



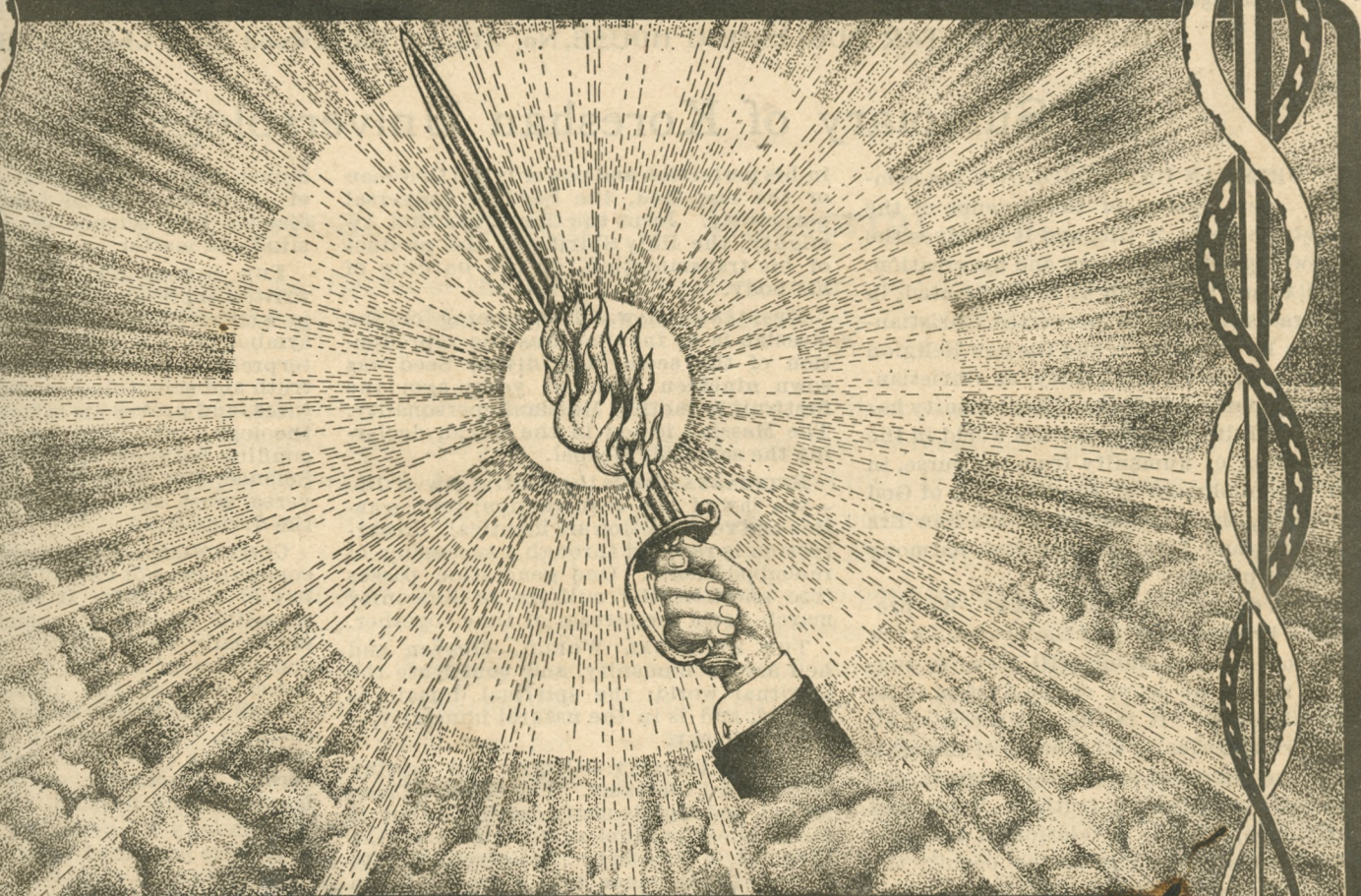
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

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# The Flaming Sword,

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

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## Summary of Koreshan Universology.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

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

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

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

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

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

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

# The Flaming Sword

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

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## The Great Problem of Immortal Life.

**Koreshanity Alone Possesses the Secret of the Great Transformation; Application of the Laws of Higher Physiology; the Messianic Function Absolutely Essential.**

KORESH.

IT REQUIRES line upon line and precept upon precept for a new truth to be impressed upon the mind of the searcher after knowledge, or before an old truth can be resurrected; hence we are induced to supplement the "Science of the Decalogue" with a few explanations of what is demanded as an application of the principles of life, by those who would become immortal in the body. "This mortal shall put on immortality," means that the mortal man shall become an immortal man through the application of physiological laws, which are pre-eminently above the common laws of physiology. Mortal life, in its inception, proceeds from the sex essences materialized in the sperm and germ of reproduction, and thence transmitted through sensualism. The root of mortality resides in the sex unity, through the law of sensual propagation, and the material from which the gestating structure is being builded is furnished by the mother in the matrix of development. The material is supplied from what, without the fecundation, is otherwise wasted through the function of feminine periodicity.

The substance from which the gestating form derives its structure is the product of the female, though she cannot utilize the material until the germ has been fecundated by the material sperm of the male. As it requires the terminal transmission of the nerve force of the male, and the terminal transmission of the blood substance to recreate the mortal offspring, the sperm being the terminal of the male and the germ the terminal

of the female, so it requires both of these resources in union, by another process, for the creation of the immortal form and life. It is in the province of Koreshan Universology to promulgate the science of the new application of the sex energies. There are many sham claims and vague pursuits after the secret of immortality, but the mystery cannot find its revelation outside the doctrine of Koreshanity. Koreshanity holds the keys to the solution of the great problem of immortal life.

Man is mortal—spirit, soul, and body. Immortality is to be attained by man through the application of the principles of life. It is for this reason that the declaration is made, that "This mortal shall put on immortality;" and the great question is, How shall it be accomplished? We alone can answer the question. KORESH challenges the world to even approximate the laws and possibilities of the metamorphosis of the corruptible man to the incorruptibility of the immortal state. The sex substances may be conserved from the ordinary channels of transmission and waste, and still be dissipated because the laws of utilization are not known. Ten thousand women may rise above the sensual tendency of the mind and imagine that the principle of chastity is being conformed to, and ten thousand men may think they are living the true life of celibacy, and yet the sex energies are surely being dissipated. The sex force of the male cannot effect life in the man, or scarcely a better physiological state than the ordinary

direction of the sensual tendencies; and what is true of the male is also true of the female. After the attempt to conserve these essences, they can be of no virtue without their reunion through the channel of the higher physiology. This union involves the great secret of Koreshanity, which the Koreshan Cult is endeavoring to give to the world gratuitously. Nor can a profession of Koreshanity, even to the entrance of a member into the Unity, save that member from going the way of all the earth of mortality, without the application of the laws of immortal life as promulgated by the Universology of Koreshanity.

We have attempted to show, in the "Science of the Decalogue," that the declaration, "Thou shalt have no other gods before me," implies a recognition of the true God. This God is revealed in the Messianic law. It will not do to confess an unknown god. The recognition of the Lord God is the essential thing, and the Lord is the Man—the God revealed. God revealed himself nineteen hundred years ago, and that revelation every man and woman ought to understand. That revelation was in the Son of God. We desire to so emphatically state our position on this point, that there can be no question of the Koreshan attitude on what constitutes the Godhead, with those who would investigate the Koreshan view.

There is a promised Messiah; he will be raised up at the end of the age according to the prediction, and the end is here—so is the Messiah. It is said: Behold the children of Israel shall arise and seek the Lord their God, and David their King, whom I shall raise up among them. The Lord God will be raised up among the people; he comes of Joseph's posterity, as the Shepherd of the sheep. This Shepherd is the Lord God, who is to be raised up among the people. It is through this Shepherd that the conservation of the life forces is to be utilized. The High Priest of this age is the Priest of Levi, for it is said of Elijah the Prophet, he shall purify the sons of Levi. This means that he shall purify the sons of conjunction, for Levi signifies conjunction. It is the office of the High Priest of the Levitical order to conjoin the male and female in the conjugal nuptials in which the life of immortality obtains.

The central and eternal throne of the universe is perpetuated in its central consciousness, which is the individuality of Deity, focalized in the heart of the human race by the development of the Son of God. When the man is raised up and rendered integral as the central mentality of the race, and endowed with power to overcome, he becomes the Son of God and fulfils the declaration: "He that overcometh shall inherit all things, and I will be his God, and he shall be my Son." Koreshan Universology reveals the fact of a center and a

as well as the center and circumference of the anthropic world. The invisible center is maintained in perpetuity through the raising up of the natural Son of God, as the Son of man. This man is absorbed into the consciousness of the central Deity, and thus the throne of the Eternal is rejuvenated and perpetuated. The personæ, mask or covering, that is, the person of God, is only temporary, but constantly recurring. This is always made the sacrifice. The *person* is the holy thing of God, because it is the material presence of the Deity who only is the Lord; this is Jehovah or YVH.

The first commandment, wherein it is declared, "Thou shalt have no other gods before me," signifies that the Messianic law shall be acknowledged, and that the Messiah shall be recognized as the Lord God. God is completely manifest in his Son, and he is in his Son, the Son of God being the fulness of the Godhead bodily, or in the material manhood of Deity. When the Son has attained to the condition of overcoming, he is prepared to pass from the immortal to the eternal state of life; this is done through the process of transposition from the arch-natural form to the central quality of spiritual existence. This is not an absorption into an illimitable spiritual essence which pervades the universe, but it is the absorption of the Lord into the central unity and throne of eternal being and eternal consciousness. The student will notice the distinction between this exposition of life and that commonly presented as the belief of Buddhism. Koreshanity defines a center and a circumference, hence the absorption of the special Son of God—who rises to the central consciousness—into the integral unity of the center. Thus the Son becomes the heart of the universe. In the absorption He does not lose the integralism of his individuality, but he does lose his visible personality, which passes down into the race for regeneration. This is a distinct process from the absorption of the Sons of God. Those who persistently maintain an opposition to this true conception of the Godhead, as defined in Nature and also in Scripture, show their lack of title to the inheritance of immortality as the offspring of God through the Lord Jesus, the Christ of God.

We most emphatically assure our readers and students of Universology, that God is human and has his origin in the development of the Son of God, who constitutes the apex of the human race. His eternal throne is in heaven, the throne inherent in the perpetual life of man, whence radiate the energies which make the universe constantly active. The first commandment, then, involves the necessity for the recognition of the Messianic personality. Without this recognition there cannot be a fulfilment of the commandment, "Thou shalt have no other gods before me." The reason for the confession of this Messianic character, is because there can be no polarity of the life forces, the male and female potentialities, without the direction of the minds of the many toward and into the objective and tangible center of affection. To know the true God and worship him, is to know the true Messiah and love him as such.

## The Fourth Dimension of Matter.

The Koreshan Solution of the Problem of the Fourth Property of Extension; the Dimensional Zero in Extensions Simultaneous and Successive; the Nexus of Transmutation.

ELEANORE M. CASTLE.

IT IS A FAMILIAR and readily accepted statement that, "Every body has three dimensions, length, breadth, and thickness." But matter also possesses a fourth dimension, or measure of extension; and we cannot conceive of matter without an appreciation of all four dimensions, whether we note this appreciation or not. Indeed, our appreciation of the fourth dimension embraces our appreciation of the other three. This fourth dimension of matter is its timic measure, or the measure of its duration. We cannot conceive of an instantaneous body. It must possess the successive extension of which time is the measure, as well as the simultaneous extensions denominated length, breadth, and thickness. This fourth dimension corresponds to the fourth motion, the spiral; therefore time is the measure of duration by means of this motion, which is the motion of sun, moon, and planets in their relations to the earth's surface.

Vague conceptions of time and space are responsible for much of the confusion of thought that militates against the acceptance of an integral concept of existence. The effort to abstract the idea of time and of space from the concrete existence to which time and space pertain, has resulted in the present indefinite use of the terms. For instance, when scientists talk of long periods of time ere what they call the solar system assumed its present form, what do they mean? In what units do they reckon such periods? Or what does anyone know of time except as associated with the motions of the existing form of the universe? And the laws of these motions must conform to the principles and relations of organic form. That structure and function are coördinate is the testimony of all experience.

The word dimension conveys the idea of measuring off. From what? Obviously from zero. The expressions are common that a point has position but no dimension, that is, dimensionally it is zero, that a line

has one dimension, that a surface has two dimensions, and that a solid has three dimensions. A cube is said to have six two-dimensional surfaces, twelve one-dimensional edges, each where two surfaces conjoin, and eight no-dimensional corners, each where three edges meet. But we can conceive of the surface only as a limit, or terminus, of the solid, and the line as a limit of the surface, and the corner, or point, as a limit, of the line. These limits, or termini, are appurtenances of the cube, and have no meaning as abstractions. The corner, or point, can have location only by means of the edges, or lines, of which the extends are determined by the surfaces, of which in turn the extends are determined by the form and contents of the body itself. Thus it is evident that the zero point can be conceived of only as it appertains to the material actuality. The three measures from the zero point express the contents of the cube, or of any rectangular solid. Thus it is said that the cube is three-dimensional. However these are but the simultaneous extensions of the cube. There is another extension, as essential to the material actuality as these three. And this extension of duration, which is another kind of extension, the successive, involves the other three.

But where is the zero point from whence to measure the fourth extension of matter? The Koreshan System recognizes the principle of the correlation of matter and force; and the point of correlation, the nexus of transmutation of matter to force and of force to matter, is the point of limitation, or zero point, of the fourth dimension of matter. It is a cardinal principle of the Koreshan System of science that through agitation, or friction, matter is reduced to its geometric point, beyond which it ceases to exist as matter. This point is the zero from which and to which the successive extension of matter, its timic extension, is measured. And obviously this is the true point where also the simultaneous extensions of the least particle of matter, the atom, originate and terminate.

The point, or corner, of the cube, or other rectangular structure, is properly a symbol of this true point. Thus we may perceive the significance of placing time-records in the corner-stone of a building.

## Refraction and the Earth's Curvature.

Reply to Criticism of "Scientific Experiments on Lake Michigan"; Ratio of Refraction Allowed by all Surveyors; Facts Cannot be Overthrown by Subterfuge.

PROF. U. G. MORROW.

THE CONCLUSIONS of modern science relative to terrestrial phenomena are sufficiently definite to be clearly stated and analyzed. They are set forth in scientific works and taught in college and university. If these conclusions are definite enough to be presented to the mind in an orderly arrangement, and may be depended upon as accurately expressing the conceptions of the men who are recognized by the world as authority in the field of research and experimentation, they are definite enough to be subjected to crucial test—to be proved or disproved should definite means of demonstration or refutation be discovered and applied.

The premise upon which modern astronomy is founded, is the assumption that the earth is a convex body about 25,000 miles in circumference. From such a basis the conclusion is reached that, at the horizon of the sea, the visual lines are tangent to the convex surface, and that objects below the visual tangent and beyond the tangent point or horizon *cannot be seen*. This would be inevitable, because if the body of water itself rounds between the eye and the objects and hides them from view they are invisible, no matter how many times the power of vision may be multiplied. These are definite statements of the position taken by the scientists them-

selves—the ground upon which, in order to be *consistent*, one must stand when opposing the Koreshan Cosmogony from the standpoint of the assumed convexity of the earth.

But occasionally some minds who are zealous in defending the undemonstrated premise of modern astronomy, seek to compromise the matter; after admitting the facts of our observations, they undertake to evade our conclusions with one sweep, by a display of ignorance concerning atmospheric refraction. Such an evasion is apparent in the criticism of the Koreshan Cosmogony by a correspondent in the Springfield (Mass.) *Daily Republican*, from which we clip the excerpt which appears in another department of this issue. From an altitude of about 11 feet over the surface of Lake Michigan, we observed a target placed on the water 8 miles away. The usual 8-inch-to-the-mile curvature would place the apex of the bulge of water, if the earth were convex, at a distance of four miles, beyond which the surface would curve downward 11 feet in four miles. Now, if the visual tangent should be considered as a straight line, the bottom of the target would be eleven feet *below* the line of sight; and in order to see the whole surface of the target, the altitude of the observer would have to be 42 feet instead of 11 feet. These relations are shown graphically in the diagram which accompanies this article.

The critic affirms that the target was seen because atmospheric refraction was operative to produce a

fraction is to slightly increase the altitude of distant objects. But the question is, what is the limit of such increase? The mean value of the coefficient of refraction, as found from observations on the United States Coast Survey of New England, between primary stations, was .071, and in the New York State Survey, the value from 137 observations was .073. Now the coefficient of refraction is the ratio that the angle of refraction sustains to the angle between the earth's radii passing through two stations. This coefficient means that the geodetic surveyor has something definite as a working basis.

If the earth be considered as convex, the facts of observation necessitate the conclusion that the line of vision curves slightly in the same direction. Johnson, in his "Theory and Practice of Surveying,"—a standard work,—says that while refraction is known to be variable, the variation is not great enough to cause the surveyor to depart from the tables of refraction. "The curve [of refraction] may be considered a circle having a variable radius, the mean value of which is about 7 times the radius of the earth." This means that a sphere 7 times the diameter of the earth, curves from a tangent point only *one seventh* as rapidly as the earth. Therefore, if the earth curves 8 inches convexly in one mile, refraction for the same distance would be only 1.14 inches which, deducted from 8 inches, leaves 6.86 inches as the earth's curvature "corrected for refraction." Johnson's table of refraction and curvature, page 453, gives the earth's curvature for 4 miles, 10.7

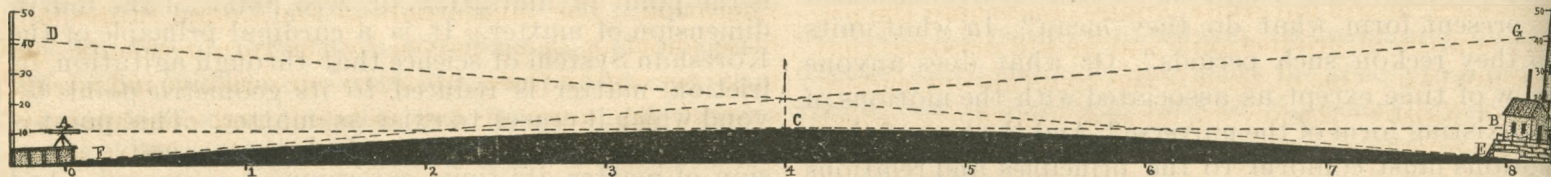


Diagram of Convex Arc, 8 miles in length, showing impossibility of seeing Target, Pier, and foundation of Tower, from elevation of 11 feet, if the Water were Convex.

downward curve of the line of vision. If this were a factor, the target, the distant pier, and foundation of the lighthouse should have been visible to the naked eye, instead of being hidden by the apparent rise of the water to the horizon line midway between the eye and the objects 8 miles distant. It is obvious that refraction would be the same, no matter whether we made observations with the naked eye or employed the telescope. Refraction is not partial to aids to vision; neither can it go beyond its own bounds to assist the mind in sustaining a subterfuge. The admission is readily made, that our statements concerning the curvature of the earth are correct. From the basis of the convex idea, the relation of the visual line and the convex surface may be as definitely determined, and the ratio of refraction calculated. When we have shown what the universally recognized ratio of refraction is, we have refuted the arguments contained in the criticism.

Nearly two centuries of careful geodetic work in the civilized portions of the world, should be sufficient to determine what relation the refracted visual line sustains to the earth's surface. Geodetic survey has been reduced to a system; tables of refraction are absolutely essential to the most accurate work. The effect of re-

fraction, only 1.5 feet. For 8 miles, earth's curvature, 42.7 feet; refraction only 6 feet.

According to these figures, which we challenge our critic to dispute on any scientific ground, the line of vision in our experiment on Lake Michigan would, if the earth were convex, curve between the target and the apex of the bulge only 1.5 feet from a rectilinear path, represented by B in diagram; while the earth curves 10.7 feet beyond the midway apex, leaving 9.2 feet between the line of vision B and the target E. And further, after deducting 6 feet for refraction from 42.7, there would still remain 36.7 feet as representing the altitude necessary to see the target, instead of 11 feet—the altitude from which the objects actually appeared in the telescopic field.

Refraction is so small a factor in such observations—amounting to only about *one seventh* the earth's curvature, that it may be deducted from the figures we present in "Scientific Experiments on Lake Michigan," without lessening the value of our observations, or the force of our arguments to the effect that if the earth were convex it would be *physically impossible* to see, from an elevation of only 11 feet, an object on the water's surface at the distance of 8 miles. We have now allowed the critic all that scientific works of the day will permit; but he unwittingly, in his effort to explain our facts of observation, and to defend an undemonstrated theory, has overreached himself in his conclusion that the visual line curves more rapidly than the earth!

## The Problem of World-Reformation.

True Reform Must Include Revolution in World of Industry; Labor and its Products the True Capital; the Abolition of the Competitive System.

AMANDA T. POTTER.

THE WORLD, though a seething caldron of selfishness, shows many a thoughtful and philanthropic mind who would gladly work a change for the benefit of mankind. It will be through the effort, secondarily, of the unselfish that the millions will be rescued from the Juggernaut of poverty, and the crimes which sequent it. Naturally, the inclination to this service is accompanied by desire for conclusion regarding means: What may be done to render the race happier, better? If the man in the discomforts of poverty should speak, he would call for the material necessities, yes, and for the luxuries of life; hence this is a finger-board on the way of endeavor—men must be made comfortable in a material way. While physical pain from want is being endured, the victim has two extreme sources of perturbation which bar happiness. The former is obvious, for pain is pain; the latter is the frame of mind which results from feeling that one is the football of a merciless fate. It is easy to salve the conscience with the thought that men can make their way in the world if they will; but while *those* make their way through detaining *these*, such selfish platitudes will often meet the rebuff of ghastly incident.

If the benefactor is to concern himself with material beneficence, he will naturally inquire concerning the primary sources of production; and he will discover that there are two. One of these is the spontaneous endowment of Nature—the forests, mineral wealth, etc., which belongs equally to all; the remaining one is human effort, which is the property of the individual who, under the more favorable condition, will in loving volition lend it for the good of the neighbor. When these two main-springs of happiness are adjusted in consideration of the many instead of subserving the interests of the few, the snarled skein of social economics will have been straightened. The present adjustment makes gold the arbiter of everything under the sun, not excepting humanity. If man shall say his soul is exempt, let him reflect that while his use—his *energy*, is for sale in the market to the highest bidder, he barter his life.

First, last, and interstitial, capital—which is a spurious money—is the material lever which throws the entire system of human economy into confusion. Use is the righteous capital, and the equal exchange of use for use is the righteous method of distribution. The individual cannot produce from soil or workshop all the accessories of comfortable and refined existence. Multiple creations of necessity must spring from the hands of the many. A, by reason of inclination and the capability resulting, may be especially adapted to farming, and is consequently most happy therein; while B, for similar reasons, becomes an artist. This diversity of choice provides no righteous reason for the absence of beautiful creations of brush and palette upon the walls

of A; neither does it furnish reasonable excuse for lack of bread upon the table of B. Yet, rare indeed is the presence of a work of art among the agricultural population, but less rare to find the artist at stint in the interim between personal ability and public appreciation.

While Mary Anderson still devoted her youth, beauty, and ability to the histrionic, she realized the necessity—as unfoldment of her art nature—of a cultivation which assiduous application to the dramatic could not supply. A more subtle and refined spirit than could be born of stage technics was required for the most perfect portrayal of the more meritorious stage scenes. In her perplexity, the famous favorite sought the kindly counsel of the poet Longfellow. He bade her to listen each day to a beautiful piece of music; to read a beautiful poem, and view a beautiful picture. We claim that it is not exaggeration to assert that the time is in store in which every toiler of this world, whether upon the farm, in the factory, or elsewhere, shall enjoy even greater means to cultivation and refinement.

Solomon recommended consideration of the lilies. So wise a man doubtless foresaw that the people who dwell where the lilies grow (and also where they grow not) were themselves growing toward ripeness for consideration. The inhabitants of the United States fall little short of being halved by the rural residents. A large per cent of these, owing to our defective industrial system, are more or less isolated, and consequently more or less diamonds in the rough. There exist among these people a vitality and an acumen much surpassing that of the urban population; and the cause lies not too deep for scanning. The life of a farmer's boy involves the knowledge of about seventy separate industries. He daily grapples the necessity for quick thought, instant action, and severe tests of industrial skill, and that right in the broad, free, uncontaminated air. He inheres an invaluable physical vigor as pedestal of unusual mental resourcefulness. That he is amenable to refinement, is evidenced in the fact that he comes to the city and dwells there in this proportion and guise: One of our large Eastern cities has ninety-four per cent of her leading citizens from the farm; in the city of Chicago, eighty-five from one hundred of our leading commercial and professional men are from the country side; a census of four colleges and seminaries reports eighty-five per cent country born.

Give us the sweeping out of the competitive system which withholds the fruit of refined thought from those needing its ministrations! Let us reap from the application of equitable commerce, which righteously exchanges the diverse products of brain and hand for the comfort and advancement of all! Grant us the rounded out life produced neither by seclusion of country nor warfare of city, but by the blending of the best conditions of both! Help us to promote, by every power granted us, the advancement of thought which shall finally merge all desires in one common interest for the universal welfare!

## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### POWER OF DELIVERANCE.

*Koreshanity Holds the Key to the True Solution of the American Race Problem.*

IT HAS BEEN SAID that a book written by "a little Yankee woman" contributed more than any other factor to precipitate civil conflict. Has another book come forth to sound the tocsin? War, keen, swift, terrible—war to the bitter end until the Negro be exterminated unless he be returned to African jungles—this is the only solution of the race problem suggested in the "Leopard's Spots." It is a narrative which paints with ghastly reality what the South has suffered from political demagogues, through whose influence at a crucial point in their development the Afro-American citizens of this Republic were degraded and debauched. They needed wise training in the duties of citizenship, pity for their helpless ignorance, and discipline to teach them self-respect and self-restraint. Upon their release from slavery they were only children. When they should have found protectors they fell into the hands of greedy speculators. Let us be just—just to the North, just to the South, just also to the Negro.

When the laws of men fail in the administration of government; when righteousness and nobility of character are so rare that, like Diogenes, one might search far and wide for an honest man; when good citizenship apart from sectional and class prejudice will render a man suspected in his own community—then the hour has come for new ideals to be inculcated. God is the great Reconstructor. It has been well said that man's extremity is God's opportunity. The appalling nature of the problems that confront this country and the Anglo-Saxon people might well daunt the bravest heart, were it not for the courage derived from a knowledge of the speedy deliverance to be accomplished in consonance with the purposes of Almighty God.

It is one of the prerogatives of the Messiah to set in motion a train of events leading directly to such a consummation. He it is of whom the Psalmist declared: "Thou hast led captivity captive; thou hast received gifts for men." Looking down the vista of the ages, David saw the divine purpose as already accomplished—an ever present reality. With similar prescience the Revelator exclaimed: "I John saw the holy city, the New Jerusalem, descending from God out of heaven."

Sociological problems must be settled by religious means. There is no hope save through the intervention of Deity in human affairs. To lead captivity captive is to destroy the power that enslaves men. This is the power of death, primarily operative through the love of sexual gratifications. In order that man may rise in newness of life to a higher plane than the mortal, something must be given to take the place of this love. The current of his desires must be turned upward toward God. A knowledge of heavenly conditions, to-

gether with the science necessary to reach them, must be furnished. The religious issue takes precedence of every other issue, because it involves all the rest. Koreshanity holds the true solution of the race problem. Its mission is primarily to institute the restraints of chastity.

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### *The Baneful Effect of the Gold Standard.*

THE INTRODUCTION of gold to serve as a circulating medium whereby the currency of a country is inflated, has been a prime factor in the troubles of the working man. The gold standard, which puts a premium upon that metal, has increased the revenues of the capitalist while it adds to the cost of the necessities of life, so that those who labor with the hands can barely provide for their families. It is a potent cause of suffering among the small farmers of the West, who are obliged to pay interest, often greater than the net earnings of a whole year, in order to keep the mortgagee from foreclosing. It is a remarkable thing that the people of this country, so intelligent as a class, should allow themselves to be thus hoodwinked. How strange it is that they have no conception of the outrage done them by the adoption of the single standard in the repeal of the Sherman act, whereby silver was degraded from equal rank with its companion!

Were it not for the premium upon gold, it would be an easy matter to control the markets of the world in such a manner as to make them tributary, not to the interests of the moneyed class alone, but to every citizen of this country. It is only a question of time when, through the consolidation of interests, one man will stand at the head of the world's capital; and the fact that he will be able to do this is largely due to the premium upon gold, which is a premium upon greed. Time would fail to recount the injustice and rapacity authorized by legislative enactment sustained by the gold power.

Industry should be the unit of exchange, as it will be at no distant hour, when a system of equitable commerce has been instituted under the auspices of the Koreshan Unity. Slowly and surely, step by step, the world is being prepared for the adoption of new ideals, both practical and constructive. Labor-unions are being formed, because the working men of the country see no better way to protect their interests. These organizations are no worse than the aggregations of capital, but they are equally futile to deal with the situation. They are not turning their forces in the direction of the true Organizer of industrial unity. They are trying to maintain the dignity of labor, understanding not that labor is accused, that industry is to replace the wage system, and united effort for the common good must become the source of mutual happiness and satisfaction. Labor and capital are both wrong in their conceptions of social problems. It is impossible to cope with affairs at this juncture, in any other manner than according to the plans outlined by divine Wisdom.

## The Glory of Truth in Ultimates.

WHEN JESUS CHRIST was born in Bethlehem of Judea nineteen hundred years ago, there was pride of wealth, there was pomp of ritual, but the true riches were unknown. The world was plunged in abject poverty. In Him were hidden all the treasures, both of wisdom and knowledge, so the world apart from him and before he came was devoid of both. Money is valued as means to an end, not least among these ends being the acquisition of knowledge. The door of education is barred with gold and a price is set upon earthly wisdom. Jesus Christ was the great Philosopher. He did not exposit the literal sense of the Word. He was the Word, and he was planted in the race in order that wisdom should be multiplied at the end of the age. In the declension of the church into idolatry worse than pagan, no trace nor semblance of the true wealth has been saved. The wisdom for which gold is bartered is not wisdom. It consists largely of a record of observations and experiments intended to support preconceived ideas. How untenable are these theories may be seen by the difficulty experienced in adjusting them to facts. The wealth of the Orient cannot compare in splendor with the treasures of wisdom offered freely in the science relating to the second coming of the Lord. The literal degree of the Word is soon to be exposit—*that is, placed out* or set forth before the eyes of this generation in proof of truths declared by Koreshanity. The heavenly wisdom is refulgent in beauty, therefore is it called the pearl of great price. When the Son of man cometh, all nations are to be gathered before him. This statement points to the arcana now disclosed, that the new order of beings will be the product of racial blending. In them wisdom will be justified of her children.

## The Lever of World-Moving Power.

“IF YOU WILL give me whereupon to rest my lever,” I said Archimedes, “I will move the world.” The premise of Koreshan Astronomy may well be compared with the lever of the great philosopher, mistaken though he was in his conception of cosmogony. Designed to move the world of human thought, it has found its fulcrum in the minds of a few persons with logical faculty to perceive it clearly in all its relations. It ought not to require a superabundance of intellectual discrimination to enable a person to see the drift of the arguments used in this discussion. It would seem that anyone of average mental ability could understand the diagrams and records of experiments conducted. The Koreshan premise as it stands is not disputed. It is only the veracity of these experiments which is called in question—a fact sufficient in itself to show the bearing and importance of the subject. Here is a statement which if true will give the world a new momentum. This is universally admitted. Here is a detailed account of an experiment supporting this statement. Is it not the part of wisdom to accept the testimony of credible witnesses? This is done every day in courts whose judgments are determined by the narratives of responsible persons.

## 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 LUCIEN PAGE BORDEN.

Enfin, pour garantir la sûreté de l'épreuve, le télescope a été mis au niveau d'eau; peu s'en fallut que l'instrument n'y touchât,—impossible de le mettre plus près de crainte d'en mouiller l'oculaire; de patientes et minutieuses observations s'ensuivirent. Il n'y a pas eu moyen de s'y tromper; toute la targe se dessinait contre un fond noir. L'oculaire terrestre a été échangé ensuite contre celui qui sert aux observations astronomiques et dont la puissance est plus grande. On a grossi la targe ce qui l'a fait ressortir. L'oculaire a 3 pieds de diamètre. L'axe du télescope était à 2 pouces au-dessus de l'eau. Supposons que la terre se bombe; l'horizon alors dans ce cas-ci n'étant éloigné du spectateur que par un demi mille—car la dépression sur un demi mille de l'arc est censé 2 pouces—il reste 4 milles sur la surface pour descendre en se bombant au-delà de l'horizon, remontant à  $10\frac{3}{4}$  pieds. Il faudrait que la targe fût élevée plus de  $10\frac{3}{4}$  pieds au-dessus de l'eau pour être visible; comme elle n'était élevée que de 2 pieds, elle aurait dû être enfoncée à la profondeur de  $8\frac{3}{4}$  pieds au-dessous de la ligne de visée.

Celles-là sont incomparables parmi les observations entreprises par le Corps Géodésique en ce qu'elles mettent à l'épreuve rigoureuse tout ce dont il s'agit dans nos opérations. Elles sont abouties à un fait—la terre est concave. Nos yeux nous ont rendu témoignage. On a dressé un poteau muni sur le haut de traversin, à mi-chemin entre nous et la targe. Gardant le télescope au même niveau qu'auparavant, on a vu le traversin tant soit peu au-dessus du sommet de la targe et la targe elle-même s'est présentée raccourcie en perspective par la distance, contractée à peu près à la dimension du poteau coupé en deux. Avec le télescope posé au niveau de 2 pieds au-dessus de l'eau on vit le traversin se ranger sur la même ligne que le sommet de la targe.

En addition à cela, on a vu la surface de l'eau sous les circonstances les plus convaincantes. Quand le télescope pointait à angles droits, l'eau semblait s'élever en pente douce vers le centre du champ télescopique. Avec l'objectif tant soit peu levé, toujours tourné contre l'eau on a vu hors d'aucun doute une dépression centrale—la concavité actuelle de l'eau. La dépression centrale s'observait au poteau garni de traversin à mi-chemin entre nous et la targe et depuis ce creux l'eau montait par une pente douce vers la targe. On a gagné cette vue au moyen de l'oculaire terrestre qui est long et aussi au moyen de celui servant aux observations célestes, par lequel la concavité s'est rendue plus claire. Il n'y a pas eu lieu de se tromper sur le caractère de l'arc; on a vu que l'eau ne se bombe pas; elle n'a pas eu l'apparence d'être plane mais concave!

## Principes de la Geodesie relevee a l'Aide de la Mecanique.

Les observations et les expériences détaillées dans les chapitres précédents suffisent en elles-mêmes à démontrer que la terre ne se bombe pas et à détruire l'édifice de l'astronomie moderne. Pour quiconque a l'esprit à la portée de comprendre quelques lois simples d'optique ces observations sur la surface de l'eau montrent que la terre est concave tout aussi bien que les méthodes plus directes suivies dans l'opération géodésique menée à bonne fin sous la direction de Koresh. En effet, la circonstance que nous avons vu de nos yeux la concavité de l'arc de la surface terrestre et que l'on est à même de la revoir sous de pareilles circonstances met toute la question hors de doute pour ceux à qui le témoignage des yeux suffit. Laissant ces faits de côté pour le moment nous allons montrer par quels autres moyens nous sommes arrivés à déterminer le contour de la terre. (*a continuer.*)



## In The Editorial Perspective.

THE EDITOR.



THE CORONATION of King Edward VII and Queen Alexandra of England, commands the attention of the civilized world. A great event occurs in the history of the British empire—the greatest event of the beginning of the twentieth century. Amid scenes of imposing splendor and impressive ceremonies, a great power bestows the highest honors upon its royal heads. The world pays tribute to the English crown; representatives of the nations attend the ceremonies, and millions of people gather at London to enjoy the festivities, each with a tribute of mental force showered upon the head of the great empire. All this is right and proper; for the present we would have it so; it should not be otherwise. Order depends upon system, and system upon a center of control. That government grows to be the most powerful which gathers momentum through harmony and controls all available mental and physical resources. The powers of destiny work through races, through nations, through central personalities. He who fails to see the importance of such an event, fails to consider the vast volume of mental force exchanged between center and circumference of a great sphere of human economy, of national polity. Who can measure the magnetic power of a king, or the energies of love which center in him? The law of polarization is universal; the polar point is the fulcrum, the pivot of power. The generals of armies, the leaders of great movements, the heads of nations, are executive centers through whom power is manifest. The circumference of the universe supplies the sun with energies, and in turn the great focus manifests his power in the majesty and splendor of day. The law of conservation demands the centralization of force—universal economy depends upon it; without it there would be stagnation, waste, and chaos. If the law of polarization is so manifestly effective in the domains of industrial, social, and political economy, what may not be accomplished through its application in the domain of life? Is it possible to husband the vital force of human life and direct the conserved energies through desire toward a polar point? Koreshanity answers in the affirmative, by defining the laws through which such conservation and polarization may be made. It is the Messianic law, through which the world of humanity involves its life. Jesus the Messiah was the product of conserved forces of a chosen people; he was the center into which the substance of the love of his disciples flowed; he was the focus and fulcrum through which the mighty forces of creation conspired to move the world; the power of that impulse, felt through the centuries, ever widening in its sweep across the continents, must reach its consummation through a final focus, a central Personality who will fulfil the desire of all nations, receive the homage of all peoples, and manifest the splendor, majesty, and glory of the Royalty of the Golden Age. [LATER.—Since the above was written the coronation has been postponed indefinitely on account of the alarming illness of the King, upon whom a severe surgical operation has been performed; grave fears are entertained for his life. The postponement

of the coronation is a great disappointment to the English people, who in suspense await the results of the present crisis. The flow of sympathy for His Majesty is a further illustration of the law of centralization discussed in the above editorial.]

Pioneer work is essential to the opening of new territory and the development of resources. The early settlers of America were pioneers of the most hardy and determined type; they struggled against adversity; they cleared new fields, fought wild animals, and conquered wild men; they were the advance-guard of the great civilization of the West. The word pioneer means one who goes before to remove obstructions and prepare the way for another. In a military sense, it is one who goes with or before an army to repair roads or clear them of obstructions; to work at entrenchments, or to form mines for the destruction of the enemy's works. The word is from the French *pionnier*, which means a foot-passenger or foot-soldier—from the Latin *pes*, or *pedis*, foot. Through the work of pioneers the frontier of American civilization has steadily pushed westward from the Atlantic to the Pacific; four centuries of pioneering have made the great American nation possible. Herein the spirit of self-sacrifice is manifest; millions of people have toiled and struggled against all kinds of adverse conditions, where health and life were constantly menaced by exposure and the savages—and for what? That the succeeding generations might enjoy the fruits of their hardships, and profit by their experience and discipline. According to Koreshanity, the pioneers lost nothing but gained everything; a succeeding generation comes, with it and in it, the life and mind of the generation which passed away; thus those who endured the hardships of pioneer life *live again* to enjoy the conditions which they made possible. Nature is full of compensations; no effort put forth for the good of humanity is ever lost. The work of Koreshans is a pioneer work; we struggle against the conditions of the old world, and against the enemies of our cause, that we may establish the new order. We go before to remove the obstructions and to gain the necessary experiences and to learn valuable lessons through severe discipline. Members who are not inspired with the spirit of the work, sometimes grow weary and decide to exert their energies elsewhere for the benefit of themselves, until such time as those who are faithful to the cause have prepared the way for better things. A spirit of deception leads to shirking of duties, to failure to graduate in the school of experience in the College of Life, and to the losing of golden opportunities now extended to those who will put their hands to the plow in the pioneer field and *not look back!* The practical pioneer must be filled with the spirit of self-sacrifice; there are many who will count the cost, perform their work, and obtain the great rewards of honor in the central orders of the new civilization.

A writer in the *Metaphysical Magazine* advocates a conception concerning the absolute standard of truth, an abso-

lute guide and rule of action. Coming as it does in this period of prevailing agnosticism, the conception is worthy of notice, first, because it is a step toward the absolute truth, and second, because it is expressed thirty years after the founding of Koreshanity, the absolute standard of thought and life. The symbol of the Koreshan standard is the plumb-line; to this line righteousness and judgment are laid; the coming of the standard brings the world to judgment. It is claimed in the article referred to, that there inheres in humanity the instinct of absoluteness, and that the knowledge of such a standard is possible. "The universe is the concrete manifestation of truth—the divine idea, God's idea." The circle remains a circle despite the clumsy attempts of hands to draw it. The bungling, albeit well intended, experiments of reformers of various persuasions to institute social regimes patterned after their own notions of human wants, cannot change one jot or tittle of the eternal nature of things, nor modify the true social order as it already exists in the divine mind." "The standard is always the same, whether we apprehend it under the guise of law or in a truer sense, in principles." The possibility of an absolute standard being admitted, let us note the order of its expression. If the universe is a manifestation of truth, we may inquire concerning its form and function; if we can understand the physical universe, we have the absolute pattern for the true social order. If the divine idea is expressed in the outermost kingdom of existence, its expression in the human world is just as inevitable. If the same great divine idea is expressed in both man and cosmos, it follows that humanity and the physical world correspond; and necessarily the anatomy of the man is analogous to the anatomy of the cosmos. Microcosm and macrocosm are necessarily related; the first is the universe in its least form, and the latter is man in his greatest form. The large world is the expression of all that inheres in the pole of universal impression. The microcosm is the perfect man, perfectly natural and tangible; he is the God-Man, who alone is able to reveal the absolute standard. The great secret lies in Messianism; the Messiah *is* the standard of truth and righteousness. No truth can come to the world without a medium of expression.

It is evident that the standard of morality of the modern press is not very high; it is certain that it does not inculcate high ideals, but constantly pictures low ones. The press is satisfied if it portrays the world as it is without contrast with what it should be. The newspaper exerts a powerful influence on the public mind, and its news of crime is not without its unwholesome effect. In many cases crime is encouraged; there are numerous instances where lynching has been approved by both press and public. Desperadoes sometimes become heroes in the eyes of the people. News of crime is not only a factor of suggestion, but from the details, suicides evolve plans of self-destruction, while successful methods of murder are copied by those who desire to take the lives of others. Epidemics in crime have been attributed by criminologists to the publication of the particulars of some bold venture or original methods in outlawry. The school of crime finds in the newspaper a text-book admirably adapted to its ends.

Yellow journals are makers of sensation in more senses than one; they desire sensational news, as the physicians desire sickness and as the undertakers anticipate death. The press does more than reflect the conditions which exist in the world; it exaggerates, accentuates, and intensifies; it highly colors and distorts. To meet the demand for scandal, the newspaper reporter invades the privacy of homes, besmirches character, and infringes upon the rights of the individual. If the press reflects the conditions which prevail, it also reflects the prejudices of the people and stands in the way of the progress of genuine truth; but Koreshanity will remove the obstacles and finally succeed in its great work of world-renovation.

The subject of the possibility of the existence of life on the moon is being agitated anew by Professor Pickering, of Harvard College. During the past few years he has observed what he considers to be snow on the lunar surface, and shadowy forms which he calls clouds; and while he does not anticipate that either men or animals inhabit the moon, he has reached the conclusion that there is vegetable life there. The lunar atmosphere is considered to be very light, and water is not present in the liquid state. The attempt is made to prove by analogy that vegetation may exist on the moon without water; certain forms of desert vegetation on the earth go without water for several years; and in the antarctic regions there are forms of vegetable life where the temperature is always below freezing-point. According to the latest speculation, lunar vegetation possesses two very distinct advantages over vegetable life on the earth: First, branches and leaves could support themselves with less force because gravity is less upon the moon than on the earth; and second, because there are said to be no high winds so far from the scenes of the earth's tornadoes. But we might suggest that because of the mental conditions of those who deal with scientific moonshine, such arguments are of *little weight* compared with the demonstrated conclusions concerning the actual facts of the Cosmogony of Koreshanity. When the modern mind learns that the moon is a natural picture or gravosphere of the concave earth, it will have a scientific foundation for the interpretation of all lunar phenomena. Snow, clouds, shadows, mountains, continents, and ocean-beds observable on the moon are but effects produced in the sky from the actual things on and in the earth's shell.

A scientist declares that it is the province of true science to determine the *how*, not the *why*, of existing things. If the modern mind could determine the actual *how* of things, the *why* would also be apparent. How and why must go together in the field of inquiry, else the logic of facts cannot be complete. How answers the questions as to processes; why solves the problems of cause. The strength of Koreshan Science is in the unity of how and why; the weakness of modern science is in their separation.

The universal need of the world is one great universal government founded upon the principles and laws of universal economy. Koreshan Universology is the science of the universe, and will fulfil the universal hope for universal peace and happiness.

# The Open Court of Inquiry.

THE EDITOR.

## The Life and Death of Deity.

EDITOR FLAMING SWORD:—(1) Please reconcile the Koreshan statement that "there is no more descent from the God consciousness," with the periodic fall, and the statement that God lives and dies. (2) To whom and when is the awakening to consciousness of past embodiments? (3) Is the attainment of the God consciousness in reality a forgetfulness of past earthly experiences?—SUBSCRIBER.

(1) The term God is applicable to the divine Being in his various states of existence—to the divine life, the divine spirit, and to the divine Man; to Deity in the unity of himself in himself, his perfection either as the Son of God or as the Sons of God; to both God's ascending and descending degrees of life. The ordinary conception of Deity does not admit of any conclusion that it is possible for God to die, for if God were independent of all creation, he would remain in the same condition from cycle to cycle. If God possessed only one kind of life, of course he could not die and remain alive at the same time.

The most interior consciousness of the human race is the God consciousness; it is the sphere of eternal life, the central line of persistence of being. Entities which enter into conjunction with the eternal consciousness and life of Deity, take on that consciousness, and it being eternal—without break in its continuity, there can be no descent from it. The perpetuity of the most interior God consciousness and life eternal depends upon replenishment; the resource of which is the ascending life or spiritual substance of immortals, appropriated through absorption.

The perfect man possesses both ascending and descending degrees of life; God in his perfection is both spiritual and natural. The animal life of Deity descends; the periodic descent of this life is the fall of man, the fall of the seed into the mortal soil where, as to his external consciousness, God sleeps and dies. The return of that which goes down is the resurrection or the awakening of God. When Jesus disappeared from the external world, he went up into the most interior heav-

ens, and down into the lowest hells at the same time. The fall is as necessary as the resurrection, for the Most High subsists on that which rises to the plane of perfection, while the lower kingdom is perpetuated and rejuvenated from the substance which descends. The laws of levity and gravity are immutable. Both the sun and the earth are perpetuated through the eternal system of reciprocity; God and man are likewise interdependent.

(2) There can be no combustion, no change, nor dissolution without an ascending spirit and a precipitate. In the catastrophe known as death, the spirit ascends into the spiritual world, while the body descends into corruption; when the spirit has completed its career in the spiritual world, it passes through an experience which corresponds to death; a precipitate re-embodies, while the ascending spirit is gathered into a progressive sphere. At the end of the Jewish dispensation, the ascending spirits of all Jews who had looked forward to the coming of the Messiah, were shepherded from the spiritual world and focalized in the Shepherd. At the close of the Christian dispensation a similar gathering occurs. In the final baptism, now at hand, those who come into conjunction with the spirits which have been gathered from past embodiments, awake to the memory of the past. In the baptism one receives one's own, as it were, and awakes to the knowledge of one's self. To effect such a conjunction is the exclusive office of the Messiah of this age. The divine baptism is received by those in the mortal world who are receptive to the influx of truth and life.

(3) When vegetable life enters the human kingdom, it takes on the consciousness of human life. In the appropriation of the vegetable by the man, the vegetable passes out of the vegetable kingdom; every atom so appropriated is, through experience, prepared to ascend and to enter upon a new plane of experience. When man ascends to the plane of divine life, he takes on the divine consciousness and thus acquires memory of divine ex-

periences. Hence, there is a necessary forgetting of the experiences of the vidual, because the immortal man is beyond the plane of mortality. Remembrance of the horrors of the hells would neither be necessary nor desirable.



## Koreshanity at Expositions.

EDITOR FLAMING SWORD:—When the American Exposition opened in London, I was perfectly certain that I should see the Model of the Universe that was exhibited at the Pan American Exposition at Buffalo; and others went expecting to see it. Now, I have ascertained that it is not shown nor reproduced here. Is this the case? It seems almost incredible that this most important of all exhibits should not have place in London, if it is to challenge scientists and enlighten the world. I did not suggest it before, because I thought it would surely be done. London is the center of all literary and scientific enterprise (unfortunately—it should be Paris or Vienna), and from the center, knowledge should be spread. There are numbers of inquirers here concerning the New Cosmogony, but they begin to doubt whether there is such a Model—only on paper. Is it too late to repair such an omission?—REV. I. G. O., Brighton, England.

A new feature of the Koreshan propaganda was instituted in 1901, at the great Pan-American Exposition. The opportunity opened for an exhibit of the System, and it was embraced; the space allotted to us was in the center of the Graphic Arts Gallery. In the Koreshan Booth, a fine Electric Automaton of the Hollow Globe was set up and used as the basis of a series of public demonstrations by Rev. E. M. Castle, of the Koreshan University System. Tens of thousands of people learned of the existence of Koreshanity for the first time at this great Exposition, and the results will be manifest in after years; the interest then aroused will continue. As inscribed on the pillars of our Booth, the exhibition of the Koreshan System at the Pan-American was quite significant; the Pan-American marked a distinct period in the closing of the old dispensation, and it was fitting that the science of the new age should be exhibited.

The fact that the people of England

anticipated an exhibition of the Koreshan Cosmogony at the London Exposition of American products, certainly speaks well for the various propaganda methods which we employ. There are evidences that the interest in Koreshanity is increasing, and the outlook is very encouraging. Much as we would like to have exhibited in London, the way did not open auspiciously; the time is not quite yet for active propaganda there, but the time is not far distant when the people of the British Isles will have opportunity to hear the scientific gospel, and to know the destiny of the Anglo-Saxon race.

The next great Exposition at which Koreshanity will be represented is the Louisiana Purchase Exposition at St. Louis, in 1904. St. Louis is near the center of the American nation, and the opportunity it will afford for the effective promulgation of Koreshan Universology will be the greatest yet extended to us anywhere. While we recognize that London is the center of the old world or order of the old age, destiny has conspired to place the center of the new world or order in America. The present great cities are great centers of the old civilization, and it is but natural for one to suppose that Koreshanity should go forth from the world's greatest capital.

But with this view our conception stands in striking contrast; the greatest and most effective promulgation of Koreshanity will be from what is now an obscure place in the extreme southern part of the United States. The great Capitol of the New World will be in Southern Florida; then the "law shall go forth from Zion, and the Word of the Lord from (the New) Jerusalem," in the power of the divine impulse. In the meantime, Koreshanity will embrace every opportunity possible to extend the knowledge of the greatest discovery of the age.

## Koreshan View of Capital Punishment.

EDITOR FLAMING SWORD:—What is the Koreshan attitude toward capital punishment?—READER.

There are no accidents in the universe; everything occurs according to law, for law is the mode or rule of action. Whatever takes place, therefore, is necessary for the time and place; in fact, there is a time for everything. Restraint is one of the essentials of progress; without it, while humanity is in the condition that it has been for thousands of years, there could not be even a semblance of order.

Fear is a potent factor in restraining the vicious. The fear of punishment serves its purpose where moral force is lacking. Fear is the *beginning* of wisdom, but it is not the ultimate of wisdom.

Desperate remedies must be applied where moral depravity exists; astringents are as necessary in the social body as in the physical body—it reduces inflammation and promotes activity. The fear of hell inculcated by Catholicism was, and is still, a potent factor of restraint; and it has accomplished good to the extent that it has prevented crime, preserved order in society, and insured a measure of protection to life and property.

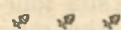
A custom so universal as the infliction of the death penalty for violation of law, certainly has some profound cause in the world of human economy for its existence. There are inherent in humanity certain instincts and sentiments which cannot be lightly set aside as useless. The protective spheres of life and order employ rigorous and, withal, cruel methods; but it is a law of Nature that punishment be made to fit the crime. Those who advocate the immediate abolition of the death penalty, do so from sentimental reasons in ignorance of the wholesome effect of severe discipline.

From the modern Christian point of view, that man has only one lifetime, it would seem a pity to snuff out the candle of life before it has burned to the end. The law of re-embodiment, however, provides for the return to life of all those who pass out by any means; and all punishments meted out in any embodiment are corrective. Man must be disciplined through suffering; without the shedding of blood there is no remission of sin.

An argument against capital punishment, is that many persons have innocently suffered instead of the guilty. This is true in a relative sense; many persons executed are innocent of the crimes with which they are charged, but it is just as true that they are but receiving due punishment for crime committed in some past embodiment, in which they succeeded in escaping the penalty.

We maintain that the death penalty has been and is absolutely necessary; it is a barbarous remedy for barbarous

deeds committed by barbarous classes; and it would be unsafe to abolish it along with other restraints, until humanity has merged from its present condition. The time will come when it will be no longer necessary. The same is true of war; war is essential so long as great issues can be settled in no other way than through resort to arms. War has contributed to progress because it has conquered peoples who, if permitted to increase in power without restraint, would produce results disastrous to humanity. But the time will come when even war shall be no more.



## The Refraction Dodge.

A Critic Seeks a Way of Escape from Koreshan Logical Conclusions.

Now in order to win disciples, DR. TEED has got to offer some proof of his theory. A little tract called "Scientific Experiments on Lake Michigan," and which sells for two cents—(various pamphlets and books may be purchased at prices ranging from two cents to 25 cents; even though Koreshans do believe in a hollow universe, they want solid money), describes an experiment which is claimed to demonstrate the earth's concavity. It is a fact that the earth's curvature, if it is a ball 25,000 miles in circumference, is eight inches per mile; and that it increases as the square of the distance. This means that at a distance of eight miles the curvature downward from the tangent would be 42 feet.

Now in the experiment, the surface of Lake Michigan was seen eight miles away from a height of only 11 feet above the surface; whereas if the earth were convex, this principle of curvature would apparently demand that the observer should be 42 feet above the surface. Thus the experiment seemed to do what is "scientifically impossible;" so the writer of the tract joyously sings: "The Copernican system is dissipated. Koreshanity is conducting a scientific crusade against fallacy. \* \* The old system is left without a shadow of evidence for support; and it will soon be without a following."

Now the trouble with this "scientific experiment," is that the factor of atmospheric refraction is left entirely out of account. This is too commonplace to mention; but yet I venture to do so, since perhaps DR. TEED has been so occupied in traveling on the inside of our globe that he hasn't had time to observe what occurs on the outside. In the dining-room, a little trick is often done by put-

ting a penny in an empty cup, and then moving the eye away from the cup until the penny can no longer be seen through the open top. Then if water is poured into the cup the penny gradually comes into sight again. In other words, a person can see an object which, did he see in a straight line, he could not possibly see; but the fact is that his line of vision is not straight, but is bent downward at the surface of the water, owing to the greater density of that medium. Now a similar refraction occurs when we look at the sun set, this time owing to the greater density of the atmosphere near the earth's surface. When the lower margin of the sun appears to be just touching the horizon, it is really a fact that the upper margin is just sinking below the horizon. We can see the sun four minutes after it has set. Thus the rationale of the experiment on Lake Michigan is fully accounted for by the principle of atmospheric refraction. We can actually see part way round the earth. In spite of DR. TEED's efforts and those of his disciples, the shape of the earth is not in the least altered.

It is entirely superfluous to mention any more of the bald inconsistencies of DR. TEED's ideas with modern science; but I would like to indicate just one somewhat startling result of his theory, were it only true. Both common sense and science tell us that the earth is of the same shape as a baseball or a balloon. Hence if the surface of the earth, which we think is its external surface, should really be its internal surface; then it would follow that what we suppose to be the outer surface of a baseball is really its inner surface, the inner surface of a three or four inch hollow sphere.—ARTHUR E. TOWNE, in Springfield, (Mass.) *Daily Republican*.

### Meetings in Chicago.

Lectures Sunday Afternoons and Tuesday Evenings at the Koreshan Hall.

Our friends in Chicago should not fail to avail themselves of the opportunity to hear Koreshanity discussed at the Koreshan Hall, 315 Englewood avenue, every Sunday, 3:30 p. m.—regular services of the Koreshan Ecclesia; and every Tuesday, at 8 o'clock—meeting of the Society Arch-Triumphant.

For some time past, the Rev. E. M. Castle, one of Koreshanity's ablest advocates, has been conducting an interesting course of lectures. Friends who have heard her greatly appreciate her ability to present her subjects in a clear, forceful, and logical manner. In a recent lecture the subject of the Fourth Dimension of Matter was discussed; the points presented are contained in the article on this subject in this issue of THE FLAMING SWORD. It is the most logical and succinct demonstration of the existence of the Fourth Dimension that we have ever seen.

Rev. E. M. Castle lectures every Sunday afternoon, and every other Tuesday evening; lectures on the alternate Tuesday evenings are given by Professor Morrow. We extend a cordial invitation to all our friends to attend these meetings. Seats free; no collection.

LATER.—Koresh arrives at Chicago from Boston, June 30. Announcements next Week.

### The Lecture Tour.

Great Interest Manifested at all Lectures by the Founder of Koreshanity.

The readers of THE FLAMING SWORD will be glad to know that much interest is being manifest at all points at which the FOUNDER OF KORESHANITY has given lecture courses. Since last report, meetings have been held in Boston, Springfield, and Lynn, Mass. In Boston the lectures are held at the Metaphysical Club Rooms, 200 Clarendon street, where many are hearing the System discussed for the first time. At present writing we have not the dates for any future meetings. The following extract from report sent by Henry D. Silverfriend, dated at Boston, June 22, is of interest:

"KORESH went to Springfield last evening, and will return here Tuesday. On Tuesday afternoon he speaks on the subject of Emanuel Swedenborg at the Metaphysical Club Rooms, and on Wednesday evening at the Christian church, Silsby street, Lynn, Mass., by special request. The people who attend this church are Seventh-Day Adventists, and they will advertise the lecture. The meeting on Sunday afternoon at the Metaphysical Club Rooms was well attended. VICTORIA GRATIA, Pre-Eminent, is here, and opened the meeting. The discourse by KORESH involved the Scriptural proofs of the present Messianic manifestation and the coming of the new race of men. It is a pleasure to work among people who are hungry for the Truth, and we have found a goodly number here. The interest is increasing, and before we leave Boston we shall have attracted a good many who will become staunch members."

### The Flaming Sword's Exchanges.

THE EDITOR.

The Student's Journal.—Devoted to Graham's Standard Phonography, and of interest to all shorthand writers. A number of columns of Graham's beautiful style of shorthand are published in each number; while the matter printed in common type is of general interest. It may be of interest to our readers to know that the Editor of THE FLAMING SWORD uses Graham's Shorthand daily, and we believe it to be the best system of shorthand writing. All the matter by the Editor is written first in shorthand, and then transcribed on the typewriter for the compositors. Shorthand is not difficult to learn. Catalogue of works adapted to self-instruction may be had by addressing Andrew J. Graham & Co., 1135 Broadway, New York, N. Y.

Leslie's Weekly.—The issue of June 19 is a work of art; it is the special Coronation Number, in which appear full-page photographs of Edward VII and Queen Alexandra, and a fine picture of the King appears in colors on the cover page. Three articles in this number relate to the coronation: England's Magnificent and Impressive Coronation; How King Edward is Anointed; and American Women, Wives of English Peers—all fully illustrated. In this number also are published interesting photographs of scenes of destruction around Mont Pelée and La Soufriere. 10 cents per copy. 110 Fifth Avenue, New York City.

The Metaphysical Magazine.—Among the interesting articles contained in the June number we may mention three as extraordinary—The Absolute Standard, about which we have written in the Editorial Department; The Religion of the

Universe; and The Colossal Enigma, an inquiry into the meaning of the Sphinx of Egypt. In this magazine Rev. Henry Frank conducts the Department of Independent Thought, while the Editor discusses current topics under the head of The World of Thought. 10 cents per copy; \$1.00 per year. 110-114 West 32d street, New York City.

Health Culture.—Continues to be of great interest and value. Contains lessons on physical exercise for development of the muscles and rounding of the form; hints concerning baths, hygienic home treatment without drugs; suggestions as to proper modes of eating, cooking, and general cleanliness. It contains a number of departments conducted by able writers. The June number is up to the usual standard. 10 cents per copy; 1.00 per year. 481 Fifth avenue, New York City.

Mind.—The June number is of extraordinary interest. Contentment is an excellent article by Abby Morton Diaz. Is the Lower Animal Immortal? is an inquiry into the subject of the consciousness of animals, by Rev. Charles J. Adams. Unity as a Practical Ideal, by Kenneth Forbes is also good. 20 cents per copy. Alliance Publishing Company, 569 Fifth avenue, New York City.

The Astrological Journal.—Discusses astronomy and astrology from the standpoint of the modern Hindu philosophy. The names of the planets and constellations are those used by the people of India. \$2.00 per year. 102 Linga Chetty Street, Madras, India.

World's Advance-Thought.—An even-tempered monthly, published by Lucy A. Mallory, in the interests of individual development and progress; encourages humanitarianism, ethics, and discusses many important subjects. \$1.00 a year. Portland, Ore.

### NOTICE TO EXCHANGES.

A number of our exchanges continue to send papers to our old addresses, and this is an annoyance to the Postoffice Department. To cover the entire ground we mark this paragraph for all exchanges. Kindly change our address without delay, if it is incorrect on your list, making the address read: THE FLAMING SWORD, 313-319 Englewood avenue, Chicago, Ill.

### Summary of the World's News.

AMANDA T. POTTER.

June 18.—Rumors current in London of plot to slay King Edward.—All Boers unarmed.—Continued cold injures crops of France, Germany, and Astro-Hungary.—Rev. Eugene Augustus Hoffman, Dean of General Theological Seminary of Protestant Episcopal church, richest clergyman in the world, dead.—Cuban reciprocity bill beaten; President Roosevelt's first defeat.—June 19.—Ex-president Cleveland and David B. Hill will deliver speeches at opening of Tilden Democratic Club, New York.—Anarchists lead mob of 5,000 at Paterson, N. J.; attack silk mills and police; ten shot; four will die.—Illinois Steel Company voluntarily increases wages of Joliet employes 10 per cent.—June 20.—Ex-president Cleveland suggests tariff reform as central plank of platform

for democratic unity and victory.—Panama canal route adopted in Senate; majority, 8; bond issue for construction, \$130,000,000.—Warehouse owners not to mix customers' grain with their own; decision Supreme Court, Ill.—Philippine war costs \$170,326,586.—Northwestern University confers degrees on 506; largest class it ever graduated.—Troops ordered to Paterson to guard mills and protect workers.—King Albert of Saxony succumbs to cancer; brother succeeds him.—Mont Pelee ejects column of slime 100 meters high; destroys twenty houses at Basse Pointe; no fatalities.—Mayor's proclamation forbids firearms, dynamite, etc., on Fourth of July.—Chicago public school force to be reduced.—June 21.—Miners of Middle West disfavor national strike.—Cleveland-Hill meeting unites estranged chiefs of democratic party.—Illinois anti-trust law declared unconstitutional; decision by Judge Hanney.—Wet weather at home and abroad advances wheat price.—Kaiser urges Christian faith in speech at Aix-La-Chapelle.—60,000 people attend the derby; Wyeth, John A. Drake, owner, wins.—June 22.—Situation at Paterson improved; troops withdrawn.—Wives and sweethearts of striking anthracite miners defy laws and officers; whole families jailed as result.—Turkish sultan's dread of assassination amounts to monomania.—President's temporary defeat in aiding Cuba does not endanger his chances in 1904; his friends consider it strengthens him with the public.—June 23.—Cholera claims 90 American soldiers in Philippines.—American sanitation saves thousands of lives in Philippines.—Lord Milner takes oath at Pretoria, as Governor of Transvaal.—Members of Irish societies commend their countrymen's acts in Parliament; denounce Boer war.—Rev. Johnson Henderson preaches concerning the derby; fails to find general vice in it.—Per Alexander Dowie, all who do not join his church will be swept away.—June 24.—William J. Bryan unalterably opposed to harmony program outlined by Grover Cleveland at recent Tilden Club dinner.—Two native chiefs of Mindanao in conference declare preference for death to friendship with America.—Coal operators will not arbitrate.—Transcontinental R. R. officials do not fear Panama Canal; expect gain in traffic.—Barnstable, Mass., woman, destroyer of 14 lives in a decade, adjudged insane.—Congress plans National Park at headwaters of Mississippi.

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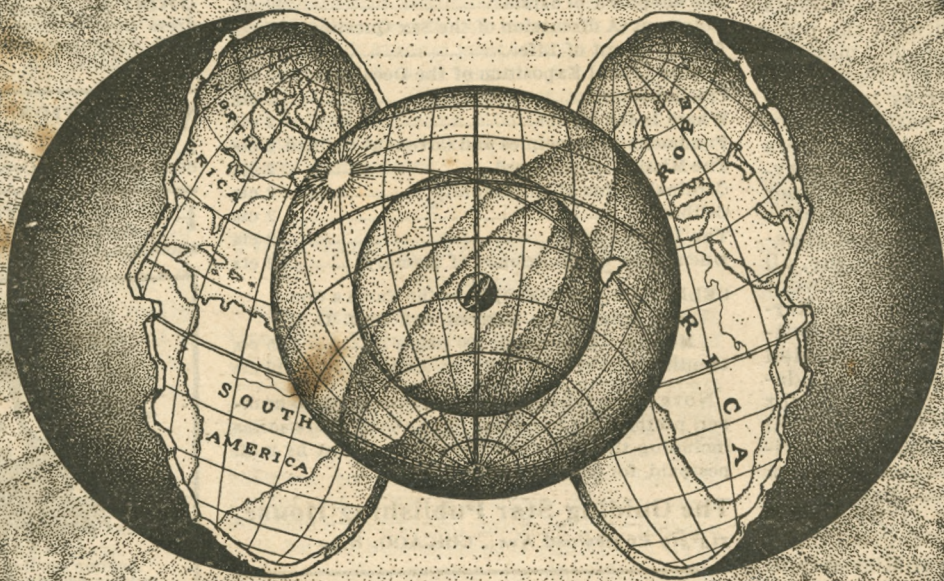
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NUMBER 32.



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