



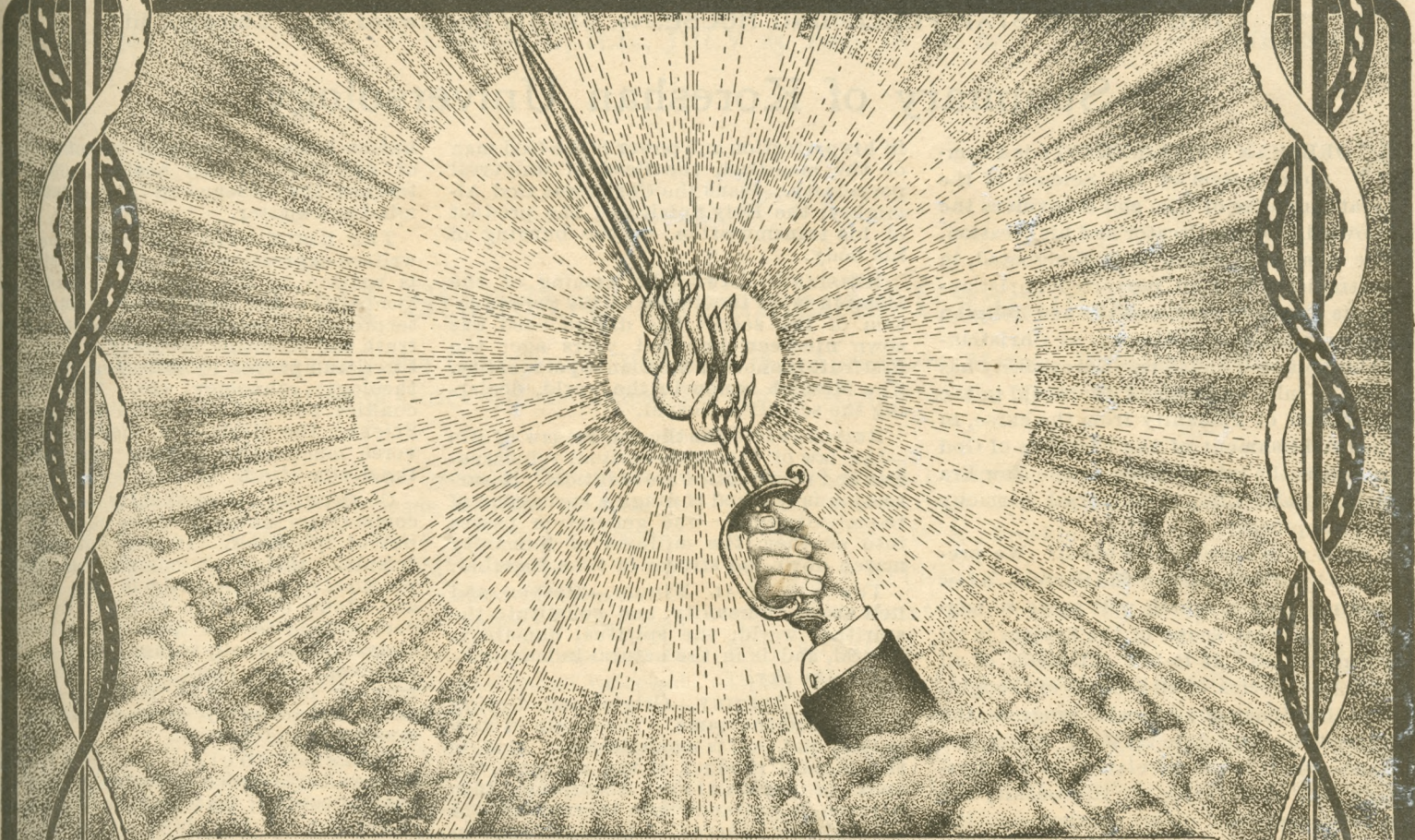
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, JULY 25, 1902. A. K. 62.

NUMBER 36.



CONTENTS

GOLD STANDARD ARGUMENTS EXAMINED.—THE UNIVERSAL LAW OF VIBRATION,	KORESH
The Sublimity of Divine Tragedy,	AMANDA T. POTTER
STUDIES AND REVIEWS.—The Message of Koreshanity.—America and the Turkish Situation.—Three Phases of Universal Experience.—Possible Reclamation of Arid Districts.—La Nouvelle Geodesie.	LUCIE P. BORDEN
EDITORIAL PAGES.—The Great Trust Problem.—“The Talking Image of Urur.”—Astronomers and the Star Clusters.—True Religion Simple and Complex.—Mission of Peter the Apostle.—Short Paragraphs,	THE EDITOR
COURT OF INQUIRY—Fictitious Angles in Astronomy.—Greater Works and Greater Rewards.—Suggestions to Subscribers,	THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

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.

Published under the Auspices of **KORESH, the Founder of the Koreshan System,**
. and **Victoria Gratia, Pre-Eminent of the Koreshan Unity.**

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

EVELYN BUBBETT, Associate Manager.

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

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

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

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

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to **EDITOR Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.**

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to **Editor Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.**

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-319 Englewood Ave., Chicago, Ill.

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

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

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

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

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

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

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

The Flaming Sword

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

Vol. xvi. No. 36

CHICAGO, ILL., JULY 25, 1902. A. K. 62.

Whole No. 503

Gold Standard Arguments Examined.

Popular Fallacy Concerning the Commercial Value of the Auriferous Metal; Valuation Fixed by Law; Fluctuation of Other Commodities; Inevitable Result of the Gold Standard.

KORESH.

I notice that in one of the late issues of THE FLAMING SWORD one of your contributors made mention of some remarks about the gold standard, which I think are incorrect. Also, in the pamphlet, "Platform of Righteousness," you say: "All money, the basis of which is a standard of valuation effected by placing a stamp upon a rare substance like gold, through which a price is established, not founded upon an intrinsic value determined by its commercial demand independently of the monetary force, should be destroyed."

I believe you are supposed to have unusual knowledge on important matters; therefore, the statement I quote from your pamphlet surprises me. If the value that gold has were given by a mint or government stamp, your statement would be true. But the facts are otherwise, as was abundantly proven during the McKinley-Bryan campaigns. If you take the mint mark off of gold coins, the value of gold would not be affected at all, because it has an "intrinsic value which is determined by its commercial demand," or its commodity value. The value is there independent of Government stamp; the stamp adds nothing to its value; it is used as money and stamped by the Government for various reasons, but its value or intrinsic worth is not determined thereby.

Gold is increasing so greatly that it can hardly be called a scarce metal any longer—in the old sense; if you will look at the statistics of production you will marvel and the increase is more and more. The silver people admit their mistakes of a few years ago, by saying that "the increased production of gold is solving the questions we raised at the time." Therefore, I could not hesitate to call attention to your statement in said

pamphlet, which I consider untrue and wrong in principle. I do this because there is much in your various writings with which I agree.—M. K., Brooklyn, N. Y.

THE WRITER of the above expresses a sense of distress at our failure to comprehend the monetary situation as pertaining to the gold standard. Upon the basis of the present commercial and industrial system, which of course is the competitive, intrinsic value is measured by the cost of production, unless its price can be controlled by some process of cornering the market on any particular commodity. Every man who knows anything, is well aware that the cost of producing gold from the mines has nothing to do with the determination of its value. Every man acquainted with the history of money, knows that in 1816 Robert Peel, who was then president of the bank of England, fixed the *valuation*, not the value, of gold as a monetary standard.

The writer says: "If the value that gold has were given by a mint or Government stamp, your statement would be true. But the facts are otherwise, as was abundantly proven during the McKinley-Bryan campaigns. If you take the mint mark off of gold coins, the value would not be affected at all, because it has an 'intrinsic value which is determined by its commercial

demand,' or its commodity value. The value is there, independent of Government stamp."

We do not pretend that any one government could affect the price of gold to any great extent, while all other governments retained their stamp upon the metal as a money standard. But we repeat the statement, that should all the governments of the world refuse to acknowledge gold as the monetary standard, and should accordingly remove the monetary stamp, it would take the price from gold, from the fact that it would greatly reduce the demand for it. The supreme demand for gold is for its use as monetary coin. The writer admits that its price is determined by its commercial demand. Gold is used comparatively little in commerce, because its demand for money makes it too high for ordinary uses. Remove the stamp throughout the world, and one of two things would result: gold would continue to be mined and its price reduced, or its cheapness would prevent its being taken from the mines in abundance, and the price would be comparatively high. There is gold enough in the world, out of the mines, to meet a long and great demand for commercial uses, were its monetary valuation destroyed by taking off the stamp.

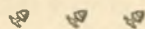
We have never advocated bimetalism, for the reason that to double the amount of money by the establishment of the bimetallic standard, would merely prolong the agony of cornering the money market. We do advocate the destruction of the money power. If the governments of the world should demonetize gold, it would not be worth ten cents on what is now called the dollar. It is bought up for money, because its use as standard coin makes a quick market. It is never a drug on the market, because the gold monopolists always want it, it being the standard money throughout the world. If its monetary valuation were taken away from it, it would be a drug on the market, and its price would fluctuate as any other commodity fluctuates. A man is a fool who will attribute to gold any principle as a commodity of commerce not belonging to any other commodity in the world. Once remove the government fiat on gold throughout the world, and what, then, is left in gold to make it subject to any principle distinct from any other commodity? Everything produced by industry, whether it be coal, iron, lead, zinc, potatoes, corn, or any other article of commerce, is subject to the same general law. Specific legislation establishes a monetary standard and a monetary valuation. It fixes its price. The gold monopolists of the world will possess it, for in its control they regulate the price of interest. It is easier to corner one commodity than two; it is for this reason, and for no other, that the gold standard men were determined on the single standard. It is the purpose of the monetary power to absolutely control commerce and industry. Determine the single standard, make the

price of gold high, make it the regulator of the purchasing power of the world, with its bulk in the hand of the money-sharks, and the industrial world is the slave of the commercial power.

The spirit that moves the monetary and commercial tendency of the world is as subtle as hell itself. The love of money is the serpent's power, and away back in the ages it was called the most subtle of any beast of the field. We believe in the gold standard; we advocate it, and rejoice at its centralization. We see the tendency of the age and the inevitable results of the competitive system. The gold power will control the world; the commercial serpent will centralize its force until there will be one commercial and transportation trust. This trust will determine all legislation, because its cohorts fill our legislative halls. We advocate the single standard, because we want to see the inevitable. We know that the world is approaching its crisis, from which there is no escape. The gold power will oppress industry until it can no longer endure the oppression, when it will arise in the might of its indignation and the money power will be overthrown. We do not advocate such a revolution, but we are simply foretelling events as they will certainly transpire. We are not in sympathy with either the money power or the labor-union phase of the industrial world. We see the end and dare to proclaim it. The governments of the world will be destroyed, but there will arise the kingdom of righteousness in which the Lord God will reign, and in which his people will prosper.

We believe in the republican party, because it is the power that has fostered the protective tariff, which is the father of the trust. It has made the Government of the United States a great world power. It has made the rich oppressively so, and made the poor their degraded slaves. Look at our commercial supremacy, our territorial expansion! How do they affect the meat market in Chicago? Does the poor or the rich man derive the benefits of the protective system which reinforces the rich? The republican orators said during the last campaign, that "if McKinley is elected prices will go up." McKinley was elected, and prices have gone up until the poor man can scarcely get his bread.

We can increase our armies and build our navies, because they are a menace to the poor from whose industry they are produced, and a safeguard for the rich, as they suppose, against the time of vengeance, which the rich do not fail to observe.



Religious Principles and Secular Interests.

There must be such a bond of affinity between the religious principles and the secular interests of the race as to insure the integrality of a universal commercial and industrial order.

The Universal Law of Vibration.

Matter the Constant Groundwork of all Mental Activity; Lyra the Cerebral Organ of Vibration; the Law of Confession of God's Humanity; Vibration and Theocrasis.

KORESH.

THERE CAN BE NO KNOWLEDGE of the relation of the natural and spiritual spheres, nor any attainment of the science of intercommunication until there be a true understanding of the relation which the atom of matter sustains to its equivalent energy. The transmutation of matter and energy is induced through the law of agitation or vibration. Matter and its spirit are two conditions of the same general substance; matter is the basis of every function of the universe. If matter did not exist as the constant pediment and groundwork of all the operations in being, being could not obtain. Matter as an atom can be destroyed as matter, but not as substance; for when an atom of matter vibrates to the extent of its annihilation, it immediately becomes the energy of the same substance. In the interchange of matter and its physical spirit, on the plane of physics, we have the law of all the interchanges which can obtain between natural and spiritual things.

At the center of the brain there is an organ called Lyra, the harp. It is the instrument of vibration, in the performance of the function of vibration in the human mind. Without this instrument or organ there could be no intercommunication between the natural and spiritual spheres. This being the case, the science of vibration must depend upon a knowledge of this organ and its relation to all the other organs of the brain and body. The Lyra is a part of the mental machinery, and the man who thinks he can understand the functions of the mental spheres without possessing a knowledge of the organs upon which those functions depend, is verging on idiocy.

Mental science has its foundation in matter. Mentality is generated in brains. The foundation of the spiritual spheres is the natural humanity. So far as time is concerned, neither existed before the other, because neither could exist without the other. The structure of the physical (alchemico-organic) universe, as a pattern, furnishes us with a complete example of the relation of all spiritual realms to the natural humanity. The alchemico-organic rind, the shell of the cosmic structure, is the firmament in which is grounded the alchemico-organic spirit which focalizes and flows into and forms and perpetuates the stars. The stars exist because they radiate their energies to the circumferential shell, which reflects the spirit of matter back to the stars. The stars are interior to the rind, but interior as to space. Correspondentially, the spiritual beings of the interior spheres are environed by the natural man, who is their pediment and who, by the vibrations of their material atoms, constantly supply the spiritual

realms with the substance of their perpetuity. The spiritual world is interior to the natural, without the quality of space, because the spiritual world has no space.

That quality or degree of agitation in which an atom of matter is dissolved into the spirit of matter, inaugurates a vortex in which a corpuscular form emerges. This is not the shivering of the atom into more minute forms than the least form of the atom, as some have supposed, but it is the new form of nebulous aggregation intermediate between the original atom and the formation of the new atom about to be created. The misconception of the metamorphosis of an atom by the shivering of the atom, to the condition of more minute forms of matter, grows from the ignorance in the mind of the existence of a condition of substance which is not matter, but as thoroughly substance as matter itself. When an atom is dissolved into the spirit of that atom, the atom ceases to exist. It has become spirit and is diffused incalculably. When, however, the atom is shivered, so to speak, and its equivalent spirit is generated from its dissolution, there is a corresponding precipitation which immediately begins to take the form and quality of matter again, hence the vortical spiral and corpuscular phase of metamorphosis. It is the cloud of condensation which partially partakes of both spirit and matter, but is completely neither.

The law applying to the atom in the particular sense, applies to the universe in the general or greatest sense. The Lord was the unit of being in the universal sense. The law of agitation (vibration) applied to Him in the function which he performed in his theocrasis. That theocrasis depended, primarily, upon a certain central thought. It was the confession of the humanity of God resplendent in the glorification of Divinity in that confession. This confession was a consciousness, amplified in a conviction proceeding from a knowledge of the importance of the law of life and the purpose to perform that law to the very letter. Confession signifies obedience. When the law is understood to the extremity of obedience, the Lyra vibrates in unison to the purpose, and confession is made. Hence, the law provides that confession is made with the harp, as the Scripture declares. Jesus was translated because he attained to this knowledge and confessed the humanity of God in himself and denied it in others. He confessed it in himself because he could and did keep the law; he denied it in others because they neither could nor did keep the law of God. In the dissolution of His form there was the vibratory vortex in

which not only the form of his personality was obliterated, but the atoms of his organic being were dissolved. This was the vortical center of the universe. It was not only central as to the visible humanity, but it was central as to the spiritual spheres of the universe, which had their focal point at the same center.

The visible humanity could see the Lord Jesus; the invisible humanity could see the spiritual center focalizing in him. The Godhead was a focal point both materially and spiritually, the focal point of the spiritual world being within the visible personality. When the Lord dematerialized by the law of vibration, he was absorbed into his own invisible center, which was the throne of Deity. This throne is a focal point, and the Lord became that center in his theocrasis. When the function obtained, there was the cloud of metamorphosis, the transformation of the one condition of matter obtaining in him, to another condition of matter to obtain in those who received the cloud. This is a transformation through corpuscular metamorphosis. The science of vibration is in the harp, hence the vibration of a chord across the material atmosphere is the most simple illustration of the law and act of vibration.

There is coming another vibration through the law of confession, wherein thousands will not only confess the name of Jesus as the manifestation of the fulness of the Godhead bodily, but the new name under which he appears at the end of the age. This universal confession, the vibration of the Lyra, will dissolve thousands, and their material forms will disappear; they will lose their personalities, but their conscious individualism will remain. This vibration will transpose the material quality to the corresponding spiritual state.

Now, while the name of Jesus is being desecrated, and his function as the Savior of the world diminished by tens of thousands who think they are as good as he without the performance of his works, there comes a new recognition of his greatness as the only Begotten of the Father. And we rejoice exceedingly that we are reinforced with the science of the reincarnation of the Godhead, in the personality of the Son of God in the Son of man. Millions may approach the conflict with the declaration that God is a great universal spirit, all pervasive and vague as the windy sphere of the brains which announce the fallacy. We will meet the combat with the declaration of the Son of man. His theocrasis, comprehended as the science of the *Flaming Sword* placed at the East of the Garden of Eden, will be our weapon, and we know that we will put to rout the multitudes whose science consists of wind.

We declare the Son of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." The man comes in whom the Godhead reappears; he is the man who took upon himself

the sins of the world. He is the man who was made to be sin, therefore he is the man of sin. He comes now at the end of the age, and overcomes, and becomes the Son of God. This is the Messenger of the Covenant. His process of overcoming is the cleansing of the sanctuary. The Lord Christ was the sanctuary, and when he entered the hells of human existence, taking upon himself the sinful conditions of the race he came to save, the sanctuary became polluted and the Lord became the man of sin. As He appears, the sanctuary becomes cleansed, and God reappears on the stage of the visible humanity to redeem the world.

While the prophets of Baal and the prophets of the grove are fallaciously declaring the illimitable and incomprehensible spirit as the great god, we will declare the only begotten Son as the fulness of the Godhead bodily, and his children who come from his planting, as the only Sons of God. We have no fears of the final result. The Word of God, the only begotten Son, is our armor. We will put in opposition to those who declare that they are the Sons of God as much as the Lord was the Son, the Scriptural declaration: "He is the only begotten Son of God." Other Sons will be born at the end of the age now being fulfilled, because the only Begotten fertilized his church with the germs of Divinity through his seminal fluid, which was shed upon the world as the Holy Spirit. The Sons of God to spring forth as the children of the only Begotten will constitute the new race. Koreshanity will make war with reinforced vigor, as the enemy more and more shows his hand in the spurious conception of what constitutes Deity.

Not only will Koreshanity wage the conflict, but with the assurance of victory because we know the line through which it has come to the world and for what purpose it stands at the forefront of every effort to reform (re-create) the scientifics of cosmogony, religious, moral, and social life, and we are here at the ordinating authority of the Lord God Almighty to enforce his purposes in the evolution of his Sons. For the Lord hath declared to CYRUS: His "right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates [the two-in-one]; and the gates shall not be shut." "Thus saith the Lord, the holy One of Israel, and his Maker [the maker of Cyrus], Ask ME of things to come concerning my sons, and concerning the work of my hands command ye me." "I have raised him [Cyrus] up in righteousness, and I will direct *all* his ways: he shall build my city [the New Jerusalem], and he shall let go my captives, not for price nor reward, saith the Lord of hosts." We know whereof we speak, because we have our authority immediately from the throne of the great God. We are familiar with our ground and the campus of the arch-enemy of the truths we promulgate. The puny efforts of the enemy are of no avail, and there is no ground for discomfiture.

The Sublimity of Divine Tragedy.

The Law of the Cross and the Great Purpose of the Messianic Fall into Mortality; the Great Condescension a Willing Sacrifice for Man's Salvation.

AMANDA T. POTTER.

VASTNESS OF EXTENT is the attribute in Nature which most readily and surely teems the mind with the degree of exaltation cognized as sublimity. Direction of extent is always present as qualifying factor of degree of excitation. Second only to the sublimity engendered by genuine religious fervor is its correspondent, the sublimity begotten through the contemplation of material vastness in upright trend. As convenient illustration for difference in direction, we will consider the perpendicular wall of water known as Niagara Falls in relation to the same nearly horizontal volume both above and below the plunge. The eloquent pen, the facile pencil with consummate skill of hand and color, have given to the world's most remote civilization their masterful renditions of this incomparable grandeur in which the river proper has shared little. Neither the rapids above nor the whirlpool below would lend the place more than local celebrity. But for the precipice thrown from verge to verge, no goodly per cent of the world's population had sought opportunity to stand awestruck before one drop of Niagara water.

In humanity is a subtle soul recognition that these two directions of extension have a correspondential alliance with the relationship of God and man, so directly symbolized by the typical cross—the two pieces of wood upon which our Lord was slain. The vertical is the symbol of God's relation to man; the transverse or horizontal bar, the analogue of the relationship of the sensual humanity to God. The diametric opposition is distinctly voiced by the Lord who declared that he came forth from God, that he was from above, while his listeners were from beneath; they were from their father the devil. The natural-sensual man fails to fathom or even recognize his soul's response to a truth blurred to his natural vision by his carnality.

In the round of man's duration in sin he is receding from or is approaching Deity. We will speak only of his career in his accession to the throne and altar of the Eternal, his ultimate inheritance, toward which he soon or late is attracted. This attraction, primarily through becoming sated with evil, is followed by influx of baptism from the central throne and altar, and interiorly he assumes erectness, the attitude of Divinity. When attraction has completed its office in the series of baptisms extending down the ages, substitution and transformation have performed their work; the imperfect has become the perfect, and there is but one perfect one—God. That He coalesces with God, becomes one with him, is given forth by the Son, the person of God, who declared that he and the Father were one.

In his approach to his inheritance man occupies varying altitudes from which he expresses consonant degrees of love, helpfulness, and sometimes lofty self-sacrifice toward his fellow man. His acts, if sublime,

excite the highest capabilities of moral sublimity in certain grades of the people. Those nearest his level are the keenly appreciative; but there are strata of humanity below him who are little touched, or quite untouched. These either recognize no value in the deed, or see it as emanation of ulterior motive. The strata of the benefactor's level are capable of higher sensations of moral sublimity. They finally come into the sphere of religious consciousness, for it is reasonable that they who are to be uplifted are in preparation to appreciate the sacrifice which uplifts. Thus the supreme exercise of God's erectness excites, at the apex of the mortal plane, the grandest and truest conceptions and exaltations of the sublime of which the humanity is capable.

It is impossible for man to comprehend the sacrifice made by the Savior until instructed concerning the character and process of salvation. Until then the death on the cross of wood stands as the Jehovistic atonement. This view leads on to the thought that such death was common to the time and place—two thieves suffered alike with Him. True, He was guiltless, but he is not unique in guiltless suffering, and so the transaction falls into obscurity. After the details of the real sacrifice are mastered, mortal man still suffers inability to appreciate the chasm between the sinless and the sinful state. The person of cleanly mind and life plunged into the vilest pool *to die there*, is best comparison of that which befell our Lord; for he, the Son of God, the Bright and Morning Star, was precipitated into the filthiness of sin, the dying race, as seed into the soil.

In His appearance upon earth he was the firstfruits from dead ones. Through the line of prophet, priest, and king, again and again He had appeared, born in sin and shapen in iniquity. He was in hell, the corruptible hells of humanity; he was sin-sick, nauseated by these corruptions. In David He sung: "Thou hast delivered my soul from the lowest hell." More triumphant still this song: "My flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." By the outworking of undeviating law, the Father who had delivered Him from the lowest hell would deliver him from the higher hells. Then would He be the "Holy One," whose flesh would not see corruption. His prophecy uttered as David was realized when he was born "that Holy Thing," the Son of God. And for thirty-three years he had dwelt in that purity which is alone of God. A backward glance revealed His centuries of sin wrestle with their revolting attendants. From the height of His attainment they stood for the pool of our comparison. Before Him, in a stretch of two thousand years, lay the facsimile of the past. And He was to die there, to die of sin poisons; for it was his purpose to take on the sins of the race. Voluntarily He became "a slave of sin." "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." It was a willing sacrifice. With His whole soul he yearned to uplift man; with his whole soul he revolted from contact with sin;—thence Gethsemane and tears of blood. The sublimity of this tragedy of a universe will find true voice only in the children so begotten to universal joy. And we are on the eve of it—the time when the Morning Stars shall sing together and all the Sons of God shout for joy.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE MESSAGE OF KORESHANITY.

The Exalted Purpose of the New Gospel is to Reveal Deity to the World.

STANDING APART from all the fragmentary systems pieced together out of fact and fable, Koreshan Science is presenting to the world a coherent body of truth. Take the best which the world can offer in literature, art, or science, and the mind is struck by the lack of original thinking. Most of the activity displayed is spent in working over other men's hypotheses. Considering that these have never been proved, what does this work amount to in the end? It is simply threshing over chaff. Those who are called the most brilliant and original thinkers have never put forth a truth. The law of gravitation as expounded by Newton, Darwin's theory of evolution, Laplace's nebular hypothesis, and the Copernican system of astronomy represent the sources of impulsion. They are so many centers of motion from which myriads of other minds derive their momentum. Think of the labor spent in chasing these phantoms—for they are nothing more in reality than imaginative conceits cleverly put forth to impel thought in the wrong direction, toward error, away from truth. Think of the countless volumes written in support of what is after all, unproved and untenable! The theory of universal attraction really explains nothing apart from its coördinate law of repulsion. Gravity must find a complemental force in levity. Evolution without involution is as impossible as the tree without its infoldment in the seed. Any theory which rejects either matter or spirit and refers all phenomena to a purely physical or, on the other hand, to a subjective basis alone, lacks logical consistency.

In the field of belles-lettres there are no new literary monuments. Some one writes a poem. A host of critics follow, impatient to point out its defects and beauties; so books are multiplied, but to what end since the imagination of the poet as well as the judgment of his reviewers merely reflect the popular ideas concerning Nature and society, all founded upon erroneous astronomical conceptions? A false idea of astronomy permeates and vitiates literature. Analyze some of the best passages of the reputed masters of the craft. Since beauty is truth in its essence, style must yield to facts, and nothing that maintains a fallacy can be excellent in sum. Fiction and poetry glorify love that is something less than pure and perfect union for life, the accord of two beings blended in one mind, one form,—the biunity symbolized by the dove, the divine image of the Holy Ghost imparted from God to men in order that they may aspire to his own innocence.

It is a wonderful thing to project upon the world a great body of living truth; to show its logical connection, and to furnish proofs whereby any mind not principled in evil may be convinced. In definite con-

trast with what is old and worn and effete, Koreshanity comes to bring a message that is fresh, inspiring, and invincible. Day by day it is gaining ground, and its influence in modifying human thought is clearly marked by the suspicion cast upon long-favored theories by some who were once their staunchest supporters. Where else may be found a coherent system so carefully wrought out that the closest scrutiny only reveals its perfection? Is it not a wonderful message to proclaim to the world the true nature of God; to show that he is not extra cosmic, but the very heart and center of the human race? To render comprehensible and to designate the personality of Deity—God in the semblance of human yet angelic love and compassion, such is the exalted purpose of the new gospel.



America and the Turkish Situation.

THE BULGARIAN BANDITS who captured an American missionary in the hope of forcing an international imbroglio have apparently been defeated in their object. The United States has failed to insist upon redress from Turkey, for a crime committed by these outlaws upon territory over which the Sultan holds at least a nominal jurisdiction. But although the enormous ransom paid for Miss Stone may never be directly refunded, there is a chance, if rumor be correct, for the whole Ottoman empire to fall into the power of an American financier, one who bids fair in a few years to compass the purpose which he has in view.

It is evidently Mr. Morgan's intention to centralize the wealth of the world and to hold thereby the balance of power, a dictator to sovereigns and a master of princes. Money is of supreme importance in the competitive realm, and the man who can compete with Baron Rothschild and wrest from him the commercial lordship he has held so long will be able to make terms with any nation that he chooses. It is therefore a matter of profound significance that the money obligations of Turkey should pass into the control of Mr. Morgan, because he is an American and this country is destined to be the scene of a mighty struggle between labor and capital. When the final adjustment comes, and the wealth amassed unjustly is redistributed under the sanction of the holy empire of the West, this money will be used for the benefit of the whole people, not to foster the vices and minister to the luxuries of a few persons. If "the sick man of Europe" takes an American doctor, the old practice of phlebotomy may be employed for the benefit of the royal patient.

Three instalments of Miss Stone's record of her captivity have already been published. It is a plain narrative, all the more impressive from its simplicity. It depicts the sufferings which two poor women were obliged to endure for political reasons. The hardships, the forced journeyings through mountain roads blocked

with every kind of obstuction, show a degree of insensibility toward woman that denotes how thoroughly the finer instincts had been obliterated in these brigands. It is the old story of woman under the régime of brute force and violence. She is ever the victim. It is unnecessary to recapitulate the incidents of this sorrowful adventure. Miss Stone was made the unwitting partner in an attempt to force the Turkish situation. So far, no one is able to discern what may be the outcome of the affair.

Three Phases of Universal Experience.

THERE ARE three phases of universal experience. The lower sensual or the human-animal stage of existence is properly the estate of death; but for the sake of convenience and to distinguish it as belonging to animate experience, it is incorrectly called life. Next above this is the plane of immortality, which is not subject to any break in the consciousness of being. The third and highest phase is that of eternal life, resting in the bosom of the Father in conscious enjoyment of the throne of the universe. "Whatsoever a man hath, that will he give in exchange for his life." This is true of life in all its phases. Man is threefold in his nature, with spirit, soul, and body blent in one. In order that he may have life he is forced, nay, consciously wills and rejoices to surrender the entirety of mortal existence. Even the veil, that is, to say his flesh, must be rent in twain. It is a law that life or vital energy is the product of the combustion of matter. If a man would pass beyond the veil into Arch-natural life, the material body has to be consumed in a fire that burns with the flame of pure desire. Aspiration toward God is the torch that kindles the pyre whereon is laid all that ministers to the enjoyment of sensual existence. "Whatsoever a man hath,"—all the error that he has accumulated, thinking it truth; all the treasures that pertain to earth; all the vices that he has incorporated,—these must be relinquished ere he can enter into the possession of what he craves.

Possible Reclamation of Arid District.

THE food products of the country might be doubled in a short time could some of the money now diverted to serve the ends of corruption, be appropriated to increase our habitable area. The great tract of territory in the arid belt will, when supplied with water, furnish comfortable homes and lucrative employment to thousands of citizens. In the kingdom of order, where all things are devoted to their legitimate uses, there will be no waste land. Koreshanity means help for the masses. The struggling farmers settled in the region once marked upon the map as the great American desert, ought to have received national aid long ago through a generous appropriation for irrigating purposes.

Fallacy is deformity. In the truth, by virtue of the fact that it is truth, must inhere the principles of beauty.

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.

Nous avons suivi le fil de nos arguments depuis les prémisses jusqu'aux conclusions appliquées dans le domaine de la mécanique pratique. La portée en est claire, hors de toute dispute. Nous allons montrer à présent dans quelle forme tangible nous avons fait entrer tous les principes qui règlent la formation des angles droits et la méthode de les faire servir à forcer une ligne droite. Le lecteur pourra vite en comprendre l'usage et voir la nécessité d'un instrument pareil. L'attirail géodésique possédé par les Koreshans et appelé le Rectilinéateur (rectus, droit, et linea, ligne), instrument fait pour servir à forcer une droite, fut inventé par l'écrivain en 1896 à la demande du Fondateur de la Koreshanité dans le but de démontrer la vérité de la cosmogonie découverte et enseignée par lui, Koresh. Cet instrument est fait à réunir la stabilité avec la facilité de service et la précision comme nous allons faire voir en peu de mots et à l'aide des figures.

Le Rectilinéateur est composé de plusieurs pièces comme deux équerres doubles réunies, 12 pieds de long et garnies de deux traverses fermes et raides, 4 pieds de long. La longueur de la traverse est à celle de la pièce horizontale comme 1 à 3. Le Rectilinéateur est fait en bois d'acajou de l'épaisseur d'un pouce, séché pendant douze ans dans les fabriques de la Compagnie Pullman, manufacturiers de wagons lits, à Pullman, Illinois. La barre horizontale de chaque pièce a 8 pouces de large, et les traverses, cinq pouces. Des verges à tension en acier passant obliquement à travers les horizontales et portées par les bouts des deux traverses garantissent la sûreté des angles droits.



Cinq pieces du Rectilineateur mises en position.

Du cuivre fort poli recouvrant les bouts des traverses fait les surfaces à réunir. Par des saillies sur le cuivre passent des vis ingénieux servant à lier les pièces assemblées. Comme on voit d'après les dessins ci-joints chaque pièce était étayée par deux montants solidement bâtis sur des plate-formes et garnis de fontes mobiles pour embrasser les barres horizontales, les resserrant avec crampons et vis de pression. Les pièces horizontales se posent sur le côté étroit, les traverses s'étendant perpendiculairement comme montré par le dessin.

Le principe selon lequel on manœuvre le Rectilinéateur ressemble à celui qui engage à assembler deux lames rectangulaires ou deux équerres et n'en diffère pas en simplicité. En effet celui qui, ayant suivi nos explications jusqu'ici apporte avec lui quelques notions sur la mécanique ne tardera pas à en saisir la portée sans être renseigné davantage. Que le lecteur se figure la première pièce comme mise de niveau et bien serrée à ses soutiens par les crampons et les vis; il est prêt maintenant à comprendre comment il faut se prendre pour assembler la deuxième partie à la pièce initiale. Voici comment on fait; on range deux autres montants sur la même ligne avec les premiers et lève ou baisse les fontes à la hauteur requise. La deuxième pièce est resserrée dans leur étroite; on tourne les vis de pression assez pour que l'axe horizontal s'accorde à peu près avec celui de la première pièce. On avance les revêtements de cuivre à la proximité d'un quart de pouce. Ceux qui veillent aux vis de pression reçoivent l'ordre de lever ou de baisser la pièce à ajouter afin que les lignes en crin sur les deux pièces se rencontrent exactement; pour discerner les lignes délicates on a recours au microscope et par le moyen pourvu on avance la pièce avec soin jusqu'à ce que les revêtements de cuivre se trouvent à la proximité d'un cinquantième de pouce comme on prouve en passant une carte entre les deux parties. (a continuer.)



In The Editorial Perspective.

THE EDITOR.



THE TRUST PROBLEM is no longer a mere national question; it has become of international importance. About one sixth of the wealth of the American nation is involved in the industrial corporations, but that sixth controls by force of centralization and concerted effort, the majority of all American products, for which markets are found in all parts of the world. For the past few years the nations of Europe have felt the effect of American thrift; the commercial invasion of Europe by America has gotten beyond mere sensational display lines in daily newspapers, and the products of American farms, foundries, and factories are forcing their way into the cities and towns of the great nations of the East. Consequently, Europe is alarmed and enters protest against the industrial combinations which compete with European labor, and against the mergers of transportation avenues which thread the continents and girdle the seas. The recent action of Russia is not surprising to those able to perceive the direction of the tendency of the times; the Great Bear aims a blow at American trade, but it must be remembered that it does so by way of defense. It proposes to raise its tariff wall and taboo American products. In view of recent events and developments in the industrial and commercial world, it is interesting to note that the industrial and commercial institutions of America, which have been protected and fostered by the Government, now possess sufficient power to control legislation, make national policies, cause war, and dictate terms of peace. The heads of the trusts occupy places of prominence, not merely in the industrial organizations, but also in the conduct of world-affairs; though they are private citizens, they manipulate the wealth of nations. A great trust magnate of America treats with monarchs of Europe and wins what political diplomacy and even war might fail to secure. Who gave the great representative of the trusts the great power he now wields—the power to merge railroad systems and steamship lines, and to control the enormous output of American industry? It has been yielded in past years by the Government and by the American workingman, until the great trust octopus has absorbed the vital strength and utilized the skill of American labor. There is no loss of force expended—it must find expression somewhere. If labor receives no adequate return for expenditure of manual and mental energy, the surplus must accumulate in centers of control, in which the energies of the whole nation are rapidly focusing, and from which spreads an influence which is destined to extend to the confines of civilization. The tidal wave of commercial aggression gathers momentum as it sweeps the sea of industrial activity, and it will continue to do so until it forces the world's ships of trade into American harbors, where the cargoes may be appropriated to fill the treasury of a universal trust. In the trust movement we see ominous signs of the end of the age, the culmination of the old order. Prophecy ends in fulfilment; the age terminates with startling events which occur as they must, despite agitation and legislation, because of the working of the factors of a destiny which is inevitable.

"The Talking Image of Urur," by Dr. Franz Hartman, while intended as a burlesque on a certain school of theosophy, is as easily applicable to all modern occult fads. The talking Image was the mouthpiece of a mysterious and invisible brotherhood of disembodied somethings, located somewhere in Central Africa, where a cult centered in a Hierophant who claimed to be able to explain all the mysteries of the occult world. The principal character of the work to which we refer is Pancho, a veritable Don Quixote of metaphysics, an adventurer in search for truth, who, after dabbling in every ism in America, Europe, and India, concluded to visit the Talking Image in Africa for the purpose of obtaining the final revelations concerning the astral and other invisibles and incomprehensibles of theosophy. On his way to the dark continent he fell in company with a female character, an adept, who had a young man, a candidate for chelaship, in charge. Upon arriving at the temple of the Talking Image, the initiates were taught by a voice which spoke through the Image, that "Life is not the product of the form in which it is observed, no more than the air which a person inhales is the product of the lungs; but it is a manifestation of an invisible and universal power of life, which produces all forms, and without which no form could exist or continue to exist." Upon one occasion the Image declared that "The yoga philosophy teaches the suppression of the function of thinking;" whereupon the great Hierophant added by way of comment: "Never think. The worst thing the chela can do is to think. Think of nothing! the less a man thinks, the more he knows." "That is very easy," acquiesced the green candidate for chelaship; "I must have been a yoga all my life, I see!" Notwithstanding the pompous claims of the Hierophant and the weighty names of two of the most prominent members of the invisible brotherhood, Krashibashi and Rataraborumatchi—names as ponderous as those by which the mahatmas of the Himalayas are known—Pancho experienced an awful disappointment, which was the inevitable result of the course he had pursued in the pursuit of truth. Thousands hope to drift into truth, to come into possession of knowledge without mental effort. The experience of Pancho is the experience of those who go from fad to fad, and the character of the teachings of the Talking Image is the character of the numerous fallacious cults which presume to be *schools* of thought—for those who do not think!

Prominent among the conclusions of the nineteenth century astronomers, was the conception that beyond what is termed "our system of the universe" there are millions of other universes; and in support thereof, the numerous star-clusters and nebulae which the giant telescopes reveal were pointed to. These star-clusters were conceived to be not merely colonies on the outskirts of the star-sphere or system which is visible to the naked eye, but immense systems, many of which were considered to be vastly larger

than the one we inhabit. Imagination unrestrained is wont to roam in the depths of infinite space, and to fill it with worlds and systems of worlds. Thus the universe is considered to be sublime because of its immensity, and the Almighty omnipotent because of his fancied ability to produce universes so vast in number and extent as to bewilder the mind. But there are peculiarities about the numerous star-clusters which render such conclusions untenable. Let us at least hold the astronomical world to the plane of consistency. The visible system of stars is supposed to form an irregular sphere, such that if viewed from the distance might appear as a transparency dotted on the circumference with millions of brilliant points which, as distributed in perspective, would necessarily be most dense at the edges and least dense at the center. But what is the appearance of the many nebulae and star-clusters? "Those which the telescope has succeeded in resolving, have been found to consist principally of clusters of countless stars *densely packed in the center*, and gradually diminishing in number toward the circumference." As this appearance of the star-clusters was examined more attentively, another conception was formed: "These star-clusters are among *our* stars, and form a part of *our* universe. Large and small stars are so associated in the same group in many cases as to leave us no choice of belief in the matter." Thus after going as far as possible—to infinity—the mind is forced to contract the universe to more comprehensible limits. When fancy ceases to exaggerate the cosmos beyond all reason and out of all proportion, the world will delight in contemplation of the universe as an organic structure, a limited form having functions for the performance of uses, without which the great purpose of existence could not be fulfilled.

A Chicago clergyman has decided in his own mind what religion is; he has a conception of simplicity, and includes religion in the category. "All great things," he says, "are simple, and all humbugs are complex." Now, according to this, if we discover anything that is complex, we must spurn it as a humbug. The universe is very complex—so complex that the modern mind cannot understand it; and necessarily the science of the universe is also complex—therefore, the universe and its true science must be a humbug! The clergyman's simple definition of religion is that it is merely the personal influence for good that one man exerts upon another; and of the gospel, that "it is not a doctrine nor a system of doctrines; it is not an intellectual concept at all; it is not a body of teaching; it is not modeled after any definite plan; it is not a logical juggling with human destiny." If the above were true, we could conceive of what a mistake Jesus and his Apostles made in undertaking to teach the people a system of divine philosophy, that the mind might arrive at an *exact knowledge* of the truth. We do not believe that modern theology is an *intellectual* concept at all, nor that it is constructed according to any definite plan. The existence of the different religious sects shows the extent to which the modern mind reaches conclusions without the conception of a single principle of logic. There is such a thing as the *science of religion*; it is as exact as the science of mathematics, for it is the language of truth and the logic of life. It is as simple in fundamentals

as the statement that God exists, but as complex in its ramifications as the wonderful workings of the universe of life are intricate.

Modern Christianity does not comprehend the mission of Peter the Apostle, nor the promise that he should possess the keys of the kingdom and become the Shepherd of all the sheep. When the Jews conferred the degree of doctor of laws upon a man, they put into his hands a key to the secret apartment of the temple where the sacred books were deposited; and also tablets to write upon, signifying that they gave him authority to teach and to explain the Scriptures and the law of God to the people. The keys were given to Peter; to him was given authority in heaven and in earth. Protestantism ignores Peter as a personality of special importance; and Catholicism, while maintaining a line of popes, has no conception of Peter ever being *the* Shepherd of the whole flock. The solution of the problem is contained in Koreshanity alone. The Church Triumphant, the church against which the powers of hades will not prevail, is founded upon Petros, the Stone. The church of the Christian dispensation is not that church, because the gates of hell have prevailed against it; the spiritual kingdom of this age has suffered violence, and the violent have taken it by force. The new church is not a continuation of the old. There must be another church, another Shepherd, another pole for the great ingathering, another involution of the progressive entities in the field of divine activity.

The spirit of "independence" has divided the world into fragmentary nations; the coming spirit, however, is that of unity. There is one universe and one humanity, and there should be but one government—a scientific government embracing the entire world. It is a fact that all savage tribes delight in self-government, in independence; and the modern world has not yet outgrown this and other phases of barbarism.

The righting of wrongs requires more than writing of books. True reform is not mere agitation, and righteousness does not consist in a mere display of words.

Most people's desire for truth is mere curiosity, which is satisfied by skimming through Koreshanity without the application of a single principle of life.

Modern philanthropists take an interest in the affairs of the common people, because of the bonds and mortgages on the resources of the producers.

God is not a mere principle, but he is the principal factor in the perpetuity of man and cosmos.

Faith alone accomplishes nothing; a watch without works is useless.

The meeting of extremes marks the extremities of dispensations.

Invention is the offspring of genius and necessity.

The Open Court of Inquiry.

THE EDITOR.

Fictitious Angles in Astronomy.

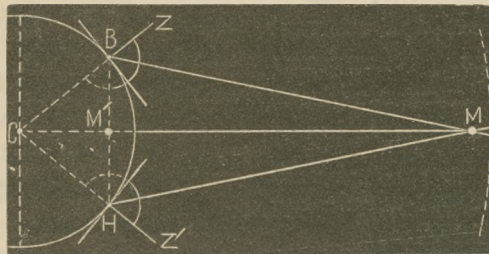
EDITOR FLAMING SWORD:—I am very much interested in the Cellular Cosmogony. I have difficulty on one point, and you can probably help me out in a few words. I understand that astronomers calculate the distances of the planets from the earth by triangulation. Suppose, by the Koreshan System, a planet or center of energy A [as in sketch not here reproduced] 1,000 miles from the surface and on a meridian with B at a certain instant; and at another station 1,000 miles from B, C takes an observation at the same instant; then B and C get the angle *def*, which is supposed to give the distance to A. I understand that the supposed diameter of the earth's orbit as a base line, gives a very small angle with some of the stars. You see my difficulty; kindly indicate the way out.—V. B., Minneapolis, Minn.

EDITOR FLAMING SWORD:—Two astronomers at A and B respectively, observe a certain fixed star at the same instant, by previous arrangement. By comparison, they compute the distance of the star from the earth to be billions of miles. Now, how can this be reconciled with the theory that we are on the inside of the earth, 8,000 miles in diameter—especially when the accuracy of astronomical calculations is substantiated by the precision with which eclipses are predicted? The accuracy of astronomical calculations is still further demonstrated by navigators.—C. L., Columbus, O.

The first of the above questions is asked by a student of Koreshan Astronomy, who desires to have the apparent difficulty removed; the other is propounded by one who is credulous enough to believe that the old astronomy is thoroughly demonstrated. But both questions show to what extent the public mind misapprehends the processes by which these supposed distances are determined. The *first* thing to be considered in astronomy is the *shape of the earth*; without a knowledge of the earth's form there can be no means of comparing the results of the various observations of the orbs above us; but upon a *theory* of the earth's shape a system of astronomy may be constructed, and any system may be tolerably consistent with itself from the basis of its first premise. Astronomers *assume* that the earth is a convex body, with divergent perpendiculars extending into exterior space. The earth is not a convex body, and

therefore, as we shall show, the angles upon which the astronomers depend for determining the distances of the heavenly bodies are fictitious. The shape of the earth is the all-important thing to begin with; if the premise is wrong, all computations consistent with the first premise are erroneous. It makes all the difference in the world whether we consider perpendiculars as diverging into exterior space, or as *converging* in the zenith of any horizon.

From the basis of the assumed convex arc, the results of observations of the lunar parallax are diagrammed as per accompanying figure, in which C is the center of the earth; B, the observatory at Greenwich; H, the observatory at Cape Town, South Africa; M, the moon when directly over the equator; and Z and Z', the zenith of B



Moon's Distance Measured from Basis of Convex and Concave Arcs.

and H respectively. Now, the horizontal at each point of observation is necessarily at right angles with the perpendicular. M appears in the sky of B at an angle of about 40° above the southern horizon, and from H, at about the same angle above the northern horizon. If we suppose that the zenith lines diverge into space, BMH will form an angle, the length of which would be about 240,000 miles.

Take the same facts of observation—that is, the same altitudes apparent from each point—and apply them on the concave side. Let BC and HC represent the perpendiculars converging overhead at the center C, from the standpoint of the Cellular Cosmogony. Now, it will be noticed that when we relate the horizontals and perpendiculars at the two observatories, on the basis of the *concave* arc, that the lines of sight, instead of extending to a great distance before converging, are related in such a way as to place the moon (M') in line between the points

of observation, and this would make the distance to the moon from the earth's surface in the region of the equator, only about 850 miles. Thus it is readily seen that if the earth is concave, the angle BMH is entirely fictitious. Computation of the distance to the sun from the basis of the old astronomy is more complicated than the method of determining the moon's distance. But this one illustration will serve to show how opposite premises produce enormous differences in results of calculation as to distance of the objects we observe in the sky.

The astronomers do not pretend to determine the distance of the planets and fixed stars from base lines on the earth. Here, another assumption enters into the proposition—that of the mobility of the earth; it is assumed that the earth is a planet, and like the other planets, revolves about the sun. The angles from which computations of planetary distances are made, are bounded by lines connecting the planets, earth, and sun, according to their various positions through the planetary periods. In measuring the distance to Venus, the base line is the space between greatest eastern and greatest western elongation—an arc of about 90° . Assuming that the earth is about 92,000,000 miles from the sun, the angle makes Venus about 65,000,000 miles distant from the central luminary. But the earth does not move in an orbit, and in diagramming the true relations of the earth and planets, no such angles as drawn by the astronomer are true; they are entirely fictitious.

The usual method of computing the distance of a fixed star is that of taking the diameter of the earth's orbit as the value of the angle of stellar parallax. Supposing that the diameter of the earth's orbit is about 185,000,000 miles, the distance of the nearest fixed star would, according to this method, be about 20,000,000,000,000 miles. But the earth has no motion, no orbit; consequently the base-line is assumed, and from the basis of the assumption, the enormous array of figures expressing inconceivable distances is obtained. The scientific world is entirely

ignorant of the cause of parallax. Parallax is not the result of distance between two points of observation on the earth, nor from the earth at different points in space, but the mere result of difference of angles of reflection and degrees of curvature of light from different points of observation and different periods of the year. In Koreshan Astronomy we do not apply parallax in the same way as do the astronomers. Students of the Koreshan System gain nothing by endeavoring to make a test of our astronomy by applying angles which in reality are fictitious.

He who supposes that eclipse predictions and navigation prove the accuracy of modern astronomy, might well consider whether or not the Ptolemaic and other systems were proven true by the same processes. The man who asserts that eclipse predictions substantiate the Copernican system, perhaps does not know that eclipses were accurately predicted thousands of years before the Copernican system was founded. No theory of astronomy is considered in predicting eclipses. They occur as regularly as the seasons, and tables of eclipses for centuries past are applicable to eclipses for centuries to come. Navigators are not guided on the seas by the Copernican theory, but by the facts of *practical astronomy*, which theoretical astronomy endeavors to explain.

Greater Works and Greater Rewards.

EDITOR FLAMING SWORD:—Jesus said the test of a disciple was that he would be able to do all that he (Jesus) did—heal the sick, cleanse the lepers, raise the dead, etc.—and greater things. KORESH claims to be more than a disciple. Can he come up to the test and produce the fruit? (2) In one of the pamphlets, KORESH quotes from Matthew to sustain a view; but Mark and Luke give a more complete view than Matthew. I give it herewith: "There is no man that hath left house, or parents, * * who shall not receive many fold more in this present time, and in the world to come, everlasting life." Luke xviii: 29, 30. In Mark the sense is the same as in Luke. In quoting in this pamphlet, KORESH endeavors to make it mean that the forsaking of everything must be literal, but the reward is spiritual in the hereafter or future. Now, the passages I quote do not bear out the views to which I refer. Mark and Luke distinctly say "here and hereafter." By what right does KORESH interpret one part one way, and the other part another way?—READER.

It is commonly held that the power to heal diseases must necessarily be divine. We claim that even from the standpoint of the Scriptures, the working of miracles is *not* a test of discipleship, nor an evidence of a divine mission, for the reason that many were to come who should work such wonders as physical healing. There were to be false prophets and messiahs who should exercise the power of the great beast. (Rev. xiii: 12-15.) We are living in the time of the fulfilment of such prophecies. Thousands are seeking to imitate the work of the original Man; they are now nearly 2,000 years behind the times; for the Messianic work of the present day is not that of restoring men to mortal health. The signs that followed them that believed at the beginning of the Christian dispensation, were the signs that belonged to that particular period of divine progress. The test cannot be applied now, not only because fallacy has acquired the power to counterfeit the miracles of Jesus, but also because he who engages in the great work of this age will not make common physical healing a specialty.

What are the greater works of this age? They are those works which complete and mature that which was disseminated by Jesus at the beginning of the dispensation. Philosophy is great; science is greater. Fatherhood is greater than youth. Divinity was in its youth in Jesus; the wonders he performed were for the period in which he came, but greater works shall *he* do—*he* (not *they*) who comes as the Messianic successor, *he* (not *they*) in whom the divine mind amplifies so as to express truth in ultimates and perform the great work of making man immortal. To those who can comprehend the Messianic work of the present time, the discovery, demonstration, and application of genuine science for the purpose of awakening or resurrecting that which was sown in the race at the beginning of the age, constitute a greater work than that performed by Jesus during his career in the natural world. The fruits of this dispensation are to be ten thousandfold greater than those manifest at the end of the Jewish dispensation: consequently, the work necessary to bring the great consummation is greater than the work of

healing people of common ills. The test of truth at the present time is *not* that of "miracle," but scientific demonstration and opening of the understanding of the intellect.

(2) We cannot see that Matthew, Mark, and Luke are at variance with each other, nor yet with Koreshanity, concerning the subject of forsaking all, and the rewards for such sacrifices. "Here and hereafter" are not Scriptural expressions, but terms adapted to the common conceptions of earth and heaven. "In this world" means in *this age*; and "in the world to come" means in the *age to come*. Future rewards do not necessarily mean spiritual rewards exclusively. The Disciples understood that *their* sacrifices were literal! Did they not leave all—houses, lands, parents, wives, and children, in order to follow the Messiah? What had they, therefore? Why, instead of mortal father and mother, brothers, and sisters, they had, in the person of the Messiah, the Father-Mother they were commanded to love and honor; a new family was formed with stronger bonds than those of the common family. And further, they had a community of interests wherever there were groups of Disciples—but *with what* were all these rewards in "this present time" to be given? "But he shall receive an hundredfold now in this time, houses, brethren, * * with persecutions." And what else? The *power* to attain to physical immortality.

What is the Koreshan view of immortality? It is that immortality is a natural state, here, in the natural order of existence. Immortality is the stepping-stone to the state of eternal life and consciousness. So that while we advocate that the forsaking of all things must be actual, we also advocate that the reward is a natural life in earth, and not in a "hereafter" in the sky. Our "view" is simply this: That no one can rise to a higher kingdom of life and yet cling to the things on the plane from which he desires salvation. This is a universal law; the old loves must be destroyed, else immortality cannot be attained. The conclusions of Koreshanity, *when understood*, are seen to be in strict harmony with every law of life, with every fact of existence, and every text of Scripture.

Suggestions to Readers.

A Few Words Concerning Subscriptions, Renewals, and Our Work.

An editor has said that "the periodical that is constantly begging for money or subscribers is not worth the price. The more it begs, the less it gets." The statement is perhaps true; there are many mendicants, mental cripples, who publish papers, giving nothing in return for prices paid but sheets of paper spoiled by printers' ink. But it is not begging, for a merchant to remind a customer to whom credit was given, that his bill is due. Purchasers esteem it a favor when a little time is allowed in which to make payment. Neither is it begging, for a publisher to advertise the merits of his journal and solicit subscriptions through his pages or otherwise. Many of the most reputable journals in existence have made a success of their business by continued effort to extend their circulation.

We have favored many readers of THE FLAMING SWORD with extension of time for payment of subscriptions, and doubtless all appreciate our good intentions, and many make it a point to pay the price of subscription often enough to save them from getting too far in arrears. Of course, the majority of THE FLAMING SWORD subscribers pay in advance, and it is best to do so when one can. Of those to whom we have extended credit there are a number who need to be reminded of their obligations from time to time, and it is important to us to see that our losses from unpaid subscriptions are as small as possible every year. It is a fact, that certain classes of readers fail to fulfil their promises altogether.

We consider the publication of a periodical to be a legitimate business, and of THE FLAMING SWORD a laudable one; and one should feel under as great obligation to pay subscription dues, as one's bills at the grocery-store or clothing house. An exchange aptly illustrates the situation of a publisher who does business on the basis of promises, by supposing that a farmer raises 1,000 bushels of wheat and sells his crop by single bushels at \$1.00 each to 1,000 persons located in various parts of the country, the greater portion of them saying: "Send me one bushel of your

wheat, and I will send you the dollar in a short time." The farmer finds his crop gone quickly, and in the end receives only a portion of what is due him for his labor and product, because many overlooked the matter of making prompt remittance. With each, \$1.00 appears to be a small matter, but to the farmer it is a matter of a loss of perhaps several hundred dollars.

What should one do under such circumstances but to ask for that which is due? That is what we are doing now as we pen these lines. Are you in arrears? If so, consider that in a great work like this there are many demands made upon our resources. Brevity is the soul of wit; and promptness and despatch are the life of business exchange. We desire new subscriptions,

Lectures and Services.

The Koreshan Ecclesia holds its regular services every Sunday, 3:30 p. m., at the Koreshan Hall, 315 Englewood Avenue, Chicago. At these services the great subjects pertaining to human salvation are discussed.

Lectures on Koreshan Uni-versology are given before the Society Arch-Triumphant on Tues., 8 p. m. These lectures are of great profit to all students of the Koreshan System.

A cordial invitation is extended to all interested friends.

prompt renewals, and liberal use of our literature that the great cause which many of THE FLAMING SWORD readers have espoused, may be rapidly spread throughout the world.

You can pay for THE FLAMING SWORD for one year by securing three new yearly subscribers, cash in advance.

The Flaming Sword's Exchanges.

THE EDITOR.

Suggestion.—Devoted to the study of suggestive therapeutics and scientific investigation of all occult phenomena. Monthly; \$1.00 per year. The contents of the July number are comprised of such articles as: Nature and Art; Their Role in Psychic Healing; Happiness; Physical Culture; Perturbation and its Cause; A Clinical Case, etc. 4020 Drexel Boulevard, Chicago, Ill.

The present season should yield an abundant crop of yearly subscriptions and renewals.

Many people do not like to be behind the times; neither do we like to have subscribers too far behind the dates when their subscriptions become due. The date of expiration is printed on the address tab on the wrapper.

Summary of the World's News.

AMANDA T. POTTER.

July 16.—Duration of freight handlers strike, 10 days; number involved, 8,062; teamsters involved, 12,000; loss in wages, \$150,000; loss to shipping, \$10,000,000; loss to railroads, \$1,500,000; loss to Chicago merchants, \$10,000,000; settled on basis offered by railroads July 1, namely, increased wage and union recognition.—Northeastern North Dakota loses three towns and scores of lives in cyclone.—Corn deal ends; price falls.—Brooklyn, N. Y., trolley struck during storm; passengers badly burned.—King Edward journeys to Cowes without fatigue.—Marconi, aboard ship, reports wireless messages from point 1,400 miles distant, partly overland.—Steel corporation places its assets at \$1,400,000,000.—Coaling stations are to be incorporated in Panama Canal treaty.—July 17.—Gen. Jacob H. Smith, of Philippine war atrocities, retired; President approves court-martial verdict; Gen. Waller also censured.—Congressional inaction on tariff revision and Cuban reciprocity causes alarm among republican leaders.—Radical changes in army uniforms to be effected Jan. 1.—Chicago swept by violent electrical and rain-storm; much damage, especially to business districts.—July 18.—Vatican to be informed that removal of Philippine friars is to meet wishes of Philippine Roman Catholics.—To check cholera, Manila will remove 40,000 natives from the slums.—July 19.—Heavy storms, extraordinary damage by cloudbursts, wind and lightning in western and southwestern Illinois, central Iowa, Nebraska, and Colorado.—Anarchists plot to assassinate king of Italy.—Paul Morton predicts corn crop of 2,500,000,000.—Immigration of fiscal year 1902 shows increase of 160,825 over arrivals of 1901.—Aug. 9 set for king Edward's coronation.—New battleship Maine breaks world's record for speed of ships of the line; 19.95 knots per hour.—July 20.—Flood damage in Illinois, Iowa, and Missouri amounts to millions.—President delegates framing of anti-trust bill to Congressman Littlefield of Maine; it will be an Administration measure.—Friends of Gov. La Follette of Wis. see him a powerful candidate for the Presidency.—Eastern watering places suffer unprecedented mosquito pest.—Tolstoi declares that English fiction died with Dickens, and American literature ceased with Lowell and Emerson.—John W. Mackay, last of noted quartet of Nevada bonanza mining kings (firm of Flood, O'Brien, Fair, and Mackay), passes away in London.—July 21.—Flood losses in Mississippi Valley south of Keokuk estimated at \$6,000,000; situation growing worse; loss may increase two or three millions.—Tornado in Baltimore; 13 fatalities.—Floods in New York State; fatalities and great property loss.—July 22.—At special meeting in Quinn Chapel, Chicago, Negroes vote nay to resolution to migrate to Africa.—Farming industry shows vast gain; increase in decade brings total agricultural property to \$29,514,001,838; Iowa and Illinois lead.—Wm. F. Vilas urges democrats to attack present tariff system.—Inspector of oil fields, Beaumont, Texas, declares

that tides affect oil wells.—Pope lauds Gen. Taft; will watch over Philippines.—Steel magnate Schwab will have private chapel in his \$3,000,000 home.—40,000 garment makers on strike in New York City.—Mississippi river subsiding.—French doctor inoculates himself with bovine tuberculosis; tumors result, disproving Koch's theory.

Were the words "sample copy" stamped on the outside of the wrapper? Is this the first copy of THE FLAMING SWORD you have seen? Perhaps you like it—if so, you can try three months' subscription for only 15 cents.

If you are in arrears, \$1.00 will put your date forward twelve months.

...TO THE...

Musically Inclined



This elegant Mandolin (No. 6'00) has 23 rosewood ribs, with fancy pearl inlaid sound hole and edges, fancy pearl butterfly guard-plate, solid mahogany neck. **Our Price, \$5.75.** With canvas case, \$6.50. Express charges C. O. D. Living as we do, "on the Inside," we are prepared to quote *inside prices* on all kinds of Musical Instruments, Sheet Music, Strings, and Fittings. Fine Violin Strings, 50c per Set. Mandolin Strings, 25c per Set. Guitar Strings, 20c per Set. Special Rates in quantities. We also handle genuine Italian Violin Strings. Good Bows from 75c up.

New Instruments Exchanged for Old Ones.

Repairing of all kinds. Send us the pieces and we will do the rest.

Andrews & McDonald,
Musical Dept. K. U.
313 Englewood Ave., CHICAGO.

Koreshan Shawl Industry.

A Splendid Offer for
the Dull Season.

To those who would like to assist us in our Shawl Industry we make the following offer:

Sell Five of our Circular Shawls and you earn the Sixth.

It will cost you only a very little time and effort to obtain a beautiful article for your own use or a most acceptable gift to a friend, as nothing in the line of light-weight wrap is more comfortable or attractive for parties, summer evening wear, or for chilly days in the house.

We make the shawls in two styles; the Umbrella, which is very beautiful; and the Pan-American—our own pattern, which by many is considered superior to the former. Our shawls are more popular than ever, as we have steadily improved them as to size, style, and finish; and can say with truth that no wrap of this kind has been found on the market, even at much higher figures, that compares favorably with ours.

Send a postal order on Chicago post-office for \$2.50, and we will send you in return a fine shawl; also sample colors of wool from which you can take orders. Our prices are as follows:

All wool Shawls, white and colors, each,.....\$2.50
Chinchilla Shawls, each,.....\$2.75
Wool Shawls, silk purling, each, \$3.00

Address Secretary Shawl Industry,
9332 Charles Street Washington
Heights, Chicago, Ill.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresch:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question)....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages.....25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
313-319 Englewood Ave., CHICAGO, ILL.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling Discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of Vaccinators; Opinions of Eminent Men.

108 Pages, Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

FREE! One Year's Subscription to any Magazine or Newspaper published. Send 40c to help pay postage and receive direct from publishers over 100 different Sample Copies to select from. Toledo Adv. & Sub. Bureau. 113 S. Wall St., Toledo, O.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Health, Physiology, Medical and Social Reform. Earliest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.



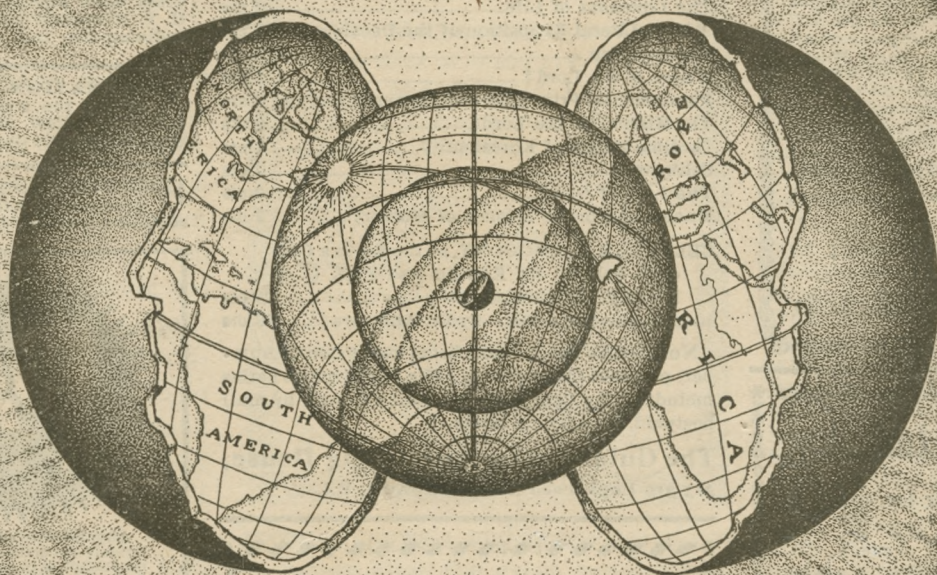
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVI.

CHICAGO, JULY 25, 1902. A. K. 62.

NUMBER 36.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell: we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.



ALCHEMY

ETHNOLOGY

HISTORY