



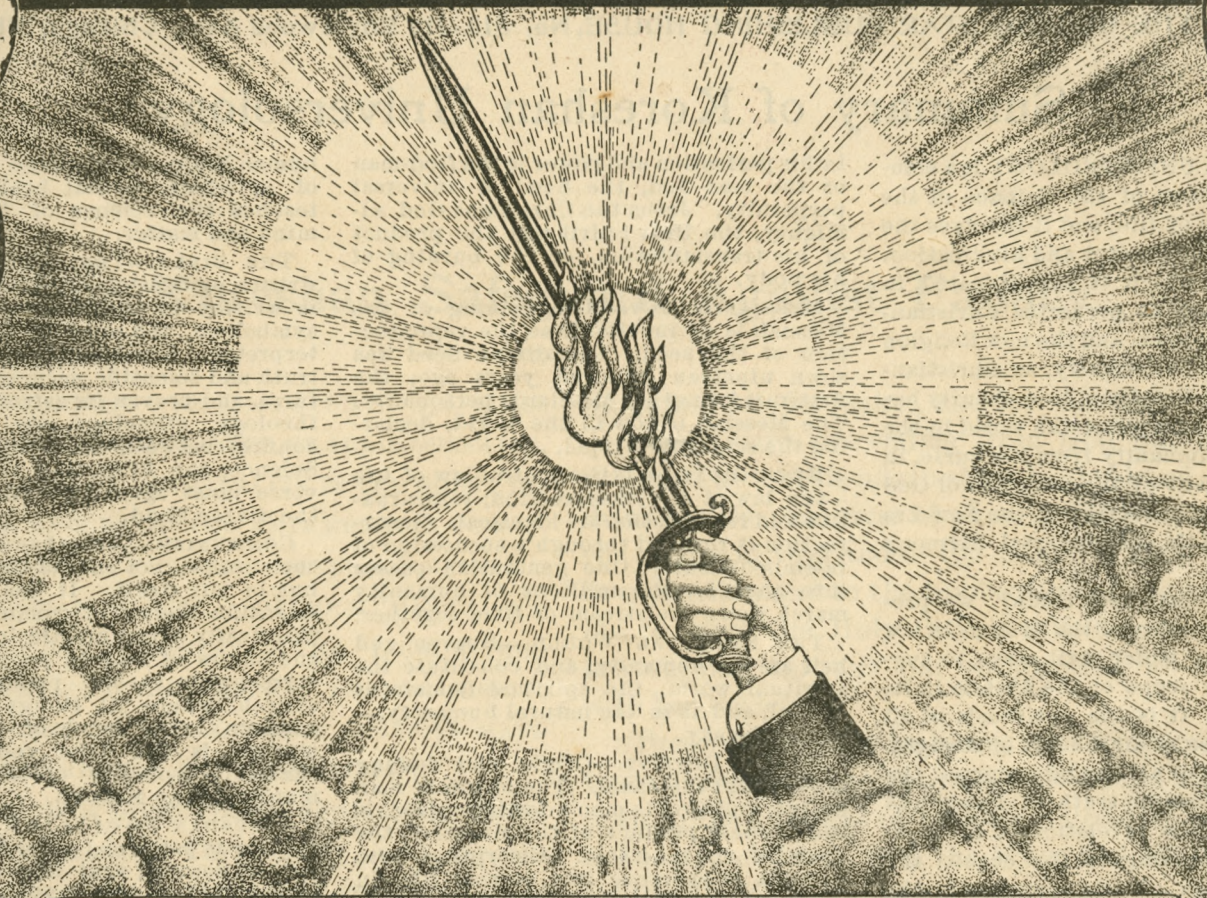
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

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## Summary of Koreshan Universology.

**K**ORESHAN 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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## The Koreshan Safeguard Against Fallacy.

KORESH.

A FORMULA (PRAYER) TO BE EMPLOYED AT ALL TIMES AND UNDER ALL CIRCUMSTANCES, BY ALL KORESHANS, FOR THE ATTAINMENT OF IMMORTALITY IN THE BODY; FOR REPROOF OF THE ERRORS OF THE ANTICHRISTIAN FORMULAS OF THE SPURIOUS "CHRISTIAN SCIENCE," SPURIOUS "REFORMED CHRISTIAN SCIENCE," SPURIOUS "MENTAL SCIENCE," AND ALL OTHER FORMULAS OF THE "LOOK-WITHIN-SUBJECTIVE-ENTER-INTO-THE-SILENCE" PROPAGANDISTS; AND FOR PROTECTION FROM ALL THESE SPURIOUS MANIFESTATIONS OF THE MODERN ANTICHRIST POWER.

Let it be used as a preservative against the deceptive influences of modern Christianity, and for the purpose of hastening the induction of the kingdom of immortality in the world. This formula should be made familiar to every believer in the Koreshan faith. Read it, study it, incorporate it in the very constitution of your lives. It will stimulate, it will encourage, it will help you to distinguish your faith from the many spurious presentations of the antichrist power now so rampant throughout the world:

O LORD GOD, our biune FATHER and MOTHER, seated upon the throne and in the altar, local and individual, we would that thou wilt make us one with thee! Enable us to comprehend thee as the objective and manifest Shepherd, Stone of Israel. In the name of this SHEPHERD, and by virtue of his presence, water and feed us. In his

name and for our sakes, and for the sake of the New Jerusalem now descending from God out of heaven, prepared as a bride adorned for her husband, give us to drink of "the pure river of water of life, proceeding from the throne of God and of the Lamb." Help us to arise in aspiration and to the application of the principles of life, to meet the Holy City, the Bride, coming out of heaven, that through our conjunction we may be one with her Bridehood.

Preserve us from entering the "silence," because there we find the corruptions of the sinful flesh and are open to the filthiness of the hells. Preserve us from sin, sickness, and death, with the grave and all its concomitants. In the name of the SHEPHERD OF ISRAEL, THE STONE FROM JOSEPH, through whom the New Jerusalem descends, we beseech thee to enforce upon us the deepest appreciation of the consequences of evil, and the power of death and the grave, for which the Lord—the Redeemer of men, made his sacrifice; and while we comprehend the power of death and hell, virtually enthuse us with the possibilities of life in the body. May the pure river of water of life, as clear as crystal, proceeding from the throne of God and the Lamb, nourish us and make us the Tree of Life, whence the leaves of the tree shall be for the healing of the nations. Preserve us from falling into the hideous fallacy of accepting and entertaining that monstrous misconception of Deity so universally prevalent, that thou art a great



## *The Flaming Sword.*

universal spirit, everywhere and nowhere, infinite and incomprehensible.

Help us to know thee as the undivided Father-Mother that thou art, the central source of all mental and intellectual radiation, as the fountain-head of immortality. May we be made to comprehend thee as individual, and thy manifestation and presence as the *personal* Divinity. Lord, we believe in thee as the local FATHER-MOTHER, thy throne and altar being in the heart of the human race, and that thence thy virtues radiate into the lives of men. May we be made to fully comprehend thy Messianic law, the law through which thy personal presence with men is made the source of those periodical baptisms whence thy people are nourished into newness of life, as in thy presence as the Son of God, whence the world received the Holy Spirit in the dissolving of thy person and its conversion to that energy with which the church was rejuvenated.

Help us, O Lord God, to know and do thy commandments, the science of which is now revealed through thy Messenger! And may we attain the beatitude of the declaration to John the Revelator: BLESSED ARE THEY THAT DO HIS COMMANDMENTS, THAT THEY MAY HAVE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN THROUGH THE GATES INTO THE CITY.

TURN OUR THOUGHTS OUTWARD to the appearance of thy personality, that thence we may receive that final baptism through which we shall come into immortality of the body, a condition now at hand for

those who were baptized by the Holy Spirit in the beginning of the Christian age. Awake us, who have slept to the realization of the promise to be revealed in us as to that final inheritance of immortal Sonship, in which we become the Sons of God! May we, dear Lord, hasten to the realization of the blessedness of the change to be wrought in us, wherein we shall be changed from corruption to incorruption, from mortality to immortality, and thence be made to stand forth as the immortal men in the immortal flesh—the flesh of the Sons of God.

Preserve us, O Lord God, from that greatest of all evils, the love of money; and may we possess that spirit with which the primitive church was baptized, wherein it held all things in common, and wherein the necessities, comforts, and luxuries of life were shared equitably with all. Help us finally to seek first the kingdom of righteousness, that all these things, including immortality in the body, shall be added and come to all who would partake of thy great salvation from the evils of the fall of the church.

When we have come into the great baptism through the theocrasis of the MESSENGER OF THE COVENANT, and thus through the descent of the New Jerusalem we have become renewed by the interior presence, then, and not until then, TURN OUR THOUGHTS WITHIN, WHERE WILL BE ENTHRONED OUR CENTRAL DIVINITY. HEAR our prayer, O God! Transform our sin-cursed bodies and our vile natures and corruptible spirits to the incorruptibility of the Sons of God, and to an indissoluble unity with thee. AMEN and AMEN!

## The Pre-Eminent's Imperial Edict.

Document Read by Victoria Gratia, Supreme Head of all Koreshan Orders, at the Celebration of the Lunar Festival, held at Estero, Florida, April 10, 1902.

TO MY PEOPLE, GREETING:—The tide of centuries throbbed with the world's hope, full of expectation, for the revelation of human origin and destiny. The anticipation was met with a revolution in the conception of truth so great that even now, as late as the twentieth century, the world at large is ignorant of the fact of the humanity of God. We are a small body of people who bear willing testimony to the great truth enunciated nineteen hundred years ago, that the Son of God is the Father of regenerated men. Other centuries reverberate another expectation, a time of induction into the great Royalty of a divine preëminence which shall outshine all of the royalties of the world, because it is a birth into the family of the Lord God. Ordinary language is inadequate to the portrayal of the wondrous significance involved in the meaning of the term regeneration, as pertaining to the ultimate destiny of those who shall have attained to the Sonship of Deity.

The class of Christians who endorse and advocate the religion of what the world has understood to be the aggressive civilization of the twentieth century, stands

opposed to the enunciations of Koreshanity. The morality of the world having its basis in the competitive system of commerce and finance, rooted in a false religious interpretation, is another impediment to our progress. The social life of the world is inimical to our interests, and this great array of organic force cannot be met but by the inherent potency of a centralized power which is no less than the immanence of that Deity which in the Lord was revealed to men. We have struggled against the adverse forces which would overthrow us and make our efforts unavailing; but the most disastrous potentiality against which we contend is that profoundly entrenched enemy which so subtly occupies the throne of our own dominion. The great purpose which has actuated us in our separation from the world, and which has held us in a degree of unity for many years, will augment until we have attained that bond of unity which overcomes the world.

In the beginning of the age, the divinely chosen and appointed John, with the prescient power of inspiration, penetrated the centuries of inception, of Christian de-



elusion, and of the density of the midnight that should overtake the church, to the final institution of the triumphal Jerusalem which he saw coming down from God out of heaven, prepared as a bride adorned for her husband. This city of spiritual beauty, so preëminently glorious as to challenge the descriptive powers of the English language, is the light of the Guiding Star toward which every Koreshan turns the gaze of his observation, for in it rests the hope of such as seek for immortality and eternal life.

Every Koreshan lives in the consciousness of the fact that Jerusalem, the risen, the collected of those that were dead; Jerusalem, redeemed from the power of the grave and brilliant with the glory of the Eternal; Jerusalem, sanctified and robed in the immaculate garment of divine righteousness, will descend into the formation of a material habitation as perfect in the natural as she is beautiful in her spiritual majesty. The spiritual entities which make up and constitute the radiant city of the Deific glory, seek the product of that conjunction which has been so significantly defined in the language of John the Revelator: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This product is the manifestation of the Sons of God. Can our imaginations grasp the solution of a problem in which is involved the creation of the arch-natural manhood, the brotherhood of a new order made in the image and likeness of God? Then you can conceive of the glory that shall be yours in the fruition which brings you into your inheritance. We would define to you the law of fulfilment of such a glory. God will potentiate the Seraphim—she, the preëminently appointed and anointed for the chosen destiny—through his theocrasis, when she, as the Queen of earth and heaven, will unfold with her will, the progeny of her supreme and immaculate love. These are the names of those written in the Lamb's Book of Life. These are the Words evolved in the unfoldment of the Son of God. They awake in his likeness.

As the wisdom of heaven merges by its influx into the craft of the indefatigable worker of the hive, so will the potentiality of God's wisdom fertilize his Seraphim for the creation of his kingdom. The Sonship of this supreme evolution, this arch-natural progeny of the Most High, will direct the fulfilment of an architecture, the foundations of which will be laid by the Lord himself upon the plains of the wilderness. Let me help to shape the destiny of all your hopes. May my function as the guard of virginity, through which alone the Sons of God can mature, be consecrated to the accomplishment of a work wrought in the artisanship of the supreme Master Builder, working in me to will and to do of his own good pleasure, and thus—through the Sons of my love—may there be instituted and superstructured the masterpiece of human and divine ingenuity.

I would help you to realize the marvelous truth that you—some of you—have been chosen from the world to prepare the foundations of God's glorious kingdom in the earth. I would that not one be left to falter in the purpose which has brought you to this

land of promise and gateway to eternal perpetuity. Some will hold out until the triumph of our victory over death. Others will come to swell the ranks of the undaunted. The world awaited long the fulfilment of one promise—that in which was revealed the humanity of God; it waits yet a little while for the culmination of the world's fondest hopes in the glorification of the divine Humanity.

You may wonder that a destiny supreme in its fulfilment should be wrought in connection with the commonest conditions of life, and that the aspirations of the soul for association with the Gods should be environed with the lowest conditions of materiality. You need not marvel. The perpetuity of the Gods depends upon the descent of the arch-natural into the circumference of God's creation, where the pedimental stool of his creative power supplies the material of transmutation for the supernatural realms. In the transposition of the Sons of God, there remain all of the material uses of the new gestation, and this basis of another fruition must be the results of the artisanship of the high craft workmen.

We are at the threshold of the new dispensation. We constitute the gateway from the old order to the new, and are bold in our enunciation of our appointed destiny, while the world proclaims us blasphemously audacious. As we have separated ourselves from the world, let us show to it the strength and courage of our convictions. Let us prove our unity by our devotion, by our persistency, and by our energy in the execution of our various functions, that ours is the veritable work of the Highest.

As we enter upon the duties of the months into which this Festival day initiates us, may we call upon all the resources of our higher mentality for wisdom and prudence to mark the day, and with it the persistency of purpose essential to the greatest progress which has thus far characterized our efforts. I will work with you in the erection of the capitol City of the world, the structure of a city which shall be an honor to God and men, a point at once attractive and replete with all the requirements and uses of the world.

Estero, holding the destinies of the coming age, we proclaim thee the pride of the divine nobility, and the place where God hath set his hand for the reclamation of his people. Now, thou art little among the cities of the world, but thy destiny is the grandest among its capitol. Estero, thou art our place of rest, now in the wilderness of obscurity, but the spot of destiny, the Mecca of a new civilization. To thy refuge we invite the world of aspiration, and will make thee resonant with the songs of fraternity. Let me ask you, my people, to sustain me in the efforts to fulfil the high function to which the Lord has called his servant, and as the Preëminent of your kingdom, and with your support, exemplify that imperialism which has its impulse and perpetuity in the exercise and application of the function of love.

EDITOR'S NOTE.—The publication of the Imperial Edict has been unavoidably delayed, by reason of the fact that the first copy forwarded from Florida was doubtless lost in the mails. The original document has been received, and is now published at first opportunity.



# Woman the Conservator of Racial Life

Discussion of Social Problems From the Basis of the Law of the Dominant Tendency of Life; the Feminine Element in Race Preservation and Progress.

ELEANORE M. CASTLE.

AS INEVITABLE as that sexual characteristics are persistent throughout the Kingdoms of Nature is the law that the feminine constitutes the conservative element of life. The most dominant tendency of life is in the direction of its perpetuity, and this is true not only of life *per se*, but of all its orders, and manifestly so of social life. This perpetuity is largely dependent upon the sex whose function is preservative.

That both women and men blame the woman in the case of violation of social ideals rather than the man, is a fact universally recognized and commented upon. A few years ago a prominent newspaper invited discussion of the reason why in the case of betrayal, the man seeks revenge on the woman who betrays his love, rather than upon the man who is the instance of the betrayal, whereas the betrayed woman desires vengeance not so much upon the man who betrays her as upon the woman involved. This is fair illustration of the general recognition of woman's status as the more responsible because the more potent factor in the realization and maintenance of high ideals of social order, which may be conceived by man but which must be brought into external being and nourished there by woman.

Incidentally, that both men and women blame so greatly the "woman in the case" is evidence that, while as a rule deficient in the external elements of judgment that characterize man, woman possesses an intuitive judgment not more erring than man's, both arriving at the same conclusion regarding the more responsible factor in the event of betrayal of these ideals, every instance of individual betrayal constituting a menace. This very recognition of potency gives rise to the sentiment of hate, which impels to revenge; for what is not feared is not hated, and the impotent arouses no fear.

More immediately, perhaps, the elementary natures of the two sexes conspire to the end of attributing the blame and meting the punishment to the woman. The male animates what the female environs. In accordance with this law the man naturally in the case of betrayal blames the woman primarily, instinctively recognizing that the truly loyal woman cannot be seduced, no disloyal influence having the open sesame to the portals of her nature; whereas the betrayed woman gives full value to the enviroing influences that have affected the man, chief among which is the other woman.

The same tribute is paid woman as the preservative element of social order, and even of racial existence, in the attitude of the South towards the negro. The sympathy extended to the negro victims of white mobs in the South, and sometimes even in the North when the same crime has been committed, has served to obscure the primary motive of such vengeance. Fundamental instincts accord with fundamental principles, whether

in their integrity or their perversion. Every selfish, hateful sentiment is the perversion of an unselfish, loving sentiment. The lawless spirit of destruction that instigates vengeance is the perverse antithet of the protective spirit of love which would preserve the integrity of social order, and thence of racial life, through the conversion or wise elimination of elements of deterioration. And it may be broadly conceded that every mortal is capable of harboring this sentiment, usually restrained or modified in expression by other sentiments that may or may not be less ignoble.

The intense determination against the social and political equality of the negro is, at bottom, the instinct towards racial integrity and perpetuity. Whether an amalgamation of the races is an ultimate possibility or desirability is not here the question under consideration. It is the recognition of woman as the conservator of racial life in the attitude of the South towards the negro. In a recent strong novel dealing with this race antagonism, the case is stated in these words: "This mixture [of bloods] you observe, has no social significance for a simple reason. It is all the results of the surviving polygamous and lawless instincts of the white male. Unless \* \* \* the time comes that a negro shall be allowed freely to choose a white woman for his wife, the racial integrity remains intact." It is thus recognized that upon the white woman depends the integrity of the white race. And it is the influence introduced into the black race from the white through the black woman, that is modifying that race.

The history of ancient Israel reveals that so long as the rite and ceremony of circumcision persisted, preventing women of that race from marriage with the Gentiles, her national and racial identity remained, notwithstanding the customary marriages of Gentile women by the men of Israel. But when this rite, which constituted the barrier against the marriage of the women of Israel to the men of the Gentiles, was no longer observed by the ten-tribed Kingdom, Israel was lost as a race through amalgamation with the Gentiles.

It must be obvious to the thinking mind that the part performed by woman in social and race preservation and modification is inevitably the part that she must bear if there is to be any marked advance in social and racial characteristics.

## *The Church and Modern Science.*

The intellect may be as cold as the church has been cruel, and the reason may have been founded upon an utterly false premise, yet, notwithstanding this, the church has adopted the conclusion of the infidel and the atheist because, with all its pretended inspiration, modern reason has fought its battle and is victorious over church in the conflict.



# The Law of Human Development.

The Path of Ascent and Purpose of Descent of Life; the Operation of the Great Messianic Law; the Principles of Life and Death; the New Birth or Resurrection.

AMANDA T. POTTER.

**I**NTEGRAL LAW, with relation to correspondence, teaches us that no spirit or energy permeates a lower degree but to vitalize the lower degree with its own or higher quality. Reasonably, the conjunction of the higher with the lower works vitiation to the higher. It is sourceful of comfort and charity to follow this fact to this issue: that among the mass of humanity not one, however sunken in the scale, but originally descended from the throne of Divinity as an entity in the Savior of sensual humanity—the degree of life below the God-life. If he has not completed the round, if he is not returning to his origin and hence his destiny in God, then in his descent he is to continue as savior through the realms farther and farther from Godhood; becoming less like the original with each act of stooping, until the limit of declension is reached and his seven inherent principles are complete in perversion.

The law of human development embraces all those conspirations which go to make up the experience of the soul in its downward course, from the sphere of Godliness until its return thereunto. The soul's development Godward begins at the point where its origin in evil is fulfilled—filled full—and, weary of the attendant experiences, it turns toward the Divine. The new phase of development now begun, ends with conversion of the seven perverted principles, which ultimate in Deific fulfilment or being filled full of Divinity.

We may say that man's ascent and descent involve antithetical origins; or we may with equal truth maintain that his antithetical origins predetermine him to these antithetical courses. The vidual who has taken on the fulness of his lower origin, and so filled full that phase of his existence, is dead in trespasses and sins. He is ready for revitalization in the seven principles of his being. For this office the seven Messiahs of seven widely separate periods, each the initial of a distinctive church, stand sacrificial. The Messiahs preceding the Nazarene had completed their office in that portion of the race who were ready to involve Deific life, and so become Deity. Five principles of being had been touched by the power which spoke into life the ability to continue to the perfection. The Christ vitalization left but one more step to be taken.

Our Lord came to bring life and immortality to light. Primarily, these tokens appeared in Him; secondarily, the light shone forth from his Disciples when he, the Light, the origin of immortality, was planted in them. Immortality will appear in that harvest time when the plowman overtakes the reaper, in which figure we comprehend a planting and a gathering. The final baptism occurs at the harvest time—the end of the Christian dispensation, or the "last day" spoken of by our Lord as the time when he would raise the people up. Unerring was His selection of those who had passed the five successive stages leading upward, and he committed himself and his work for humanity to them.

The seed sown by the Lord perished, as did the bodies of those in whom it was sown. But ringing clear-voiced above death and decay are the words inspired by the Christ: "That which thou sowest is not quickened except it die." The focal point of the promises is in the raising up. "With what body do they come?" is followed by the verdict, that God gives to every seed his own body. Christ germs were sown; Christ bodies

will ensue. Child of the kingdom, He inherited the children of the kingdom which were cast from him into the outer darkness—the human race in darkness. These children will arise in the multitude (the Saviors of the multitude) as the spirito-natural kingdom to appear in answer to the prayer He taught his followers. The lambs He gathered and carried in his bosom (the children of the kingdom) constituted him the Lamb of God. This Lamb was planted in the race; lambs shall appear on Mount Zion with the Father's name written in their foreheads. A Savior was crossed with the race; "Saviors shall come up on Mount Zion \* \* \* and the kingdom shall be the Lord's."

"Let no man deceive you by any means: for that day [the return of the Lord] shall not come, except there come a falling away first, and that man of sin be revealed." The falling away and the sin are conditioned upon each other. The seed takes on the mortal attribute, which is sin, and falls away or dies, for "the sting of death is sin;" and, "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? [The seed-sowing was the baptism of the race.] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead [the dead humanity from which He emerged at his birth from the Virgin] by the glory of the Father even so we also should walk in newness of life. For i, we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. vi: 3-5.) Furthermore it is said that the Christ, who knew no sin, was made to be sin for us; that he was once offered to bear the sins of many; that if one died for all, then were all dead; and that whosoever is born of God sinneth not; neither can they die any more, if they are accounted worthy of the resurrection.

Nineteen hundred years ago, we had the birth of the spirit or inner man. The outer man or carnality remained untouched, and therefore we have Paul thus exclaiming: "Even we ourselves groan within ourselves, waiting for sonship,—the redemption of our body." ("Adoption" does not occur in the Greek text.) "You have received a spirit of Sonship, by which we cry, Abba! Father!" That Paul understood the character of this seed sowing, and also that time must elapse before the redemption of the body, appears in this: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" and, "So then with the mind I myself serve the law of God; but with the flesh the law of sin. \* \* \* For I know that in me [that is, in my flesh,] dwelleth no good thing."

The redemption of the body and consequent Sonship, each including each, are the terminal section of the chain whose beginning is interlinked with the seed sowing and the death of that seed. By advent of natural birth the Christ came the first time; his second coming was as Holy Spirit in his Disciples. He has promised to come again the *second* time, which coming necessitates another *first* coming. Right here at the end of the age, the very time appointed for the raising up, He first appears as Elijah, polated in a personality. When this personality is theocrasised, the Lord will appear the *second* time (of the later coming) in the people who come into the Sonship or resurrection. By this last and seventh planting, the seventh and last principle will be vitalized, and men will have become Gods.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### MYSTERY OF CONSCIOUSNESS.

*The Koreshan Solution of Problems of Human Character, Life and Mind.*

THERE ARE SOME men who gather into themselves as a focus the ultimate conclusions of an age, a dispensation or a whole cycle. The last work of an aged man whose life has been given to the consideration of important questions bearing upon the progress, development, and destiny of his race is full of interest. Especially is it so when this book is announced as the last of a philosophical series, of which twenty-seven volumes have been issued. When this man is by reputation the foremost living scientist, his utterances upon such subjects are eagerly awaited. Coming at the climax of his career, they bespeak attention as the pronouncement of the age.

"The noblest study of mankind is man"—a saying which has never been disputed. The nature of his own consciousness is the riddle which has justly occupied the sage. "And then the consciousness itself—what is it during the time that it continues? And what becomes of it when it ends?" Unless Koreshan Science can justify its name by light shed upon these difficult problems; unless its breadth and logic exceed the wisdom of this generation, it must be deemed unworthy of consideration greater than is paid to other methods of explaining subjective phenomena. Since its claims rest upon the discoveries which it has made, it is important to contrast its dicta with those of one who is called the greatest authority now living upon psychology.

In reply to the question, what is consciousness, Koreshanity avers that it is the culminative product of experience gained through reëmbodiment. It is the measure of discrimination won by the human entity in its successive careers of spiritual and natural existence. In its passage through the hells, as the lower stages of progress are called, it experiences every kind of attraction and repulsion. Ascending through the operation of these laws, consciousness reaches the limit of development in the divine Man who embraces all knowledge. Ordinary human beings belong to a lower order. Their careers are interrupted by death. No man who has realized his origin can fail to be pitiful with all that is beneath him, hence the divine Man is the acme of compassion, having suffered in the consciousness of all.

The human body is an objective presentment of the law of alchemical transmutation; it is spirit made flesh. The mind is an assemblage of entities that once existed in other forms. When the body decays, there is a radiation of mental force into receptive minds. The entities hitherto united, slip the chain of consciousness which bound them. Some of them remember the past for a time. All go to form part of the mental activity of other personalities in the natural world, but they are no longer conscious of external things. After a longer or shorter period, the spirit returns to

the outer scenes of mortal existence. Death interrupts its activities in both realms. Immortal life is never found beyond the grave. Bereft of certain entities which linked it with the past, but which it will in time recover, the child is born. It has no memory of a former life, although in all its tendencies it is the product of experience.

Such, in brief, are the arcana now revealed by KORESH, together with the science of immortal life—a wondrous thing soon to be shown in confirmation of divine predictions. In contrast with these truths developed logically from a premise resting upon facts, not assumptions, put the parting words of the great agnostic as summing up the wisdom of the age. He is writing upon the subject of consciousness, and he says: "We can only infer that it is a specialized and individualized form of that infinite and eternal energy which transcends both our knowledge and our imagination." Koreshanity rests its claims upon its ability to demonstrate the contour of the earth by mechanical and other tests. Given the science of natural things as a basis, all subjective phenomena are involved. God may be known with absolute certainty.

### *Education and Progress Through Experience.*

THE POWER of humanity to rise out of ignorance into the clear light of the gospel of truth does not depend entirely upon will, but is contingent upon the status of individual progression. There are two orders of experience. Some men are about to culminate in earth life, while others are just beginning. The former will progress to a plane above the human, while the latter will go down to taste of every kind of experience before they are ready to ascend. In no other way can their animal desires be satiated. There is no injustice in the fact. They are simply passing now through phases of existence which those who belong in the ascending category have also known. Pride is rebuked by the universal character of experience. I may seem holier than thou today, but yesterday I too was deep in the mire of sin. The character of divine justice springs from a perfect realization of this principle. All men are to be saved, but each in his order—not out of it, and all the will power of the Mahatmas, if such there be, cannot force a man into the kingdom of heaven before his time. Those who would scale the summit by aerial flight will find themselves in the plight of Icarus.

There are many vicissitudes in the path of progress. Measures of discipline must be enforced. Life is education for a higher sphere. Discipline is discipleship. The learner who patiently cons his lesson, whether he find it on the printed page or in the stress of circumstances, is fitting himself to wear the crown of wisdom. It is not always those who seem most brilliant whose souls are purest. Love is the touchstone. In the stress



of circumstances, friction is made to polish the diamond. There is nothing which adds to the pristine lustre of the gem, more than fine dust shed from the swiftly turning wheel. "Faithful and True" is the supreme title granted to the Lord in his final victory. What higher title can his followers seek?

## The Great Principle of Centrality.

**T**HE INHERENT possibilities of electro-magnetism are fast beginning to be exploited; yet, rapidly as invention has progressed in the last decade, it can hardly keep pace with the wonderful dreams which unfold themselves before the mental eye, coincident with an understanding of its uses. Not in vain does the eager thinker claim that here at last the secret of perpetual renewal has been found. Not in vain does he attribute to this agency, magical properties akin to those Medea sought in order to restore the aged Aeson.

The energy generated at the central sun is of an electrical nature; that produced in the crust of the physical cell is magnetic. To the union of these energies the cosmos owes its activities in an immediate sense. In the application of these forces to the domain of human life, the principle of centrality has been overlooked. Students of Nature have conceived the hope of regenerating humanity by means of electrical energy produced in the effete organisms of the corrupt body social. They have not discovered the fact that there must be a central elaborator and generator resident in the race, to supply the means of restoration. Koreshanity is alone in proclaiming this fact.

## The Psychology of Instinct.

**T**HE CHARACTER of instinct has never been satisfactorily determined. One of the latest theories calls it mere automatic action, virtually denying to the animal any degree of intelligence. According to this theory, the marvelous fertility of resource shown by some creatures in building their homes and adapting themselves to environment, involves nothing higher than the mechanical movements of any piece of machinery. Descartes tried to prove that animals were nothing but machines without sensation. His hypothesis would also deprive them of reason. Koreshan Science, viewing spirit and matter as interconvertible, finds that the organic form keeps pace with intelligence developed through experience. Those manifestations of primitive reason which the animal displays form a criterion of its consciousness.

## Inconsistency of Mental Healers.

**M**ENTAL HEALERS deny the objective reality of matter, making this one of the points upon which they strenuously insist. When a cure takes place in consequence of their ministrations to the body, they are very glad to cite the change as evidence of their ability to transform diseased tissues of the organism. Have they ever thought that in so doing they contradict their own arguments? If matter has no objective existence, what is there to show the reality of the spiritual operation of healing which they claim?

## 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.

Le 11 février à 4 h. de l'après-midi, une grande goëlette se fit voir au sud-ouest. A toute apparence comme vue sans aide elle était éclipsee environ à mi-partie, le corps ne se montrant pas en aucune sorte. A l'aide du télescope on en a vu les mâts majeurs, les voiles et le corps. Des documents à attester le fait sont en possession de notre Corps et ils portent les signatures de VICTORIA GRATIA, Prééminente de notre société et de Madame Castle qui ont assisté toutes deux à cette expérience.

Le 13 février à 9 h. et 45 m. du matin on vit un sloup probablement à 9 milles environ de la côte. L'observation la plus soigneuse faillit de rendre au regard simple plus d'une moitié de la grand voile. En vue du fait que le vaisseau se trouvait abrié on put sans peine le soumettre à l'examen minutieux. Le télescope en montra non seulement les huniers et le cordage mais le corps aussi pleinement visible jusqu'où il rencontra la surface de l'eau.

Le 15 février à 10 h. et quart le matin, un yacht se présenta à notre oeil, le tiers des mâts tout ou plus perçant l'horizon qui était clair—pas de brume et le hunier se rendant bien net au regard seul. On aurait dit les deux tiers des voiles aussi bien que le corps tout à fait éclipsees derrière l'eau. Au premier regard il semblait une tache blanche sur l'horizon; l'examen le plus attentif sans télescope ne put rendre à l'oeil les basses voiles ni le corps de navire. L'observation prise à l'aide de l'instrument révélait au contraire le contour du corps d'une visibilité parfaite avec tout le navire rendu visible par le télescope jusqu'au point où il rencontra l'eau répandue alentour.

Le 17 février à 10 heures du matin on vit poindre un navire sur le quartier du nord-ouest. On prit l'occasion de demander à un marin qui passait en ce moment son avis concernant la visibilité de la barque. "Sur la moitié éclipsee," répondit-il. Quand l'axe du télescope pointait sur un niveau à 5 pieds ou à 1.5240 m. au-dessus de celui de l'eau le corps de navire se rendit clairement à l'oeil et la visibilité en devint sujet de remarque entre ceux de notre Corps qui le virent aussi bien que le marin. Le télescope fut ensuite emporté à la plage et, le pied dans le sable, il pointait sur un niveau à 15 pouces ou à .3810 m. au-dessus de celui du Golfe. Aidé de l'instrument ainsi placé, l'observateur, couché sur le sol pour viser, put discerner le navire tout entier dont le corps même se fit distinct. Sur l'avis du marin le navire était à 8 milles de loin tout ou plus. Si l'oeil se pose sur un niveau à 15 pouces au dessus de celui de l'eau, sur l'hypothèse d'une terre convexe, la vue trouve ses limites à 1 mille et demi ce qui relègue le vaisseau à 6 milles et demi au-delà de l'horizon et la courbure remontant à un peu plus de 30 pieds remet le corps de navire par autant au dessous du niveau de l'oeil!

Le phare de l'Ile de Sanibel est loin de 34 milles au nord-nord-ouest de la scène de nos observations à Naples. La lumière est sur un niveau à 98 pieds au-dessus du niveau moyen des eaux. Pour qu'on ne se trompe pas toutes les lumières de phare se distinguent par des enseignes reconnaissables à tout le monde qui s'y connaît telles comme des flammes à éclipse ou par des éclats visibles par intervalles, par l'emploi de différentes couleurs, etc. (*a continuer.*)

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





## In The Editorial Perspective.

THE EDITOR.



THE METRIC SYSTEM of weights and measures merits more than mere discussion by scientists and members of Congress; it merits adoption by all civilized nations. It is already employed in France and other nations of continental Europe; but England and America hesitate to adopt its principles. In these two great nations there exists a conglomerate and unscientific system of units of weights and measures; it has developed without regard to uniformity, and it is now out of date. In our tables there are three different systems of weights. While the English yard is taken as the standard length, there are various arbitrary multiples of inches, feet, and yards. There is no harmony between the systems of dry and liquid measure. In the English tables there are about sixty-four different ratios; many of them are not divisible by two, and many of the terms have different meanings. There are, in fact, three principles which cover the entire ground of measures—length, capacity or volume, and weight. In the metric system, these principles are resolved into six measures—length, surface, volume, weight, capacity, and weight. The primary unit upon which all other units are founded is the metre, the length of which is one ten-millionth part of the length of the earth's quadrature, or 39.37079 inches, the required length of the pendulum which vibrates once a second at sea-level on the equator. Multiple units of the metre are tens, hundreds, thousands, tens of thousands, etc.; and the sub-multiple units are tenths, hundredths, thousandths, ten thousandths, etc., expressed decimally. These values are all indicated in the names given to the multiple and sub-multiple units. Thus it will be seen that the metric system is founded upon the decimal scale, the denominations of which correspond to the order of the Arabic numerals, as are the denominations of United States money. The metric system is in strict conformity to the science of numbers; correct principles, therefore, underlie the superstructure, and all rational arguments are on the side of its adoption. But it is opposed by a surprisingly large number of practical and conservative men in both England and America. The reason offered for its rejection, is that the change from the old to the new system would involve a vast expenditure of energy, time, and money; hundreds of thousands of volumes of books in homes, schools, and libraries would be rendered useless; scales and patterns now in use in manufactories and machine-shops would have to be discarded; and the fact that all mechanics are educated along the old lines, and that all kinds of machinery and instruments now in use and in process of construction, conform to the old system of measures, would make the transition an Herculean task. The present generation *would* find it difficult to make the change; but at some time it must be made, and it might as well be the present generation as any other. The present generation, with its books, scales, patterns, machines, and instruments, will pass away. So the difficulty is not so great as at first appears, for instruments and machinery will wear out, and it would be as easy to replace them with others made on the basis of the metric sys-

tem, as on the basis of the old. The value that progress will confer on future generations is of vastly more weight than the trouble and expense of making the transition. Koreshanity itself is aggressive; it would be of little use to the world if it did not, in its application to all human affairs, revolutionize all that pertains to human relationship and activity. The metric system is but a single instance of the radical changes which are just before us. The new comes at the expense of the old; the new comes with a struggle, but it is worth the sacrifice.

The Koreshan System was founded over thirty years ago; since the time of its founding many changes in the world of thought have occurred—many scientific theories which were considered to be established have given place to other conceptions. That which was "scientific" is now set aside as untenable. Koreshanity is silently exerting an influence in the mental world, and in the department of geology, many of the latest conclusions are traceable to Koreshan principles. The most popular view of the cause of volcanic action, advocated during the nineteenth century, was that the earth is filled with molten matter. This view has been so deeply grounded in the modern mind that many intellectual people cannot conceive how the Koreshan Cosmogony can possibly explain earthquakes and volcanic eruptions. Perhaps it will surprise such minds to know that the latest conclusions of the scientists are in conflict with the idea of the earth's molten interior. The *Scientific American*, commenting on the Martinique disaster and the discussions growing out of it, says: "The original theory that the earth is a liquid mass covered by a thin crust of solid earth is now entirely discarded by scientists." Why is the theory now rejected? Because it is found to be out of harmony with the facts of geology, and not consistent with reason. The theory of solid shell and solid core, with a thin layer of molten matter between, has been tried without success. There are many facts apparent that the liquid matter thrown out through volcanic vents, says the same writer, is "contained in local, vesicular spaces beneath the crust." The crater of Mauna Loa is 13,650 feet above sea level, while that of Kilauea, not over thirty-five miles distant, is only 4,040 feet above the ocean; yet the craters of both these volcanoes are filled with molten lava constantly. Now, if lava, like any other fluid, seeks its own level because of the force of gravity, how could such varying levels be maintained if both craters are from the *same source*—a molten sea? The absurdity of the old conception of a molten interior with mere pin-hole vents, is on a par with the theory that an enormous ball of solar fire is maintained for the purpose of lighting and heating a few insignificant planets in space. Let the scientists come a step nearer to the Koreshan Cosmogony, and they will discard the theory of the earth's convexity. If it is perceived that the Founder of Koreshanity was right thirty years ago, concerning the cause of volcanoes, it should not be difficult to conceive that he is also right concerning the form and function of the universe.



The idea has developed that the making of history is largely dependent upon physical changes which take place in the earth; and the mind is directed to the influence of cataclysms, and discovery of continents, with the thought that the development of civilization is contingent upon such opportunities as are afforded by the physical world. That environment is a factor in the making of history is clearly evident; but that it is the prime factor we deny. The story of history is not complete when we review the facts of geology, the peculiarities of the formation of continents, the advantages of sea-coast lines and their harbors, the products of various parts of the world, and the development of great nations where the resources of wealth obtain. If the common conception of world-formation were true, materialism might find some basis in fact. If humanity is considered to be an after-thought, as it were, the product of chance and change, influenced by environment, the mind will seek a physical basis of history. The mind that asks, Upon what else than opportunity afforded by the environment of the physical world can the progress of humanity depend? fails to grasp the truth concerning man's importance in the existence of the universe. The Koreshan scientist asks, Upon what else than the great world of humanity, can the existence and progress of the physical universe depend? Man not only makes history, but he makes the cosmos. The history of humanity and the laws of its progress through the cycles, are written in sea and soil, sun and star. Even the form of the cosmos corresponds to the form of man. The physical universe and the universe of humanity are two great co-ordinate, reciprocal, and interdependent worlds; their forms correspond, their functions are analogous, and their progress is in parallel cycles. Thus humanity, through its Cause-point, makes the opportunities and supplies the basis of development of great civilizations, with all environments, the advantages of location, and the resources of wealth. It was not by accident that the continent of America developed, nor yet by accident that it was discovered four hundred years ago. The rising of the West, the extension of the world's horizon, the establishment of American liberty, and the making of American history, are traceable to a power inherent in the anthropostic universe, a power that is superior to geology. The historian of the future will look upon Man as the supreme thing, the maker of history, the creator of resources, and the ruler of the cosmos.

The financial world is said to be democratic; the ultimate authority of the great corporations is vested in the stockholders, who are represented by the officers elected by them. In the settlement of questions which arise in the conduct of the business of great financial concerns, appeal is made to those who are financially interested; they may endorse or condemn the conduct of their representatives, and accept or reject the decisions of the officers. In restricted business circles a form of democracy may obtain; but so soon as we observe the relation that the corporations sustain to the people, we discover the empire of business, with heads of the departments in industrial and commercial activity, whose control of men and their products is anything but democratic; it is the unjust imperialism of capital.

The business world is founded upon incorrect principles, and therefore injustice inevitably attends the conduct of human affairs. There is no real capital apart from the resources of wealth—labor and its products. The true democracy of business would make the producer a sharer in the wealth produced; and the true imperialism, the centralization of power, would so regulate the affairs of the people as to protect the rights of all members of the commonwealth. The righteous and equitable form of human government is the co-ordinate of that form of government which obtains in the physical cosmos.

The calm before the storm is most portentous; there is a feeling of oppressiveness when the elements silently work for a great outburst of destruction. Peace is sought in the world of industry, as well as in the world of governments. With the development of the universal trust there may be a lulling of the elements, a quiet, a calm, in which the leaders of men may rest in false and fancied security, and prematurely cry peace, even on the very verge of revolution. The barometer is a scientific instrument in which mercury, sensitive to atmospheric conditions, drops in the scale just before an approaching storm. In the universal barometer, Mercury, the god of commerce, gives warning to those who are able to perceive the meaning of his signals. The correct reading of the signs of the times is in recognition of the focus of events, the convergence of all lines of progress. There is no lasting peace where oppression prevails; peace comes at the termination of the bond-age.

Koreshanity advocates institutionalism in striking opposition to modern individualism manifest in democracy, mental science, and anarchy. We believe in organic force, concentration of power, and the strength of unity. We believe in government, and in the conduct of human affairs in accordance with natural law as expressed in the organic structure of the cosmos. The universe is an institution, an organization, an organism; and the logic of analogy forces the conclusion that the greatest degree of human liberty is to be obtained only through the conduct of such a universal institution as will discipline the race, and protect the individual in his right to move in his own orbit. Individualism would drift without a guide in frail barques upon the sea of humanity; the institutionalism of Koreshanity guarantees both safety and progress.

Physics and astronomy are in conflict over the question of universal economy; the former declares for conservation of force, while the latter insists that waste is enormous without any compensating supply. The problem is solvable only from the standpoint of the cellular cosmos.

Poverty must be endured wherever it exists, and wealth may be enjoyed by those who possess it; but the wealth that is oppressive to the masses is not common wealth.

Accept no substitute for truth; there is but one genuine system—all others are imitations.

The power of knowledge is the power of the man who knows.

Life is the interaction of spirit and matter.



# The Open Court of Inquiry.

THE EDITOR.

## The Putting-on of Immortality.

EDITOR FLAMING SWORD:—May I ask in what manner the eating of the tree of lives will effect the mortal estate (body and blood), or how to eradicate the seed of corruption and death, which has been in all human beings since the time of Adam's eating of the forbidden fruit? Is there not a dissolution of the seeds of corruption in the living body, as against the death of the body and corruption in the grave? What effect takes place in the body? Does it become black and withered? In a recent issue of THE FLAMING SWORD, I see a statement concerning the transmutation of the gold of Ophir. Is not the dross to be separated from the ore before the gold is obtained? Must it not be done by the cleansing fires mentioned in Mal. iii: 2, 3; Isa. i: 25; and Zech. xiii: 9? Is not this fire both hermetic and alchemical? Are there any of the members of the Koreshan System who have been cleansed as to body and blood?—S. S. G., Ruthven, Ia.

The Koreshan science of the attainment of immortality is radically different from the conceptions of many who are now advocating the possibility of becoming immortal in the flesh. We do not expect that these vidual bodies which we now possess will constitute the immortal structures of the Sons of God; for the reason that the mortal bodies are masculoid and feminoid, while the bodies of immortal men are biune—both male and female in one. Yet, we do hold that in our present bodies the law must be applied, the elements of corruption destroyed, and death overcome. The initial stages of overcoming are in the mind, through mental aspiration and the control of the will by the illumined intellect. This process retains in the domain of mental activity, entities which would, through sensual desire, descend into the body through the avenues of circulation and become the seed—sperm and germ, of mortality.

Such process, in short, is the conservation of the sex energy, and its utilization for a higher purpose than that of production of mortal offspring. Conservation and appropriation of the vital energies increase both mental and physical strength and vigor, and in no way militate against the health. The body, instead of withering or becoming senile, as per some occult or hermetic conceptions, becomes invigo-

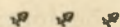
rated, the face more beautiful, the eyes brighter, the step more elastic, and the memory more retentive; with refinement of morals and development of character from efforts of self-control.

The culmination of the mortal experience of those who apply the laws of the principles of life, is the fire of the great conflagration with which the present age ends. Persons who enter this fire are translated or theocrasised. By this process the gold and dross are separated, and the energy resulting from the translation, flows into a central personality, a divine medium, prepared to perform the functions of divine Maternity, and project the biune beings into natural world. Without such a medium, the transition between the mortal and immortal states could not be made. The fire of translation is spiritual and alchemical, and involves both mind and body. The entire body is reduced to energy; it is not a gradual process in the mortal structure, but a rapid disintegration of the physical structure—a dematerialization.

If the fire burns it must be set in operation by the great Refiner and Overcomer—by the one who discovers the process. The discoverer is Elijah the Prophet, the Messenger of Conjunction. We do not advocate that any one, independently of the Messianic personality, can attain to the immortal state. In this respect also, we differ radically from modern conceptions. The discovery is in the possession of the Founder of Koreshanity; he is imparting the secrets of this discovery to his disciples as rapidly as they are able to comprehend the laws, and to take the necessary steps toward the great achievement of self-mastery.

There are no persons now in existence who have completely overcome all things; there are no immortal beings in the world today. The Founder of Koreshanity is demonstrating the truth of his own discovery in his own life; he will culminate his career in the natural world by means of the first theocrasis of the present age; he will be followed by groups of personalities whom he invigorates or baptizes with the vital substances of his own being.

Those who pass through the process of being cleansed and made white in the blood of the Lamb, will not possess red blood; *red* blood is the blood of mortality. The venous system of the immortal man will contain serum, and the *arteries will be filled with air*. The ancients understood this truth, hence the origin of the word artery. It is from the Greek *ἀρτηρία*, which means air-vessel or wind-pipe. Aorta, in the Greek, means the *great artery* or air-vessel. Before Jesus the Christ completely overcame death, his circulatory system contained a small percentage of red corpuscles as the remnant of the mortal taint. When his side was pierced on the cross there poured forth both water and blood—clear serum from the arteries, and serum and corpuscles from the venous system. After His resurrection from Joseph's tomb the blood-vessels contained air in the arteries and serum in the veins.



## Waxing and Waning of the Moon.

EDITOR FLAMING SWORD:—Will you please explain what causes the waxing and waning of the moon, and what influence the planets exert in producing these phenomena? In the Koreshan literature to which I have had access, I have not been able to find an explanation bearing directly upon this question. Also kindly explain what is meant by the "point of conjunction," in THE GUIDING STAR, April, 1888, page 115. An answer in THE FLAMING SWORD would be greatly appreciated by several interested students of the system.—W. B., Estero, Fla.

The subject of lunar phenomena is such a large one that it would be difficult to make the question of the moon's phases clear in a single article. Doubtless those of our readers who are already familiar with the principles of the Koreshan Cosmogony, will be able to understand this treatment of the subject without recourse to diagrams. We hope in some future number to produce various illustrations of the moon's astronomical relations.

Conceive the fact that the earth is a great battery cell, with the projected sun as the most external helix, which winds its spiral between the tropics; and also hold the conception that the visible moon is a reflex of the energies of the sun's spiral motion. This gives



the moon an orbit which approximates the ecliptic or sun's path in the heavens; and more, the moon reflects the *impressions* which the solar energies make upon and in the shell of the earth.

The light of the sun extends in the form of circumradiations. The circle of daylight is equal to a hemisphere of the earth; at any one time, one half of the earth is light and the other half is dark. The impression of the forces of light and darkness is made upon the lunar sphere of force or energy in the physical heavens. We mean by this, that a sphere or belt of energy revolves within our atmosphere. The visible moon is the *focal point* or transposed expansion of this invisible but substantial sphere; and the varying phases of the moon depend upon the relation that the visible point sustains to the sun, or to the hemispheres of light and darkness.

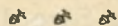
The light of the moon depends upon the opening and closing of the circuit of the solar helix. It is closed when the moon is opposite the sun; hence, the moon is full because there it reaches its maximum—the sphere is full of cumulative energy, and the entire face of the moon is bright. When the moon is in conjunction with the sun, the circuit is open and the moon generates and radiates no light. The moon waxes in proportion to the degree of the closing of the circuit; at first quarter, half the moon's disc is illumined; second quarter, full; third quarter, half illumined; at fourth quarter, the moon is new and dark; and so on for every point of the moon's progress during the period of a lunar month. From full to new moon, the moon wanes because the circuit opens more and more, and allows the accumulated energies to pass out and perform their functions in the continual construction of the shell—for the energies of the lunar sphere are constructive energies.

The part that the planets play in lunar phenomena is important; in fact, they exert a direct influence upon the moon. The planets are elaborators of the forces which flow into the moon to fill the lunar sphere. The planets belong to the lunar system, and each of them has a phase peculiar to its emplacement and motion. Conceive of seven distinct spheres of energy in the

heavens, lying just within our atmosphere; outside of these spheres conceive of another, the lunar sphere, into which flow the energies of the planetary spheres when they have waxed to their maximum. It is from the planets that the moon receives its impression of the earth. The forces of the moon are cumulative and progressive, and not received directly from the earth as reflections.

The analogy between planetary and lunar motions and functions and those which obtain in humanity, is beautiful and complete. That which exists in space has its correspondent in time in the human world. The seven planets are the seven sealing points, the energies of which supply the moon. The seven Messiahs are the seven sealing points in the anthropotic domain, and the energies accumulated through the seven sealings culminate in the personality of the divine Motherhood, who performs the function of unsealing in the construction of the forms of her offspring, the divine earth. The unsealing is the waning of the moon in the human world. A church is an impregnated planetary sphere; the Messiah is a focal point of a given sphere.

The "points of conjunction" referred to in THE GUIDING STAR refer, first to the planetary planes or spheres in which the energies of levity and gravity meet; and second, the visible planets, the polar or focal points or centers of conjunction of these energies. These focal points enter into conjunction with one another, with the sun, and with the moon. There is an exchange of energies at every such conjunction.



#### The Earth's Shell and Water Level.

EDITOR FLAMING SWORD:—I desire to ask a few questions concerning points suggested by reading the CELLULAR COSMOGONY: (1) You say the shell of the earth is about 100 miles in thickness. Is this an assumption on the part of the Founder of Koreshanity? You give no proof as to its thickness in your book. How do you prove it? (2) Again, it is a common and true saying that water will seek its level. If so, what prevents the water on the concave surface of the Atlantic Ocean from filling up the concavity and becoming level? Please answer in THE FLAMING SWORD, and oblige.—S. D. McC., Aurelia, Ia.

(1) Koreshanity was conceived in its entirety over thirty years ago. Since the time of its founding, many of its departments have been opened for the world's investigation. The basic department is the Science of Cosmogony,

every part of which is as true and as free from assumption as the fact that the surface upon which we live is concave. The Koreshan conclusion concerning the thickness of the earth's shell is as definite and as susceptible of demonstration as the knowledge of the form of the universe. It was sufficient for one book to demonstrate the foundation fact of the System, and to simply outline some resultant conclusion.

From the basis of analogy, we may approximately determine the thickness of the earth's shell. The earth is cellular—it is a great egg comprised of shell and contents. The thickness of the earth's shell is to its diameter, as the thickness of the shell of an egg is to its diameter. This proportion gives about 100 miles as the thickness or depth of the crust of the earth. We determine by a knowledge of the law of specific gravity, the emplacement of all the materials of which the shell is comprised—the primary metals, the crystallized minerals, and the geologic strata, the upper surface of which is land and water.

We may begin with known facts—the depth and specific gravity of the sea of air and of the sea of water; the process of comparison determines the relative thickness of every plane or stratum. The aggregate thickness of all material planes gives about the same result as that obtained through the analogical process. Thus the amount of material substances is commensurate with all the demands of the principle of the cell, and of all the uses performed through reciprocal activities between the heavens and the earth, for the perpetuity of the physical cosmos.

(2) The surface of water is everywhere at right angles to the direction of the rays of gravity. If the rays of gravity were all parallel, water would assume a flat surface; but if gravity is generated at the central point of the universal cell, the natural contour of water is concavity. The plane of equilibrium of water surrounds the center; the concavity of water is the *natural level*, and it can assume no other form. If the earth were convex the water's surface would be convex, and the water level would be a convex curvature.

There is no more reason for suppos-



ing that the water in the concavity should all tend to one point in the earth and fill up a portion of its hollow, than to suppose on the basis of the convex idea that the water should all flow to what might be conceived as the under side of the earth. The true water level is not flat, but everywhere concave. The meaning of the word level is in conformity with the conception of the concavity. There inheres in the word and its root from which it is derived, the idea of a *rising* up as well as balance; the arc of the water level rises in every direction from any point of observation of the sea.

#### KORESH IN BOSTON.

We announce at hour of going to press, that our readers in the vicinity of Boston will have opportunity of hearing the FOUNDER OF KORESHANITY, at the Metaphysical Club, 200 Clarendon St., Boston, Mass. 2 p. m. June 10, 12, and 17. Subject, Koreshan Universology. Lectures free; all welcome,

#### Physical Immortality.

Extract From a Personal Letter by Professor E. Whipple to a Friend.

(PUBLISHED BY REQUEST.)

I note the wide-spread interest that is being awakened on the subject of physical immortality. The theme is abroad in the air, and thousands of earnest minds are reaching out to obtain some knowledge of how immortality may be attained. To answer this vital query, scores of self-constituted teachers press to the front with the claim that they have made the great discovery and possess the key to the secret,—the Sheltons, Wilmans, Conables, etc., the blind leading the blind, as it seems to me; for they know not whereof they declare, and are *not* in possession of the key. DR. TEED, as I believe, is the only writer now before the public who approximates the fact and law of this momentous subject. The circuit of movement is complete only in the bi-sexual unit, not in the broken and divided unit; and as now constituted, with the counter-partial tie dissevered, the members of the race are broken units; and no truth can be more self-evident than that these divided halves of humanity must become re-constituted and restored to their bi-sexual unity, as a condition precedent to physical immortality.

Hence this blossom and fruitage of the ages is not within such easy grasp as some "divine healers" and diatetic reformers imagine. Indeed, the death-inherited vidual is helpless to achieve the immortal state by any system of diet, hygienic exercises, breathing, or what

not, which he may devise in his worldly-wise wisdom. He can no more order and superintend the details in the processes which lead up to this second birth and resurrection, than the babe in the womb exercises an intelligent and positive supervision over the processes of gestation preceding natural birth.

At this cyclic stage in time, one who has completed his series may have these processes for the second birth set up in his frame; and if he is faithful in working with the law, may reach the great consummation at the appointed time. But the pivotal Man or Messiah of the fulfilling cycle must first prepare the environment and open the way, by himself becoming the visible illustration of the law and the processes.

I do not here raise the question whether that pivotal man is here, or his advent still impending. I only care to note at this point, that the consummation of the processes which shall restore bi-sexual unity on the natural plane is still future; and that when it shall be achieved, the event shall be so astounding and unexpected [by the world at large], that a wave of confusion will extend to the utmost borders of the earth!

The Builders have not been idle. For many years they have given strict attention to the minutest details in the processes that lead up to the crisis hour; and when that hour finally strikes, the prepared and perfect workmanship will suddenly become extant on the visible plane! Then will the bi-sexual [biune] God-man stand revealed in flesh, and plant his feet on the firm material foundations. He will likewise stand at the head of the new bi-sexual [biune] race, whose advent will be as sudden and mysterious as the manifestation of the God-man himself. Then, too, will the question of physical immortality find its solution, for those who shall be entitled to reap its fruits.

#### The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—Prominent among the contents of the June number of this most excellent monthly, is a well-written and finely illustrated article on The West Indian Disaster, by Professor W. J. McGee, Ethnologist and Geographer, and is of general interest. Another interesting production is a sketch of The Queen Regent and the Young King of Spain, by Helene Vacaresco; also, Oxford and the American Student, by Professor F. H. Stoddard. In the editorial department, the birth of the Cuban Republic is placed first in interest, followed by reviews of current events and discussion of current topics. 25 cents per copy. 13 Astor Place, New York City.

Leslie's Weekly.—The issue for May 29 is a special Shipping Number, containing a number of articles on the development of the American navy and merchant marine. A half dozen large photographs of

the Martinique disaster appear; and ten pictures graphically outline the history of Cuba from the destruction of the Maine to the present time. The issue for June 5 is devoted especially to the destruction of St. Pierre; the first page contains what is believed to be the only actual photograph of Mont Pelee at the time of violent eruption. 10 cents per copy. The Judge Company, 110 Fifth ave., New York City.

McKee's Shorthand Magazine.—The principal feature of the May number is the report of a lecture by the Principal of Traub's Business College, Cincinnati, concerning the merits of this new system of shorthand. The typewriting department contains helpful suggestions to all users of the machine, and in the shorthand department a number of pages of this new phonography appear. 50 cents yearly. Ellicott Square, Buffalo, N. Y.

The Star of the Magi.—The contents of the May number cover a wide range of subjects, but deal most with occult things, symbolism, and astrology. The *Star* is now a 24-page monthly, recently very much improved. \$1.00 a year. 617 LaSalle street, Chicago, Ill.

#### Summary of the World's News.

AMANDA T. POTTER.

May 28.—Pennsylvania Company beaten by City in smoke suit.—Temporary bridge collapses with 200 spectators of Rochambeau parade at Washington; 1 killed, scores injured.—Teamsters' strike stops stock-yards supplies.—Scientists claim Pelee has only made a beginning; lightning offers greater danger than eruption.—Extradition treaty with Chili ratified.—May 29.—Hebrew Association for Stricter Observance of Sabbath, passes resolution condemnatory of Dr. Hirsch's attitude on amalgamation of Jewish with Christian sabbath.—Pelee discharges genuine lava; Mr. Hill, American geologist, warns against impending danger.—Street-car men win important concession.—A woman tries to assassinate Czar of Russia.—Thousands in Chicago unable to buy beef at any price.—May 30.—Edison announces perfected storage battery; will supersede the horse.—President Roach, Union Traction Co., practically recognizes right of employees to organize.—Packers preparing for greatest encounter ever had with organized labor.—Chili and Argentina arbitrate.—Man who predicted death of President McKinley predicts war with Europe; American arms to be victorious.—10,000 veterans and civilians take part in Memorial parade; speeches, music, decorations, at graves of soldiers.—First statue of McKinley unveiled at Muskegon, Mich.—May 31.—Conference between teamsters and packers futile; both for war.—Filipinos must show capacity for self-government before it is granted, says President Roosevelt.—Immigration at highest point in history of U. S.—President Roosevelt sends copies of all his literary works to Pope.—June 1.—Boer war ended; articles of surrender formally signed by Burgher leaders.—Anti-lynching portion of the President's Memorial day speech at Arlington cemetery angers the South.—Laundry prices advance 25 per cent.—Teamsters threaten to extend strike to other cities.—City defeats Union and Consolidated Traction Companies in effort to prevent collection of \$399,133 assessed in 1901.—June 2.—Boxer outbreak in China; missionaries and native Christians are victims.—Mount Redoubt, Volcano in Alaska, in eruption.—Epidemic of lockjaw among cyclone victims of Goliad, Texas.—



June 3.—London jubilation over South African peace unrestrained; sing and dance in street.—Teamsters' strike causes fierce riots; hoodlums, anarchists, and police in combat; many injured; forty arrests; teamsters non-combatant.—Prospect of ending coal miners' strike.—Tornadoes in Iowa and Wisconsin.—Cloudburst in Iowa destroys thousands of acres of corn.—The President urges Cuban reciprocity and canal legislation at this session.—Vigorous speeches in Senate on Philippine policy; Cullom and Mason oppose each other.—National bankruptcy law declared constitutional by U. S. Supreme Court.—President of Congress of Tuberculosis estimates that one seventh of world's population die from this disease.

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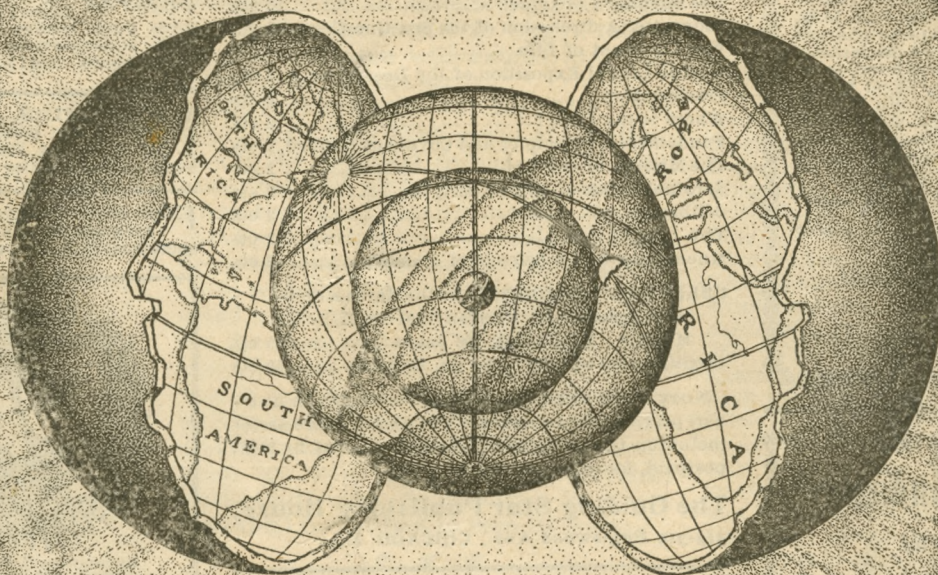
# THE FLAMING SWORD

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NUMBER 29.



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