



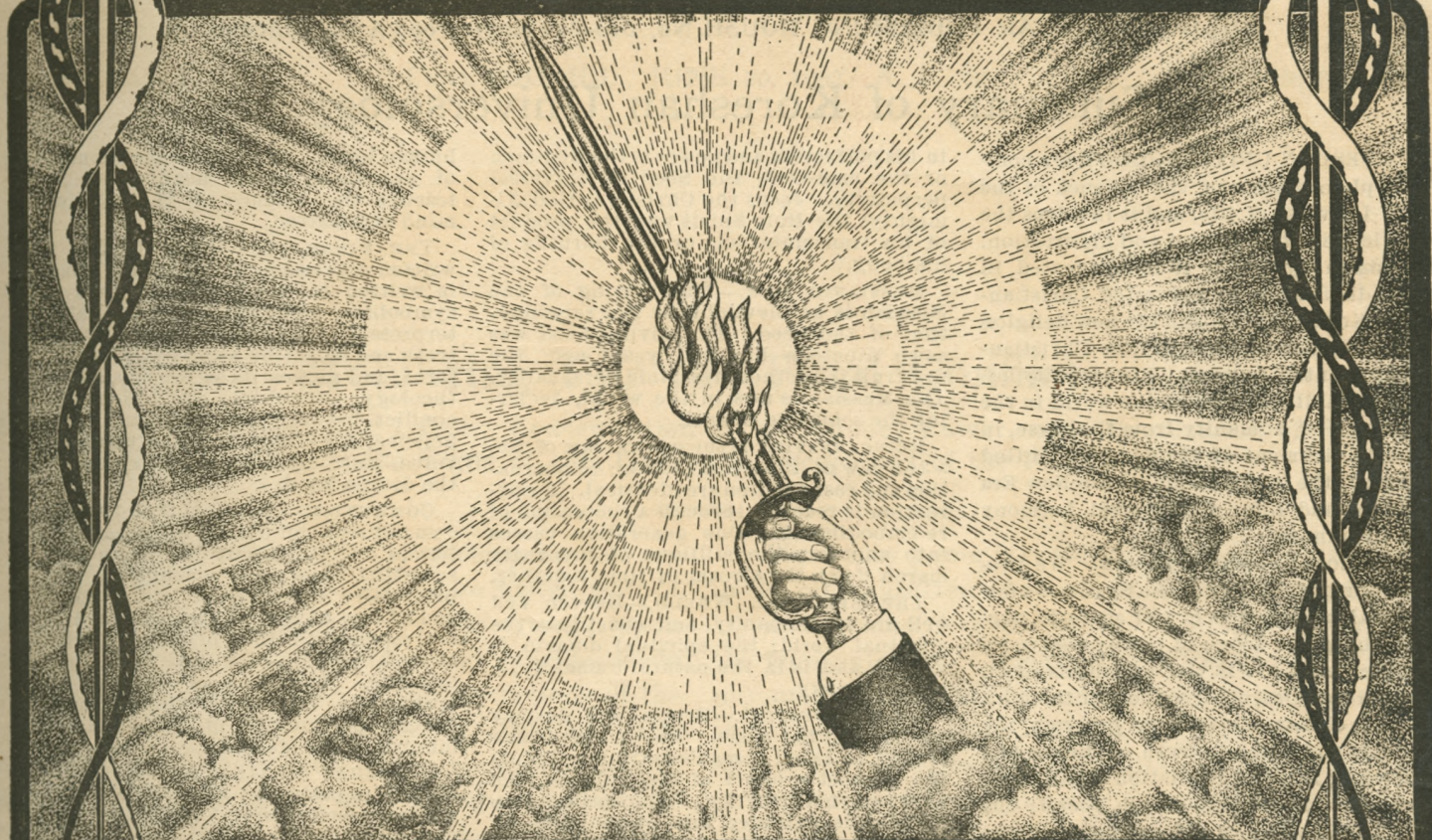
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, JUNE 20, 1902. A. K. 62.

NUMBER 31.



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ASTRONOMY

RELIGION

SOCIOLOGY



Entered at Chicago Post Office as Second Class Matter.

# The Flaming Sword,

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

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

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. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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

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

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

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

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

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

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

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

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

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



# The Flaming Sword

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

Vol. xvi. No. 31.

CHICAGO, ILL., JUNE 20, 1902. A. K. 62.

Whole No. 498

## Mobilizing For the Final Conflict.

The Skirmish of Capital and Labor; Concentration of the Money Power and Organization of Labor-  
Unions; the Signs of the Times and Predictions of the Prophets.

KORESH.

THE INDICATIONS of the approaching conflict are becoming more pronounced as we hasten toward the vortex of human destiny. We are entering upon that period of the world's history and progress when there will be a confirmation of the predictions of the ancient prophets, in the fulfilment of their emphatic statements of the character of the consummation of the age. The forces of Gog and Magog are mobilizing for the final conflict; and upon one plane of the struggle there can be no doubt as to the character of the controversy and its culmination. John the Revelator had a vision of a great battle, which he denominated the battle of Gog and Magog. The keynote of interpretation to that vision, is in the declaration that no man can *buy* or *sell* without the mark of the beast or the number of his name. The vision has reference directly to the industrial and commercial world, for it has to do with *buying* and *selling*. What are the conditions we now confront? The beast is the love of money. It dominates the world—as much the laboring man as the millionaire. It is fostered by the false commercial spirit of the times; its inevitable culmination is in a destructive and exterminating struggle.

The money power is rapidly concentrating its forces in the centralization of its effort to control the industry and commerce of the world. Who can fail to see the final outcome of the centralization of wealth? Is any man so destitute of common sense, as to believe that the purpose to coördinate the commercial interests of the world in the centralization of commercial power, can or will be thwarted through the pledges of any party? The tentacles of the commercial octopus embrace the world; his grip of death derives its potential energy from the governments of Christendom, whose organic force is devoted to the support of the money power, behind which stand the courts and the military arms of the nations. This is not the most serious aspect of the situation. The centralization of the commercial trust is complemented by the centralization of the labor trust. This latter trust is assuming greater proportions than ever before, because it has a better advocate than it has ever had. Standing behind this trust and stimulating it to renewed energy, is one of the greatest newspaper influences of modern times. A prominent American journalist has espoused the cause of organized and arbitrary labor, the ruling



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spirit of which is as anti-democratic as that of the medieval ages. It is the spirit of riot, chaos, and revenge. The world reaches a sorry time in its experience when the labor-union, with its spirit of mobocracy, contrary to the principles of human liberty to which the government of the United States has ever committed itself, controls the destinies of the citizenship of this Republic.

The commercial trust, as inimical as it may be to the right of competition, has never resorted to compulsion in the creation of the great combinations which are coordinating their forces to control universal commerce and industry. We cannot better illustrate the attitude of the labor-union toward the liberties of the people, than to state facts regarding an effort made to create and put upon the market a line of goods, the introduction of which everywhere met the inquisition, "Have your goods the stamp of the labor-union?" The man belonging to the labor-union, though an ignoramus and unskilful, will cry scab to a man as much his superior as an uneducated American citizen can be above the offscourings of Europe, when this citizen attempts

to fill the place made vacant by what the Bible calls the filthy striker.

There is no possible escape from the inevitable tendencies of the competitive system. It will culminate in the conflict of labor and capital. This is not merely the indication of the signs of the times, but it is the unanswerable decree of the prophetic declarations of the prophets and Apostles, and the veritable word of the Lord Jesus, the Christ of God. Every man has the legal right to strike or discharge himself from his job if he so desires, but he has no legal nor moral right to interfere with the liberty of his fellow citizen, nor to say to him: "You shall not take the job I have voluntarily renounced." Both the trust of capital and the trust of labor are laboring under false conceptions of what the relations of industry should be to what is falsely called capital. Industry is the basis and resource of what is called capital. There should be no wage-slave. The equitable adjustment of industry and the equitable distribution of wealth, with the obliteration of the competitive system, will finally prevail, but not until after the final struggle of Gog and Magog, of which we are witnessing the mobilization of the skirmish lines.

*Continued from June 4, - 1892*

## The Three Degrees of Universal Life.

Typified by Three Races Developed from Noah; Status of Ancient Egypt in the Scale of Progress; Man's Twofold Origin; Development of the Perfect Man.

KORESH.

IN THE UNIVERSAL MAN the three degrees of man's nature are symbolized in the Shemitic, Japhethic, and Hamitic lines, from Noah down through the ages. Originating in Noah were three peoples. Noah means the breath of Jehovah. From this breath or influence of the divine mind or divine affection upon the race, came these three peoples. It is usually supposed that Shem, Ham, and Japheth were simply three individuals, the descendants of Noah, and that at one time they with their families constituted the only inhabitants of the earth. The destruction of the world by the flood was not a destruction of the natural inhabitants of the earth, universally; it was an inundation of fallacies (false doctrines) which swept over the earth and inundated the people who were in fallacy and a life of evil. Noah attempted to develop the people, through instruction, out of their darkened condition, and he prepared an ark, so called, which was a symbolic representation, as presented in Scripture, of the three degrees of man—the superior, middle, and inferior degrees. He was simply preparing a church, a new dispensation, into which the spirit of the past could flow, that from the old church—which came to its consummation or end, the church which preceded Noah—there should be derived a new church which should continue another era or dispensation, reaching down to Abraham. There

were a great many people in the world after what is called the flood; they were not destroyed in the sense usually supposed to have been meant.

Noah was the beginning of a church, which went out in its three degrees, manifest in the three races; one developed through Ham, another through Shem, and another through Japheth. That through Ham was called Egyptian, and represented the animal nature, not necessarily the sensual animal, only in the inverted sense, but the divine animal nature; the Shemitic church represented the spiritual nature, and the Japhethic, the celestial. These are the three degrees of man's being; they not only pertain to the individual, but also to the universal man, because the universal is constituted or made up according to the same law or principle that the individual is. Egypt, being the natural or scientific man (in his outward degree), reaches further down through the ages, and comes to his maturity later. When he reaches his maturity he is the basis or foundation of the new order of beings; that is, the highest or celestial being is a product or outgrowth of the scientific or natural. In the destruction of the first-born of Egypt, (inasmuch as it was a symbolic expression or type, it had to be manifest in these differentiated degrees; namely, Egypt as separate entirely from Israel outwardly, and Israel separate from Japheth,) it would



seem to be the destruction of a certain definite class of people entirely distinct from the Israelites; but when the fact is comprehended that Egypt represents the outward degree, and Israel the middle degree of the one man, it can be readily comprehended how the spiritual degree may develop from, or come out of the natural, by the destruction of the natural. Egypt is simply one part—the natural part or body of man; Israel is the spiritual part of the same man, the more interior degree, and Japheth, the point of union between those two, constituting the celestial. These are the three degrees of one being. The destruction of the first-born of Egypt represents the destruction of that in man which comes to maturity first; that is, the animal man.

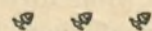
Man has two origins—one from above, the other from beneath. This is not only demonstrated in every principle and department of Nature, but in all the teachings of the Bible. Jesus said: "I am from above; ye are from beneath." Jesus was the outgrowth of a process of development that had been progressing for a long time through the ages; he grew to be the God-Man. He descended from above, but he both ascended and descended. He came up from beneath, and he came down from heaven. He came up from below, in the order of development upward from the lowest forms of being; he came down from above by the influx of Deity into the various degrees of man in his development—that is, man develops to one degree; and there is a degree of influx that is the lowest degree of Deity, of God's descent into man. Through that he arises into another degree, and when he arises into the higher degree he eliminates that which belongs to the lower degree; and as he continues from one degree to another, he eliminates or throws off what he has derived from beneath, so that ultimately, while born from beneath, he is the product of that which has been continually descending from above. His desires are all changed when he reaches that point; before, they were natural; now they are spiritual.

There are certain paradoxes in Buddhism like this: "You shall hate your own self above all things." "Above all things love yourself." This is apparently a radical contradiction; but while you must hate the one self, you have a perfect right to love the other self, which you can do by developing or involving into that higher self, which is Deity. You have a perfect right to love yourself in that line, but it must be the divine, not the sensual self. When man is perfected in this higher nature (as Jesus) he has come up out of Egypt, out of the natural man into the divine man. "I have called my Son from Egypt." The Son first had to go down into Egypt in order to be called out of Egypt in the type or symbol. While that was a fact, it was a figure of something greater and grander. The destruction of the first-born of Egypt, as applied to the destruction of the

natural man, bears directly upon the present time, not so much to the resurrection of Jesus as to the coming resurrection at the end of the Christian dispensation. It means the absolute destruction of the natural man—the leaving behind of the natural and the putting on of the new man.

The blood that was sprinkled upon the door-posts and lintels was the blood of lambs and goats without "wrinkle, spot or blemish;" no defect or deformity—representing the divine animal nature. It was a type or symbol of what man was before the fall, and of what he will be in the restoration. The sacrifice or killing of the lamb represents the destruction or killing in man (through the fall) of the divine nature, culminating in the manifestation of the Messiah in any age of the world, and then of the Sons of God who will come forth in the resurrection at the end of a succession of cycles, or the end of the grand cycle.

In Koresbanity there is a distinction between the divine and the human nature, or the divine animal, which is human, and the sensual animal, which is *inhuman*. We maintain that the animal nature of Deity is absolutely pure and divine as God is himself. God has an animal nature as well as man. His animal nature is symbolized by the white horse, which represents one principle of the animal nature; the lamb represents another, the goat another, and the bullock another. Every one of these animals without spot or blemish is a type or symbol of the divine nature in man before he fell. The destruction of the animal is in agreement with the destruction of the animal nature in man.



#### Faith Dead Without Works.

THE law was written in the blaze of Sinai, God's indenture upon the tables of the Decalogue. It is eternal, and as binding today as when vouched to the great Lawgiver through the entablature memorialized for eternal generations. Supreme love to God and to the neighbor, not in theory, but experienced in the soul of souls, wrought out from that experience in a perpetual activity forever placing the neighbor first, self always in the second place, identifies the church as the body of the Lord, or its membership as specific molecules of that organic structure. Modern Christianity, tested by the power of truth, can have no standing. That faith only is saving faith which carries with it power and possibility to maintain the integrity of law, keeping it inviolate. Faith without works is dead. The works of the church are not the works of God. The church as a body will not repent. It is dead and must give way for the rearing of another structure, wherein dwelleth the works of the law, the law being tabled upon and abiding in the heart.



By the science of immortal life, we mean the science or knowledge of what it consists and how acquired.



# The Mystery of Life and Death.

The Power to Die Resides in Life; Demonstrated by Law of the Seed; How and Why Jesus Descended into the Race; the Power of Resurrection.

AMANDA T. POTTER.

THE AMPLITUDE and crowning glory of life are formulated in the divine natural or perfect flesh once in twenty-four thousand years. Without detail of witness, we state the fact that in all its phases life has death for its pedestal and basis;—life springs from death. It is but a step to the logical conclusion that death is a necessity to the perpetuity of life. Per sequence, the power of the divine kingdom or God flesh to reformulate itself, has its seat in its power to die. The archetype of God's kingdom in the earth brought this truth to light, and through the Record bequeathed it to the centuries. He, Jehovah, the Lord Jesus Christ, declares (in John x: 17, 18) that his father loves him because he lays down his life that he might take it again. He repudiates the thought that the typical transaction, enacted on Calvary, is bonded to the laws of men or the pleasure of the rabble. In unmistakable phrase He declares that no man takes his life from him, but that he lays it down of himself; that he has the power to lay it down and the power to take it again. These words which so exceeded the bounds of human experience, in their verification were marvel to His followers, and fraud to his enemies.

Through His superhuman, or more properly through his super-sensual human power, the Lord had a first and a second coming two thousand years ago. His birth from the Virgin was his first coming; his second coming was through flowing into his Disciples as Holy Spirit, whereby he effected their spiritual birth or regeneration. In His coming forth from the tomb of Joseph of Arimathea, he put the last enemy, death, under his feet. He made good his words recorded in John. He, the promised seed, showed himself immortal; for immortality infolds the power of life and death. His departure from the visible was the practical demonstration of the fact that his flesh (as flesh) profited nothing; but the words (the substance of his transmuted flesh) which he spake to them were spirit and were life, even as he had declared.

According to John, first chapter, the Lord Jesus was the Word, God (who is spirit) made flesh. He had proceeded from the invisible to the visible through the power of the Spirit to become flesh. In His evanishment from the visible to the invisible (when he took up his abode in the Disciples as Comforter) he became converted flesh—flesh converted to Spirit, which is Word. This is the logical following of His declaration before going away, that his flesh profited nothing, but that the words he spake were spirit and were life. These were words because He, the Word, was their aggregate. These words were life, because He, the Word, was life. He gave these for the life of the world. "And the bread that I will give is my flesh, which I will give for the life of the world." This saying set the Jews striving among

themselves: "How can this man give us his flesh to eat?" Still more vehement grows the recorded expressions: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day"—(end of the age).

He spoke life into his followers by planting himself in them. They then contained all the *life* there was in the humanity. As His last testament through the beloved Disciple, we have this: "Surely I come quickly." But this coming is through the law of the seed sowing and the harvest; and His death as seed in the race followed as antitype of the typical Calvary. "That which thou sowest is not quickened except it die," is written upon all phases of life possibility; and though the inner man of His followers had been created alive, the outer man was still untouched and at war with the inner man. Thus, while Paul would do good, evil was present with him. In this environment of evil the good seed, the descending degree of the Lord, died. That it is dead appears in the fact that none are living without sin—the Christ planted in the race is dead. Those made spiritually the Sons of God were aware that they awaited perfection: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him."

He will appear again twice. It is promised that the Lord shall set his hand *again* the *second* time to recover the remnant of his people. This assertion embraces a former and a latter *second* time, with a second *first* time as a related necessity. By this second *first* coming (which will be through the theocrasis of the Messenger of the Covenant in whom the ascending degree of the Lord is pivoted) the dead seed in unity with the dead souls who received it, will be quickened—restored to life. The restoration which followed the first coming was that of the Spirit; the impending restoration will restore all things, which must include the body. Sin entered, and death by sin. To be complete, the restoration must and will extend to the body of death and quicken it into life, or the undying state. This life will constitute the Lord Jesus who was sown; it will be his second coming in this age, and all in whom he appears will be like him. They will have "put on the incorruptible," and like the High Priest of their salvation, will have power over life and death. These Sons, multiplied from the one Son planted, will constitute the children of the kingdom; the verification of the Son's ability to lay down his life and to take it again.

We look for the kingdom. Where do we look? John iii: 13 is testimony that heaven is condition, not location. In His indited petition, the Lord prayed that the kingdom *come*; that God's will be done *in earth* as in



heaven. Therefore we reasonably view the kingdom as *coming*; we do not go off somewhere to it. The kingdom is the amplification of the Lord Jesus, who was the promised seed. He was the seed of the universe—the life of the universe, for the seed of any growth is the life of that growth. In the sixth chapter of Romans, fourth and fifth verses, we have this large subject in small of words: “Therefore are we buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall

be also in the likeness of his resurrection.” Let us not slight the significance of the word “planted.” The Lord and his followers were *planted* together in death, that those followers might develop into life. He possessed the power to rise, which he distinctly states: “And I, if I be lifted up from the earth [the sensual humanity in which he was planted], will draw all men unto me.” All evidently means *all in whom He is planted*, all who come into life, which process is one of *development*. It stands without dispute that all life develops in a cell; sequently this universal life is in process of development *in* the universal cell.

## The Universal Law of Degeneracy.

The Inevitable Fall of Man from Attained Heights; the Rise and Decline of Races and Nations; Evidences of Past Civilization; Mistakes of “Higher Criticism.”

PROF. O. F. L'AMOREAUX, A. M., P. H. D.

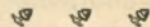
**W**AXING AND WANING, growth and decay, greenness and ripeness, constitute the order of progress in every domain of being. Out of the decay and death of the ripened fruit of one age or cycle come all the life and progress of the succeeding one. The degenerate is as inevitable as the regenerate. That professed “higher criticism” which maintains that there has been steady progress from a beginning six thousand years ago or more, and that standing at the highest point of human progress it can rationally criticise all world progress made before, takes no account of facts which are frequent in all lines of progression in heaven and in earth.

Peculiar conditions of soil and climate and racial mixture produced and maintained for a limited period, on a few small spots of poor land, a people or peoples who have been the models and teachers of the world, in almost all lines of human activity for twenty-five centuries. They called themselves Hellenes; the outside world named them Greeks. Since the brief time of their unapproached supremacy, degeneracy has reigned supreme over all; their soil, their climate, their people, and, of course, their works. Such has been the fate of the splendid civilizations of Egypt, Babylon, and the eternal city upon her seven hills.

In this oldest, yet newest discovered, world of America, there was abundant evidence of a still more splendid civilization, in the temple of whose gods (which was of surpassing splendor, as, to their surprise, the Romans found in the Jewish temple) was discovered no image of a god. According to the theory of the would-be philosophers of the “higher criticism,” these countries in which were exhibited the highest attainments of men, and sometimes the happiest of human conditions, which now nowhere exist, ought in the present to exhibit the highest stages of human progress; whereas, in some cases, ages of unknown length have witnessed their utter degeneracy and debasement. Instead of knowing more of human or divine science and its application to the lives of men, than those intelligent and powerful

ancients did, the present inhabitants—their descendants, have sunk to the condition of mindless slaves for ages; and from present appearances it will take these philosophers of the “higher criticism” ages yet, if they ever reach it, to attain the heights from which those have fallen.

The fact is, the line of human progress—not merely for a given race or people, but for all races and peoples—is the wave line; now up, now down, with distinct beginnings and endings. This must be so, because it is the line indicated by seed-time and harvest, which Scripture assures us shall never fail; which assurance an intelligent view of past ages abundantly confirms. Jesus said: “I am the beginning and the ending.” This was true in just the same way that the grain of wheat is the beginning and the ending of the wheat creation. After sowing, there come degeneracy and death and dissolution of the seed, and no more grain until the harvest, whether that seed be wheat or the God-Man—the divine Seed. Out of degeneracy, decay, dissolution, again springs regeneration—life in every domain of being, from what is called inorganic substance, up through the vegetable, animal, and, last and highest of all, the God-life.



### *False Profession of the Modern Church.*

**B**EFORE the so called church of Christ can grapple successfully with the evils of the world, it must eradicate its own evils. Before the church can have power to triumph over sin, sickness, and death, it must triumph in its own doctrine and life. Before it can cast the mote out of the world's eye, it must take the beam from its own eye. The crime of the church as compared to the crime of the world, is a beam in its eye to the mote in the world's eye; because the church professes to be the body of Christ, and if in this profession it fails to perform the offices of the body it professes to be, its responsibility is a thousand fold.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### THE VOICE OF SCANDAL.

*The Evil Tongue has Caused More Suffering to Humanity than War.*

A PITIFUL OBJECT LESSON is presented to the world in the case of a fair young girl whose reputation is blasted and whose reason is hopelessly dethroned by evil tongues. Envious detraction is the secret motive in this, as in similar cases. The voice of scandal is swift to assail any person whose superior attractions render him a target for criticism. There is a class of minds whose attention is confined to sun spots. The dazzling beauty of the orb of day counts for nothing because, forsooth, occasional spots are found upon its surface. The character, extent, and influence of these blemishes give them so much concern that if the case depended upon their option, they would certainly vote to have the sun extinguished regardless of the fraction of use attributed to him in the universe. What is that in comparison with those spots?

The voice of scandal instigated by envy has caused more suffering than war. The attacks of an insidious foe who steals his victim's honor are more to be dreaded than a hand to hand fight for life in open conflict. But the defamation of rumor counts for little in comparison with the vindication of innocence sought and found through the championship of heaven. When the corruption of the age ultimates in the final denial of the spirit of chastity because the hearts of men are steadfastly set to do evil, then the Son of man will come in his glory and all the holy angels with him. They are pure and holy without spot or blemish, having their Father's name written in their foreheads.

In the tournaments of old when a maiden was accused of unchastity, it was customary for the heralds to make proclamation three times, crying, "Who cometh to do battle in defense of the accused?" If a knight could be found to enter the lists in her behalf, his victory was thought to heal her wounded honor. In the last days when the very principle of holy innocence as it lives in heaven is denied and slandered in its fountain-head, a champion will suddenly appear. Not one, but many knights will bear witness to its integrity. Christ, born again in the Sons of God, a new race of Immortals will come in demonstration of the possibility of chaste life even in a sin-cursed earth.

Jesus Christ the only representative of the biune genus known since the Immortal race flourished in the efflorescence of another cycle, was cruelly assailed by envious tongues. Nothing that the imagination of the wicked can furnish was wanting from the accusations brought against Him by his enemies. Wiseacres nodded gravely, quoting sophistry to prove their cause. Hints and sneers and inuendoes helped to swell the case against Him. "Who can refute a sneer?"

"In the beginning was the Word and the Word was with God and the Word was God." The triumphant

vindication of his character through the discovery of the great Truth contained in these words, is to show the present generation the real office of the man Jesus, —how in very truth he saves his people from their sins. The old church has lost knowledge of it, but the new church will sing pæans of triumph in the name of the regenerated Savior, victorious through chastity.

### *The Possibility of Overcoming Death.*

THE INCORRUPTIBLE dissolution of the physical body is neither too fanciful nor too remote from the ordinary course of Nature's laws to find credence. It is not the product of a diseased imagination trying to escape from real life into the realms of mysticism. It is simply a new application by analogy of well-known facts. Who has not seen the sower standing in the field, to scatter seed upon the upturned mold? Who is not familiar with the process by which the waiting earth is fertilized for the harvest? But who has ever thought of a wider application of the same law in the realm of biology? The analogy may not be grasped immediately, but it is there waiting to be made clear to minds that are unfolding into the perception of heavenly things.

The essential difference between the two domains consists more especially in the active relations of matter to spirit. In the vegetable kingdom matter is intensely active, spirit being passive; while in the biologic world spirit is the active agent, and matter is recipient of energies reciprocally generated. Jesus said: "The sower sowed the Word." What was the Word? Was it spirit or matter? The Disciple John says that the Word was made flesh. Therefore in planting the Word, flesh was sown. The body of the Lord was used as good seed planted in the ground to bring forth in due time other personalities like himself. In what manner was it planted? It was not put into the tomb to decay while the Lord's soul and spirit passed into subjective spheres. The grave could not hold the Lord. He came forth from the tomb of Joseph, and he planted himself in the race by converting his body to electrical energy, known as Holy Spirit. Thus was the incorruptible dissolution of the physical body effected. Thus was the good seed sown. The Lord, in his descent into the race, not only demonstrated the possibility of overcoming death, but he showed by the most conspicuous object lesson that the extension of law from one domain to another, through processes of analogical reasoning, is the key to the science of immortal life.

### *The Storehouse of Truth and Life.*

THE SOUL that in the hour of need and darkness sends up its tithes into the storehouse of divine truth will not fail to receive the richest blessings. Guidance and enlightenment are given in response to a full recognition of the human personality who in this age of



the world concentrates the Deific energies. When the doctrine of the Deity inresident in human form, visibly manifest as the Messiah, appeals to the reason and is approved by the will, it denotes a high degree of development. It may indeed be considered as a sure test indicative of the progressive order. It is not a mark of arrogance but of humility. Every man his own God is the shibboleth of an age of pride. There are so many who prefer to think that they have only to look within themselves in order to find wisdom. One of the most popular errors now taught declares that every human soul is a holy temple where Divinity is enshrined. It was not easy for men to confess that they needed a Savior at the end of the Jewish dispensation. It is not easy for them to confess their need of the Messiah today. Love for the doctrine comprehends love for the personality who infolds and enunciates the doctrine.

*Through Fire to Immortality.*

THE PREVAILING SPIRIT of discontent which is agitating the masses is prophetic of the speedy dissolution of the old order and the establishment of a new kingdom in earth. Death and hell are to be destroyed and cast into the lake of fire. The element of purification is fire, and it is written that our God is a consuming fire. It is also said that God is love. The fire which burns away the dross until there is no element of decay left in the whole nature must be love. Who-soever has reached such a point of overcoming will be transformed into the image and likeness of love—not the abstract principle, but love as it was manifest in the person of the Lord Jesus. This change includes the alchemical dissolution of the physical body. Not until a man has passed through this transformation or burning is he able to say truthfully that he has overcome death. Therefore mental healers who advise their students to use any formula stating that they are now, while in this corruptible body, made in the image and likeness of eternal or immortal life, simply advise them to have recourse to lies.

*Corrupt Politicians Against Cuban Reciprocity.*

NOTHING but a clique of politicians who selfishly fancy their interests are in danger, is opposed to granting reasonable concessions to Cuba. The reciprocity bill has been fought on the ground that it will injure American commerce. It is disgraceful to admit that any portion of a protecting power, pledged to uphold and strengthen the little Cuban Republic, should grudge the modicum of help in question. The United States has already given substantial proofs of friendship. This is well, but it should not deter her from preserving a policy of disinterested liberality to the end. While the American nation is Cuba's benefactor, having rendered her marked services, it is neither necessary nor fitting to make her the subject of factional disturbance. Those who prefer to push their own schemes at the expense of the nation's dignity, simply place themselves in an unenviable light.

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.

Les objections portées tant de fois par des critiques incon-séquents qui prétendent que les expériences faites sur les eaux intérieures ne suffisent pas, nous ont décidés à faire recours au Golfe lui-même; qu'il se conforme au contour de la terre, nul esprit sain ne saurait douter. Il n'y a pas de prétexte qui serve à dénigrer la portée de telles observations. C'est pour cela que nous avons fait porter la ligne droite passée par l'air au bord du Golfe.

Il y a une distance de six milles et demi entre les pointes qui s'étendent dans le Golfe aux détroits de Gordon et du Docteur. Ces pointes sont à vrai dire de longs bancs de sable d'une hauteur égale à celle de la haute marée du Golfe. Sur la pointe où le détroit du Docteur débouche sur le Golfe, on a levé au moyen des appuis une grande targe carrée de la dimension de trois pieds et demi; le bord supérieur de la targe touchait juste à la hauteur de 5 pieds au-dessus du niveau de la basse marée. Le 2 mars, le télescope fut emporté au détroit de Gordon et l'axe visuel de l'instrument pointé à la hauteur de 3 pieds et demi au-dessus de la basse marée. A ce niveau au-dessus de celui de la basse marée le télescope rendit visible toute la targe et la marge blanche de la plage bien nette. Rien pour appuyer le bombement de la terre. Le 3 mars, le matin, on a profité du moment où le Golfe était paisible pour répéter l'observation. Et de même lorsque le télescope pointait sur un niveau de 2 pieds au-dessus de l'eau, on put toujours voir la targe, et aussi à 18 pouces et enfin couché sur le bord de l'eau avec l'axe de l'instrument à 12 pouces au-dessus du niveau de la mer on vit la targe comme auparavant. Sous les circonstances de cette dernière observation, qu'il fût vrai que l'eau se bombe, l'horizon tomberait clos à  $1\frac{1}{4}$  mille seulement du spectateur ce qui remet  $5\frac{1}{4}$  milles sur la surface du Golfe pour se bomber au-delà de l'horizon—remontant à  $18\frac{1}{3}$  pieds. La targe n'étant que 5 pieds au-dessus du niveau de la basse marée, elle serait selon ce calcul à  $13\frac{1}{3}$  pieds au-dessus de la portée de la vue. Retirant environ le septième de cela mis comme d'habitude sur le compte de la réfraction, il en reste 11 pieds et  $\frac{1}{3}$  de pied, profondeur du gouffre où la targe serait logée au-dessous de la portée de la ligne de visée passant par l'axe visuel du télescope et s'étendant au large à la distance de 5 milles et  $\frac{1}{4}$  de mille au-delà de l'horizon. Toutes ces observations répétées l'après-midi du même jour garantissent la sûreté de nos opérations.

Une nappe d'eau s'étend à 4 milles et un quart de loin sur la baie de Naples. A son extrémité au sud une targe de toile blanche, 20 sur 30 pouces a été levée au moyen d'une pièce de bois garnie de traversin; la partie supérieure de la targe touchait au niveau de 2 pieds plus haut que celui de la haute marée et l'espace de 4 ou 5 pouces la séparait de la surface de l'eau. Le 5 mars à l'heure de la haute marée, les membres de notre Corps ont pris chemin et vogué vers le nord-est aussi loin que le télescope a pu rendre vue de la targe. A l'oeil nu elle ne parut plus. L'horizon semblait couper les branches inférieures de la zone de mangliers qui fournissaient le fond du tableau.

Ayant choisi ici le lieu d'observation, on a mis le télescope à point sur un niveau de 30 pouces au-dessus de l'eau et, vue à son aide, la targe était en plein relief. L'instrument fut baissé alors à la proximité de 18 pouces au-dessus de l'eau, toujours avec de pareils résultats. Et encore, lorsqu'il n'était levé que 10 pouces au-dessus de l'eau toute la surface de la targe se montrait comme auparavant. Des observations minutieuses se répétaient, le télescope pointé sur le niveau dernier. La targe se définit bien net, même l'espace laissé entre son côté le plus bas et la surface de l'eau put être vu. (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.



FIFTY YEARS AGO, the first seemingly successful attempt was made to demonstrate the diurnal motion of the earth. M. Foucault, a French scientist, suspended a pendulum more than 200 feet in length, from the dome of the Pantheon at Paris. The pendulum, being allowed to swing freely, changed its plane of vibration—the shift of the plane being in the direction of the hands of a watch; thereupon, it was announced that the rotation of the earth was made visible. A few days ago, this experiment was repeated by Flammarion in celebration of the fiftieth anniversary of the discovery of the first “proof” of the earth’s mobility; a number of prominent scientists and literateurs of Paris were present and witnessed the operations. They were invited to “see the earth revolve;” but what they saw was the deviation of the plane of the pendulation—they saw the *pendulum* move. The idea is that the pendulum swings in the same plane in universal space, and that the earth turns beneath; and yet it must be admitted that if the earth revolves on its axis diurnally, the plane of oscillation *must* change its relation to universal space, else it could not remain perpendicular to the horizontal on the revolving earth. It has been ascertained by means of similar experiments in different parts of the world, that the amount of deviation of the pendulum differs. At the poles a circle would be completed in 24 hours, while at the equator there is no deviation at all—that is, if the plane of vibration at beginning of the experiment be exactly north and south, it will remain so throughout the day; while at the pole it would change constantly and swing in the direction of all points of the compass in 24 hours. The time for all intermediate points of latitude is determined by dividing 24 hours by the sine of the latitude. On the parallel of the latitude of Paris, the circle is completed in about 32 hours. Foucault’s conclusion, reached from the basis of such experiments, is an illustration of how materialistic the modern mind is; the motions of the universe are conceived to be merely mechanical. The Koreschan Scientist most emphatically declares that the pendulum experiment is *not* a demonstration of the rotation of the earth. There is an actual, observable, and measurable deviation of the plane of oscillation; the pendulum, not the floor nor the earth, moves. But a diurnal revolution *does* produce the deviation; it is the revolution of the heavens, the great sphere of energies within the hollow globe; the pendulum is acted upon by gyrating forces. At the poles, the horizontal is parallel with the plane of the sun’s diurnal motion, and the attraction of the solar sweep completes the circle of vibration of the pendulum in 24 hours; at the equator, the horizontal is at right angles to the plane of revolution of the heavens, and no deviation is observable. For every intermediate points of latitude there is a definite ratio of deviation, dependent upon the angle which the pendulum swing sustains to the plane of revolution of the solar vortex. In the stead of assuming that the earth revolves from west to east, we place the revolution of the interior spheres of energy from *east to west*. This readily accounts for the circle of deviation of the pendulum run-

ning in opposite directions north and south of the equator; for the corresponding shift of the plane of rotation of the gyroscope; for the deviation of projectiles to the right in the northern, and toward the left in the southern hemisphere; the trade-winds in both hemispheres; for the vortice revolution of wind in cyclones in opposite directions north and south; and for the momentum of the tides from east to west. In fact, when these phenomena are understood, they demonstrate the motion of the heavens and the immobility of the earth. In testimony of the Koreschan conclusions, the pendulum oscillated in Paris; and plumb-lines nearly a mile in length, suspended in the mining-shafts at Calumet, Michigan, *hung farther apart at the bottom*, in proof of the earth’s concavity.

The educational trust, which centers in the Chicago University, has directed a blow at womankind. For years, woman has asked for an opportunity to compete with man that she may manifest her intellectual powers. She feels that if she is granted such an opportunity she will rise to the plane of equality with her brothers. At present, man has the advantage and desires to retain his dominancy. Co-education looks to the extension of those privileges to woman that are now enjoyed by man in educational institutions. Co-education is the education of the two together; the two sexes pursue the same courses, meet in the same classes, and graduate with the same honors. But the Chicago University decides against co-education; vote of the council resulted in a tie, and President Harper cast the deciding vote in favor of placing the young women in separate classes and in separate courses, thus denying to woman the right to stand on equal footing with men in the university. This not only infringes upon the rights of the “weaker sex,” but it excludes from the class-room about the only element of refinement. The excuse for this surprising action, is that the young men are not sufficiently courteous and respectful to the young women who attend the institution; if that is the case, we would be in favor of excluding the offenders from first place! If the young women are not courteously treated, *they* should decide the question; but the fact that they protest against this infringement of their rights, and the further fact that petitions are being sent from hundreds of educational leaders all over the country, go to show that the ostensible reason given is not the real one. A gift of \$1,500,000 to the university is offered on the basis that the women are not to meet men on equal terms for the first few years of their university course. President Harper accepts the offer; money is the cause of the tipping of the scales in which the question is weighed. A movement is on foot to raise an opposition fund of \$2,000,000 to cause the scales to tip the other way. At present, the faculty is powerless—its members feel afraid to press the question to any great extent; but the courts may be asked to grant an injunction—to make a legal protest against the radical change. President Harper is quoted as saying that he wishes the university to be a *rich man’s*



college; and he has decided to sell the rights of the feminine portion of the alumni for a million and a half dollars.

Self-mastery is the greatest task to which man has ever set his hand. He who overcomes and controls himself involves the power which governs the universe; therefore, he who rules in the domain of his own life is fit to rule the world. Koreshanity teaches man how to subjugate himself, to control the passions, to overcome sensuality, and to rise in the scale of being. It is a scientific achievement, the noblest work of the ages; it is absolutely essential to progress, for the destiny of the world depends upon him whose determination directs the momentum of human life. A disciple of Koreshanity desires to engage the forces of self-control; he receives an impulse through imparted substance of science. But to follow the impulse requires diligence; the passions, the mortal loves and ties are strong, and against these fetters many struggle almost hopelessly. Energy is wasted in resistance; resolutions fail because one wearies in the fight against the powers that are stronger than the will of the vidual. Instead of fighting, Koreshanity advocates the plan of *substitution*; cease to resist, and substitute new loves in the place of old ones; the power of the new loves will win the victory against the most potent factors of mortality. The mind is gradually lifted above the elements of lust. Man would be hopeless against the powers of degradation were it not for the fact that in the order of things, the object of supreme love is periodically manifest in the world of objectivity—an ideal character in whom the divine heart throbs in sympathy with fettered mortals. The Messianic law provides the source of light and the resource of power; a biologic battery comprised of positive pole and negative or receptive elements is a million-fold more potent than the mental and vital force of the vidual. Once connected with the pole of such a battery, there should be a daily elimination of evil. Little things should be attempted first; exalt the mind by degrees; leave off bad habits as rapidly as possible; endeavor to breathe an atmosphere of refinement; be polite, sociable, and companionable, and cultivate the desire to be of service to the neighbor, and thus lay the foundation for a true communistic life, for the development of character, and for the final victory over the last and greatest enemy—death!

The first and most plausible defense of the trusts was that of economy of co-operation. That it is possible to expedite business by wise management and proper adjustment of the departments of industry, is obvious. Given a requisite amount of honesty and desire to be of service to the people, trust co-operation would not be without its benefits. But unfortunately, good results are neither logically nor practically obtained where the spirit of greed exists. By carefulness during the period of formation, the trusts have reached a degree of favor with the public. Many concessions have been made to labor; there are higher wages paid, and the majority of the working masses are temporarily conciliated. The trusts have merely played for opportunity to develop and acquire power; and now that their end is attained, oppressive measures are installed. If higher wages are paid to workingmen by the corporations, higher prices

for the products of labor are also paid to the trusts by the people. The raising of the price of meats was the result, it has been shown, of conspiracy; and almost simultaneously with the advance in the price of food products, came the higher prices of coal and iron, building materials, the products of manufacture, and various classes of machinery. Evidently, the kind of economy the trusts desire is that which will widen the margin of profits at the expense of the laborer and the consumer.

The study of Koreshanity should be made the life business of those who accept it; besides study, the principles learned should be applied to life. Investigators should take up the system in a deliberate, methodical manner. Nothing of value is ever gained without effort; even the common school branches cannot be mastered without persistent mental application. Koreshanity cannot be understood by mere reading; that which is received by the mind must be retained and digested. The mind must learn to relate things, to analyze, to put together. It is not enough to believe that Koreshanity is true; it must be understood. The fundamental principles should be fixed in the memory; they are the keys which unlock vast treasures of knowledge. A course in mathematics is taken up and followed in a regular and orderly way. To understand mathematics one must begin at the beginning; no one can become a mathematician by skipping through the text-books. The fundamentals of Koreshan Universology are as simple as the fundamentals of mathematics; but as a whole, the System is as intricate and complex as the universe. One truth clearly perceived and grasped by the mind is of more value to the student of Koreshanity than a thousand truths gone over with the rapidity with which a novel may be read. Koreshanity is distinctively a school of thought for the production of thinkers.

The earth is flat enough, within the range of vision from one point of observation, to admit of a perspective horizon, in accordance with the principles of foreshortening; but it is concave enough to complete a circumference of 25,000 miles. It is large enough to contain all there is, and small enough to be limited in form. The Koreshan Universology is profound enough to engage the thought of the most advanced minds; but its demonstrations are simple enough to be understood by a child. The highest form of demonstration of the fact that the universe is cellular is that of analogy; second, geometry, the science of the laws of form; third, optics and physics; and fourth, physical experimentation. With the basic facts thoroughly established, Koreshanity proceeds to explain all phenomena of the physical universe.

The new Presbyterian creed makes provision for the salvation of all who die in infancy. This may be well for those who die hereafter; but what of those who were consigned to hades, as non-elect infants on the basis of the original Westminster confession?

Koreshanity is an epoch-marking as well as an epoch-making system of knowledge and life.

The mother rocks the cradle of the human race.



## The Open Court of Inquiry.

THE EDITOR.

### Koreshan Astronomy Comports With Facts.

EDITOR FLAMING SWORD:—I understand that the path of the visible sun, according to Koreshanity, for 20 minutes or any other given length of time, is a part of a circle, and that a line connecting two points 20 minutes apart in time of travel, would be a straight line, and not as long as the 20-minute arc; but I also know that in large calculations very small differences may be ignored without appreciable error. Again, in measuring the angle made by the sun in a travel of 20 minutes, at the focal point of observation, it makes no difference whether the line of sight to the luminary is curved or straight, providing the curved and straight lines are in the same plane. Noting these exceptions, I accept your statements with regard to the curved lines. Whilst I think of it, let me note that my simple little instrument has one advantage over the most costly: It gives the angle, and by similarity of triangles, it gives the proportionate distances.

Now for the pseudoscope. Was it invented for this particular emergency? \* \* Now see if I do not reason correctly from the standpoint of the pseudoscope. The visible sun when on the equator travels more miles in 20 minutes than when on Cancer or Capricorn; but the angles at the central sun made by lines drawn from it to the points occupied by the visible sun, 20 minutes apart on the tropics and on the equator, are precisely the same; and these angles are precisely reduplicated by lines drawn from the gnomon to the points on the pseudoscope dome. Hence in the instrument, the distance traveled by the shadow should be precisely the same when the visible sun is on the equator as on the tropics.

The facts are, that on June 22 the instrument measured, as the 20-minute angle, 3.38 inches; March 22, 3.63; September 22, 3.745; and December 18, 3.35 inches. Your statements, as I understand them, mean that the 20-minute arcs subtend from the central sun precisely the same angle, and that this angle is reproduced to the observer of the pseudoscopic dome. Hence, to the observer the sun will apparently travel precisely the same distance in 20 minutes on the equator as on the tropics; it being understood that observations are taken 10 minutes before and 10 minutes after noon. Your pseudoscope says equal distances; the facts as above say 3.38, 3.63, 3.745, and 3.35 respectively.—M. S. M., South Elgin, Ill.

Our correspondent has devised a unique and original method of testing the angle subtended by the sun's movement in arcs of 20 minutes' time on the tropics and on the equator. If they are accurate, they are of value; they are at least entitled to consideration

and analysis. From the basis of calculation, we accept the facts of observation noted above as approximately correct. They are in no way contrary to the Koreshan Cosmogony; they are not only very readily explained, but very easily shown to be out of harmony with the accepted system of astronomy.

Several weeks ago, we promised to answer all the questions which have grown out of our correspondent's series of experiments, which has covered a period of a year or more. Suggestion was made that observations of the sun's altitude at different times during the year, and of the 20-minute angles referred to, seemed to militate against the Koreshan conclusions. In an article several weeks since, we discussed the subject in a general way, with the view to showing that when the factors which apparently *reverse the relief* of the physical heavens were taken into consideration, the objections were easily removed. In the general treatment of the subject we did not enter into detail of the finer measurements made. We now consider them and complete our reply to the entire series of questions repounded.

The illustration of the pseudoscope was not an invention to suit the occasion of our reply. The pseudoscope was invented by Wheatstone, of England, many years ago. It is an optical instrument, well known in optics and physics. Our reference to it was entirely regular. If we readily present so many illustrations, corroborations, and evidences of the truth of the Koreshan conclusions, it is because the System is so true that every fact fits in it without inharmony.

Our correspondent has not reasoned correctly concerning the angle subtended at the central sun by the arcs of 20 minutes in length on the equator and the tropics. 20 minutes of time is equal to  $5^\circ$ . Inasmuch as the circumference of either tropic is not as great as the circumference of the equator, and inasmuch as the tropics do not lie in the same plane as the equator, it follows that an arc of  $5^\circ$  on Cancer or Capricorn cannot possibly

be *as long* as  $5^\circ$  on the equator, and therefore cannot subtend as large an angle at a central point in the plane of the equator.

Start two imaginary radii of the heavens in the plane of any two meridians 20 minutes apart, at the equator, and move them toward the pole. As the two radii leave the equator they approach more and more, until at the polar points they unite. If the circumference of the heavens be considered as 19,276 miles,  $5^\circ$  on the equator is an arc 267.5 miles in length; and  $5^\circ$  on Cancer or Capricorn is an arc 248.6 miles in length. Now if 248.6 miles are equal to 267.5 miles, then the two arcs subtend the same angle at the center of the equatorial plane.

We must measure the 20-minute angles at the central point.  $5^\circ$  on the equator constitute an arc which, if laid on either tropic, would cover  $5.75^\circ$  of the lesser circumferences; but  $5.75^\circ$  on either tropic would represent 23 minutes of time; and 20 minutes of time as measured on a tropic subtends an angle of only  $4.66^\circ$  on the equator. These angles are reproduced in the reversal of the relief of the sphere of the heavens, and are observed from the central point of observation, and, of course, manifested in the instrument by means of the shadow. If the sun moves  $5^\circ$  in 20 minutes of time when on the equator, it moves only  $4.66^\circ$  *such degrees* in the same time when on the northern tropic. Therefore, if the angle of 5 equatorial degrees measures 3.63 inches in the instrument, we can translate  $4.66^\circ$  into inches also, as follows:  $5^\circ$  are to 3.63 inches as  $4.66^\circ$  are to 3.38 inches. This calculation gives the same result as those obtained by the processes of measurement on March 22 and June 22 respectively.

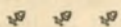
If the heavens were perfectly spherical, and if the sun's *annual* motion (that is, from west to east about  $1^\circ$  per day) were uniform, the proportion of relation of arcs on the equator and on the southern tropic would be the same as those obtained in the preceding calculation. The slight discrepancy is due, first, to probable slight error in



measurement; second, the sun's motion in its annual orbit is not uniform—apparent solar time alternately differing from mean solar time to the extent of 15 minutes fast to 16 minutes slow—therefore the *hour angles* differ accordingly, and therefore there would be a slight difference between the 20-minute angles on the two tropics; and third, because the heavens are not perfectly spherical, but slightly oval, the greatest diameter being between the celestial poles.

Thus the arc of any celestial meridian is slightly elliptical, and the apparent dome of the heavens is slightly flattened; and thus by measurement of angles on the tropics—3.38 and 3.35 inches respectively, as indicated in the instrument, the apparent flattening of the dome, would place, to all intents and purposes, the apparent position of the sun about one one-hundred-and-twelfth farther away on Capricorn than when on Cancer. This would make the 20-minute angle on December 18 a little less than that obtained on June 22.

Now what do the above facts prove? Why, first, that the sun actually moves on a larger circumference on the equator than on the tropics; therefore the heavens are practically spherical, not an infinity of space; second, that the heavens revolve, not the earth; and third, that the Koreshan System fits the facts of observation. We affirm that if the earth rotated on its axis every 24 hours, 92,000,000 miles from a comparatively stationary sun, and observations were taken from one point, as were the above, the measured angles in the instrument would be the *same for every day of the year* because if the earth rotated diurnally, there could be no variation in such motion. Sidereal time is absolutely uniform.



#### Koreshanity and the Bible.

EDITOR FLAMING SWORD:—(1) Should the Cellular Cosmogony, with the revolutionary conceptions of God that it teaches, and with its multitudinous absolute interpretations of all the facts of visible Nature, supersede the Bible as a text-book of divine guidance for man? Will the Book of Nature, symbolically speaking, take rank superior to the Bible as a revelation of God? (2) What comparison or rank has the Christian Bible with the various heathen bibles? (3) What is the cause of modern Christians being so bigoted in their belief that the Bible is nec-

essarily the only correct and complete revelation of God and his relation to man, and that the revelation of God in Nature is entirely insufficient and misleading in vital points? Please answer the above in the Open Court of Inquiry. —F. H. S., Shippensburg, Pa.

(1) In every age of the world divine truth is revealed in some degree. No succeeding revelation contradicts a preceding revelation, because one degree evolves from another, until the final revelation is made. The Koreshan conception of Deity is not different from that expressed in the Bible; Koreshanity scientifically reveals and interprets that which is embraced in Nature and expressed in Bible symbolism.

The ultimate revelation of God to man is science. It is the ultimate, because it is the most external; it is God in the intellect. The illumined intellect or enlightened external mind becomes the guide and ruler of the will, and is absolutely essential to attainment to the state of immortality. Science, therefore, brings man to the state of perfection. True science is the knowledge of God—not merely knowledge about God, but it is God's knowledge of himself and his universe of creation. The final work of world redemption, the resurrection of the dead, the reconstruction of human society, the coming of the new genus or race of men—in fact, all of the achievements necessary to the establishment of the new order, are wrought through science. Science, therefore, is greater than any other degree of truth; illumination is greater than inspiration; and definite expression of scientific truth is of greater *use* than symbolism.

The Bible was not intended for the masses; the fact that they have not understood it, is proof that they have not rightly used it. The Bible was written in the language of symbolism, and it serves its greatest purpose to the Man who is able to interpret its meaning; its revelations become involved in him who involves all words, and who has authority to reveal all truth. The Bible is then read and interpreted by the same mind that inspired it. The law and the prophets pointed first to Jesus, and second to the manifestation of this age. Koreshanity is the ultimate of all mental progress, and its literature, when complete, will constitute

the sacred writings or Scriptures of the Golden Age. It will supersede the Bible, because the literature of divine Science is written for the enlightenment of the world. The scientific expression of the Book of Nature will be the supreme thing in literature.

(2) The Hebrew and Christian Bible takes first rank among the various sacred writings of the ancients, because it is the direct expression of the divine mind. The men through whom it was written stood in the *median line* of divine progress—the line in which the divine manifestations have come, and in which the demonstrations of the power to overcome death have been made. The other ancient writings were suited to the geniuses for which they were intended; they contain truth of a lower order, and are therefore not so important as the revelations contained in the Bible, concerning divine manifestations and progress. The Bible contains that which, when understood, leads to the fulfilment of its promises of immortal life and the introduction of the reign of righteousness.

The reason that the modern Christians conceive that there can be no other correct and complete revelation of God, is that they ignorantly entertain the idea that the *final* revelation was made nineteen hundred years ago, in and through the divine incarnation; and failing to comprehend the mission of various other teachers of ancient times, they look upon other bibles as contrary to the Christian Bible. The Bible *is* the most complete and best written expression of the mind of Deity now extant; but that does not militate against the fact that the same authority may make another, the final or scientific revelation of all mysteries in all domains of existence. Most people believe in the Christian Bible, not because they understand it, nor yet because it is true; but because they happened to be born in the countries where it is used; if, in the course of things, they had been born in the Orient, they might now be praising the merits of the Vedas, the Zendavesta, or the Koran.

The conception that the universe is infinite, has led the modern mind to believe that the laws of creation cannot be understood. Therefore, modern Christians do not anticipate that



man will ever be able to read the Book of Nature with sufficient accuracy to discover the solution of the problems of divine existence. Indeed, the belief that God himself is infinite, and therefore unknown and unknowable, destroys the hope of ever reaching any scientific conclusions concerning God and his relation to man. Modern theology conceives that God is separate and apart from his universe of creation; hence, it does not point to Nature as being a revelation of the laws of divine existence, but merely a kind of evidence that God exists. As long as the mind conceives that God made the universe in much the same way that a man makes a machine, it cannot conceive that the *life* of Deity is involved in creation.

Koreshanity teaches that God is inseparably connected with the universe, and that he perpetuates the whole according to specific, immutable, and eternal laws of the *propagation of himself*. This is a new conception to the world, but one which will inspire humanity with the great hope of coming to an exact knowledge of the truth concerning the entire universe of existence.

### A Word of Warning.

**A Case of Unmitigated Plagiarism and Per-  
version of the Koreshan System.**

EDITOR FLAMING SWORD:—You no doubt have received copies, but I send you under separate cover two numbers of the *Sword of Truth*, which came by mail to me this a. m. I also noticed a copy to Mr. M. and one to Mr. B. by same mail; so I conclude that the publisher of this sheet has, through access, secured the names of the subscribers to THE FLAMING SWORD, and is sending his paper to those at a distance. There is no doubt that he will secure mothy victims for the vortex of his borrowed light, now turned into hydra-headed reflex.

If I mistake not, I met this person when I visited you, now nearly two years past. Concluding from the language used that I have not mistaken his identity, I will for the first time relate my peculiar experience with him while there. On three occasions he encountered me with language of unmistakable sarcasm and hatred against the Koreshan management and propagandists, and in general manifested a sore and rebellious spirit. At first, chills of horror overtook me at the expressions which he used, but I soon regained my equilibrium. At our next encounter, he spoke in tones of hatred for those engaged in the street propaganda,

and said that they ought to be relegated to the rear. This was a poser for me, and hard at that time to understand.

He next showed me quite a number of manuscripts; reading one, he remarked that his writings were superior to some that found their way into THE FLAMING SWORD, and intimated that he desired to get recognition in authority, that he might, as a "world-reformer," round up its pages to suit himself. I recognized in him a spirit of disobedience of a very keen type.—C. D. S., Mad River, O.

The above communication will, for the most part, explain itself; but perhaps additional remarks by way of warning to our readers will not be out of place. The person to whom our correspondent refers and the publisher of the merest excuse for a paper called the *Sword of Truth*, are one and the same. This instance is the boldest attempt to steal the names and terms employed in the Koreshan System, to imitate and pervert its doctrines, and to profit by the fame of the Founder of Koreshanity, since the notorious Dis Debar and her associate in crime sought to bring Koreshanity into disrepute in America, South Africa, France, and England. Their public career has terminated in the privacy of a London prison.

The only value that a counterfeit can possibly have, is in the fact that it gives evidence of the existence of the genuine; otherwise the counterfeit is utterly worthless. The motive of the counterfeiter is that of deception, and the victims are the unsuspecting; but retribution is certain.

The character of the effort under consideration is very transparent. A false pretender, sailing under false colors and under an assumed name, endeavors to reach the readers of THE FLAMING SWORD. It appears that he possesses THE FLAMING SWORD's printed subscription list; if so, it was obtained *by theft*, either by him when a member of the Koreshan Unity, or by some one for him recently. The word "Sword" appears in the name of his publication, and it is now proposed to add still another title, namely, "the Guiding Star." As is well known to our readers, THE GUIDING STAR was founded and published by KORESH before THE FLAMING SWORD came into existence. Imitation is resorted to, because of lack of originality and mental power; it does not require a bright mind to endeavor to steal the product

of another. The effort to devise a system of thought, to establish a "fraternity of divine commonwealth," and to publish a paper for the promulgation of the same, by one who is wholly unfitted for communistic life, and who was summarily expelled from our Community for conduct that would not be permissible in any public or private institution, is very amusing to us, as doubtless it is to those of our readers who have seen the production and who have perceived its animus.

### Summary of the World's News.

AMANDA T. POTTER.

June 11.—Portions of Illinois, Iowa, and Minnesota suffer loss of property from tornado; fatalities in Minnesota.—Machines in operation, designed to do away with thousands of glass workers.—White-law Reid honored by degree of L.L. D. by Cambridge University, England.—Miss Stone, ransomed missionary, criticised for failure in providing government with information warranting action against her abductors.—June 12.—Allis-Chalmers Company and employees reach amicable settlement; victory for union labor.—Neely released from Cuban prison; American serving ten-year sentence for postal frauds benefits by amnesty bill signed by President Palma.—U. S. Government makes soundings along Liberian coast for naval station.—Ten fatalities from Illinois tornado; \$1,000,000 property damage; Peoria, Bloomington, and Danvers greatest sufferers.—Richard Croker officially dethroned from leadership of Tammany.—Boers must surrender before July 10 to benefit by peace terms.—Hottest day; 91 degrees; 4 prostrations, 1 fatal.—June 13.—Ganz & Co., Budapest, join Whitney-Elkins-Ryan-Dolan syndicate of Mass. in big electric trust.—Packers discharge union men; drivers demand reinstatement on pain of more vigorous strike.—Striking miners of Wilkesbarre attempt to kill superintendent of Lehigh Co.; serious trouble feared.—June 14.—Henry Siegel, of Siegel, Cooper & Co., buys half interest in store of Schlesinger & Mayer for \$1,500,000. Merger of big department houses may follow.—President sends message to Congress in favor of reciprocity for Cuba.—King Edward lauds sterling qualities of the Boers.—Kilauea, on Hawaii, in eruption.—Plant operator solves smoke nuisance problem.—Minnesota Supreme Court says meat preservatives may be used.—Cholera prevalent in Philippines.—Joint resolution introduced in Senate to admit Cuba to U. S. statehood.—June 15.—United States Shipbuilding Co. purchases Bethlehem Steel Co., of South Bethlehem, Pa. United concern is sole institution in the world able to complete and equip a battle-ship.—Extradition treaty of Belgium with U. S. ratified.—Cyclone in northwestern Michigan causes fatalities.—Rev. Dr. Spurgeon, father of noted family of preachers, expires near London.—Packers' explanation of discharges satisfactory; strike averted.—Concerning Philippine affairs, Pope will leave negotiations with Gov. Taft to regular standing committee.—One fatality and one injured by lightning; one church destroyed, two churches injured.—Three



heat fatalities.—13,000 attend annual christian science communion in Boston.—June 16.—University of Chicago will separate sexes during first two years' work.—Earthquakes in Sicily, also in Oregon, U. S.—16,500 Boers have surrendered.—24-hour train service from Chicago to New York established.—Pension roll nearly at \$1,000,000 mark.—June 17.—City wins smoke case against Pennsylvania Company.—King Edward too ill to attend review at Aldershot.—Women of Illinois will attempt suffrage plank at Democratic State Convention.—Strike of linemen ends in compromise.—Per John W. Gates, America will soon rule world's railways; great plan in Morgan's mind; few men to own stocks; 4 or 5 great community of interest systems will divide roads of U. S.

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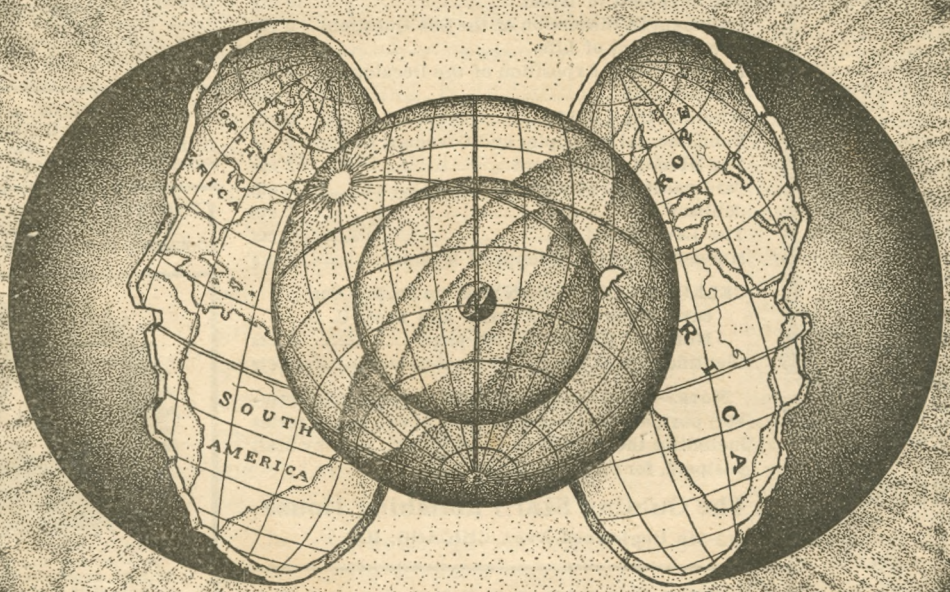




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Twentieth Century Weekly Magazine of Universology

VOLUME XVI. CHICAGO, JUNE 20, 1902. A. K. 62. NUMBER 31.



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