



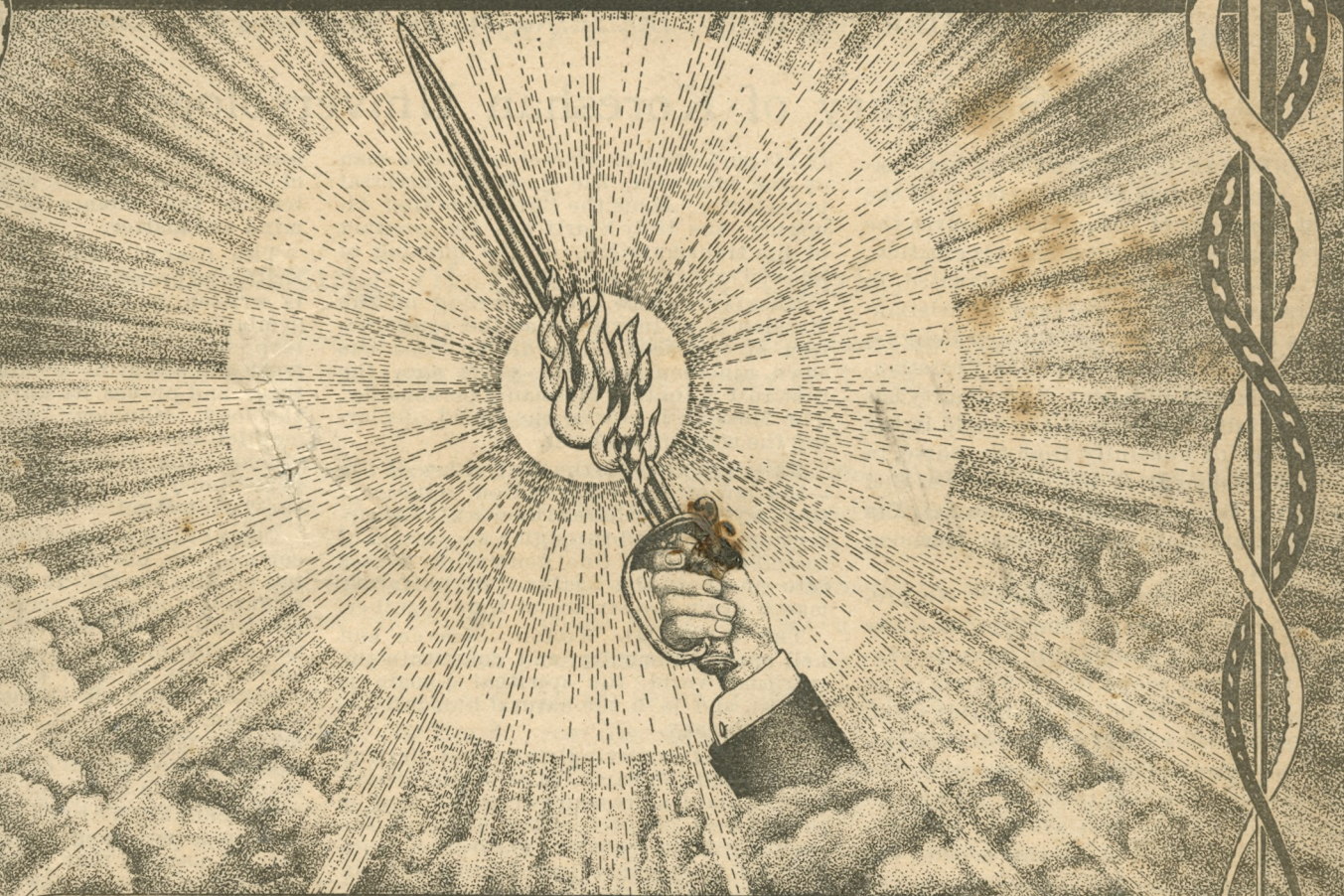
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

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.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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

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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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CHICAGO, ILL., JULY 4, 1902. A. K. 62

Whole No. 500

The Breaking of the Seven Seals.

The Book of Life Involves the Doctrines of Life; Seven Distinct Obstructions to Correct Rendering; the Seven Great Fallacies Broken by the Power of Truth.

KORSH.

THE BOOK OF LIFE is sealed on the back side with seven seals. This signifies that on the natural, physical, or material side of life, that is, the outwardly human side, there are seven stamps or marks of impress, each one signifying a distinctive principle or set of principles. All of these together combine the power which prevents the reading and application of the words of the Book of Life. If we can read the words of the Book and appropriate them we may enter into life; but if we do not appropriate them we cannot enter upon the life which the doctrines of the Book involve.

Can the seals which prevent the correct reading of the Book be broken? and if so, by what process can the work be accomplished? It is conspicuously obvious that so long as the character of the seals is unknown they must remain unbroken. The lock of a safe cannot be opened without a knowledge of its combinations. The first important step in the process of opening the safe which contains the words of life, is a comprehension of the principles upon which the sanctuary remains occluded from human entrance, inspection, and appropriation.

Why is man precluded from the perusal of the Book of Life, if not by the interposition of the false, so called sciences into which the human mind is indoctrinated? and how can these false principles or "sciences" be des-

troyed, but by a systematic and aggressive enunciation of the true science and a correct comprehension of the same? If the Book is closed to the world by the interposition of seven elements of occlusion, it follows that there must be seven distinct obstructions to the correct rendering of the gospel or words of life. Can these seven false principles or foundations of error be analyzed and their nomenclature formulated? If so, we may take one genuine step toward human redemption, in the demolition of the obstacles in the way of human entrance into life. We will enumerate these seven seals or seven false sciences in some of their distinctive domains, differentiating them, if possible, so clearly, and defining their characteristics so precisely as to render it impossible for the reader not to comprehend their purport unless wilfully obtuse.

First, we find a false ecclesiastical system with its hydra-headed power, and intricate, subtle ramifications insinuated so deeply into the human soul, its false and destructive theologies permeating every cell and fiber of the fabric of what should constitute life, as to comprise a formidable seal, enclosure, or fortification of the enemy who sits upon the throne of life by usurpation and arrogated authority. This seal shall be broken by the promulgation of the true science of God.

Second, there is a false system of anthropology (the

science of man), involving social and domestic life, these founded upon and having their origin in false religions and moral obligations. This seal shall be broken by the inculcation of a system of anthropology founded upon a true conception of Deity.

Third, the science of state craft is prostituted through a fundamental and radical misconception and application of the commercial principle, having its root and impulse in a fictitious monetization or basis of wealth, engendering a system of competition in violation of the law of love to the neighbor. This seal shall be broken by the development and use (in the domain of material activities) of the true system of commerce involved only in the equitable performance of use and distribution of the products of Nature and art.

Fourth, there is a prostitution of the so called science of physical things, covered by the general term cosmogony. In this is embraced astronomy, geology, chemistry, and the general laws of physics, all of which are under the seal of ignorance and stand directly in the way of the true comprehension of life; for the false conception of Deity is founded upon and grounded in a misconception and inculcation of this false system. This seal shall be broken.

Fifth, the science of development, or the science of origin and destiny, has been prostituted. This embraces progressive and retrogressive activities which include

the formula of life and death, the processes of the descent of Deity, and exaltations of the hells by transformation to Deific Sonship. In this is involved the true law of the universal perpetuity of both form and function. The false doctrine promulgated and believed regarding the above general science, is another obstacle or seal in the way of a correct perusal and application of the Book of Life.

Sixth, the science of mathematics employed to demonstrate a false system by the assumption of a fallacious premise, is one of the most serious obstacles to the opening of the Book of Life.

Seventh, death itself—in which all falses culminate, including a false belief concerning life and death; the supposition that man lives while yet he is dead, involving false notions concerning both life and death, including opposition to any effort to overcome death because it is believed that man is already immortal and therefore alive—is the most formidable obstacle to the opening of the Book. This final seal *shall* be broken.

The army of the White Horse, in which we ask every Koreshan to enlist, awaits recruits for mobilization, as it is the purpose of Koreshanity to make an aggressive warfare against the heresies involved in the seven categories herein set forth. The Lamb with seven horns (powers) will thrust them against these seven great errors; they shall be destroyed, and the power of death shall be annulled.

Free Will and Free Agency of Man.

KORESH.

DOES THE LORD make peace and create evil? If so, why does he create evil when good might answer a much better purpose? But some will say, We have no right to question God. Then we will meet you with Scripture and say, we have the right by the Lord's own permission or command, according to the following statement: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." If the one statement has binding force, so has the other; and we are bound to exercise the right which God gives us.

God the Lord makes peace, light, and righteousness, by the exercise of voluntary effort and purpose, in the gradual development and progress of human generation. He makes darkness and creates evil by that essential accompaniment of voluntary purpose which may be denominated involuntary power; for God, like that which flows from him as his creative energies, is both voluntary and involuntary. Scripture teaches us that the Christ was the express image of God. He was both voluntary and involuntary, as may be readily observed by a critical study of the record of his life.

The free agency of man dates back to the beginning

of every age of the world. The Lord Christ was free to die for the world, but he was not free to refuse to die. His freedom or free moral agency, then, was in his perfect freedom to die; an event for which he was prepared, and one which he could not refuse to perform. Devils are as free as any class of people in the universe. According to orthodoxy, they cannot come out of the "bottomless pit." According to what we call the best theology, they are free to remain there and enjoy their delights as much as angels in heaven enjoy theirs; but they are also as free to arise into heaven, as angels are to descend or fall into hell. If devils in hell, or in the earth, will divest themselves of their devilishness, they will arise by virtue of such change of purpose, in proportion to intensity of desire.

Men grow into freedom in proportion to their progress in morality, as grounded in a commensurate intellectuality. Moral intellectuality insures freedom; it also engenders protective restrictions. Men are caged when the security of society demands it, and they lose their freedom. The mind, when riotous, yields to the restraints imposed by the natural and spiritual laws of restraint, and loses its freedom correspondingly.

The Glorious Destiny of America.

The Power and Prosperity of the American Nation; Ethnic Elements Focalized in the West; the Making of All Things New; the Home of the New Race of Men.

AMANDA T. POTTER.

AN EAST INDIAN in speaking of a valuable appliance in the realm of mechanics, casually remarks that of course a Yankee is the inventor. So does our dark-eyed *vis-a-vis* of the Orient accord justice. America is not stepping to the forefront in inventive genius; she has arrived; she is also leading the world in the application of invention as a power of financial progress. The rapidity with which she has overridden the world-dictum of *parvenu* and set the leading powers vying for her favor, makes expression not equaled by formulated words. But America has not turned the first leaf of her grand chapter. This suddenly attained power and prosperity which, held in high places floats the world's adulation, is not upon basis proof against the challenge of Him who will cause a nation to be born in a day. It is but power and renown linked to competism. America is a chrysalis waiting the sunlight of its destiny.

Should our social and political power accelerate during the coming fifty years in a ratio agreeable to that congealed in the history of the past twenty-five, America will be dictating to such bits of the world as she has not chosen to absorb. It is axiomatic in usage that to the children descend the lands: Ingathered and assimilated upon our shores, in some numbers, are the children of all lands; and still they come. The immigration figure is swollen past all precedents. The nations of this outgiving are being prepared to walk in leading strings. The aggregation into the New World proceeds by conspirations, little understood by the old or the new. Neither does the old nor the new read the hidden meaning of "New World" in contradistinction to "Old World." A venerable and God-instituted prototype holds the secret for him who can read an old story in a new dress:

In the early period of Bible history, proceedings began which warrant the Jehovistic acclaim: "Behold, I make all things new." Age upon age—time commensurate with the sweep of the transformation—must precede. As vital step in the preparation, a centrality was established through which the purpose should be outwrought. This chosen center was Abraham, whose seed was to equal the stars of heaven in number. The house of Jacob, as nucleus through which all things should ultimately be made new, was taken up and for a time planted in Egypt, the seat of the world's civilization. The stiff-necked and rebellious seventy, after a sojourn of four hundred and thirty years, went forth from Goshen the stiff-necked and rebellious two millions. Beginning with a cordial welcome, and favored through their consanguinity with the forgiving and powerful Joseph, they finally were faced with Egypt's forgetfulness of her debt of gratitude. Israel was a servant and despised in his service. The Lord God of Sabaoth was not deaf to the cries of the oppressed. Deliverance came.

The Hebrew went forth, and with him the jewels of Egypt. Had these been solely of gold and precious gems, Egypt had been Egypt still. Other Pharaohs and other armies had perpetuated her substance and her prowess. But the Egyptian potency, which had stood for the world's center of culture and enlightenment, yearned to Jewry which God was planting as a garden. Through intermarriage with the alien race Pharaoh's house and kingdom were despoiled; Egypt's brightest and best amalgamated themselves with this planting. The captor race had achieved its zenith; and all in it which was worthy of greater exaltation passed to the captive race, who were in the direct line of human ascension. As the Jew departed in an environment of discipline and hardship, his incipient wandering was toward the East. Then the sun of the Nile slowly gathered his old-time glory adown the West and rose no more.

Through the defection of the ten tribes, Abraham's seed, to whom the promises were given, was divided. Numerically, the larger part became assimilated with the peoples who held them captive—the Assyrians, Medians, and Persians. But He who scattered Israel promised to gather him again: "They shall be no more two nations, neither shall they be divided into two kingdoms any more at all." And He who predicted the downfall of Jerusalem, caused this prophecy to be written of her inhabitants gathered in the heavens: "And I John saw [looking down to the present, the "last day," the end of the Christian age] the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The holy city in its descent will formulate and comprise God's kingdom in earth. John follows his assertion concerning the holy city with this key to its locality: "And I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." The Messenger of the Covenant, a man prepared through the ages for this holy office, constitutes the environ of this holy city. He is the tabernacle or temple of God: "And the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant." His is the office of restoration. The ten tribes, blended by racial amalgamation with the three nations and thence infiltrated through the civilized world, are gathered in America. They will become the body of the resurrection. They will receive the Bride, the holy City, and from this conjunction will appear men created in the image and likeness of God—male and female in one form. And in this, fallen man's restoration to Godhood, is the fulfilment of God's promise that the Israelite and the Jew shall no more be two nations, neither divided into two kingdoms. It is also the revealment of the mystery that

the Gentiles should be fellow heirs, and of the same body.

"And to him [Shiloh, the Shepherd of Jacob's prophecy, to proceed from Joseph] shall the gathering of the people be." In progressive quality this gathering proves unique. Egypt lost its highest and propelling potency to the Hebrew; to the Hebrew made Gentile the combined world has lost the same; and America is its continent. To this is due our national prestige. To this people (among whom are the sons and daughters of conjunction), pricked to the core by the false

commercial impulse, comes God's Messenger as purifier. He is to purify and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. With righteousness will come the promised rest. Paul says that if Jesus had given them rest he would not afterward have spoken of another day; but there remaineth, therefore, a rest for the people of God. For more than four hundred years the combined nations have iterated and reiterated all this in two prophetic words: NEW WORLD.

The Power of Divine Knowledge.

The Fallacious Conceptions of the Modern Church Concerning Deity; God is Knowable and the Science of His Being, Comprehensible; Life Through Obedience to Law.

BERTHALDINE, MATRONA.

A REPRESENTATIVE of popular orthodoxy recently defined religion as "simply a sentiment." Webster defines sentiment as "a thought prompted by passion or feeling; a state of mind in view of some subject." The word religion certainly embodies its own meaning. As we find it in English, it is derived from the Latin *re*, again, and *ligare*, to tie. According to the word, then, religion is a retying or reuniting, effected, of course, by some power which may be either of good or evil origin. In nominal orthodoxy these expressions are common: "He's got religion," or, "he has experienced religion." In orthodoxy this means that the party referred to, once separated from, has been retied or reunited to the god of the orthodox by sentiments or convictions, presumably in favor of such a god. Whether or not this reuniting is a good thing for the party to experience, depends upon the character of the god to whose worship he is restored, and the character of the man produced by this worship.

The god of popular orthodoxy is, according to published statements, an infinite (unfinished), unknown, unknowable, invisible, unthinkable quantity, everywhere in general and nowhere in particular, in an illimitable universe, and therefore without known center or circumference. An honest inquirer seeking to know God as the creative and preservative potency of his origin and destiny, making application to a representative orthodox teacher for the information of a genuine science of such a god, would doubtless receive answers in harmony with the popular theology, regarding the "unknown and unknowable." Such answers sometime, in the course of human experience, become painfully unsatisfactory, and man agonizes for a definite scientific revelation of God, by his own personality, to the mind of the creature. Some orthodox teachers in order to meet this demand, offer men their personal, imperfect, unscientific mental estimates of the Lord Jesus Christ, derived from various unscientific interpretations of the records of his life and influence accepted as inspired; and multitudes accept these unscientific estimates of the Lord Jesus as their god of all comfort

and worship in rites and ceremonies, walk and conversation, accordingly.

Very few, if any, orthodox public teachers recognize the Lord Jesus as what he personally claimed to be, and as what the science of his universe of form and function testifies concerning him. He claimed to be the integral Father-Mother Deity, expressed as the anthropotic Son of God. Inspired testimony concerning Him represents him to be the "fulness of the Godhead bodily," the sum total of God; and as the beginning of universal creation, "the holy seed," the Alpha and Omega of all origin and destiny. One and all of the ruling orthodox teachings concerning the Lord, represent him as a person apart from two other persons, undefinable and inexplicable. The Lord Jesus seems to rank with some, as a sort of moral side-show of Deity, from whom something may be learned of the moral philosophy of the other two great unknown, unknowable, illimitable, omniscient "personalities" of the tripartite godhead.

As a rule, the popular Christian teachers of the day dislike to learn anything from the Lord Jesus that is particularly condemnatory of themselves or the ecclesiastical and social orders in which they live and thrive, the real god of which is, *sub rosa*, the almighty dollar. If a person wishes a religion, a retying or conjoining of himself to the only living and true God, the creative potentate of himself and his environing universe, he must have a well-defined and correct concept of Deity, before he can seek him with the hope of recognition. If there is a supreme Being, man must know him to love him and be drawn into unity with him. Man's supreme desire, before he subjects himself to any retying or religious process, should be for a genuine, scientific concept of Deity, inclusive of a knowledge of the nature of his separation from him, if such separation really exists on any plane of his being.

The knowledge of the supreme value of a tree is derived from that which expresses and involves the potency of its highest products. That which represents and involves the highest products of the life of the universe—spiritual and material—is man, perfected as the image

and likeness of God, Jehovah, the holy Seed, born of woman and involving her potency as his crowning glory and helmet of salvation. Such an involution and completion of Deific potencies was the immortal Lord Jesus, the Jehovah God of Israel, the beginning, the holy Seed and Savior of the universe. How can it be said that the present mortal man is at one with this highest product and Creator of the universe? Is mortal man in the present social order in any way obedient to the laws of divine Being, which operate to produce and reproduce the Lord of each day and generation of the divine order? Is it reasonable to suppose that mortal man can ever become one with the divine Being by conjunctive unity, while in disobedience to the laws of divine existence? What, then, is true or divine religion? What is the genuine rebinding power which can make man one with the only living and true God, Jehovah? Korshanity answers, the only true religion is that unity of love and wisdom which makes man obedient to the laws of Jehovah's being. These laws must be genuinely known to be obeyed; and surely only the one who has known them to obey them, only that one who has passed from death unto life through obedience, can give the science of them and of their application to life, to men still in mortality.

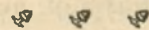
The wages of sin, disobedience to the laws of life and immortality, is death. "Dying, thou shalt die," is the order of mortality. Hades or hell is the state or condition of death—mortality; mortals are therefore in hell. Jehovah, as to his divine natural commercial principles of wisdom and love, descended into hell, the state of death, or disintegration. He in his wisdom alone knows how to get us, who can recognize ourselves as being in hades with him, out of our mortal state, the "horrible pit" and "miry clay." Where His wisdom is found in conjunction with his love of his Jehovistic or immortal state, there will we find the sacred fire burning which generates the light and reproduces the life of the genuine science of the law. This science is the awakening, quickening power of God the Father promised his ascending humanity, the begotten of God. It is the wisdom of God—this science and understanding of the laws of Jehovah's being. It is "the pure river of the water of life," fresh from the throne of God and the Lamb, the human intellect of the central mind. Its doctrines are those of all divinely inspired Apostles and Prophets. The epistle of James gives us a specimen of his Apostolic preaching. He says:

"Be ye doers of the word, and not hearers only, deceiving yourselves. For if any be a hearer of the word, and not a doer, he is likened unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

We are called upon by the only living and true God, to be doers of the word—the law. "If ye love me keep

my commandments, said the Lord." This course brings man into covenant relationship with Deity, in the person of the Messenger of the Covenant. Who is the Visitor of the church and state separated from God by disobedience to the law. This Visitor is the retier or rebinder of man to God, through the office of his Levitical priesthood; he is the tie, the nexus of God and man. When the love of God descends into hell to become the lust of man, it precipitates as a live coal from off God's Altar, a form of clay, from whose aluminum radiates the white light of divine wisdom, the genuine science. This light attracts the energies which polarized transmute it to the gold of God the good life of Jehovah. In this center of Solar radiance we behold the Days-Man who ushers in the times of the restitution of all things spoken of by the mouth of all the holy Prophets since the world began, of which he is the creator and highest product. He gives his life for the life of the world, as a baptism of life-giving spirit, producing the "times of refreshing," the making of all things new. He comes at the terminal of the "winter of our discontent," as the appropriate of the harvest, and the sower of the springtime, at sight of him "Hope springs exultant on triumphant wing." Discontent gnaws at the vitals of every progressive entity; hunger and thirst fill him with the cravings of famine; and immoral pestilents find him easy prey among the weak.

"To the law and to the testimony," is the war cry of the heralds of the kingdom of righteousness. The greatest book of the law is the universe; its only scientific recorders were the inspired men who knew the law because God dwelt in them to reveal it, and inspired them to write his testimonies concerning it in his own symbolic language of the forms of creation. The Universe and the inspired testimonies of its Creator agree. The laws of Moses, Elijah, and Jesus, the nexi of divine human beings and the spheres from which they are derived, are the laws of the only living and true God of the universe. These nexi triumph over death in the body, in conjunctive unity with Deity, and realize their victory and power and great glory in the holy one of Israel; the promised new name given to the overcomer by the faith and works of the Son of God, the Messiah of the Golden Age. He is the true religion, the tie rebinding humanity to the laws, principles, and personality of Deity, in the principality and power of the divine Motherhood, the arch-natural expression of Deity in his supreme power and glory, being her many Sons having the Father's name written in their foreheads.



Righteous Unity of Church and State.

Because the old unity of church and state has violated all the principles of organic life, and through adultery has entered upon a career of disintegration and is no more worthy to be perpetuated in universal authority, it is no proof that the true church and state—moved by the inherent power of the Omnipotent—may not legitimately unite in the perpetuation of organic unity.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

NEW ASTRONOMICAL BASIS.

Reasons Why the Koreshan Cosmogony Must Supplant the Popular System of Astronomy.

THE POPULAR system of astronomy derived its impulse from the teachings of Copernicus, but the idea of the earth's convexity did not originate with him, being of Mohammedan inception. One of the reasons why this system has prevailed so long is found in the necessity for what astronomers call a working hypothesis. In the absence of definite knowledge, by which is meant knowledge supported by adequate proofs both visible and tangible, they want something to serve as a groundwork for experiments. Their researches are pursued in the hope of adducing proofs to fit this theory. In the case of the Copernican system their efforts have been singularly fruitless, a fact which would be generally known were it not for the multiplicity of irrelevant details presented. The public, reading these accounts of observations and experiments assumes them to be in logical connection with the theory. The public is thereby deceived.

It is unfortunate for the astronomers that they have failed to devise any absolute method of proof. This shows a lack of genius on their part. The best way to demonstrate the Copernican system was, first of all, to establish the earth's convexity. The burden of proof cited has been thrown upon appearances.

It is undoubtedly true that the advocates of the Copernican system might have discovered the earth's contour long ago, had they directed their attention to its surface instead of sweeping the sky with their lenses. It remained for Koreshan Science to discover and bring forward a method of proof that is incontrovertible. In the dark ages when Copernicus was born it was customary to put to death any man who denounced the holy Catholic church. At the present day such practise is thought inhuman. Is it less reprehensible to put under the ban of censure any man who ventures to question the convexity of the earth? Epithets of every description have been hurled at the Founder of Koreshan Science, but he has proved his case. The Koreshan System starts where the old system ends—with the earth's contour, definitely shown by the aid of applied mechanics.

The Copernican system was accepted by those who preferred to make the sun an independent body, with the earth a mere subsidiary of no especial importance. The Ptolemaic system on the contrary was accepted by those who preferred to make the earth the central nucleus. The Cellular astronomy will be accepted by those who see the force and the beauty of reciprocity in every relation of life, recognizing it as the fundamental law of being, by means of which waste throughout the cosmos is prevented. In it lies the secret of perpetuity. The sun and the earth in this system are mutually interdependent. It proves first, that the earth's surface is concave, showing it to be a great cell. In time to

come the absolute necessity for the predominance of the principle of reciprocity in society will be apparent. The necessity for an absolutely new astronomical basis may be seen by any one who will take pains to sift the old one thoroughly, separating fact from theory, knowledge from hypothesis, what is proved from what is assumed. While the present social chaos lasts it is incumbent upon those who desire better conditions not to discourage any attempt to overthrow the Copernican hypothesis, for it is the very stronghold and citadel of chaos. An orderly concept of the physical universe must precede the establishment of social order, because one is the only pattern for the other.

Important Functions Misunderstood.

THOSE ORGANS of the body which are termed useless because their office is too delicate and subtle to be appreciable to medical authorities governed by gross material conceptions have, nevertheless, an important role. Chief among these is the vermiform appendix, now regarded merely as a source of trouble and vexation, giving prima facie evidence of the Creator's incompetency. There is probably not a physician in existence among those who swell the ranks of the world's greatest, who would not omit this organ if possible from sheer ignorance of any purpose it subserves. It has, however, its specific use, acting as an important agent in the human economy. Through the office and function of Koreshanity, which concerns itself with uses in every department of life, this knowledge relating to a portion of the body which has always been a puzzle to investigators, has been set forth. The object of the vermiform appendix is to send a secretion from the nerves centering there to the bowels. It is of inestimable service in its own place, like many faithful workers in the Lord's vineyard whose virtues are depreciated because, indeed, no one is able to measure the quality of their influence. Every organ in the body is subject to disease and inflammation, particularly when it is held in low esteem. Disease is the concomitant of mortality. It will prevail so long as man is in the mortal or dying state. It cannot be gradually eliminated by any process of overcoming aside from that instituted by Almighty God, and ultimating in the incorruptible dissolution of the natural body through a magnetic combustion.

The necessity for some higher standard of judgment than any yet known, has brought forth a man competent to be a discernor of uses. In order to do this he must constitute the nexus in a central and specific sense, between the natural and the spiritual spheres—able to penetrate motives and recognize quality. The power of discrimination involved in a supreme degree is one of the functions of the Messiah. His use in the body social is denied. He is slandered and misunderstood—called a promoter of gangrene, a cause of inflammation. Men prefer to follow what they call their intuitions rather

than to receive from him the wisdom coming down from heaven. He alone, seeing men in their true guise, with the hideous depravity of the natural heart laid bare, can still forgive and love them.

The Scientific Basis of All Truth.

THE SUPPOSED MOTION of the earth in an orbit about the sun, was taught by Pythagoras and revived by Copernicus. It is scarcely necessary to state that neither of them thought it possible to prove the sphericity of the earth. They both took it for granted. Koreshan Science has demonstrated that the earth is not a convex ball but a hollow cell. It is impossible to determine the influence of such a discovery unless the connection between cosmogony and religion be considered. It is not enough to start with a certain theory of creation. The origin and destiny of man, his place in the universe, and the character of the Creator himself are all involved in this discussion. The earth is here; let its form and shape be determined. Then from this as a basis or premise of argument, other facts may be sequentially derived. Among the ancient cosmogonies the most common tradition is that of the egg. Traces of it are found among the Phœnicians, Egyptians, Hebrews, Chinese, and various other nations. Thus the memory of prehistoric wisdom has been revived and practically demonstrated by Koreshanity. Copernicus simply perpetuated an ancient delusion and incorporated it into his system without any attempt at demonstration. The burden of proof rests with the promulgator of a new system. Koreshanity has come forward and proved its case. Let the astronomers who promulgate the Copernican hypothesis do the same, if they wish to maintain their system. The whole question is pivoted upon the earth's contour. It does not rest upon fiction, but upon facts which are stranger than fiction.

Transformation in Humanity Necessary.

A CRITICAL discrimination of motives will suffice to prove to any man who examines his own heart faithfully, that it is absolutely necessary for humanity to be transformed to the image and likeness of God—that it does not exist in that image now, and never may without the interposition of a higher power. Let him note how with every achievement a subtle spiritual pride is generated to neutralize its value. The whole drama of the coming of the Son of man as it was at the end of the Jewish age is reenacted in the human heart. Here are the Scribes and Pharisees gloating over their own purity, striving to deceive the populace with a show of godliness while inwardly they are ravening for prey. "How much better I am than my neighbors, because I have made this sacrifice—kept the law while they stumbled and fell!" Paul said: "Thanks be to God who giveth us the victory." Through whom? Through the progressive evolution of humanity? *Through our Lord Jesus Christ.*

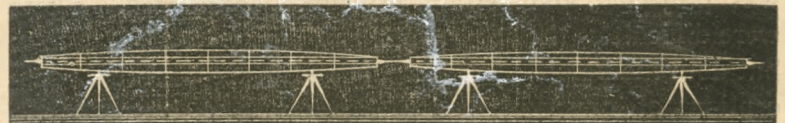
The art of conversation consists not so much in saying what will please and in catering to enjoyment, as in bringing forward those vital truths which strengthen and uplift the mind.

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 mesures les plus exactes de la surface terrestre se font par des moyens mécaniques. L'emploi des instruments à ce dessein date des premiers jours de l'astronomie. En partant de l'idée la plus simple de la mesure linéaire l'esprit peut vite saisir la nécessité de l'emploi des moyens mécaniques. Il y a de l'espace entre deux points sur la surface de la terre et il embrasse certaine quantité d'unités de mesure—pouces, pieds, yards, etc. Ayant choisi l'unité de mesure, il faudrait en conserver la longueur et pour cela il est nécessaire de la mettre en forme portable; il faut un encadrement solide comme le bois ou le fer pour l'unité de mesure, tel comme on l'a trouvé dans la règle, le yard ou la chaîne. Toutes les mesures de ce genre sont simplement marquées sur une surface ou bien on les range successivement bout à bout le long de la distance à mesurer. Les mesures prises des arcs méridiens par la Géodésie ne dépendent pas en principe de ces procédés simples; les mesures de la terre prises de nos jours se font ainsi.

Depuis Ptolémée jusqu'à présent on a essayé de perfectionner les instruments géodésiques dans le but d'atteindre au plus haut degrés de précision possible. Des inventions fréquentes n'ont abouti qu'à cela. L'appareil primitif n'était rien que des verges de bois placées bout à bout sur le sol. C'est ainsi qu'on a déterminé les degrés de latitude et de longitude sur des milles de l'arc. Dans les temps modernes Picard, l'astronome français a fait emploi d'un tel appareil. Des pièces accessoires ont été ajoutées par Osterwald de l'Allemagne; par Mason et Dixon de Londres, arpenteurs de la ligne fameuse appelée de leur nom en Amérique. Beccara a eu l'idée de monter ses verges



L'Appareil du Prof. Bache, au service des Ingenieurs
Hydrographes aux Etats-Unis.

de bois sur des pieds triangulaires; Cassini de Thury a employé des barres de fer munies de pièces à réglage; Bessel a combiné le fer et le zinc; Helmert a choisi le platine et l'iridium montés sur des appuis de fer. Aux Etats-Unis on a rapproché des barres composées de fer et d'airain réglées de manière à compenser la contraction et l'expansion—invention due au génie de M. le professeur A. D. Bache. Les verges sont encadrées dans des étuis en forme de spath montés sur des pieds triangulaires.

On les unit par le rapprochement de pointes fines réglées par un vernier délicat. Un appareil de ce genre est au service de l'administration civile de tous les gouvernements du monde dans des pays où l'on se préoccupe de la géodésie. Toutefois on n'a pas la coutume d'en faire usage pour forcer une ligne droite mais pour préciser les distances ou pour mesurer les arcs méridiens; il n'y a rien que le rapprochement de deux pointes qui entre dans le procédé. On ne cherche pas du tout à déterminer l'horizontale; il n'en est pas le moins vrai que l'usage de ces moyens dans les temps modernes fait selon la pratique des plus habiles géodésiens prouve la précision atteinte par le simple moyen de se faire toucher des surfaces de métal. L'appareil géodésique dont nous nous servons appelé Koreshan diffère en somme de tous les moyens de ce genre; on peut à son usage arriver à une précision égale; et si l'on en examine la forme, le but à servir et les moyens d'y atteindre on verra en quoi il l'emporte sur tous les instruments au service de la géodésie pour déterminer le contour actuel de la terre. (*a continuer.*)

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



In The Editorial Perspective.

THE EDITOR.



THE AMERICAN NATION came into existence one hundred and twenty-six years ago; on July 4, 1776, the independence of the thirteen colonies was declared, and Liberty Bell pealed forth the glad news which reverberated throughout the world, and sent a shock to the very heart of the British empire. The patriots pledged their lives, their fortunes, and their sacred honor for the maintenance of the principles of the newly-founded government; they sacrificed their lives and became heroes. The nation has lived and progressed; and through a century and a quarter's experience, has risen to the eminence of a world-power. No one can thoughtfully contemplate the facts of history from the time of the discovery of America to the present day, without realizing that a mighty power has conspired to make the nation what it is; and that power promises still greater things for the West, and through it, for all the world. America is the land of destiny—a fact amply proven by the long line of wonderful events which make up its history. We may profitably ask, however, if the destiny of America is to be reached through a continuation of the present political and social forms and functions? The first crisis of America was the war of the Revolution; the people desired freedom from the oppression of a greater power. The nation was born in the throes of that crisis. It then had its important issues; a system of government was projected, and certain principles enunciated. There were difficulties then to be met, and they were met bravely; but does the heroism of the patriots insure that their conceptions of government are the best that can ever be entertained? Since the founding of the nation, conditions have developed and contingencies arisen which were not possible for the patriots to foresee. We are now living in a different period of the world's history. We are wont to look upon eighteenth century things as crude and incomplete. We are continually adopting new things, new methods; we welcome inventions, improvements, progress. Is the Declaration of Independence in keeping with the spirit of the present? The document is a statement of facts and conceptions of a past critical period of history; it recites the crimes of King George III, and its impulse is in the direction of segmentation. Is it not time to inspire the people of America with the spirit of unity and of liberty that seeks emancipation from the oppressions of the present? We believe that the principles upon which the American Government was founded are not wholly scientific; the present order of government has its faults and its evils; it is incomplete. The capital at Washington was rebuilt; the White House is to be remodeled, all because the first foundations and structures were not broad enough, large enough, to serve the purposes of the growing nation. Can we still use the implements and tools of the eighteenth century? Can we use the firearms borne by the patriots? Obviously, the world would not be willing to return to the old times. The crude economic conceptions of the past are out of date today. We believe that the time is at hand when the people will see the necessity of reconstruction in all depart-

ments of human relationship, in order to meet the demands of the new century. The Government was a republic, pure and simple; it has taken on a form of imperialism—a transition form; ultimately a righteous Imperialism will be established; it will come as the result of the impending crisis in which the great issues of the present will be definitely and justly settled for the blessings of the generations of the future.

The editor of *Exodus*, a new thought publication, asks the advocates of the idea of immortality in the flesh some pertinent questions, and desires honest and concise answers that may or may not be quoted. Koreshanity may be included in the list, and yet, our doctrines are so superior and so different from other views on this subject—though some authors have plagiarized from the Koreshan System, which has now been before the world for over thirty years—that really it stands alone, separate and apart from the others, as the absolute truth is distinct from fallacy. The Koreshan conception is that death is the mortal state, not merely the catastrophe of corruptible dissolution. To overcome death is not only to avert the catastrophe, but to rise above the conditions of mortality here in this, the natural world of humanity, the continent and expression of the anthropotic heavens and hells. Koreshanity possesses the knowledge of the processes of overcoming death in the body. The power to overcome death is not inherent in every individual; we believe in polarization, the law of involution, the Messianic function. Koreshanity does not teach that any person in any present body, may prolong life indefinitely. There must be a radical transformation, a translation, a destruction of the mortal body by processes of combustion,—a dematerialization, and the subsequent re-materialization in new forms. When these new forms appear they will be an objective fact, and may be looked upon by mortals; their appearance will be recognized by the world at large. The new forms will be human, perfect, male and female in one. We do not however, conceive that immortal beings will remain forever in the natural world; the *immortal state is temporary*, a stepping-stone to eternal life in the most interior spheres of the human world. Immortals will leave the natural world through dematerialization and absorption; there will be no "remains." Enoch, Elijah, and Jesus are instances of absorption; each of these men overcame death in the natural, and went out of the world alive. Jesus the Messiah was born an immortal being, and Koreshanity defines the law by which he disappeared from the view of his disciples. The ultimate success of Koreshanity depends upon the actual overcoming of death by its Founder, and a like achievement on the part of his disciples to whom the knowledge of the secret, the power, and the fire, will be communicated in the divine overshadowing or baptism. Time will as unmistakably determine who are the false claimants to such knowledge; for being mortal and without the knowledge of the law of conjunctive unity, they must go the way of the tomb.

The editor of Hearst's publications concludes that Nature can teach man but little, because "Nature—so much praised and forever put before us as an example—does things really in a primitive, wasteful way. Her forces work regardless of economy, and puny man, only mentally developed one thousandth part, can already teach Nature more than she can teach him." It need not be surprising that man, entertaining the common idea of the physical universe, should consider Nature an old-fashioned thing that does her work in almost the worst manner possible. It is rather, that the rational mind can vastly improve on such a system of nature as the modern scientist conceives; even the editor of a daily paper finds fault with it. The king of Spain, when presented with elaborate tables and charts of the Ptolemaic system of astronomy, remarked: "If I had been consulted at the time of creation, I could have done the thing better than that!" So now, there are men who could improve on—not Nature as it really is, but as it is falsely conceived to be by those who are looked upon as authority on scientific subjects. Man himself is what Nature makes him—he is the highest product of universal development. Nature has yielded him all her experiences, the experiences of every atom in every natural kingdom of the cosmos. When man rises to the plane of his perfection he will rule the world; but ere he takes the throne he has much to learn from Nature; for she holds the secrets of life. Nature as it really is, is so different from that usually conceived, that there is scarcely any room for comparison. Let man conceive the great truth that the universe is *cellular* in form, with interdependent center and circumference, and he has the basis upon which all truth must be founded. The true conception of the form and function of the universe will revolutionize all the departments of science, lead to new inventions, new methods of education, and new commercial, industrial, political, social, moral, and religious relations of man. Until man comprehends the universe he cannot perform those wonders which are greater than the wonders of the objective world. Nature teaches the birds to fly, the fish to swim, the flowers to bloom, and the seeds to form. The laboratory of Nature is vastly more wonderful than any laboratory of the chemist, and her works of construction more marvelous than the handiwork of man. Art as it is now is much inferior to Nature; and it becomes man in his present state to assume the attitude of humility toward Nature, rather than to boast of his ability to advise the eternal forces how to proceed with the work of world-building!

It was with the idea of insuring a greater degree of justice that the jury was made a factor in the settlement of questions in court. Selected from the common people, the members of the jury were thought to have sufficient interest in the welfare of the people at large to prevent unjust decisions and sentences. There is one thing that stands in the way of the jury system accomplishing the desired end, and that is the almost total lack of knowledge of the principles of law. This objection would stand as against the system even if the jurors were honest. Nevertheless, the jury system has doubtless served as a restraint to partial judges who would not scruple to make arbitrary and unjust decisions. But the jury system has not produced the best

results; the jurors have their prejudices, which are hard to overcome even by the very strongest kind of evidence, and frequently verdicts cause general dissatisfaction. That mistakes are made by both judge and jury, is evinced by the fact that the higher courts often reverse the decisions of the lower courts. The recent jury bribing case in Chicago shows that verdicts may be purchased with money. Where ignorance prevents the jurors from understanding questions of law; where prejudice warps their judgment; and where money influences their verdict, what guaranty has the litigant, or the accused, that justice will be meted out to him?

It is said that great bodies move slowly; and perhaps this accounts for the fact that the present Congress have not covered the entire ground of duty. Congress adjourns after doing some commendable things, and deliberately standing in the way of some others. The Isthmian canal bill is passed, war taxes repealed, civil government for the Philippines provided for, and the Philippine question settled; but Cuba has been neglected—the reciprocity which the nation desired and for which the President strenuously labored, must await the winter session. The trusts have been active while the people waited; the representatives of the trusts have had free access to Congress, whose love for money exceeds their love for the nation's honor and respect for the will of the people.

A writer on astronomical subjects declares that "in nothing, perhaps, is the human mind more liable to deception if its judgments be formed from appearances only, than in its estimation of those subjects which come properly within the sphere of astronomical science." This accounts for the existence of the great fallacy of modern astronomy. It is founded on appearances; the earth appears to be a convex body surrounded by a great concave, star-strewn sphere. The appearance is deceptive, as we have conclusively demonstrated. It will not do to depend upon optical illusions.

Modern Christians believe that heaven and hell are places situated somewhere in the sky, while other schools hold that they are conditions only; but the fact, is heaven and hell are located where the conditions obtain—in humanity.

When the prophet referred to a class of people "that call evil good and good evil; that put darkness for light and light for darkness," he must have foreseen the modern mental science epidemic.

Most men cultivate their minds like the shiftless farmer does his crops; they harrow the surface instead of plowing the soil.

It is all well enough to be on the right road; but the important thing is to move in the right direction.

It is said that it is but a step from the sublime to the ridiculous; but that step is a long one.

True reform comes through revolution and reconstruction.

The Open Court of Inquiry.

THE EDITOR.

The Question of Foreshortening.

EDITOR FLAMING SWORD:—Why does not a ship as it passes out to sea, become smaller and smaller until it entirely disappears from sight as a whole, as does the rising balloon, instead of disappearing hull first, if the ship is sailing upon a concave surface?—G. F. H., Ft. Worth, Texas.

The above question is submitted by a student of Koreshan Universology for the purpose of obtaining information, and not as an argument against the idea of the concavity. We judge from the number of questions asked on this point, that the simple principles of foreshortening must, for some reason or other, be really hard to grasp by the modern mind. However, we always take pleasure in endeavoring to make all points of inquiry as clear as possible. If by mental application to the facts and principles involved in the subject one can really comprehend how a ship disappears at sea, it is a matter of congratulation—in view of the fact that the modern scientists either cannot or will not understand it.

A balloon disappears in the open sky because the space it occupies foreshortens equally from all sides in accordance with principles of simple perspective. If we could suppose a ship sailing in the air in the place of the balloon, the whole would be reduced to the vanishing-point; its parts would contract together from top to bottom and from side to side. It would do so because it is not related to the tangible surface of sea or land. This simple kind of perspective is fairly well understood by the scientist, draughtsman, and artist. But we have met scientists and graduates of universities who knew nothing of the principles of *geolinear foreshortening*—in fact, the idea is new to the world. To the mind that does not take geolinear foreshortening into account, the disappearance of objects on the surface of the water's concavity is an insoluble enigma.

If we launch a toy ship upon the water and allow it to float from shore, it will gradually diminish in apparent size and become reduced to the vanishing-point—hull, sail, and top-mast all together, because it is small enough to

vanish from sight before it reaches the horizon. The distance at which it will disappear on the water is about the same as that at which it would vanish from sight if passing out into open sky. The mind is wont to conceive that the same results should obtain in the case of vessels sailing on great concave bodies of water. But the factor of geolinear foreshortening makes all the difference in the world between the phenomena of large objects beyond the horizon and the simple vanishing of small objects between the horizon and the observer.

The earth is flat enough from accessible points of observation to admit of a vanishing-line of its surface. There is a point or line in the distance beyond which no surface can be seen. Why? Because contraction of the lateral space *accelerates* in proportion to the distance; and the point is soon reached when a given space subtends so small an angle as to make no impression upon the retina of the eye. That is, the first mile subtends a large angle; the second mile a much smaller angle, and so on, until at the horizon the angle becomes infinitesimal.

If no surface can be seen beyond the horizon, it is because the space above the water at the horizon point equal to the altitude of the observer has been reduced to the vanishing-point, and because the geolinear extense has also reached its vanishing-line. Consider perspective and geolinear foreshortening together, and picture in the mind a vessel beyond the horizon, and ask, how much of it will be invisible? So much of it as is embraced in the vanished space. That portion of the vessel which is above the space vanished or contracted to an angle too small to make an impression, still remains in sight. The vanishing point of *ten feet* of vertical space is not the vanishing-point for *fifty feet* of vertical space. That which cuts off the view of the hull beyond the horizon is the *horizon itself*—the vanishing-line of the surface upon which the vessel sails.

If at the horizon the earth-line is reduced to a vanishing point, and no surface can be seen beyond it, there

must be a definite ratio of departure of the visual line beyond the horizon. The amount of vertical space involved in the contraction increases as to the square of the distance, and therefore very nearly conforms to the calculated ratio of the earth's supposed convexity. For this reason, sailors can approximate the distance of a vessel by estimating how much of it is apparently below the horizon. In considering the subject above discussed, do not lose sight of the principles by which the horizon is formed, for herein lies the solution of the whole question of the phenomenon of the receding ship.

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Destruction of the World by Fire.

EDITOR FLAMING SWORD:—The Bible says that the second and last destruction of the world will be by fire. Please give the meaning of the words destruction, world, and fire, as used in the Bible, and explain exactly what is meant by the last destruction of the world by fire.—F. H. S., Shippensburg, Pa.

According to the common interpretation of the Scriptures which refer to the world, the entire system of the universe is to be either blotted out of existence or radically transformed by flames which shall envelop the earth and sweep through space. Modern astronomy has given color to this interpretation by predicting that the destiny of the universe is actual dissolution and return to a chaotic state. If such a view were true, there would be no object in progress. Let the mind once conceive that the earth is shortly to be wiped out of existence, what incentive would there be for improvement on any lines? The very anticipation of such an end would paralyze activity and render all effort fruitless. The processes of destruction and creation are continually going on in the physical cosmos; the physical world is burning up all the while. Fire is the most active and all-prevailing agent in the universe; there can be no change in any substance without it.

A little critical study of the Bible reveals the fact that it does not refer to any destruction of the physical world. It speaks of the "world that was"—the world which was destroyed

by water; the "world that now is"—the world that is reserved unto fire; and the "world to come", wherein righteousness shall dwell. No student of the Bible will for a moment question the fact that the physical earth which existed previous to the time of the flood is the same as that which now exists; and it necessarily follows that the physical earth which now is, is the same as that which will exist when righteousness instead of evil shall prevail.

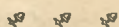
So soon as we make these distinctions we arrive at the conclusion that the word world as used in the Bible is applicable to another domain of existence than that of the mineral kingdom; it refers to the human world. In the timic aspect, world means age or dispensation; the three worlds above referred to are distinct ages. In another sense, world means order or arrangement of things, which is the meaning of the Greek word kosmos, from which the word world is frequently translated in the New Testament. The duration of a distinct kosmos, order, or arrangement of the world, as related to the central line of divine progress, is a dispensation.

An order of the world which endures for an age ends in its involved product, the fruit of the dispensation. Whatever an age produces as the ultimate of the progress for its period is, in the simultaneous order, all that which is in the progressive and successive order. The fruit of the age is the age involved, the world infolded, the heavens rolled together as a scroll in the man who is, in the primary sense, the world, by virtue of the fact that he is the world's involution. So that in the highest sense, the world to be consumed by fire is the involved world, the man who overcomes death and literally burns himself up. In a secondary sense, the burning up of the world refers to the transformation of all those to whom the fire is communicated by the central personality. This is the great culmination, the fire in which the age ends, and the fire with which the new age begins.

The fire to which we refer is as literal as the fire which burns in the grate; the difference is in degree only. The destruction of the body is as literal as the destruction of the coal,

wood, or any other substance which fire attacks. This great conflagration is the burning up or destruction of the wicked. The fire comes down from God out of heaven; the mortal man is destroyed in the twinkling of an eye. It is the process of translation, by which hundreds of thousands will dematerialize and flow to a central personality, from whom they will rematerialize as the Sons of God. Then the new world or age will be fully ushered in as the result of the burning up of the old.

The Bible does not say that the flood was the first destruction of the world, nor that the coming conflagration is the second destruction; it merely points to the two as belonging to a given cycle. The fact is, the world has been burned up or transformed, as described above, millions of times in the past, and will continue to experience such destruction in every cycle of the future.



Another Inquiry from England.

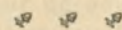
EDITOR FLAMING SWORD:—I understand that no attempt has been made to introduce the Koreshan Cosmogony to the notice of the English public, as in Buffalo. This seems to be a pity, for the scientists here tell me that you "dare not face the English public with such a humbug, such a preposterous idea." All to whom I have spoken are triumphant at "the failure and breakdown of the absurdity." They say "it is an exploded theory; it is absurd." I think it right to tell you of this. If it is true, the Koreshan System ought to be exhibited and shown forth at such a time as the American Exposition in London.—REV. I. G. O., Brighton, England.

Since replying in last issue to the inquiry concerning the exhibition of the Koreshan Cosmogony at the American Exposition in London, we have received the above communication referring to the attitude of the English scientists toward the idea of the earth's concavity. To us, such an attitude is nothing new; every great truth meets with bitter opposition from teachers and adherents of old schools of thought. Our American friends have learned to be patient; a little opposition on the part of so called scientific men stimulates interest, and we even invite it—aye, we challenge it! We recommend that our friends in England be not unduly agitated over the insolent expressions of those who have popular scientific standing.

While we recognize that the whole world is our field, America is the garden spot; it is the home of Koreshanity, and at present our work in America absorbs our time—we have all we can do at present where interest is more intense. In more ways than one, the world is learning that America is the most progressive as well as the most aggressive nation in the earth; and the scientists will learn ere long that the West has produced the genuine science. We feel proud of the fact that the Founder of Koreshanity is facing the American public first—and this is being done in every way that is now possible to us.

We feel confident that the American astronomers have just as many "proofs" in support of the popular theory of astronomy, as have the astronomers of England; and it occurs to us that if we were afraid to exhibit the Koreshan Cosmogony in England, we should not feel disposed to exhibit in America. Let no one be alarmed over the fact that we are now interesting the American public and reserving England for a future campaign. The "triumph" of those at a distance is only the feeling of false security before the battle. The time is at hand when even the "scientists" will be ashamed of their present undemonstrated hypotheses and absurd conclusions; and then the failure and breakdown of the old systems will be apparent to all the world.

As to the Koreshan Cosmogony being an exploded theory, we would like to have some one inform us where, when, and by whom it has ever been exploded? No scientist, either American or English, has yet succeeded in overthrowing the Cellular Cosmogony, for the simple reason that the professional astronomer knows that the premise of the popular system has never been conclusively demonstrated. Fallacy will never stand the test when placed in contrast with demonstrated truth.



Levity and Gravity.

EDITOR FLAMING SWORD:—Why does not an object weigh just as much at the equator as it does near the poles?—G. E. L., Chicago, Ill.

The fact that gravity does not act with equal force in all parts of the world, was first discovered by a French scientist who, having regulated his clock to keep correct time in Paris, found that it gained in time when taken to the equator. This led to a number of experiments which show

that an object of a given weight at the equator slightly increases in weight when taken north or south.

Now as a result, two things are thought to be proved: First, that the earth rotates on its axis, and the centrifugal force being greater at the equator, tends to lighten the normal weight of objects; and second, that the earth is an oblate spheroid, the gravic force being stronger there because the poles are supposed to be nearer the earth's center. It should not require a very critical mind to perceive that this "proof" proves too much; for if the earth be an oblate spheroid, there is no room for the supposition, on such ground, that the earth possesses a diurnal motion. However, the idea that difference of weight of an object is caused by centrifugal force, is the most generally received.

That which is mistaken to be centrifugal force is an excess of the force of levity, the energy of which flows in a direction exactly opposite to that of gravity. Levic force is greater in the torrid regions by reason of greater activity in the shell of the earth beneath. The poles are electro-magnetic centers, and consequently, the attractive force of the earth in the polar regions is greater than in the vicinity of the equator. These two factors, with an additional reflex force of solar rays in the torrid zone, cause the weight of any object to vary slightly in different parts of the world, and necessitates the changing of the length of the pendulum in order to admit of oscillation in a given time.

The Flaming Sword's Exchanges.

THE EDITOR.

The Arena.—In the July number we find articles of unusual interest. Why I am Opposed to Imperialism, is a symposium by prominent reformers who, in this discussion, have succeeded better in pointing out some of the present economic evils than in showing the errors of the course of the administration relative to Cuba and the Philippines; nevertheless, the discussion is interesting. We consider that the Foregleams of the Fraternal State, by Wm. H. Morrell and Adam Rosenberg, to be the best article of the present number. Nicaragua or Panama? is a plea for the Nicaragua route from the standpoint of the people of the extreme West. As a Man Thinketh, is a New Thought story, by Marie F. Giles. The editorial department discusses current topics. \$2.50 per annum; 25 cents per copy. Alliance Publishing Co., 569 Fifth avenue, New York City.

The Interpreter.—Major Whitlock's magazine for June-August, 1902, completes his serial, the Angel of the Reincarnation, which has proven to be of interest, from the Koreshan point of view, since the initial chapter. The aim of the story is to set forth in the form of romance, a few principles of Koreshan Universology, the doctrines being given in the language of the Prophet and a few imaginary disciples. Aside from these, the characters are unimportant. On the whole, the story is well written. A number of readers of THE FLAMING SWORD have expressed themselves as pleased with the progress of *The Interpreter*, and doubtless it is accomplishing good for Koreshanity. 5 cents per copy. Room 15, Good Block, Denver, Colo.

Mind.—Among the subjects discussed in the July number, just at hand, are: The Spiritual Life, with the view of distinguishing between the mind and the soul, by Rev. Helen Van-Anderson; Love and Desire, by Dr. J. R. Phelps; Mental Fac-

KORESH IN CHICAGO.

We are pleased to announce that the Founder of Koreshanity is now in Chicago; and that all mail intended for him may be addressed in care of this office.

For the present we announce regular Services and Lectures: Sundays, 3:30, p. m., and Tuesday evenings, 8 o'clock at Koreshan Hall, 315 Englewood Ave., as noted in last issue.

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ulty, by Dr. Wm. C. Cooper; Unavoidable Mistakes, by Abby Morton Diaz; a view of Haeckel's "Riddle of the Universe," by John H. Stevens; and a Layman's View of Immortality. 20 cents per copy. 569 Fifth avenue, New York City.

Brann's Iconoclast.—Famous for attacking anything and everything, no matter what nor where, with a creditable bravery if its cause were right, but with characteristic fierceness. However, it often says some good things; it is bright and clever, sparing not the evil, though sometimes rough-handling the good. \$1.00 per year. Ashland Block, Chicago, Ill.

Summer Resort Directory.—Brooklyn Eagle Library, No. 67. Contains a complete directory of first-class hotels on the Atlantic coast, principally in New York and New Jersey, with interesting information to pleasure-seekers and tourists. Beautifully illustrated; covers in colors. 5 cents per copy. Brooklyn Daily Eagle, Brooklyn, N. Y.

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Summary of the World's News.

AMANDA T. POTTER.

June 25.—King Edward undergoes operation for perityphlitis; coronation indefinitely postponed.—President quits White House until remodeling is completed.—Lightning kills 25 and injures 35 at church service in Pinerio, Spain.—Jane Toppan, Barnstable, Mass., adjudged insane and committed for life, confesses to 31 murders in 10 years.—President Roosevelt addresses Harvard men at commencement, and is honored with degree of Doctor of Laws.—China said to have relinquished Manchuria to Russia.—June 26.—Storm in North Central Indiana; 2 killed, 50 injured, \$2,000,000 property loss.—Democrats will make tariff and trusts leading issues.—School trustees elect no kindergarten teachers.—Hurricane sweeps Marietta, Ohio.—Illinois miners aid fellow-workers in West Virginia by \$50,000 donation; still have \$1,000,000 in treasury.—June 27.—Western Union telegraph service abandoned by Penna. system; a blow at the Goulds.—Delegates to coronation close their embassies and depart.—John P. Hopkins re-elected chairman democratic state committee. W. J. Bryan's influence with Ill. party managers believed to be ended.—Cuban reciprocity bill prepared and held in readiness for emergency.—List of coronation honors published by order of King Edward.—Yale varsity eight oared crew vanquish Harvard.—Will of the Very Rev. E. A. Hoffman, Dean of General Theological Seminary, N. Y., disposes of \$15,000,000.—June 28.—Great Lakes and St. Lawrence Transportation Co. contract for 10 steel ships to ply between upper lakes and Quebec; cost, \$2,000,000.—\$1,000,000,000 in appropriation by present Congress; greatest amount except in war times.—President orders Attorney General to probe anthracite industry.—United States Steel Corporation voluntarily increases wage of 100,000 employes 10 per cent; swells pay roll \$4,000,000 annually.—Coal, elevator men, and packers complain of higher rates for cars.—June 29.—The 7 defendants in celebrated Chicago jury bribing case found guilty.—Visitation of fatal storms or cyclones in following states: N. C., Tenn., Ky., and Ind. St. Louis Fair buildings damaged.—Low districts of central and southern Ill. flooded; snow in Bloomington.—Cubans feel cheated by American politicians who refuse to keep pledge of McKinley; begin to look to England and Germany for help.—Dewey styles Aguinaldo a figure-head who was surrounded by stronger men; charges him with looting in Manila.—Fourth of July begins civil rule in Philippines.—June 30.—Weather forecast predicts more rain.—U. S. treasury figures show surplus of \$90,000,000 in 12 months.—Scorching with au-

tomobiles, disorderly conduct, and assault charged to our national lawmakers during this Congressional session.—July 1.—Chicago merchant Field joins A. Stewart Appleton in diverting tide of immigration to New England; immigration propaganda being distributed in Europe.—Chicago city council provides new municipal bureau for regulating smoke nuisance.—Mount Wrangel, Alaska, in eruption.—All indications point to rapid convalescence of king Edward.—Labor Commissioner Wright, on coal conflict, reports that claims of both parties are justifiable; a fit case for arbitration.

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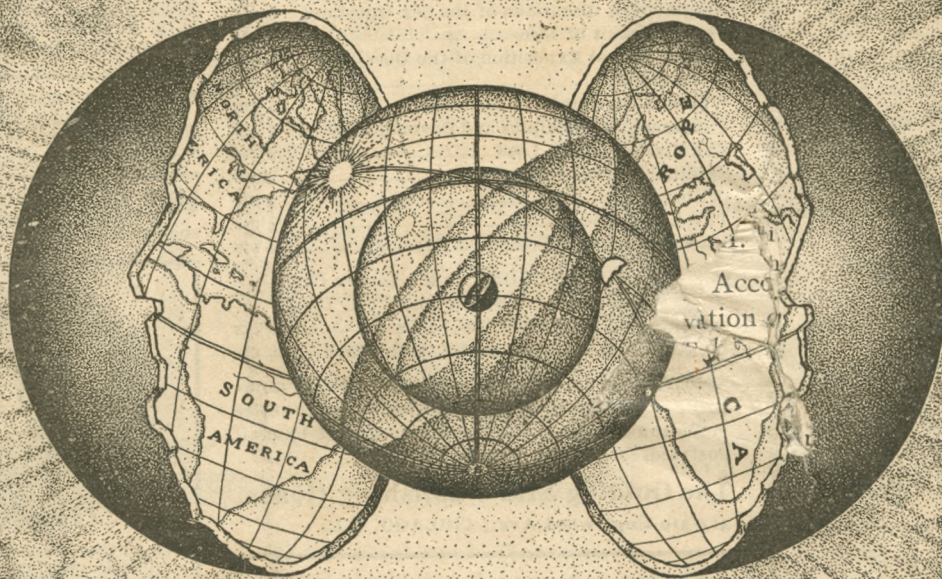
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