



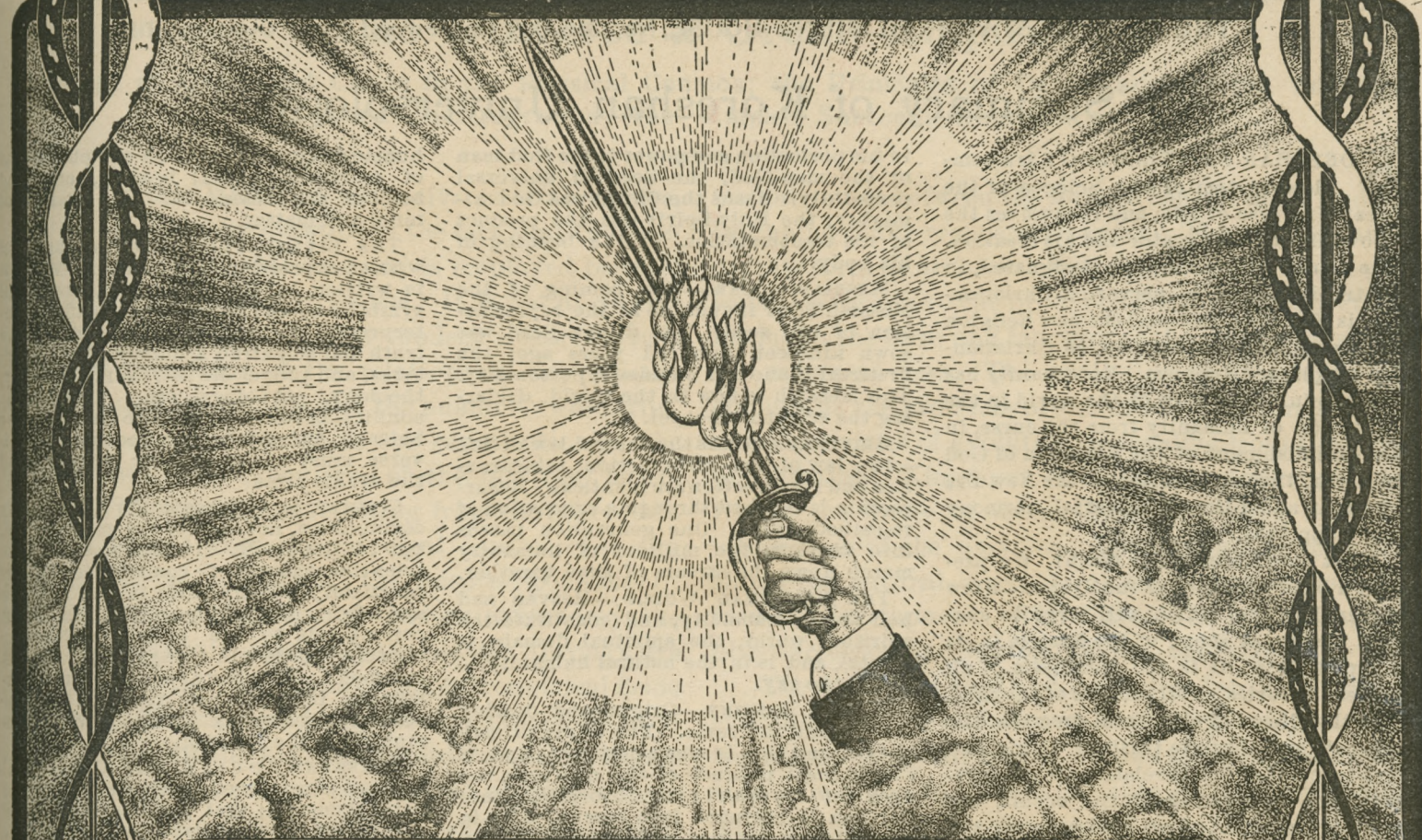
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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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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Whole No. 506

The Universe a Great Empire.

Conditions of Order and Chaos in the Physical Cosmos; the Principles of Democracy and the Tendency Toward Disintegration; the Empire Succeeds Democracy.

KORESH.

THE GOVERNMENT of the universe is an empire.

No one has ever questioned the fact that the term universe is an applicable one, and is employed because it is adapted adequately to its use. It is not at all surprising that from the status of modern science there is no general knowledge of the relationship between the alchemico-organic kosmos and the humanity which constitutes an essential factor in the constitution of the universe. Man exists by virtue of the fact that he appropriates the substances resulting from the concretion of energy derived from the principal sources of energy which, in the "solar system," the scientist confesses to be the sun. Upon the basis of modern astronomy, the earth is constantly encumbering matter through its interception of the radiations of the astronomical fields of activity. The mineral kingdom is materialized from these encumberments, also the vegetable world which it puts forth, with the animal life evolved and which feeds upon the products of the heavens and the earth, and the kingdom of man whose life depends upon the products of the earth, and as completely upon the direct influence of the energies of the solar and stellar fields.

In applying the term universe to the organic structure in which the life of humanity obtains, we are compelled to confess to the operation of one central law operating within and upon an integralism as absolutely imperial as it is possible for the mind to conceive. Within the universe there exists and is operative the law of antithesis. Reason itself demands the existence and operation of such a law. There could be no reasoning process were it not for the fact that everything in existence has its opposite. If there be form and order, there is also the existence of chaos. Chaos is the inter-

mediate state between the form of the old order and the beginning of the regenerated order. The universe has a definite form as an alchemico-organic order, and it projects this form into the product of its operation, culminating in the form and function of the individual and in the universal man. The projection of kingdoms and empires as the products of evolution, constitutes a part of the activities of evolution proceeding from the forces of causation. Kingdoms and empires are representative of the forces of integralism proceeding from the integralism of the universe. The history of the world shows the natural direction of the course of the social forms of development. The democratic stage is invariably succeeded by the kingdom and the empire.

The divorce of God and man precedes the divorce of church and state, and divorce is the beginning of disintegration. It by no means follows that, because where there is a union of church in those governments which have degenerated in religious and moral integrity, there may not be a righteous exercise of authority and power in an empire where the will of God is held to be the sacred thing in life. The chaos which immediately preceded the French empire under the Napoleons, is characteristic of the general tendency of human progress.

One cannot have critically observed the course of events in the United States, without having seen that the principles of democracy naturally lead to the point of disintegration. The people of a government constitute its body; the executive of a people is its head. In the empire founded upon absolutism, the head is the source of the executive power. In the republic the source of power is with the people. In the first instance the voice comes from the head; in the second the voice

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is from the belly. To speak from the belly is an abnormal source of the force of speech, and therefore of power.

Democracy is one stage of disintegration. It is the generator of discord and chaos. We do not refer to democracy as a party, but to democracy as a principle of liberty. While it is liberty of one kind, it is the liberty which naturally tends to the final catastrophe. Democracy as a party once represented the highest conceptions of liberty as obtaining with a people cutting loose from religious and civil restraint, as these belonged to an old order of monarchical domination. The name democracy is now identified with the maelstrom of revolution, in which is the sordid greed of the labor trust. It is progressing rapidly toward the climax of the dissolution of the Government. The President, who ought to be the head of the nation by virtue of the functions of democracy, is the head of a faction against which the opposing faction is constantly hurling its most venomous invectives. What is this condition of affairs but the operation of the force of division, and therefore the force of disintegration?

The republican party represents the rich, but at the same time it is representative of the power of organic force; not in the influence of the people which

comprise it, but in the centralization of its monetary influence. The imperialism of the republican party is the imperialism of the wealth of the world in the form of the most oppressive centralization. The love of money is the root of all evil; it will be shown that it is the cause of the final chaos. The money power compels the presidents, kings, and emperors of the world to render homage. It is the power which at present rules the world. It will become more oppressive until the patience of the people ceases, in their estimation, to be a virtue. The leaders of the pronounced democracy are engineering the masses toward the chaos of the disintegration constituting the supreme function of the principle of democracy, as it operates to the end of the ultimate dissolution. Chaos is before the beginning of the new creation. The universal imperialism of the money power, especially fostered under the principles of democracy or republicanism, will obtain just before the downfall of the kingdoms and empires of the world, and before the divine imperialism can be firmly established. The final culmination of the forces of evolution will be in the universal empire, the kingdom in which the Lord God will reign, as predicted by the great prophets and seers of the long since degenerated past.

The Koreshan Principles of Celibacy.

Celibacy and Chastity Absolutely Essential to Attainment of Immortality; the Keeping of the Sabbath or Subordination of the Sex Function; the Seventh Principle in Man.

KORESH.

THE SEX function in man, upon which depends the perpetuation of the mortal life, must be subordinated if one would attain immortal life. "They which shall be accounted worthy to obtain that world [kosmos, order, age], and the resurrection [re-incarnation] from the dead, neither marry nor are given in marriage." Propagation in duality produces offspring in duality; by duality is meant separate sex forms. Dualism is mortality.

Man in his present state is mortal, in the spirit (pneuma), in the soul (psuche), and in the body (soma). This mortal shall put on immortality; this corruptible shall put on incorruptibility. Immortality is an acquirement obtaining through a revolution in both thought and life. The Lord Jesus, the Christ of God and Jehovah, was a type of the mental and physiological purity essential to the life of immortality. He was celibate and biune—two-in-one. For this reason He possessed (attained) immortal life. He thus constituted the seed of immortality, and was planted in the race through the operation of the Holy Spirit, that from his planting there should proceed his offspring—the Sons of God.

The seed of man is the seventh principle and form of the life of man. Being the seventh principle it is the seventh day, of which the Jewish sabbath was a type or figure. "Remember the sabbath day to keep it holy." "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth

this, and the Son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant [conjunction]; even them will I bring to my holy mountain, [the mountain of immortal life] and make them joyful in my house of prayer: their burnt offering and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

The specific relation accorded to obtain between the eunuch and the sabbath, defines the character of the true sabbath as signifying the seed of man. It is the eunuch that keeps the sabbath; it is the eunuch that keeps the seed. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." The man whose seed

doth not remain in him is not born of God. To be born of God it is essential that men and women enter the field of celibacy and chastity. These are not conditions of life, but steps toward life. Life is beyond these, in the ultimate blending of the male and female into the further developed state of biunity.

The modern Adventist places great stress upon the necessity for keeping the sabbath. He is not aware of the fact that the urgency of his insistence is merely in

the purpose of observing the typical sabbath and not the principle in man to which the Jewish sabbath pointed. The ordinary eunuch is but the type of the eunuch who is made a eunuch and who keeps his seed by overcoming his sensuality. Some make themselves eunuchs for the kingdom of heaven's sake. The condition must be accomplished through the strenuousness of a celibate life and the scientific direction of the substance thus conserved.

Modern Prophets and Chronologists.

Misapplication of Chronological Data; the Manner of the Lord's Coming More Important than the Time; the Adventists' False Conception of the Advent.

KORESH.

IF MEN LIKE MR. DIMBLEBY and Professor Totten should ever happen to discover that the Bible contained something besides chronology, they might produce something edifying to the students of Biblical prophecy. Dimbleby predicted the end of the dispensation to fulfil in Easter 1898. "I feel absolutely certain," says Dimbleby, "that the New Era begins at Easter 1898; so certain, that my belief about it is like my expecting that at the point of noon, tomorrow, the clock will strike twelve, because I have heard it so many times. I have given several reasons in this pamphlet why 1898 1-4 is the end of the present era; and knowing as I do how all other prophecies, step by step, have been fulfilled with precision, I cannot feel any hesitation whatever in my belief that the last and concluding step in the prophecies of Daniel will also be completed at the point of time I have just mentioned. Since I published the two former editions of this pamphlet, I have received hundreds of letters from which I gather that the subject is much deeper in the minds of Christian men than I previously thought; and I feel glad that my correspondents see, with myself, that the proper way to deal with the subject is to investigate it on straightforward lines of scientific times.

"The Bible is all composed of scientific time—that is, pure planetary motion—and every part of it yields to measurements. When we submit to this, we give the Bible a fair field. Our opinions stand aside and we go where we are led. Beside this, there is no other way of dealing with the subject correctly, and by following it on the lines of actual duration everything works itself out clearly. If this method had been adopted in former years and men had closely adhered to the words of Scripture, there would not have been the blundering which has occurred. A score of men will differ about the length of a room when they had to settle it by their opinions or judgment; but when a two-foot rule is produced and the room is measured, accuracy is obtained and they are all agreed. A hundred men might mea-

sure such a room afterwards, but they would not differ in their conclusions, nor would they be shaken in their conclusions because, before a measurement was taken, men erred in their statements. They would rather say, you erred because you had no proper method of dealing with the subject. You were bound to get wrong.

"Now respecting the end of this age, measurements have been taken and there is no room for doubt. What I now feel is, let all the world know it. If they do not believe, let them investigate the subject. But let no man make a fool of himself by disbelieving what he has not investigated. By doing this he will be setting up his own opinions in the place of truth. He is out of court. Now that the work is done and everything comes out in clear definition, we have but to ask ourselves, will God be faithful? Looking back through history, we see with what precision God has fulfilled all his words."

Professor Totten is not far behind Mr. Dimbleby in his knowledge of the time of the fulfilment of the same events looked for by Mr. Dimbleby. Their systems of calculations differ by about one year. Their "holy city," the rotten old Jerusalem, remains as rotten as before their calculations; and the wiley Turk still dominates the filth of the God-forsaken city of his ancient curse. We are told that "The prophet who shall speak a word in my name which I have not commanded him to speak, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the Lord has not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously; thou shall not be afraid of him." According to Dimbleby and Totten, the Turk was to be driven from Jerusalem not later than '98 and '99. We do not deny the accuracy of their chronology, but we do deny the accuracy of the applications made by these modern prophets.

The Holy City trodden under foot is the New Jerusalem; and the power of the false prophet desecrating it, is the Christian church in which are both Dimbleby and Totten. Why will these men not look a little deeper into the character of the Lord's coming, and acquire a knowledge of the laws of human and divine progress? The Lord Jesus came of the tribe of Judah and of the lineage of David, as it has been predicted. The Lord comes at the end of the age from the posterity of Joseph through the line of Ephraim. The Lord comes in this way, and will fulfil the predictions of the prophets in this, the only possible line of fulfilment.

The 2520 years upon which Mr. Dimbleby places so much emphasis, fulfilling a period of seven times 360 years, ended in 1870. Then the secular supremacy of the Roman empire fulfilled its destiny. At that time the truth of the dispensation was revealed. Regarding the end as predicted by Mr. Dimbleby, he says: "We shall soon see about this, because 1898 1-4 is now near. There are also other great facts—which are also great scientific facts, but hidden by our Egyptian and Roman form of solar year—that assures me that all men will bow in 1898 to the authority and scientific accuracy of the Bible." These would-be prophets have

made egregious blunders. Is it in their chronology? Of what are they prophesying? Will they tell the world, that it may know to what their chronological calculations apply?

Since Mr. Miller made his remarkable predictions of the Lord's coming in '39 or '44, the Christian world, some part of it, has been on the *qui vive* for some notable event. Events have occurred, but the character of the Lord's coming has been so vaguely defined in the minds of those who look for the divine manifestation, that the Adventists have all been at sea. Please drop your chronology long enough to ascertain somewhat of a conception of the character of the truth. There are two important things to learn: one is the fact that the Lord will be born into the world of natural parents; the other is that the second coming of Christ is the coming of the Sons of God after the Lord—Elijah the Prophet—appears to define the Deific process of the conjunction of God and man. Dimbleby and Totten, let up on chronology just long enough to study up the laws and principles of the progress of human and divine progress. Try to be scientific on some other lines than the chronological. It will be to your interest, and a benefit to the world.

The Indestructibility of Substance.

Substance Defined from the Koreshan Standpoint; Matter and Energy two General States of Substance; Life and the Great Law of Transmutation.

PROF. O. F. L'AMORREUX, A. M., PH. D.

ALTHOUGH the term value is abstract, it is applied by perhaps the majority of people today only to material substances which have what they call intrinsic value—something which has no existence. The Latin word *valeo*, from which value is derived, means to be strong. The value, the strength, of a railroad company or bank consists not in the substances having intrinsic value, which it possesses, but mainly in the bonds, mortgages, notes, and other legal obligations which have no intrinsic or commodity value, which it owns or controls. So with perhaps even a greater majority, substance—derived from the Latin *sub*, under, and *stans*, from *stare*, to stand—means only material substance. The ignorant and shadowy Dictionary definitions seem to favor this view; "That which is subsistent or has real being, as distinct from that which has only metaphysical existence; substantiality; reality; being; existence;—matter; body; material; texture." Some of the accredited authorities quoted by the Dictionary make substance not a known reality, but something supposed to be necessarily inferred, like the assumed ether of the scientist. They imagine that that in which real qualities inhere and which they manifest is not itself real. With like want of reason, one might say that because neither the scalpel nor any test known to man has ever been able to discover life, without which no animate body could at all exist or cohere, itself does not exist.

Nature's inner secrets all lie securely hidden from the ken of the boasted science of the present. Men's eyes are far too dull and their fingers too clumsy, de-

spite their frantic efforts, to penetrate their hidden recesses. Wherever there are effects we may be sure they are the results of underlying causes. Substance lies under them, and themselves are substantial. This substance may be material, or the result of the destruction of matter, which is energy, force, spirit. Let it be firmly settled that matter is not energy, but is the material out of which it is made, whether in the living organism or in the outer material world. There is no energy without the destruction of matter, and no matter without the destruction of energy. Substance, then, is not matter simply, nor energy, spirit only, but includes both. It never has been and never will be destroyed. But for the constant change of material substance to energy—spirit substance, and of spirit substance back to matter, there could be no life nor motion in the world.

Man eats animal or vegetable substance, and in the laboratory of his system this material substance is changed to energy—spiritual substance; and going to the various parts of his body that need nourishment, the requisite part of it is transmuted—transubstantiated, to its quality of spirit first, and from that to matter, and by materialization added to it, to increase its growth or supply its waste. It is with the living machine as with the inert iron one on the railroad track; without the burning up—changing to energy, spiritual substance, of some form of matter there can be no motion, work—life. In both, the ash—what is left after the burning—must be cast out and more matter supplied to the fires, or energies (motion, life) will

soon cease. In both, the energy, even the ash, is not lost, but will at sometime reappear again as matter in new forms.

What is now sunshine—light and heat, forms of energy—was once, in its substance, material forms, and will soon be transubstantiated to such again. The law of the cross, which constantly reduces material substance to spiritual substance, and that back again to material substance of another kind,—thus crossing one kind of material substance to another having dif-

ferent qualities,—is one, the principal one, of the keys of knowledge which Jesus upbraided the lawyers with having taken away, but which the Founder of Koreshanity has brought back, and which is working out its subtle alchemies in the destruction of the old heavens and old earth, and bringing in the new wherein dwells righteousness. Remember, then, that substance is like God in this: that it never perishes, is never destroyed. It appears in material forms and goes away to spirit—energy, always to appear again. In whichever form, it always stands under whatever appears.

The Unique Character of the Christ.

The Immortal Man Declared His Purity and Perfection and Demonstrated His Power; His Multiple Offspring to be Perfect Copies of the Original.

AMANDA T. POTTER.

THE CHARACTER of the Lord Jesus stands forth as distinct among men as does the religion he brought among the religions men bring. The keen, true edge of verbal distinction could emanate from none but Himself. Terse, pointed, unflinching, He pronounced the exegesis of difference: "I proceeded forth and came from God." "I am from above." "Ye are of your father the devil." "Ye are from beneath." Though the Son of God shared a common air and maintenance with the children of men, from these mutual sources he drew sustenance for principles as foreign to their lives as was the beneath from the above, or the devil-child from the God-child. Those antithetical lives could furnish no actual lines of parallelism. The existence of opposite origin flowed on in the divergence bespoken by its procreation; for the conception of our Lord by the Virgin Mother lends purity to the thoughts of all who approach the theme understandingly. Naught pleads for the pall of darkness; no word explanatory needs to remain unspoken; its clearest and most profound exposition leaves the lily brow of listening maidenhood untouched by the rose. The genesis of the men of that day, who claimed Abraham for their father, and the beginning of the men of this day, who claim God for their father, is little bettered by mortal consideration. It were hard to word a readable delineation true to fact; and when made true to fact, it would but meet an avalanche of hatred, while only the fires of Almighty God, already kindling, can effect the purging.

The principle and law of virginity are engrossed in the constitution universal. Like unto the Sons of God, the order of Melchizedek, its source and continent, it is without beginning of days or end of years. In the crown of divine Motherhood it glows as pure and lustrous as the Bright and Morning Star, who in turn owes to it his origin and power. Its active function begins when its antithesis threatens the extermination of humanity. Two thousand years ago it gave to the world the only Begotten, the promise and fulfilment of the many begotten Sons of God; for "Every one who believeth that Jesus is the anointed One, has been begotten by God" (original Greek). The adherents of the primitive

church believed that the Lord Jesus was the Son of God, and their belief shone forth in their lives. After declaring the name and office of the Shepherd from Joseph (Isaiah, chapters forty-four and forty-five), God thus announces the sheep of that particular fold: "Ask me of things concerning my Sons." These Sons, men begotten in spirit by the Spirit of our Lord, begotten into a life of chastity and the hope of ultimate perfection, these were to fall. Their fall was declared by Paul in II Thessalonians, second chapter; in I Corinthians, seventh chapter, their rise is proclaimed in these words: "The time is short: it remaineth that both they that have wives be as though they had none."

That portion of humanity to be like Him when he appears, are awaking; and the first evidence thereof is that they who had wives, or husbands, become as if they had none. Those who had moneys, houses, lands, have placed them in a common keeping for the common good. The supreme effort is heartily begun. The determination is to a life of chastity, wherein is also the endeavor to put aside the selfishness engendered of the fall, substituting the loving relations following the sixth baptism—the baptism of the Lord Jesus. The earnest desire of the people for the possession of that Godly mind which, through the operation of that baptism, was the indwelling of those who composed the primitive church, will bring the people of God's choice into the condition of receptivity which shall invite the priceless boon of the final and seventh baptism, which will result in seating the Lord God of the universe in the hearts of his people. Then, and not until then, shall we be children of God; we shall be like him in his appearance, *for he will appear in us.*

Religion, from *re*, again; and *ligare*, to tie, does not necessarily indicate holy manifestation or practice. The quality of the retying, or tying back, may be sacred to God, or it may be sacred to the devil. The religion confronted by the Lord Jesus was the antithesis of that which he came to propagate through planting himself in the primitive church. There had been a fall from the effects of which the Lord came to redeem the world which had thus become tied back to evil. Those who practiced the religion of that time, murdered the Son of God. But God causes the wrath of man to praise him, and that violence was a necessary factor in the planting of the Christ in the race. The upspringing of the Son of man in the hearts of men will constitute their retying to God; it is the religion for which the world waits.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE ANGEL of REFORMATION.

The Work of Deliverance must be Effected Under the Wise Leadership of the Shepherd.

IT IS VAIN to hope to accomplish the redemption of the world without a struggle sharper and fiercer than any yet seen. The wages of sin is death. Now the wage system is culminating its régime of cruelty and oppression. It has lasted long, and man in his efforts to submit to the inexorable demands of his taskmasters has paid the penalty exacted by disobedience to law. The work of deliverance must be effected under the supervision of the angel of life. The wage system is to be destroyed, root and branch. If it be the result of sin in the Lord's body, the church, then sin must be plucked up by the root.

It is useless to seek for deliverance in any other manner than that ordained by God, because his purposes have been ripening for ages and the harvest time has come. The best way to accomplish this deliverance is through united and determined effort on the part of the few who are being taught what is necessary to bring about results in their order. There is no strength where there are feuds and divisions. The inherent power of any group of persons associated depends upon their solidarity. Devotion to a common purpose, with mutual desire to serve no end save that for which the work was instituted, will remove the thought of petty grievances. The brunt of the struggle will fall necessarily upon those who have been chosen to inaugurate the new age. The task of the pioneer is a hard one, whether it consist in redeeming portions of the wilderness or in planting seeds of truth in hearts that have long been wasted by error. The human heart is a garden overgrown with weeds and noxious plants. There are nettles with their sharp sting and thorns that pierce the tender flesh. It requires patience to labor amid such a venomous growth, and the hands of the gardener are often wounded.

There are no weeds so difficult to eradicate as the desires of the heart toward self. The competitive system is enthroned in the will where self is placed in opposition to God. Nothing but a baptism of divine love can destroy the natural impulses and place Deity upon his throne. Accumulation for self and in the hope of happiness through the gratification of material acquisitiveness is the motive lying behind the colossal fortunes of the present day. Nor is the speculator in a small way differently actuated. The paltry hoard of the poor is as dear to him as millions are to the great commercial magnates.

When the Lord in his great compassion looked upon the multitudes, he saw that they were scattered abroad as sheep having no shepherd. He longed to gather them; so he planted himself in the wills of a few that now at the end of the age, this present time, a Shepherd

might come to gather the people. The work of this Shepherd will consist largely in the destruction of the old commercial system and the substitution of purer motives.

The natural tendency of the thoughts and fluids of the body is to flow downward. This is Phlegethon, the Fiery, the river of death which waters Hades. "Fierce Phlegethon," said Milton, "whose waves of torrent fire inflame with rage." The natural tendency is the reverse of the divine order. First, the thoughts must be uplifted in a longing for purification. A revulsion of the fluids will follow in the wake of genuine desire for holiness. There is nothing to be gained by clinging to the old order; it is doomed. There is everything to be gained through incorporation into the body of communistic believers whose hope is speedily to be abundantly justified in so far as they are able to stand firm. There is nothing to be gained by bolstering up the tottering walls of competition. There is everything to be gained in helping to rear the temple of justice. Let the crumbling ruin fall! Let the roof (capital) come crashing down upon the floor (labor), that both may perish in the shock! Then upon the site the building of God may rise.

The Inevitable Fall of Modern Astronomy.

AMID THE MYRIAD variety of apparatus adapted to the pursuit of science, the telescope holds a conspicuous place. Invented by Metius of Holland in the year 1608, it was first used for the purposes of astronomy by Galileo, who mounted his instrument where it could sweep the heavens upon the lofty summit of the Campanile in Florence. That tower is now a fallen wreck. In its humiliation it may serve as a type of the astronomical system whose researches, as pursued by means of the telescope, it supported. Upon the site of the old structure a new one will be reared; but if, in future ages, a telescope may chance to rest upon its crown, the instrument will be devoted to different uses. Not, as now, will it be employed in a vain attempt to reconcile the discrepancies of a system founded upon guesswork.

Every step in the promulgation of the new system that has come to replace the erroneous fabrication of the middle ages, has hitherto been taken upon the solid ground of truth. Proofs are not wanting to substantiate every statement, chief among them being the testimony afforded by the telescope. It has brought back into view ships apparently lost to sight and hidden from the naked eye by a bulge of water, thus furnishing absolute proof that the appearance of convexity is an optical delusion. When proofs of this nature are given at the outset, who can tell what marvelous discoveries await the eager searcher as he scans the skies in time to come! Knowledge will have taught him how to dis-

criminate between appearance and reality. He will understand that the vault of the heavens is really convex, though on the principle of the pseudoscope it appears to his eye like a dome. More wonders are to be revealed according to the fields of exploration spread before the mind in the separation of truth from error.

There are many logical deductions to be drawn from the postulates recorded by Koreshan Science to guide the seeker. It is unnecessary to recapitulate the points wherein Koreshan Science takes issue with the system in vogue. The Copernican hypothesis has had its day. Under its auspices the telescope has been greatly improved. Lenses are ground with accuracy, and the web of Arachne is stolen to aid in the work of precision. Little the devotees of Copernicus knew that they were preparing a weapon to aid in his signal defeat! Truth from her coign of vantage will vanquish her foes by a look. "Come and see what I can show you," she utters. "Look through this tube and have done with your prating of infinite space." Some will not look. Let them suffer the fate of the mole and grow blind.

Degrees of Life in Time and Eternity.

THE GOLDEN MOMENTS of eternity have naught to do with time. They pass in ceaseless flow, and nothing can be said to show the sense of harmony they bring. Duration is that which wears, which is hard and enduring. The substances of the mind flow out in every direction. Wheresoever they find lodgment in other minds they spring up like seeds planted, yielding fruit of good or ill according to quality. The degree of immunity which any person may enjoy from the attacks of these insidious foes, depends entirely upon the fidelity with which the heart is set to fear the Lord and remember his commandments to do them. Activity in the direction of works ordained by the exigencies of the new kingdom is a wonderful safeguard. This is the surest means of averting pain. The work to be done brings its own reward, and service knits the bonds of fellowship.

Time is the measure of duration. The word comes from the old Anglo-Saxon root meaning to cut. Time, therefore, is the unit or the measure of duration, because it represents what is cut off from eternity. As referring to what is hard or painful, duration may be defined as continuance in time. While cut off from eternity man suffers. He is under the law. The measure of his stature is less than that of the perfect man, and life is hard. As he begins to identify himself with the hopes and purposes of the new kingdom, he finds relief in service. Through the activities of love he begins to look toward the gateway of eternity.

The Transformation of the Heart.

THE HEART of man is steadfastly set to do evil, but the Lord has promised to transform the wicked if they will confess their sins and avail themselves of the medium of transformation. To locate the source of this baptismal power is of prime importance.

*LA NOUVELLE GEODESIE.**

Naples un bel endroit fréquenté l'hiver sur la côte d'ouest de la Floride (longitude 81° 55' 25" O., latitude 26° 4' 3" N.) fut choisi pour la scène de nos expériences vu des raisons comme suit: La côte ici suit une ligne à peu près droite en s'étendant du nord au sud à la distance de quelques milles; un doux climat rend possible de se mettre en campagne pendant les mois d'hiver, et le voisinage de la colonie plantée à Estero, Lee Co., Fla., par les disciples de KORESH dans l'effort de vivre selon les principes de l'amour fraternel avec communauté de biens nous sollicitait en choisissant un lieu favorable à l'entreprise. Le Corps Géodésique au service de L'Unité Koreshanne (nom de la société organisée en 1888 pour exemplifier les principes et pour promulguer la science enseignés par KORESH) était sur le terrain le 2 janvier, 1897, avec attirail et plan à suivre dont l'exécution a mis cinq mois d'observations soignées et de travail exact à finir. Ces observations prises sur une nappe d'eau à l'aide du télescope ont été détaillées dans les chapitres déjà présentés.

Pour établir la suite de notre logique il faut des preuves de la véracité de l'instrument usité; sans cela point de conclusions définitives. Facile à voir que donnée la concavité de la terre, il faudrait un attirail dont la précision est à toute épreuve pour établir ce fait. Notre devoir envers KORESH Fondateur du système appelé par son nom, envers nous-mêmes et envers le monde entier exigeait de l'exactitude et nous a fourni le plus grand désir d'en user autant que possible. La prudence nous a conseillé de nous assurer que l'attirail promettait la précision dans les travaux afin de ne pas perdre des mois entiers de temps précieux avec une perte d'énergie intellectuelle et corporelle dans un vain effort de décider de ce point. Il fallait soumettre l'attirail à toutes les épreuves les plus définitives dues à la science mécanique. L'attirail était neuf et s'il montrait des fautes il fallait le remettre au juste; les hommes qui allaient manoeuvrer l'instrument devaient faire connaissance avec toutes les parties de l'attirail pour se perfectionner à son usage afin que les pièces assemblées se rencontrent au juste, car en toutes choses c'est par l'exercice qu'on arrive à la perfection. Plusieurs semaines se passaient ainsi à essayer l'instrument et à faire des tours tentatifs.

On a prouvé la valeur des résultats mathématiquement en revenant sur ses pas et en mettant les résultats de ces dernières expériences en comparaison avec les données rendues par les premières. Il fallut prouver que les traverses sur plusieurs pièces eussent été mises à angle droit avec la ligne en crin ou l'axe longitudinal passant par toutes les pièces de l'attirail. Celui qui a inventé l'instrument a collaboré avec des mécaniciens experts à préciser les angles droits pendant quatre semaines. Six fois ceux-ci ont été soumis à une série d'épreuves et chaque pièce retournée bout pour bout cinquante fois sur la plate-forme à cet usage garnie de moyens à mesurer et à comparer. Des points et des lignes les plus fines gravés sur des plaques d'acier et de cuivre, donnaient moyen de comparaison entre les pièces jointes et se lisaient à l'aide du microscope; on put ainsi s'apercevoir de la moindre variation entre les angles. Si le fil en crin de chaque pièce, quand celle-ci avait été retournée et mise à une place différente tombait juste au même point sous le microscope c'était preuve positive tirée de la mécanique que les traverses se trouvaient à angle droit avec le fil en crin sur la barre horizontale.

(a continuer.)

* Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE. PARTIE II.—Par M. le Professeur U. G. MORROW. Traduction Française par Lucie Page Borden. [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 POWERFUL INFLUENCE of religion is universally recognized; its influence may be either good or bad, according to the character of the religion; but if bad, it is none the less powerful, none the less a principle of life. A class of minds observing the character of apostate systems, concludes that religion is conducive to evil and should be abolished. According to the law of opposites, we know that if there is a *false* religion there must be also a *true* one, else the false could not be. The Christian system has been in existence for nearly 2,000 years; its primitive impulse was pure, vital, and powerful; but the substance disseminated has—through the very principles of activity which gave it power—vitiated, until all that which was true has become perverted and false. Christianity is none the less powerful because it has fallen from its primitive purity. The church of the age is the great factor in the progress of civilization; though the elements of retrogressive and progressive involution and evolution have moved in parallel lines, the movement has been religious and it has made history. The rational mind cannot ignore the fact that religion exists; the fact that it does exist is proof that it contains a necessary principle of human life and relationship, and that it exerts its power and influence in accordance with some great law that is in itself eternal. It is folly to suppose that religion will ever cease to be a potent and necessary factor in human economy. If it were possible to abolish religion it would have been abolished long ago; for the universe has existed long enough to afford man as good opportunities in the past to abolish religion as he will ever have. Herbert Spencer recognized the fact that religion is a necessary bond of unity—that it is the greatest factor of social unity and fellowship. We maintain that religion is absolutely essential to the life and progress of humanity; it is not only a factor of social unity, but of mental, moral, industrial, political, and even racial harmony; it is the bond of universal cohesion. The ethnic influence of religion is obvious; it is a factor in the blending of ethnic elements, of racial bloods, of different qualities of mind and degrees of vitality. Racial stocks run out, and others rise to perpetuate the very life of humanity. A new race springs into existence with new conceptions and new aspirations; it is vigorous, bold, determined, and aggressive. Whence comes the vital force? It comes through conservation and polarization of the interior life. If we trace a race to its beginning we find a great religion in its inception, a religion founded by a medium of conjunction between interior and exterior spheres of life. We instance Abraham, the father of the Jewish race and founder of the Jewish religion. He infused into his progeny new racial elements, and through the establishment of a religious system the unity of the new elements was maintained. Religion is the great secret of the strength of the Hebrew race, which has made its mark in history and determined the direction of progress for nearly four thousand years. Were it not for religion and the law of conjunctive unity, the law of involution of progressive entities of life, the whole human race would degen-

erate utterly, because it would have no means of rejuvenation. It is an axiom in the Universology of Koreshanity, that all energies must return from all circumferences to one center for recombustion, revitalization, and renewal. The point of vital focalization is the personal Deity, the God-Man; and the revitalized spirit of the breath of God, and the consequent unity of God and man is the true religion. Thus it is seen that religion is more than doctrine, more than a cult; it is life, or that principle which perpetuates life. The true religion obtains and operates at the very fountain of all life, and the principles and laws which govern life and its religion are as eternal as the universe. America is at present the ground of racial blending; but a religion which shall ultimately become universal, founded upon scientific principles, is necessary to perpetuate the unity of the new racial elements and make the West the garden spot of the anthropostic world.

A prominent lawyer-reformer, of New York, referring to the Pennsylvania coal strike and the injunctions restraining the strikers from further intimidation, violence, and destruction of property, asks the question, Shall the people or the judiciary rule? According to the Constitution of the United States, the people have no power to make or enforce laws except through their representatives. However, it is the constant cry of the reform press that the endeavor of the Government to control the mobs whose aim in striking is coercion—a virtual war on their employers and the non-union men whom the employers would engage in order to continue their legitimate business—is unjust. Are there laws regarding the protection of property, whether owned by the rich or poor? The Government seeks to enforce these laws. Are there laws against rioting, intimidation, boycotting, incendiarism, and murder? The Government seeks to protect the interests of the men who seek employment wherever they can find it; to prevent anarchy; to save property from the torch of the incendiary; and to protect life and preserve peace—not because the millionaire owns the property surrounded by the strikers, but because the law demands that the Government shall take such action as will enforce the law—at the point of the bayonet if necessary. The history of strikes covers a sufficiently long period of time to justly lead to the conclusion that strikers are violators of law—they mean to have more pay or blood. The modern strike is not simply cessation of labor pending settlement of the question of wages; it is, as now conducted, a declaration of war upon those who, under the statutes of the states and under the Constitution of the nation, are pursuing legitimate business; and if injunctions are to be considered cruel procedures, so might martial law be considered. Where a state of war exists, such as the rebellion of the people of a section of country, or a strike in industrial centers, an injunction whether in the form of declaration of martial law by the President, or decision to restrain by the Federal court, is a quick method of bringing the power of the people at large to bear upon the viola-

tors of law. The reform press is clamoring to have present laws interpreted from the standpoint of modern socialism and anarchy, in favor of the labor-unions and directly against the interests of property owners and non-union workmen. The people have not yet decided through the ballot to change the present order of the Government; for the present, the Governmental machinery should run on the general plan of its construction by the people through their representatives, and according to law as interpreted by the men appointed to specifically define it when necessary to enforce it. THE FLAMING SWORD is not in favor of government by the mob!

In this age of so called science, superstition still prevails, though it often has high-sounding names and comes under the guise of truth. Weeds may be marvelous—they may be wonders in the modern mind, but they are weeds, nevertheless. There is a large class of minds that runs after the occult, after leaders and schools that have an air of mystery about them. It is a greater delight to some people to wonder about a thing they do not understand than to know the absolute truth concerning it. The truth brings one face to face with something definite to think about, something definite to do; the results are known beforehand, and to progressive minds there is a restfulness about facts of certainty. But those who follow the mysterious, want to see life as a romance, full of the bizzare; as a novel with the climax revealed at the end only. Those who are going from school to school of the modern deceptive stuff promulgated today doubtless gain a needed experience; their pleasure-trips through the fairy lands of thought result in the ultimate discovery of the emptiness and the vanity of all that is not absolutely true. A few occult schools have recently given much attention to a Doctor de Sarak, who pretended to perform many occult wonders as a representative of the Supreme Council of Thibet, and who has been in the two Americas organizing esoteric centers, to the members of which he sold charters for from \$100 to \$15,000 according to financial prospects. It has now been discovered that the doctor is the veriest fraud, and editors of several new thought publications who lauded the representative of the mythical Thibetan cult, have now the task of explaining to their readers the whys and wherefores of their acceptance of the Oriental fraud; and some of their efforts are simple admissions that they have been most unmistakably gulled. Doubtless both they and their readers remember the famous declaration of Barnum, that the people love to be humbugged, and will patiently await the coming of the next great occult wonder.

The etymology of the Greek word *Theos* identifies the supreme Deity with the true Jupiter of the ancients, and makes *Theos* not only the origin of all motion, but the source of all life. The Greek for Jupiter is *Zeus*, in which *zeta* or *z* is a compound letter, representing *sd*; hence the Latin word for God is *Deus*. The idea involved in *theos* is that of motion; it is from *theo*, to run, and very particularly applies to the *constant* motion of the sun and planets—and Jupiter is a planet. The Greek Jove is the Latin Jupiter—*Jovis pater*; Jove corresponding to the Hebrew Jehovah, and *pater* mean-

ing father, author, or beginner, from *pao*, to take care of, to feed. Jehovah means bread-keeper, and so does the Saxon word lord. According to mythology, the seat of Jupiter is in the lowermost atmosphere; and the orbit of Jupiter in the Koreshan Cosmogony is in the third division of the physical heavens—the outermost sea of air. Moses' description of the thunderings of the Almighty on the Mount of Sinai, from out the thick darkness, strikingly corresponds to Virgil's description of Jove's power over Nature: "Great Jove himself, whom dreadful darkness shrouds, pavilioned in the thickness of the clouds, with lightning armed, his red right hand puts forth, and shakes with burning bolts, the solid earth; the nations shrink appalled; the beasts are fled; all human hearts are sunk and pierced with dread."

An Australian scientist has discovered geological evidences which militate against some conclusions of the scientists; his difficulty will no doubt consist in getting the scientific men of the Northern hemisphere to notice his discovery. Australia is in a remote part of the world, and the facts discovered might be profitably overlooked by men who have theories of their own to advocate. What if glaciers did move northward in the Southern continent? They might have moved in other directions in other parts of the world; and Australian facts may have a different meaning from similar facts elsewhere. Koreshan scientists demonstrated that the surface of the State of Florida, the Gulf of Mexico, and Lake Michigan is concave; but some wiseacres of this age consider that other bodies of land and water might be convex. The convex idea owes its origin to a few local observations centuries ago on the Mediterranean sea! It must be remembered that modern scientists are partial to those parts of the world which have been longest inhabited, and to those ancients who were first deceived by mere illusions of the sense of vision.

If it were possible for modern strikers to get into heaven without a change of character, and go on a strike for more pay and shorter hours, make war on the institutions of heavenly industry, and boycott the products of non-union angels, the Almighty would doubtless grant an injunction to restrain the strikers from violence. Strikes as they now occur, however, are in hell; but undesirable environments do not change the principles involved nor mitigate the deeds of injustice.

There is no question about the Fatherhood of God; but the brotherhood of modern humanity is a subject of discussion. The brotherhoods of labor are not very neighborly to workmen who have not been converted to the doctrines of the strikers.

If war is always hell, what is the condition of the dwelling-place of the Almighty when there is "war in heaven"?

Modern commercial spirits are trade-winds; it is an ill wind that blows the capitalist no good.

To be true to truth one must live its life.

The Open Court of Inquiry.

THE EDITOR.

Was Jesus Christ Man or Myth?

EDITOR FLAMING SWORD:—It seems to me that the Koreshan idea of immortality in the flesh, or the idea that the Messiah will be dematerialized into mentality, etc., is believed to be absolute truth because Koreshans claim that Jesus Christ demonstrated it himself. That reason may be sufficient for some people, but not for me, because I contend that it cannot be proven that Jesus Christ, as an individual personality, ever existed. What reasons have Koreshans for believing otherwise?—G. E. L., Chicago, Ill.

The reason that Koreshanity seems to be so many different things in the minds of many, is that they have not mastered its fundamental principles and do not understand the System. The Koreshan System is not founded upon belief, nor yet upon the Bible, but upon the laws and principles of life; and it is not only in accord with the facts of life, but it is the complete interpretation of the great world of existence. The universe is resourceful, and it exists today by virtue of the same laws that have been operative in all ages past; all its kingdoms are related, and therefore correspond by virtue of the fact that law is uniform; hence, a complete analysis of one kingdom is the key to the truth concerning all other kingdoms.

The basic science of Koreshanity is cosmogony; its highest science is the science of human life, and alchemy is the connecting link between the two. In the physical cosmos the sun is the source of light and heat; and we maintain that in the human world there is a corresponding source of mental light and affection, and that source is centered, not in space, but in time in the anthropotic domain. The source of light in the human world is *not a myth*; but according to the laws of the relation of cause and effect, that source is most emphatically an individual, personal, and tangible man.

We do not reach this conclusion because it is recorded that an extraordinary character existed nineteen hundred years ago; but rather, because the necessities of existence demand the periodic manifestation of the anthro-

postic center. If there were no records of the existence of Jesus the Christ nineteen hundred years ago, a complete analysis of the physical cosmos would be sufficient to determine *with certainty* the fact that he *did* exist, and not only reveal his character, but the manner in which he performed his mission and for what purpose, as well as the date of his manifestation. Koreshanity possesses that magnitude of importance which enables it to stand upon tangible ground, demonstrate its claims, and reveal the obscure. Our conclusions, then, concerning the existence of the Messiah of nineteen hundred years ago are not matters of faith, but of knowledge—knowledge that transcends the records of either profane or sacred history.

However, we find the facts of history and the evidences of effects to be corroborative of conclusions reached from the standpoint of demonstrated science. It is a fact that about nineteen hundred years ago the astronomical sign Aries (which means ram or lamb) emerged from the constellation Aries and passed into that of Pisces. From the basis of the facts of astronomical precession of the equinoxes, we locate the beginning of a new period of human progress, the beginning of a new dispensation nineteen hundred years ago. There was a distinct epoch in human history; the Jewish polity ended, the dispensation closed, and civilization was given a new impulse. Some great cause produced the great change, and that cause was none other than the Messiah or Lamb of God, born at the time of the passing of the sign which means lamb. We maintain that *every* dispensation in the human world is accurately indicated on the dial of the Zodiac. The two worlds—the anthropotic and the physical cosmos—exactly correspond, and their cycles are parallel.

There was put forth in the world a great religion nineteen hundred years ago; it was founded by *some one* man who had a knowledge of the laws of life, the courage of his convictions, and the power to apply his knowledge in such a way as to give his doctrines the

greatest force in the history of the age. Somebody taught the truth concerning the laws of universal perpetuity, the philosophy of the true religion and of human relationship; somebody claimed to be the essential Seed of all life, and left his name, his vitality, and power as his legacy to civilization.

The Christian system, which was powerful enough to convert the Roman empire, was the great impulse which has moved millions of people for centuries; that system had a cause, an origin. Now we want to know whether the wheels of Christian progress were put in motion by a man or a myth? We would like to have some one show how a system of thought could spring into existence of itself, without some one to formulate it and give it character. Here is a system of religion that bears the name of its founder; the promulgation of that system entailed great suffering upon its followers; they stood by it with the courage of their convictions and became the heroes of the age. They left a straightforward testimony; they died martyrs to that cause which they not only believed but knew to be true.

The persecution of the primitive Christians are not matters of conjecture—they are matters of the records of history. The movement had an origin, and like all other movements—all other systems of thought, without exception—it sprang from a man; and that man was tangible enough to be seen by His disciples, personal enough to declare his identity, human enough to move the hearts of millions, and hero enough to suffer martyrdom for his cause—and wrote his name on the scroll of immortal fame. The world today acknowledges His power; he is exalted in the hearts of the people of the greatest nations of the universe; their coins and legal documents are valueless without the year of the Christian era. Something has mightily impressed the world; and a knowledge of the law of conservation of force leads us to the emphatic conclusion that no *myth* could perform such wonders; it was the Man, perfect and supreme!

Incubation of the Cosmic Egg.

EDITOR FLAMING SWORD:—In studying the CELLULAR COSMOGONY and the weekly issues of THE FLAMING SWORD, I find supplied a long-felt need for my soul, furnishing for definite and absolute knowledge of the Creator and his works. KORESH says in substance, that the cellular universe is eternal in form and in inherent functions, and is self sustaining as a whole. I do not understand the apparent break or discrepancy which the idea of the eternity of the form and functions of the cellular universe seems to necessitate, in the universal law of birth, growth, death, and decay which obtains in the case of every cell within the universe. I have talked with friends about the universe being cellular, eternal, and self renewing through inherent functions. They at once wonder whether in due season, sometime in the future, the shell of the universe would not break and yield to all its inhabitants a new and larger realm of existence or life activity, and thus fulfil the law which obtains in other cells—such as common birds' eggs, etc. Please give us light on the above lines of thought through the Open Court of Inquiry.—F. H. S., Shippensburg, Pa.

The above questions are such as suggest themselves to minds coming in contact with Koreshan Universology. The student asks them for information, but critics, not understanding the laws of cellular life, often urge them as objections to the idea that the universe is eternal. There is no discrepancy, in fact, between the statement that the universe is eternal, and the facts and phenomena of life and death in the vegetable, animal, and human kingdoms. It is an axiom in Koreshan Science, that a law in one domain is a law in every other domain; therefore, if we find death in the human world, we may know that death also obtains in the physical universe; and further, if we find death in the human kingdom, the first effect of Cause, it follows that death obtains in Cause itself, which is expressed in all domains of existence.

The universe is a great system of existence, and there is a definite relation between all the domains, all the parts; this relation obtains by virtue of the fact that corresponding laws are operative throughout the whole. The universe is cellular, and therefore fulfils the law of all cells, of all eggs. Why, then, may not the great cell cease to be at some time, or break its shell and produce a higher form or degree

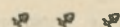
of life? We answer, that though death obtains in all domains, universal relations are such that no kingdom of life can cease to exist; the death of parts is necessary to the existence of the whole. Death obtains in the physical cosmos; it has its cycles of development; it passes through the experience of incubation, and yet it is eternal in form—it is eternal because the great cosmic egg develops its product and leads man to a higher life.

The human world and the alchemico-organic universe are the extremes of existence, the highest and lowest kingdoms respectively; they are exact and eternal co-ordinates, and correspond in every particular. But in order to understand the questions in hand, this point of distinction must be made: The form of the physical cosmos is constant; it is continually being destroyed and constructed; the relation of its functions is such that it is continually being evolved and involved; a continual incubation and a constant renewing of the form of the egg—it goes through the experiences of incubation and reformation at the same time. In the human world, corresponding changes and conditions obtain successively in time. This is inevitable; in the physical cosmos, simultaneous relations exist because the form occupies space; while in the human world, successive relations obtain. Therefore, the postulate that *space* in the physical cosmos corresponds to *time* in the human world.

In the ascent of life—as life passes from a lower domain to a higher plane, there is a breaking of the shell or environment in which the degree of life is developed. Humanity constitutes the anthropotic universe, a great cell of development; that is, mankind as a whole is in the form of the physical cosmos, but the product of its incubation appears *periodically in time*, while the incubated product of the physical cosmos is *constant in space*. The resurrection is the breaking of the anthropotic cell of development; when man emerges from the environments of mortality into the highest degree of existence, which is immortality, he breaks the shell of the egg. The resurrection of Jesus from the tomb of Joseph, which merely foreshadowed a greater resurrection, is today symbolized by the

breaking of the shell of the Easter egg.

Humanity is perpetuated through successive developments and incubations. It is important that the great egg of human development periodically releases its product; but it is also important for the incubated product, the perfect Man, to get *into the egg* again. Therefore there is a descending life which is planted in the matrix of regeneration, the cell of development. Jesus broke the shell of the Jewish dispensation; but when he went into humanity again, there began another period of development, and from the anthropotic egg of this dispensation, 144,000 perfect men will come forth as the incubated product of the universe.



Ancient Gnosticism and Christianity.

EDITOR FLAMING SWORD:—An adherent of Koreshanity in this city tells me that you are well informed in ancient religious lore. I have for some years been interested in learning who the ancient Gnostics were, and what they really taught. Such notices of them as have come under my observation have not been very satisfactory; they refer to the Gnostics as being heretics in the early Christian church. It seems to me that ancient Gnosticism was more than mere heresy—that it was a distinct species of religion, and perhaps originated more than nineteen centuries ago; hence I take the liberty to ask if you can tell me the names and publishers of books that give information about the Gnostics, their history and real doctrines, so far as known, from the date of their origin until the present time, if they anywhere exist.—G. D. H., Youngstown, O.

Gnosticism was first known as such in the first century of the Christian dispensation; its origin was due primarily to the mental stimulus which the dissemination of the doctrines of Jesus and his Apostles gave to the world. The great power of primitive Christianity was recognized by the various religious and philosophic teachers of the time, and many could not resist the temptation of including some parts of its doctrines in their systems of philosophy. The first attempt at such work was by Simon Magus, who came in contact with the Apostles very early in the history of their career.

The first complete system of Gnosticism was founded by Valentinus, who broke away from the church and flourished in Rome about the middle of the second century; while the se-

cond school in the order of development came through Marcion, who also had headquarters at the capital of the Roman empire. Gnosticism stood on the border-line, as it were, between Christianity and paganism; it was, generally speaking, a medley of Oriental theology, Greek philosophy, and Christianity. It was really the resultant of two processes starting from different directions, giving rise to the two general schools of the cult, one of which originated through contact of the church with pagan thought, and the other through the attempt of philosophers to harmonize Christianity with paganism. Gnosticism was therefore eclectic, and involved something of nearly every system of that and previous ages. The system of Valentinus was philosophy adorned with borrowed gems from Christianity; while the system of Marcion was Christianity highly colored with pagan speculations and traditions, and Oriental symbolism and astrology.

Gnosticism was for the most part metaphysical, and finds its correspondent in modern times in theosophy and kindred systems; it was antichristian, though it pretended to teach a phase of Messianism. It was held that the divine Being could not in fact, become flesh, but that the birth, death, and resurrection of Jesus were mere illusions—that is, Jesus was but a phantom, a shadow as it were, who walked and talked with men. The Apostles had the influence of Gnosticism to contend with in their work; Paul called Gnosticism "science falsely so called"; and John, when he declared that whosoever denied that Jesus had come in the flesh, or would come again in the flesh, had direct reference to the Gnostics as antichristian. The general school of Gnosticism, while exerting considerable influence during the first two centuries of the Christian dispensation, did not long survive the death of its founders.

Only one Gnostic work has been preserved—a poem by Valentinus, discovered during the past century, and published by Petermann, of Berlin, Germany. Pressense's Heresy and Christian Doctrine, of his series of four volumes entitled Early Years of Christianity, contains a history of the development and an exposition of the doc-

trines of Gnosticism. This work may be obtained from Hitchcock & Walden, of Cincinnati. Norton's History of the Gnostics was published in 1845, in Boston and may perhaps be obtained from the Methodist Book Concern, Cincinnati, or from Messrs. Funk & Wagnalls, 30 Lafayette Place, New York. Any standard church history contains a fair synopsis of the teachings of Gnosticism, as gleaned from ancient works and the writings of the early Christian fathers and apologists. Except for purposes of the study of comparative religions, however, a knowledge of the tenets of such cults is of little value today. Some minds fancy that truth must be gained by searching through all systems, ancient and modern. But when truth is manifest, it is a system in itself. Today, the absolute truth of all departments and domains of existence, all spheres of thought and life, is Koreshan Universology.



The Flaming Sword's Exchanges.

THE EDITOR.

Leslie's Weekly.—The current number illustrates the President's New Jersey outing; aquatic sports, and scenes at the Ellis Island immigration station. A fine full-page picture shows a group of buildings in the insurance district, New York, estimated at over \$20,000,000; also double-page photographs of New York street scenes. The letter-press contains the views of Washington Gladden, who has been appointed to draft a code for the government of Ohio cities; also All Immigration Records Broken, by T. Williams, giving an account of immigrant landings and treatment of the new arrivals from Europe. 10 cents per copy. The Judge Company, 110 Fifth avenue, New York City.

The Comrade.—A very creditable illustrated monthly devoted to socialism and discussion of general economic questions. The original cartoons which appear in each number are both interesting and striking. The first article of the August number is an interview with Jean Jaures, a prominent socialist of France. Another article is a sketch of Constantin Meunier, painter and sculptor who took laborers for his subjects. 28 large pages, in brilliant covers. \$1.00 yearly. No. 11 Cooper Union, New York City.

Human Nature.—A 16-page monthly devoted to phrenology and hygiene, illustrated. Professor Haddock, the editor, recently abandoned vegetarianism and adopted the mixed diet, and now advocates the use of animal food. 50 cents yearly. 1020 Market street, San Francisco, California.

Summary of the World's News.

AMANDA T. POTTER.

Aug. 6.—Machinists of Allis-Chalmers plant, strike; trouble over employment of non-union men.—Bandits loot Chicago, Burlington, and Quincy limited train near Savanna, Ill.—Gov. Taft requests Vatican to substitute Spanish friars in Philippines with young American priests.—National Retail Butchers' Association denounces beef trust; plans curbing devices.—**Aug. 7.**—Bandit Tracy suicides in face of capture.—Col. Bryan's visit East said to have wrecked democratic harmony.—Destructive Northwestern gale on Lake Michigan.—Pope notifies reigning houses of Europe that no more consanguineous marriages will be permitted; check to degeneracy.—Striking cigar factory girls at Trenton N. J., mob a policeman.—**Aug. 8.**—Cubans plan retaliation on senators and representatives who opposed reciprocity; duties upon farm products to be advanced from 50 to 333 per cent; the United States the only source of supply.—Foreign strikers in anthracite fields decide to cut an ear from every man who returns to work without their permission.—National Butchers Association instructs various bodies to promote election of members of Congress who will work for extermination of tariff on cattle.—W. J. Bryan bitterly attacks speech of President Roosevelt at West Point, as encouraging ferocity and bloodthirstiness among cadets.—**Aug. 9.**—Edward VII. and Alexandra are crowned king and queen of Great Britain.—Typhoid fever increases in Chicago during last two weeks; whole city affected; Dr. Reynolds urges that drinking water be boiled and milk sterilized.—Col. Bryan declares he will not be a candidate for president in 1904.—Kansas City mechanic exhibits perpetual motion machine which promises to solve the problem.—Vatican opposed to sale of friars' lands in Philippines to syndicate of laymen.—**Aug. 10.**—Commercial Pacific Cable Company granted leave to land wire on Hawaii, Guam, and Philippines.—Booker T. Washington tells his race that they need workers, not leaders.—Germany and Italy force Turkey to punish Greek monks who assaulted Franciscans at the Holy Sepulcher in Jerusalem.—**Aug. 11.**—Electric Telephone Association of U. S. calls for federal investigation of electrical supply trust.—Osborne House, favorite palace of Queen Victoria, is presented to British nation by King Edward in memory of his coronation; to be converted into asylum for ailing officers.—Cuban politicians, owing to Platt amendment, are at odds on proposed big loan bill.—Boris Sarafoff, supposed leader in Miss Stone's abduction, is intriguing for re-election as president of Bulgaria.—Cyclone works disaster on Trenton, N. J.—Young lady near Bay City, Mich., said to be slowly turning to marble.—Harvest of wheat, corn, and oats promises to break the record.—Severe earthquake in Alaska.—**Aug. 12.**—All grains cheaper.—Cholera epidemic in Manchuria.—Americans in Venezuelan ports to be protected from attack by rebels; Commander Nichols of Topeka to land forces.—Chicago typhoid fever outbreak declared the result of unfinished intercepting sewer system.—Hillman's firm leases part of site occupied by Carson, Pirie, Scott & Co.; plan big department store.—King Edward attends privy council; new cabinet sworn in.

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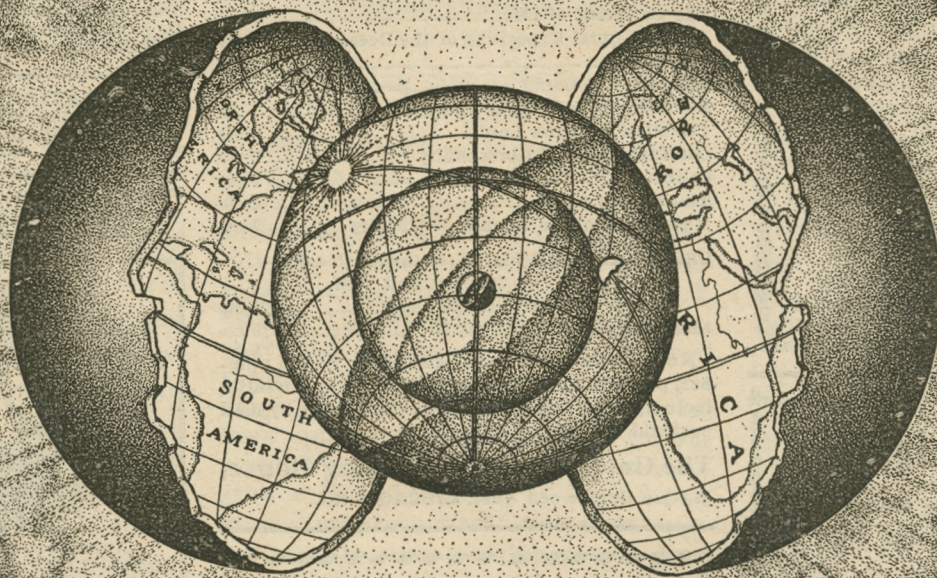
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