is a complete separation of the sexes in private life, but there is a freedom of social intercourse that is conducive to culture. The rules of the Koreshan Homes are such as maintain order in the Home life; they are in some respects similar to unwritten rules and regulations which govern common homes of refinement. The government of the system is imperial; that is, there is a governing Head which members respect and obey. Every department of the Home and its industries has a superintendent who directs and oversees the work of those to whom duties are assigned. The departments are mutually related by virtue of common interests.

The rewards which are guaranteed to those in the Koreshan orders are, first, mutual enjoyment of temporal prosperity incident to development of our industries; second, moral and intellectual refinement, and third, the final attainment of immortal life, and positions of honor in the new order. We are not associated for mere financial reasons; the end of all knowledge is life, and education in the Koreshan Cult looks to the realization of the highest ideals. Our work at present is but preparatory to a greater work—the establishment of the new order of things. We are strictly humanitarian, and all sacrifices of the present are to the end that the people of the world may be made happy.

If one desires to enter into new relationships of the Koreshan Community, of course there must be a revolution in one's life. New loves must take the place of old lusts; there must be a forsaking of all things which are not in keeping with the spirit of the new order. There are sometimes circumstances which make one's progress in the lines of application of truth extremely difficult; these circumstances may exist in one's own family, and the difficulties must be met on the basis of one's own responsibility. It is left for each one to decide for him-

self as to the best course to pursue where obstacles are present. The Founder of Koreshanity advises in no individual case; he merely teaches and defines the laws of life and the method of their application.

We have no secret societies. We administer no oaths, but each one may make strong mental resolutions. There are no obligations imposed that are contrary to enlightened conscience; and no passwords other than the words of divine truth. The requirements of the higher orders are all made known to the candidate before final steps are taken. The interior orders are only for those who have manifest by their conduct in the more external orders, their fitness to obey the injunctions and to meet the obligations and requirements of the higher circles of the System. The law of selection obtains, and the highest honors are bestowed upon those who, through perfect obedience, prove the discipleship in the spirit of love, without which one is a Koreshan in name only.



Picture of the Earth in the Sky.

EDITOR FLAMING SWORD:—If the moon is an image of the earth, it seems to me that Nature must be a very poor photographer, or the surface of the earth, with its continents and seas, is very different from what men suppose it to be.—REV. S. L., Marion, N. Y.

It is not strange that Koreshan Science should at first seem paradoxical to minds coming in contact with it; the System cannot be understood by reading a few copies of THE FLAMING SWORD. Koreshanity is as complex as the universe, because it is the scientific revelation of the principles and laws of existence, and embraces all fields of human research. Truth is the opposite of fallacy, as light is the opposite of darkness; and truth is stranger than fiction. There are, however, principles and facts in Koreshanity that are easily grasped by minds desirous of knowing the absolute truth concerning life and creation. Koreshan Astronomy has nothing in common with the popular system which is accepted by the modern mind as astronomical science. The premise of modern astronomy was originally assumed, and today it remains undemonstrated and undemonstrable.

Nature is the best photographer; no

chemical film on the camera-plate is equal in sensitiveness to the retina of the eye. Nature is the best constructor; by no artificial methods can the living forms of Nature be produced. Nature is the best elaborator of substances; no physical energy generated by mechanical or chemical processes is so refined and subtle as a ray of mental energy, nor yet so penetrating as the rays of gravity and levity, nor so pure as the rays of sunlight. No mirror made by human hands can reflect so perfect an image as the "molten looking glass" of the physical heavens.

The visible moon is a picture of the earth; but let us understand how the lunar image in the sky is made. The mind reaching the conclusion that the moon is a reflection of the superficial area of the great concavity in which we live, will not be able to make the lunar image agree with maps of the earth, which may be accepted as approximately correct representations of the continents and oceans. The principles of the ultra-penetrable ray (the X-ray) have been taught in Koreshanity for over thirty years. The so called discovery of Professor Röntgen was merely an experimental confirmation of the truth of Koreshan Alchemy and Astronomy. By means of the Röntgen ray men are enabled to see through opaque objects, and photographs are made of coins in pocket-books, of metals embedded in wood, and of the skeletons of animals and men. Upon being shown an X-ray photograph of an object, one in ignorance of the processes by which it is made might exclaim: "Why, that is not a picture of what I see; it in no way resembles the original!" The difference between a common photograph and an X-ray picture of an object is that the former pictures the external surface only, while the latter produces an image of the contents of the object.

The moon is not a reflection of the surface alone; it is an impression made by the subtlest, material-piercing rays generated in the great universal battery. We see in the sky a complex impression of all that is contained in the geologic and mineral strata of the earth's shell. The energies making the impression pass from the metallic strata which environ all superimposed strata; these energies focalize in the

sky, and enable us to view the earth from the *outside*, as it were, of the outermost mineral stratum; thus we view the moon as an apparent convex sphere covered with indentations and protuberances which conform to the uneven convex surface of the mineral stratum, with shades of light and darkness, agreeing with the ocean-beds and continental elevations.

The shore-lines of the earth are not observable on the moon, for the reason that the difference of the thickness of the shell for miles inland and for leagues seaward from the shore, is not sufficient to produce a difference of light and shade; but one understanding the processes by which the impressions are made, can readily locate the points on the moon which represent the deepest seas and the highest land elevations. A geographical map of the world does not seem to agree with the X-ray map of the earth as presented on the moon, because the former represents the surface only, while the latter is an impression of all the strata of minerals and the heterogeneous masses of the geologic strata that lie between the concavity on which we live and the metallic strata or universal environs—known in the Scriptures as the "foundations of the earth," the material *firmament* of "mother earth," which is the great womb of the physical cosmos.



Summary of the World's News.

March. 5.—Masked robbers in Chicago; victims are saloon keepers.—Prince Henry pronounces Chicago's welcome better than that of New York.—Steel trust re-elects Schwab President.—Cost of South African war to date, £69,310,000.—Chinese rebellion spreading.—March. 6.—Association of Iron, Steel, and Tin Workers and the managers of American Tin Plate Company reach agreement; strikes impossible.—Prince Henry at official reception, Somerset Hotel, Boston.—Boer envoys at White House; United States will not interfere.—March. 7.—Dr. Hirsch in memorial recounts struggles of Colonel Parker, educator, with political machines.—Officials of western railway lines vote to abolish all illegal agreements.—Harvard University bestows honorary degree of Doctor of Laws on Prince Henry.—March. 8.—Dr. Christian Fenger, famous surgeon, succumbs to pneumonia.—Dr. Hirsch charges the Christ's death to conspiracy between priests and their Roman allies; Hebrews blameless.—Southern Pacific train wrecked in Texas; death list may reach forty.—Columbia Yacht Club enrolls

Prince Henry as honorary member; Prince telegraphs thanks.—Prince Henry's nine day's tour completed; journeyed 4,358 miles; visited 13 states.—Audobon Society to prevent milliners trimming hats with birds.—Miss Roosevelt not to attend coronation ceremonial; President withdraws permission; "American princess" idea the cause.—Seventy firemen must be dropped; insurance rates likely to advance.—German Society of city of New York banquets Prince Henry at the Waldorf Astoria, in celebration of 118th anniversary of the organization.—March 9.—Laws of war broken in Philippines; American soldiers and Filipino insurgents alike guilty.—Newly invented electric device cuts hardened steel plates with ease; able to open any safe.—Rank and file of salvationists warned against dabbling in stock schemes.—John P. Altgeld addresses Independent Club at Buffalo, N. Y.; advocates government ownership of the great utilities.—Orders for \$750,000 worth of automobiles taken at Coliseum exhibition during week; gasoline motive power takes precedence over steam and electricity.—British government refuses light on war office scandals.—Mar. 10.—W. L. Moody, of Mass., succeeds Secretary of Navy, Long; change occurs May 1.—Eastern financiers angered by President Roosevelt's order for merger suit.—German Socialists displeased with America's reception of Prince Henry.—Mar. 11.—British General Methuen captured by Boers; 41 slain, 72 wounded, over 200 missing; all Britain shocked.—Opponents of Cuban reciprocity admit losses by desertion.—Brigadier General Frederick Funston, who captured Aguinaldo, arrives in Chicago today.—Minister Wu accused of retaining \$80,000 refunded to China by American Government.—Henry of Prussia formally denies secret object in visit.—Illinois anti-trust law void.

The Flaming Sword's Exchanges.

Review of Reviews.—In the current issue is a seven-page exposition with illustrations, of The Longest Power-Transmission in the World. The Metaphysical Movement abreasts the public with the New Thought and its leaders, while the German-American Commercial and Diplomatic Relations is instructive and obviously apt to the times. Under Leading Articles of the Month are embraced art, ethics, education, scientifics, co-operation, comestibles, etc., etc. The illustrations run the gamut from a frontispiece discovering our royal guest, to cartoons which point the thought of the man on the spectator's stand. It is a worthy number of this unique publication. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

Scientific American.—The Automobile and Outing number of the present month is unique. American made machines, with the automobile sport and industry

confined to American environment, are the features. In illustration are many vehicles, among which are automobile sleds, marine automobiles, and land automobiles; the latter embracing touring cars, steam carriages, station wagons, busses, stan-hopes, surreys, and runabouts. Added to this is a fine double-page supplemental cut of the Kaiser's recently christened yacht, Meteor III., with complete dimensional and constructional description. Munn & Co., 361 Broadway, New York. 10 cents per copy; \$3.00 per year.

Suggester and Thinker.—Many good things on suggestion as healing agent of body and mind. This work will be found of special interest to students in the occult lines. Suggester and Thinker Pub. Co., Columbus, Ohio. \$1.00 a year; 10 cts. a copy.

The Interpreter.—A thoughtful, scholarly work issued from Room 938, Fine Arts Building, as exponent of the School of Interpretation conducted by Rev. George Chainey. \$1.00 a year; 10 cts. a copy.

The Gospel of the Holy Twelve.—We have here what purports to be an inspired revision of the four Gospels, at the hand of an evident scholar. The Apochryphal New Testament is largely drawn upon for interpolations scattered throughout the authorized version, and we must presume the author's own sentiments are also expounded since he informs us that "these writings from within the Veil must be taken on their own internal evidence of a Higher teaching." On page 57, our Lord is made to utter this: "God giveth the grains and the fruits of the earth for food; and for righteous man truly there is no other lawful sustenance for the body." To be consistent, all passages which conflict with this view must be reconstructed; hence we find the Lord posed as feeding the multitude with loaves and grapes. On another occasion He feeds the multitude with melons. If the Record is worth anything, (and if worthless why make it counterfeit?) our Lord twice directed the capture of marvelous draughts of fishes. After the typical resurrection, in the presence of His Disciples he partook of broiled fish. At another time, He ministered to his awe-struck followers with broiled fish and bread. When the seventy were sent forth they were bidden by Him to eat such things as were set before them. When the vision disclosed heaven opened to Peter, he heard a voice saying: "Rise, Peter; kill, and eat." "Do ye not perceive, that whatsoever thing from without entereth into the man it cannot defile him; * * * that which cometh out of the man, that defileth the man." The original Greek bears witness against this seeming determination to warp the character of the Lord Jesus to meet a personal approval; but, "Shall mortal man be more just than God?" or, shall a man be more merciful than his maker? There is no need to warp the text to defend the Lord, for the text does not accuse him of torture. Half cloth, 200 pages; \$1.25 postpaid. Published by Rev. I. G. Ousley. 3 Evelyn Terrace, Brighton, England.

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