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ASTRONOMY

RELIGION

SOCIOLOGY

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The Best Thoughts of Modern Times on all Leading Subjects.

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

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

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Summary of Koreshan Universology.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

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CHICAGO, ILL., AUGUST 22, 1902. A. K. 62.

Whole No. 507

Research in Biologic Fields.

Millionaire Carnegie Proposes to Encourage the Work of Discovering the Origin and Cause of Life; the Subject Considered from the Koreshan Standpoint.

KORESH.

IT IS REPORTED that Andrew Carnegie has set apart a portion of his wealth for the encouragement of research into the "origin and cause of life." Does Mr. Carnegie profess to be a Christian, and at the same time confess his ignorance of the cause of life? What has the "philanthropist" been thinking about? Can he be ignorant of the great truth which constitutes the fundamental proposition of the Christian system, which defines the Lord Jesus as the cause of all things in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, and that all things were made by him and for him, and he is before all things, and by him all things consist, and he is the head of the body, the church? Is it possible that Mr. Carnegie is ignorant of the simple fact of the incarnation of the Almighty God in the personality of the Lord?

The origin of life is life itself. Life comes from life—from nothing but life. Organic form comes from organic form. Function is adequate in use to its organic complement. The scientist (?), though generally anti-christian, predicates his conception of beginning on the misconceptions of the decadent Christianity. The man who ordinarily conceives of a beginning circumscribes his concept to the mere factor of time, while it is a fact

that time is the least important, or, we might say, the posterior factor in the function of the principle of beginning. Time, space, and quality are the three elements of the function of beginning. First as to time, first as to quality, first as to space, are subjects of investigation when considering the origin of being. Jesus was the beginning as to time, because he introduced a new time. We say 1902, because the man Jesus began with men what the movement of the sign on the ecliptic determined regarding the great cycle of the Zodiac. The sign Aries was in its own constellation—the constellation Aries. This began a new cycle of time, and the man who was born under the astrological aspect of that time changed the chronological reckoning by the force of his great soul (psychological) power. His mentality was the heaping up of the mental force of the aggregate mentality of the world. He was first as to time, he was the first as to quality of mental integrity; he was whole—integral. He was the beginning of life because he was the integral man. "I am the way, the truth, and the life." He was in space and the correspondent of the center of space.

The great cycle of the Zodiac through which the sign moves about 50 seconds of a degree every year, has a period of about twenty-four thousand years. When it

completes its movement and Aries culminates its circuit through the Zodiac, we have again the first hour of the great Zodiacal year. This constitutes the beginning again of time as to God's creation. Whenever these astrological periods repeat themselves, the Son of God as he appeared nineteen hundred years ago comes again as the incarnate Deity. These are the beginnings of God's creation, because creation of the universe has its repeated origin in the seed of the universe, which is the universe in its least form—the microcosm. The more the "higher critics" insinuate their doubts regarding the plenary inspiration of the Bible, the more they depart and cause the world to depart from the truth concerning the origin of man.

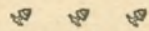
God created man in his own image and likeness through the process of generation; the Lord was the Man he created, and this creation was from an impregnation of the world, the original church, from an original first man like the Lord Jesus, who was in the world at the beginning of the Zodiacal cycle. About twenty-four thousand years before the manifestation of the Lord Jesus, there appeared just such a man as the Lord, who was also the same Lord. It is because the universe is perfect as to form and function that it can reproduce itself in itself, and that the seed of the universe can reappear at its regular intervals, to perpetuate the world of form and function.

If Carnegie cannot understand how the Lord is the beginning of the creation of God and the origin of being, he should not attempt to deny the plain statement of the Bible, that the Lord Jesus is the first and the last; that he comes at the end of a period of time and begins a new period. "Scientific" men are looking in the wrong direction for the source of life. Modern Christianity has departed from its first love, and from its primitive and true conception of the character of the Lord. He was the God of heaven and earth; he was the fulness of the Godhead bodily.

It is not reasonable that Mr. Carnegie, after spending his life in heaping up the earnings of the thousands of men whose labor has made of him a multimillionaire, should have much time to spare in fathoming the vital principles of life as enunciated in the Book of books, and the only Book in the world having transmitted from the ancients to posterity the true principles of immortality and the only source of all being. It is not to be supposed that in this neglect of his education he should still possess a very comprehensive conception of what he should do to obtain the best results in the redistribution of the money taken from the laborer.

Carnegie worked under the competitive system of chaos, and through his knowledge of the laws of order he has accumulated the millions taken from the laboring men. Justice would determine that he give to the working man the benefits of these accumulations.

Would it not be much better that these accumulations go to the establishment of a far-reaching system of industry, where the man who produces the wealth might enjoy the products of his industry by the shortening of the time of a day's work, the utilization of all labor-saving machinery for the inauguration of the great perpetual day of rest, which will surely come in time, *in this world*, but not by the elimination of the principle of activity and industry as a factor of utility from the affairs of life? If the great philanthropist was as wisely directed in the distribution of his millions as he has been in their accumulation, he could become one of the greatest factors in the ushering in of the day of the Lord's rest. The great mistake of the millionaire's life is in the misapprehension of the divine purpose in the establishment of God's kingdom. Libraries are full of the rubbish called science—conclusions predicated upon the guesses of so called scientists, and argued out of date by the succeeding authoritative set of "scientific" guessers.



Modern False Claimants to Divine Sonship.

KORESH.

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

ANY PERSON claiming to be a Son of God, or claiming to possess the spirit or life of God, while at the same time denying the Sonship of Jesus and the fulness of the Godhead bodily in him, and his claim to the throne of God and the dominion of the universe, has climbed up some other way and has not come through the door. There are hundreds of people claiming to be the "I AM," who deny the claims of the Only Begotten. These are the names of blasphemy, and the ones who are taking the name of the Lord God in vain. The mortal man cannot claim to be the "I AM" without blaspheming the name of the Lord God. There can be no Sons of God until the Messenger of the Covenant performs his mission as the Sign of the Lord's coming, the Sign of the Son of man in heaven. His office is the office of conjunction. It is the function of the High Priesthood of Levi, because he performs the office of conjoining God and man. God is not conjoined to man until the Sign of the Son of man appears to the world on the mental horizon, illuminated for the conjunctive office. The illuminated Messenger is the Sign of the Son of man in heaven, who precedes the coming of the Sons of God. The coming of the Sons of God constitutes the second coming of Christ.



The law of the Lord Christ is the law of supreme love to God, and equal love to the neighbor. Such a love the church does not possess. It is not, therefore, the body of Christ. Its profession is a sham; its devotion is a mockery; its standard of life is immorality and the prostitution of the most sacred things of heaven and earth.

The Coming of the Prince of Peace.

The Modern World Led Astray by False Conceptions of Deity; the King of Kings Condescends to Control Human Affairs; the Conquering of the Modern Goliath.

BERTHALDINE, MATRONA.

THE DELIGHT of the world in an unknown, unknowable, impersonal, unlocatable deity is now supreme. Wickedness sits enthroned, and fearlessly ignores the Almighty by making void all the laws of his being through the teachings of science falsely so called, and the evil practices of competitive religions. The "almighty dollar" is the one sign of hope and trust popularly heeded. In the eyes of classes and masses it is revered as so potent that it is allowed to regulate all the world's laws of supply and demand. It supplies all needs but the one thing needful, the science of its destruction—the one God living and true it has to fear. The Sign of the one opponent of all ruling powers is now among things visible, a "ship of state," manned by the invisible powers of the universal empire of divine righteousness.

Without observation the Lord suddenly came to his temple to purify and sanctify it in 1870; he personified himself in the Sign and Messenger of his covenant relations with man. He is creating a trust corporation which, because of its circumspect commercial wisdom, will, like the serpent of Moses, swallow up all other trusts. His capital is the science of the way, the truth, and the life of the Heir of the world. He will make himself known and knowable, primarily and particularly to the existing trusts—those "worthy" conservators of almighty power which so comfortably and adequately look after his affairs in God's name but the devil's service, during his absence as the Lord, and presence as the devil; for he travels incognito through the realms of "unlimited" space—unlimited only because its boundaries are not known. The space or arena of universal life is soon to be universally known as to its limits, and the timic aspects of trusts and bondage are to be rediscovered. They are not the things of the Eternal, who provides a time for everything and subdues everything in its turn.

The Almighty unknown is esteemed as benevolent by the present world-powers; and with unlimited space to travel in and unlimited material from which to construct other worlds than ours, on a scale commensurate with his unlimited greatness, it would seem rather small of him to return personally and interfere with the well-regulated affairs of this wee bit of a planet of ours, on which a few poor devils with "immortal souls" have, at the expense of the many, comfortably ensconced themselves. This little earth, with its "unknowable far-distant creator and preserver," happens to be besprinkled with a strange Book telling about it and its inhabitants, a Book reputed for centuries to be of divine origin, that is, its statements are said to have been inspired and indited by the earth's Creator. It states that this earth, insignificant as it is conceived to be, is the Lord's habitation; that he is in it, and that its firmament is as a footstool under his feet. It is the

universe of which he is the sole king and creator and preserver—the origin and destiny of all.

It has become thinkable since 1870, that the Almighty, hitherto so diffused and confused in unlimited space—where he is supposed to keep busy creating unlimited worlds—might contract as well as expand himself; might infold as well as unfold; might even contract to a focal point of personality with mentality, and locate himself in the vanishing point of a brain cell. In other words, He might get around as a man among men some fine day, and make his presence felt, not as a mortal among mortals, but as the Almighty in his least form—mortal and immortal. He must have an interest in mortals if he allowed the devil to make them, and a divine purpose for their existence to serve and justify—a purpose which he must at some time declare. He may draw near to take a microscopic, as well as a telescopic view of them, and be none the less mighty because near. It is thinkable that He should learn the language of mortals, if it be unknown; to have intelligible speech with them and take on all their conditions, and have fellowship; and since they have so much confidence in their clinking coins of gold and silver, he might condescend to head up the trusts of men with an all-involving incorporating trust, and transmute the same into a God of the gold of Ophir, the gold of which land is good.

The hollow globe is the crucible of a divine Alchemist, a miracle worker, perpetually fulfilling his most scientific prophecies in self-justification. He is a monopolist of all substance—spiritual and material; and in the order of the laws of his being he touches, vibrates, translates, and transfigures all, and sees with prescience the glory of every turn of the kaleidoscope of time, and its service to his eternal life. This Israelitish David to be raised up among men to father the kings of peace is a great warrior, with stone, with sword, and with bow. Goliath is mighty, but David among men is mightier; and the head of monopoly is for the sword of David when the stone has done its work. The country of Goliath is fair to see, and the Stone of Israel has his rights to be recognized as the heir of this world. The earth is his legitimate inheritance because of the Almighty's covenant with Abraham. The Goliath monopoly of the money powers confronts the Shepherd, the Stone of Israel. The giant is his to conquer, and the Lord is on his side. The world waits in bondage the issue of events. The brain power of the old world is to be destroyed by a single stone; its wisdom is to be made foolishness; its giant is to be laid prostrate; its body given to vultures, and its head to be carried in triumph before the army of the Lord.

It is reasonable to suppose that all the devout church-building, pew-holding, money-lending, note-shaving communicants of Christendom would be supremely

delighted to have the Almighty really make himself personally known to them, to have him personally instruct them as to the really wisest and best ways of utilizing the vast accumulations of wealth made in his name, and solely for his benevolent institutions. Doubtless they would revel in the privilege of tendering him the office of arbitrator in all the capital and labor difficulties. They have sung the praises of the coming Lord so long in their churches, where they take their Sabbath rest from labor in his name, that it would be a comfort to have him step into their pulpits, as their prime counsellor and general reorganizer, and speak to them words of unmistakable wisdom concerning all the knotty problems of their work-a-day world—the only world of which men have the slightest positive practical knowledge. Now this world must have had an origin and must have a destiny, of which it knows precious little. There are honest John and worthy Pierpont, so industriously modeling the giant's head to fit their hats. Faithful stewards both, they would gladly surrender heads and hats to the Lord's anointed King among men.

The Lord recommended making friends of the mammon of unrighteousness, and the way to make friends is to show one's self friendly. "Greater love hath no man than this, that he lay down his life for his friends." "Ye are my friends if ye do whatsoever I command you." The Lord has issued a command for the rebuilding of Jerusalem, and anointed the Builder, and the wealth of the world is demanded for its rebuilding. The Lord will make friends of the mammon of unrighteousness. He will lay down his life to give these friends a new spirit, and they will be to him an age-lasting habitation. No rich man can enter the kingdom of heaven, but any rich man may become poor for the sake of the commonwealth of Israel and inherit that commonwealth; and the time is not distant when thousands will arise to seek Israel their God and David their King, who is to be raised up among them because he came down to them and planted his seed in them, and they will come to him bringing their silver and their gold of every kind with them; and David will know that the Lord his God named him for himself the Shepherd and Stone of Israel; he will know that the Spirit of the Lord called him out of Egypt, out of darkness, to be his Sun—his out-shining, to illumine the world with the marvelous light of genuine science.

The little Book so much in disrepute with "science falsely so called," foretells all these things, which genuine science of the form, function, and laws governing universal life makes it most rational to believe. Genuine science makes self-evident that the seed of the universe is the God-Man perfected; that he plants himself in its anthropostic soil for the reproduction of his kind; and that he descends from, and ascends to the highest spiritual or mental heavens inherent in perfected physical humanity. Worlds succeed worlds in the interminable environ of eternity; but they are within the universe of earth and under the dominion of the Sun of righteousness of every domain. All worlds, or orders of things,

have their beginnings and endings in the least but most potential form of its Sun of righteousness, who always knows to fulfil the laws of his being. The beginning and ending of a world or dispensation is a Messianic personality, the product or first ripe fruit of the preceding dispensation. He knows to do God's will and is a prophet to those prepared to receive him, whose branches and fruits they become. The heavens and earth wax old as doth a garment, and become but as a garment too rotten to patch. The new kingdom—a unity of state and church, comes without observation in a Prophet among men. He finds his disciples, whom he illumines that they in turn may enlighten the world which, in the presence of the great Light, seems covered with gross darkness.

The great astrological clock indicates the movements of the sign of Jonah the prophet in the physical heavens; and the astrological records of the twelve tribes of Israel indicate the movements of the Sign of Jonas the prophet among the races of men, so that men who turn to the law and the testimony under his divine guidance know him of whom Moses and the prophets did write. The old heavens and earth of what is called Christian civilization, are about to pass away with a great noise of revolutionary battle. Many will fall in this battle, and as many will rise to newness of life in a new dispensation, and under a new heavens and in a new earth. It has been foretold by type and prophecy that the kingdom of heaven, whose spirit Jehovah manifested and shed abroad, would come in earth, and that Israel's God Jehovah should make of David its king. He comes as the Prince of Peace because he is the greatest of all warriors—having conquered himself and the antichristian church and state at war with himself; he will build the city and the temple of Jehovah,—not the type but the antitype,—and preserve the peace of the world by the applied science of equity, and restore the form and comeliness of God's glory to the universe, making of it the Mother of all living, to be enshrined in the hearts and lives of men.

The Location of the New Jerusalem.

KORESH.

THE evolution of the Sons of God proceeds from the first begotten Son. The Lord was the immortal Man. He attained immortality through the law and process of overcoming. The Sons of God to come will be the product of His planting in the race; they will be his offspring through the process of regeneration. They will constitute Mount Zion and the Saviors who are to arise on Mount Zion, as it is declared. The inauguration of the New Jerusalem is not in the old Palestine nor in Europe. The new world will constitute the location of the descent of the Holy City; not the old world, but the new, hath the Lord God chosen for the habitation of his throne. As the light shineth from the East even unto the West, so shall be the coming of the Lord. As the sun riseth and moveth toward the West, so shall the progress of regeneration carry forward the coming of the Lord and the Sons of God. Mark the certainty of this declaration.

Extravagance and Congestion of Wealth.

The Wear and Tear of Life Under the Competitive System; the Few Enriched and the Many Impoverished; Retribution Must Follow Misdirection of Human Energy.

AMANDA T. POTTER.

IF EXTRAVAGANCE is practiced in relation to human energy, an overtaxed condition of the same obtains as logical following. This is agreeable to the law of retributive justice; and universal manifestation, from greatest to least, is obedient to this law of equilibration obtaining as Deific function in the heart of the universe and thence extending to the remotest forms and offices thereof. The great manufacturing and traffic scapes of our cities, with the thunder and roar of their activities, are horrible amphitheatres of the wear and tear of humanity. They present a ceaseless round of competitive grind, wherein men expend more force in subduing each other than in reducing all other obstacles to progress. The clover nooks are not exempt; the whole scope, urban, suburban, and remote, is in the same unrelenting grip.

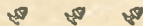
Though not physicians by study or practice, we may realize the condition of a person who, having made prodigal expenditure of his nerve energies, finds himself the victim of nerve prostration. Correct instruction and practice will banish such possibility, and the attainment of this in the view of the collective body is proof of the possibility of like attainment in the body collective. When this has been consummated national hysteria will have been eliminated. Before one challenges the term "national hysteria," let him place a testing finger on the pulse of our greed and take this rational view of the manifestation of hysteria, which appears as aberration of perception of the just relation of things. Some one consideration is let to assume fallacious proportions, and receives for the time all the attention due the sum of life's adjuncts. It is reasonable, indeed it is true, that the status of a country's mental and moral health is measured by its fealty to its acknowledged religion. One of the most vital tenets of the religion affected by this country is thus phrased: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

We profess to be a Christian nation. As Christians we professedly subscribe to this Deific injunction, while practically we set up the golden calf in embracing just that part against which God has enjoined, for that the treasures of our supreme desire are treasures earthly, is quite manifest. Men violate the laws of their own enacting to build to themselves fortunes; they extend their influence and their gold into the legislative arena to mold statutes ostensibly for the general good, but whose text expressly works to the filling their vidual coffers and to the impoverishment of the vast army of workers who have shipwrecked their financial weal upon

the shoals of arrant treachery. Our national failure to discriminate and assign correctly in case of heavenly and earthly treasures, is sufficient proof of national hysteria.

Human energy may not be overstrained except there come its supplementary condition; neither can the wealth of a people overabound in a relatively few centers without the supplemental retribution. Here, as always in matters pertaining to the aggregate body human, the body single expresses the analogy. If a diseased system fails to distribute to each organ its equitable share of blood, it follows that some other organ or organs are oversuffused. If the limb extremities suffer cold from the stint while the brain is overfed, and the situation meets aggravation instead of relief, the termination is but a matter of time and needs not to be spoken. Warning voices are raised concerning the congestion of wealth, the fruit of commerce, whose activities are the analogue of the function of the blood with relation to the members of the man. Instruction can only effect as it precipitates in action. The action of today is all on the wrong side of the balance of justice; hence the unjust aggravation accelerates.

In his veto of the national banking scheme President Jackson said: "Many of our rich men have not been content with equal protection and equal benefits; but have besought us to make them richer by acts of Congress." In those earlier days of our Republic, the germs (ever adjunct of the unregenerate human heart) of desire and ability to possess from the fruit of others' toil, were hatched and active. The present sees them multiplied by the thousands, the industry of others ever the object and prey of their own industry. The legitimate fruit of this condition is warped vision. Men surrounded by luxury which rightfully belongs to and should be distributed among the hundreds who earned it, cannot read the teachings of the Lord Christ with mind free from the bias of his ill-gotten gains; and hardly indeed shall such enter the kingdom of heaven.



The New Kingdom of Righteousness.

FROM THE WRITINGS OF KORESH.

THE world awaits impatiently the hour for the inauguration of the new kingdom; for God's reign to begin in earth as it is now operative in heaven. The administration of one of the functions of government hitherto, has been to rule men. In the new kingdom this function will have become obsolete because man will be a law unto himself, and the energies of administration will then be expended in contributing to the needs of men. There will be no criminals, for when the incentive to crime is removed there will be no crime. It may appear from the foregoing that these views are identical with those commonly denominated socialistic. Koreshanity differs essentially from nationalism and socialism, mainly in the means through which it purposes its accomplishment of equitable government.

THE ATTRIBUTES OF DEITY.

The Power to Die Constitutes an Important Attribute of the Divine Being.

IN A CONSIDERATION of the vital questions of the day, there is none that carries more weight than the issue between science and religion. The desirability of a knowledge of the characteristics of Deity cannot be denied because, whether he is looked upon as extra-cosmic or dwelling in humanity, it is essential to understand the nature of the Cause of all things, the inceptive point of creation. The destiny of man being to return to his source if he would know how to shape his course and direct the sum of his activities to one end, he must learn the character of that origin. He must understand that the God whose image and likeness he hopes one day to bear, is not located on some distant star or planet, but is periodically regenerated from among men. It is not necessary to conceive of Deity under any other form than that worn by the Christ, who was a real person, possessing at the same time all the attributes both of God and man. He was not exempt from bodily weakness, nor was he able to transcend the limitations of mortality—witness his death upon the cross of wood; but he was able to rise from the tomb; to pass through closed doors and, finally, to convert his body to spiritual essence called the Holy Ghost. Thus He disappeared in the presence of many reliable witnesses, according to the gospel narrative of whose credibility there can be no doubt; especially since the law governing such a metamorphosis of material substance has been discovered.

Among the attributes which modern theology denies to Deity is the power to die. It assumes that only the second person of the Godhead died upon the cross, while the Father was securely located in some distant heaven, presiding over the destinies of the race which he had created with a predisposition to sin. The clemency of the Son intervened to save it from the consequences of its own folly and the wrath of an offended majesty. Now this is contrary to the teachings of the Biblical writers, who declare that all the attributes of Deity converged in the person of the one Lord, Jesus Christ, so that he was Father, Mother, and Son.

If death inheres as a principle in the physical cosmos, where it is manifest in the constant disintegration of substances, it must pertain to Deity as its primary cause. The fact that the only record of His avatar includes a specifically detailed account of his death, supports the logical inference. Jesus died because it is possible for Divinity to die. He did not see corruption because, coincident with his power to die was the knowledge requisite to cheat the grave and rise triumphant over the forces of the great arch-enemy.

It was no part of the mission of the Lord to furnish a pretext for those who wish to escape from the vital

necessity of keeping the law. His knowledge came from mastery over self, gained through obedience to every principle. The adversary with which He contended was the same which assails every man who aspires to enter into the Arch-natural state. He overcame in order that he might become the minister of salvation unto many souls. In a similar manner those who obey His precepts will become Saviors, sharing in the attributes of Deity.

Thoughts on Society and Capital Punishment.

THE WIDEST diversity of opinion exists on the subject of capital punishment. To meet the exigencies of a state of society which has developed a new science called criminology, many persons think that the only means of repressing crime is found in speedy retribution. They argue that unless society is to lapse into a predatory horde, the criminal must be intimidated. No other safeguard will avail to check the depredations of increasing numbers who live but to prey upon their neighbors. Covetousness of so virulent a type is manifest in the body social, that unless a drastic medicine be administered the patient will hardly survive. Shall it take the form of capital punishment? In order to settle this question it is requisite to understand what really happens when the murderer is hastened into the spiritual world. A vortex is created, whither other spirits of the same quality resort.

All the spiritual life of the universe being focalized in humanity of the natural world, it goes without saying that an epidemic of crime will result. Spirits of so dangerous and desperate a character being precipitated into the mental spheres, act toward humanity in the form of impulse. They have no consciousness of what is being done in the natural world, yet they derive a certain form of enjoyment from the consummation of acts which are in line with their desires. They experience, as it were, sensations of ease and pleasure when their evil machinations result in crime. A stream is calm, but throw a stone into its placid depths and watch the widening ripples that go out from the vortex induced in its fall. Send a bloodstained soul from the gibbet into the spiritual hells, and analogous energy is generated.

While the spiritual spheres are the recipients of every quality of spiritual force, they do not contain any form of evil so deadly as hatred against the Lord in his advent. A man may live what is called a strictly moral life without any apparent trespass against the laws of society, though at the same time he is principled in evil and destined to have no part in the Lord's kingdom. Another who is guilty of some gross misdemeanor may carry some portion of the life belonging to that kingdom.

Society is organized upon the basis of competition.

So long as this is so, it must protect itself according to its lights, disposing as best it can of the criminals it has generated. It has no standard of absolute justice established. Koreshanity holds that capital punishment is a necessary concomitant of progress, for although as shown it defeats its own end so far as the repression of crime is concerned, yet it is better for these activities to spend themselves. The world must be convinced by hard experience that every man is not the temple of Deity.

The Greatest Theme of the Age.

THE HUMANITY of Deity! What theme so fit to call forth love and adoration? The incarnation of the central forces of the universe in the person of the divine Man is a subject upon which philosophers and sages have spent their learning; but they have never fathomed its mystery. That the Lord Jesus was the very fulness of the Godhead bodily, as declared of him at the beginning of the Christian dispensation; that he was Father, Mother, and Son in one person, uniting these attributes by a progressive development into the conditions which they represent, is no part of modern theology. The creeds of Christendom have eliminated this doctrine in substance, preferring to believe in the Trinitarian conception. This is virtually a divided Deity—one person of the Son, one person of the Father, and another of the Holy Ghost. There is, however, no confirmation of this doctrine to be drawn from the Bible, as it is exposed from the view-point of science founded upon a correct interpretation of the physical cosmos. The Trinitarian idea of the Godhead loses all coherency when contrasted with the analogue of Divinity, which is the sun of the physical world. There is a central sun whose energies focalize at two points on the junction of the lower atmospheres. There are not three independent suns. The outer radiations are simply progressive manifestations of the solar force.

Earthquakes and the Law of Vibration.

AN INTERNATIONAL conference to investigate the cause of earthquakes has been arranged for the coming year. Germany has invited the United States and all the European countries to join her in studying the subject. Koreshan Cosmogony recognizes the primary cause of seismic phenomena in the vibration communicated to the atoms of the visible cosmos. Through the translation of a Man nineteen hundred years ago, an impulse was given to all the energies of creation. Secondary causes, such as the accumulation of gas in the interior of the crust of the concave earth, contribute toward this specific form of motion. The sect named Quakers was so called on account of the peculiar motions of its members under the influence of emotion. A psychological or spiritistic force was generated, which they translated into physical motion. Emotion is motion outward. This force was not the Holy Ghost. The physical earth quakes primarily because the Holy Spirit produced by the combustion of the Lord's body was transformed, in one degree of its metamorphosis, to physical spirit.


LA NOUVELLE GEODESIE.*

Tandis que l'oeuvre d'essayer l'attirail et de l'assujettir à toutes les épreuves connues de la mécanique était en progrès la Révérende E. M. Castle, membre du Corps Géodésique et qui faisait partie du comité de surveillance et d'inspection, assistant à tous les travaux d'importance a inventé une méthode ingénieuse pour empêcher toute erreur en joignant les pièces horizontales. Selon ce moyen chaque pièce devait être retournée à toute réunion alternative; à cette façon le moindre manque de précision de la part des traverses à angle droit devait à la suite de quelques replacements se réparer entièrement. Cela est clair et l'effet d'en user de la sorte a été d'assurer une exactitude mathématique; car, selon les principes de la géométrie un procédé semblable devrait prémunir contre la possibilité d'un fléchissement de la droite de la part des traverses mises à angle droit et détruire le mauvais effet des erreurs de la sorte. Le registre tenu par le Corps montre l'adhérence fidèle à cette méthode pour rectifier les erreurs depuis le commencement jus'à la fin de l'oeuvre.

Les travaux préliminaires accomplis et cette méthode de retourner les pièces horizontales inventée, avant de tenter l'expérience actuelle l'attirail a été soumis à une épreuve la plus rigoureuse possible pour en garantir la précision. Une seule ligne joint deux points. Au moyen des angles approximativement droits on pourrait étendre une ligne d'un point à un autre; mais tant que l'on ne sache pas à n'en pouvoir douter que ces angles sont droits, point de certitude pour les résultats de ces procédés. Les traverses elles-mêmes de notre instrument ont subi l'épreuve. Dire que nous avons porté une ligne à une distance quelconque et cela ne prouve rien si nos procédés géodésiques ne se fondent pas sur une base solide de preuves antécédentes; sans l'épreuve dernière, pourtant, il pourrait s'y glisser quelque petite déviation échappée aux autres méthodes de correction. Pour savoir si la ligne d'essai a varié et combien et dans quel sens il a fallu en rapporter la fin au commencement et cela de façon à être mathématiquement correct. Dans un travail si considérable il fallait pour cela prendre la pièce terminale de la ligne d'avance pour initier la ligne de retour et retracer chemin jusqu'au point de départ; s'il y avait eu déviation de la droite par toute la ligne cela se verrait en arrivant au point de départ; mais si la ligne y retournait sans faute c'était preuve que les traverses se trouvaient à angle droit et la justesse de l'instrument était établie. On a mesuré le terrain à la distance de 228 pieds; avant de partir on a dressé un poteau portant une plaque de cuivre sur laquelle il y avait une ligne délicate qui touchait juste au niveau de la ligne en crin horizontale sur l'attirail. Dix-neuf réunions d'une pièce à une autre se firent en ligne directe et puis on a retourné sur la même ligne; la dernière pièce sur la ligne de retour touchait à l'endroit même d'où elle était partie avec son fil en crin coïncident avec la ligne délicate gravée sur la plaque de cuivre. L'aide du microscope fut invoquée pour ne point douter du résultat. Ayant parcouru en tout 456 pieds de terrain la ligne portée par l'assemblage des pièces est revenue sans une déviation égale à la dix-millième partie du pouce. L'épreuve s'est faite sous les yeux et selon les vues des gens ennemis qui se portaient fort pour le système Copernicien et n'épargnaient pas de leurs peines pour nous nuire, espérant prouver l'incapacité de l'instrument. L'expérience s'est faite et le dénouement relève toute la question de la précision de l'instrument. Sa capacité de servir à la géodésie et de porter une ligne droite a été démontré hors d'aucun doute ou la possibilité de rebut!

(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 MODERN WORLD is conscious of the fact that some great change impends; never before in the history of the world has there been such an array of important events, nor the mental atmosphere so pregnant with interest. The extraordinary and the unusual portend great things; they constitute the signs of the times which point to the end of the age. There are those who believe that the world is growing more corrupt; the conclusion is sustained by abundant evidence, but there is consolation in the fact that a change must come when things have reached their worst. There are others who see signs of marvelous progress being made throughout the world; the optimist will not be disappointed in his anticipation of a glorious future, but the pessimist will first see his conception realized in an overwhelming vortex of chaos and confusion. Progress is clothed in garments of corruption; the old man of the sea sits astride the neck of genius, and the parting must be accomplished through a great struggle. The rise of the West to the position of world-supremacy has directed the eyes of the world to a new order of things. The development of America is without precedent in history; two continents heaved from the sea of oblivion four centuries ago and became the land of destiny, over which waves the banner of liberty, and in which appears the Sign of the Son of man. There are evidences of decline of the old world; the glory of the East dims in contrast with the growing splendor of the West. The end of the Spanish empire was the beginning of imperialism in America; from Occident to Orient, the Eagle spreads his wings; and England wanes in proportion to the waxing of American power on land and sea. Who has not wondered at the marvelous and unprecedented activity of the world during the nineteenth and twentieth centuries? Who has not observed the numerous signs of coming change? Genius has produced the thousands of inventions which are revolutionizing industry; the industrial combinations are revolutionizing commercial methods. Capital and labor alike prepare for inevitable conflict; there is no question in the mind of the thoughtful student of economic conditions, that soon or later the hand that labors and the power that directs it must engage in deadly combat. We do not believe that when the great battle of Gog and Magog is over, the world will be willing to return to present competitive methods of industry and commerce. The very settlement of the problem will demand a new foundation of economic order, and a new industrial and social superstructure. There is coming a conflict of nations. We do not believe that when the armies of the world have laid down their arms, the people will desire to have the habitable portions of the world divided into petty kingdoms, empires, and republics, but will see the necessity of one universal system of government. There is a general tendency toward revolution and dissolution; the old order is ready to go to pieces. The oldest nation in the world is on the point of utter disintegration; the old Campanile lies prostrate, and the famous London prison is soon to be razed to the ground; the institutions of the old world, the old church

and state, are soon to be swept away. The time prophecies mark the different stages of the closing of the dispensation, and the dial of the Zodiac indicates the terminus of a great cycle and the beginning of a new era of progress in which there will be a universal language, a universal religion, and a universal empire for the one universe of humanity.

A few weeks ago we called attention to the fact that the spirit of true reform and the highest moral power must be found in the true religion; that mere change in environment is wholly inadequate to change the heart of man; and that modern economic reformers would be content with a kind of reform in external relations. We pointed out the fact that such change is equivalent to advocating that a mere change of clothing would elevate the criminal and invigorate the tramp. Our view of the situation is true to the facts of life; but the latest confirmation of it is found in a reply to our editorial by the *Coming Nation*, a well-known publication devoted to socialism. The position is taken that poverty is the root of all evil, or at least, that poverty is responsible for the prevalence of crime. If this were so, we see no reason why crime should not be confined to the poorer classes. The facts, however, go to show that a large percentage of the acts of grossest injustice are perpetrated by men who enjoy the luxuries of life. But doubtless our position has been misunderstood. The modern church has endeavored to reform the world without making provision for an equitable distribution of the goods of life; on the other hand, modern economic reformers are equally in error in endeavoring to reform the world without possession of the religious and moral impulse which would impel man to love the neighbor instead of self. If today the aristocratic and poor classes should exchange places, we would find the same evils prevailing as before; the poor would love the neighbor no more, and the rich would love money none the less. Our position is simply this: The ideal social conditions cannot obtain without the establishment of the divine government in earth; in such a government we maintain church and state must be united, and religion be made the supreme power in the hearts of men. No one can determine the true principles of absolute equity, the principles and laws of industrial economy, nor the form of the true society, until he understands the laws of order which obtain in the universe at large. The reformation of the world must spring from the Messianic source; the divine power must be manifest ere the multitude is clothed and fed; in other words, the kingdom of God must first be sought and realized before all these things are added in their wholesome and proper quantities to all classes. The principles of universal economy must be applied to the world of man; and we maintain that these principles are not defined outside of the Religio-Science of Koreshanity. A central class of advanced minds must comprehend the great truths of life ere the masses obtain an equitable share of the goods of life; and this is one of the great lessons

which socialists have yet to learn. Direct and rational appeal to men with brains is more satisfactory and lasting in effect, than to endeavor to reach men who have stomachs only. A great power operates today to enslave the masses and deprive them of the fruits of toil; this power is not political, and if not removed from the heart of man would work insidiously to produce present competitive conditions and overthrow any modern social ideal. That power is the subtle power of false commerce in three planes of life. The great change must be made at the seat of the cause.

Two pages of a daily paper contain striking illustrations of the dual life of a prosperous and honored citizen of Chester, Vermont. He is a man having had considerable influence, holding some positions of trust, and once a member of the Vermont legislature; he is versed in literature, and some of his productions have been published. During the past sixteen years, as many as fifty burglaries in the town have been noted, but the burglar baffled discovery until recently a spring-gun settled the question and disclosed his identity; the burglar was the honored citizen who was considered above reproach. His own account of his life contains a great deal of truth; and the striking forms of illustration depict the character as having a light and a dark side. He asserts that any man will readily admit that he feels most of the impulses of the criminal stirring within him at times; he followed them, and took as much pleasure in adventure, in acquiring things through the exercise of his wit and cunning, and in following low impulses; as he did in studying literature and endeavoring to rise in the estimation of his fellow citizens. Nearly every one is familiar with Robert Louis Stevenson's famous case of Dr. Jekyll and Mr. Hyde, which contains a strong moral and a great truth; but of course these cases of fact and fiction are extremes. Man has a two-fold origin—he is from above and from beneath; and until he overcomes the evil that is in him, his character is dual; he is the dwelling-place of comparatively good and comparatively bad spirits, and he follows the promptings of the extreme qualities of his being. However, the fact that man may through experience progress in lines of mental and moral development, proves that complete elimination of the evil is possible. Koreshians, understanding the law of progress and possessing a knowledge of man's mortal estate, have a scientific basis for true charity; and our fellowship obtains at present not from the fact that perfection obtains, but from the fact that we love the good and true in each other, and despise no one for the evil he contains.

Gates, the millionaire gambler and speculator, is a typical Western business man, and outspoken concerning business methods. Many a man engaged in making money, points to his success as proof that he is blessed and favored by the Almighty, and boasts of his uprightness and honesty in his dealings with his fellow man. Millionaire Gates, who is a close and clever student of the modern world, has discovered that the successful business man looks out for himself, even at the expense of his neighbor, friend, or customer. He holds that if a man makes up his mind to be right all the time, he will be "busted" by the man who is right fifty-

one per cent of the time. It is evident that the sea of competitive business is full of sharks which prey upon all the lesser fish; in the majority of cases, in order to be a financial success, a man must be a shark, armed to the teeth with all the vantage points known to the business world; and then when he goes forth in search of prey he is blessed by the Almighty dollar. We said Gates is a clever student of the modern world; he favors the industrial combinations, and looks upon them as the saviors of labor on the ground that in these days combination is essential to industrial and commercial success; that they are conducive to economy, and consequently guarantee reasonable wages, reasonable hours, and steady employment. He is willing that the trusts should pursue their present lines of activity, believing that in this country the public is the great arbiter which settles all disputes in accordance with justice. This would doubtless be the case if the public were free from selfishness and prejudice, and not subject to deceptions which demagogues practice on the people; but if the majority are as the outspoken millinaire considers them to be—right about fifty-one per cent of the time—they are not likely to settle economic questions in accordance with the principles of justice.

The year 1902 will be memorable in history as a year of crime, casualties, and cataclysms; the list will be headed by the Martinique disaster, followed by the loss of life occasioned by the eruption of La Soufriere, the earthquake in Mexico, railway collisions, and automobile accidents. An epidemic in crime prevails; the news is sensational enough to make all newspapers "yellow" with the facts of blood. There are those, however, who do not consider these crimes and catastrophes significant beyond the fact that they occur. That is the real point to bear in mind—the fact that they *do* occur. What significance would there be in any event that does not take place?

The common idea is that humanity is not the same from generation to generation, but that every generation is an entirely new product never having existed before. The rational view of humanity is that the dead are in the living, and that humanity today is the same humanity that has always been. Re-embodiment provides for individual progress, and solves the problems as to what has become of the dead of all past ages. They are in the living; the past merges into the present, ready to make the future.

The perfect man is the highest product of the universe, and must therefore not only contain all of the so called elements of the physical universe, but must also possess corresponding functions in a corresponding form. The perfect offspring of the universe is the microcosm, the world involved, the seed of all life, the universe in its least form.

It is said that knowledge is power. If so, it follows that possession of the knowledge of God means the possession of the power of God. The modern church possesses neither the knowledge nor the power, because it declares that God is unknown and unknowable.

The Open Court of Inquiry.

THE EDITOR.

Creation Continuous and Eternal.

EDITOR FLAMING SWORD:—Do Koreshans believe in the fundamental fallacy, namely, that at some remote period in the past, the whole material universe was created out of nothing? This is what is called the work of the "first cause" or "ultimate cause."—READER.

We can hardly conceive how any one having read a single copy of THE FLAMING SWORD should fail to be impressed with our emphatic declarations that the universe is eternal—that is, that it has always existed, and will always exist; it is without beginning in point of time, and it will never have an ending. It is eternal by virtue of the fact that its form is permanent. The idea that the universe at one time did not exist, lies at the very basis of all modern theological and scientific conceptions; consequently, modern evolution is as fallacious as the modern Christian theory of direct creation. Both schools of thought endeavor to explain how the universe at some time in the past *began* to exist.

We say we do not see how any one having read any of our publications should so misunderstand Koreshanity as to necessitate the above question. On page 2 of every number of THE FLAMING SWORD, first column, under subheading "Cosmogony," we make the statement that "The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself." Therefore, we do not believe that at some remote period of the past the universe was created out of nothing. We *do* believe that it *was* created, and that it is continually *being created* out of *something*—out of its own substance, through the functions of its own form.

The universe is a created thing, and it has a Creator—not one independent of the cosmos, nor one who existed when the universe did not, but one who is inseparably connected with the universe as its highest product, its involution, its seed of perpetuity. A seed is both the producer and the produced; the pivot of creative power is the seed in every domain of life, without exception. The universe is the

great world of expression; and it has its central point of impression, its positive pole. The seed of the physical cosmos is the sun; the seed of all life is in the highest kingdom, which is the kingdom of humanity. The involution of the human world, therefore, is the supreme Deity, the perpetuator of the entire system of existence.

There is a class of minds which conceives that if the universe is eternal no creator is necessary; on the other hand, the majority of people believe that there is a Creator; that he made the world, and that therefore it is not eternal. The first class undertakes to set aside the Bible, along with the conclusions of the modern church; this class is composed of atheists and agnostics, who believe that the great world of effect exists without cause; while the other class believes that cause existed without effect for billions of ages before he undertook to produce anything. Koreshanity demonstrates the co-existence of cause and effect, and the unity of cause and effect in the seed of universal life.

The Bible does not teach that at one time the universe did not exist. It teaches that the earth abides forever; that there is nothing new under the sun; that that which is, was, and always will be; that the earth is the footstool or pediment of cause; it teaches that there is an eternal life which is perpetuated through the periodic manifestation of God in humanity; therefore, humanity never had a beginning, in point of time, and there will never come a time when humanity will not exist.

But does not the Bible teach that the universe had a beginning? Does it not state that "In the beginning God created the heavens and the earth"? Certainly; but is beginning in time the only kind of beginning possible? Let us take wheat as an illustration; we maintain that wheat has always been—it is eternal. But every crop is a creation, and every seed is a beginning. Without continuous creation by the creator of wheat, which is the seed of wheat, the life of wheat could not be perpetuated. The

Bible teaches the principles and laws of the periodic creation of humanity.

The beginning to which the Bible refers is the Seed of all life. In the beginning God created the heavens and the earth—not the universe in its *largest* form, but in its *least* form. The universe was involved in Jesus the Christ; there *in him*, the entire universe was created. It is emphatically declared that He was the "*beginning*" of the creation of God." His manifestation is periodic. He is the world involved, the microcosm, the polar point of universal impression, the unity of cause and effect, the beginning and the end, the first and the last, the Alpha and Omega, the Creator and the created, the producer and the produced. The personal Deity is as necessary to the existence of the cosmos as grains of wheat are necessary to the perpetuity of the life of their kind. It is an axiom in Koreshanity, that every kind of life is perpetuated through the seed of that life. This is a law without an exception—and is operative because the universe is cellular, having definite center and circumference. The universe reproduces itself through the functions of its Seed; therefore, it creates itself through its Creator, from itself; and by virtue of its inherent functions it will never cease to be.

The Nebula of Nova Persei.

EDITOR FLAMING SWORD:—I send you herewith a clipping from the Chicago Record-Herald that may have escaped your notice. It seems to me that the eminent professor failed to think twice before speaking, for his theory could not possibly account for more than 186,000 miles per second for the apparent nebular motion, while the observations made indicate, from the Copernican basis, about sixty times that velocity. There is another flaw in his theory: As the star degenerated from the first magnitude to a faint point in the space of about six weeks, it seems that the period of maximum brilliancy would cause the outer portions of the apparent nebula to assume the appearance of an ever-widening ring of light, leaving the inner portions dark. I would like to see your opinion of the latest scientific guess, in the columns of THE FLAMING SWORD.—M. W. Ottumwa, Ia.

The phenomena of the new star in the constellation Perseus have been a source of trouble to the scientific

world, because they are not in harmony with previous conclusions concerning the nature and character of nebulae; and the new star itself, an ephemeral diamond whose light startlingly burst forth among the fixed gems of the firmament, remains a mystery to those who have made it their business to deal with astronomical subjects from the basis of assumed premises.

When the new star was increasing in brilliancy, there was much speculation concerning a stellar collision, the burning of worlds, the destruction of suns; and then when the star had faded and the faint spot began to widen in area, we heard of the scattering of material substances into surrounding space. But those who made this claim were found to be quite hasty in reaching their conclusions; for how could matter move through space even more rapidly than light? Some earlier speculations have recently been modified, and new theories offered to account for the unprecedented behavior of the new star.

The clipping referred to states that Professor Kapteyn, a German astronomer, has concluded that the motion of the nebula is only apparent; that, in fact, it is the mere motion of light from the burning center, outward through an already existing nebulous mass; but, as our correspondent suggests, there are inconsistencies in the new theory. In the first place, if the bright light were the result of a collision of suns, what could there be in the nature of the collision to cause the two or more suns to be consumed so rapidly—there being only a few weeks from first appearance to the time of its fading from visibility? We must conclude, if the distance were as great as supposed, that either sun which collided with the other was necessarily larger than the center of what is called our solar system. Is not our sun burning as rapidly as it is possible for an orb to burn? It is estimated that there is sufficient fuel in the Copernican sun to burn for about 3,000,000 years yet; but the two or more suns which collided in the constellation Perseus, are supposed to have been reignited and entirely consumed in about two months' time!

Was the nebulous mass made visible by the light of the extraordinary com-

bustion? There is a discrepancy, if we should conclude that it were so. According to modern astronomy, Nova Persei could not possibly be as near to us as Alpha Centauri, the distance to which is said to be over 20,000,000,000,000 miles. Alpha Centauri presents the greatest parallax of any star in the heavens; but inasmuch as no parallax has been detected in the case of Nova Persei, it is supposed to be at vastly greater distance than any of the stars which have observable parallax. It seems reasonable to suppose that while the light was traveling from the new star to the earth, it would also be radiating into space in all directions; and therefore, that some portion of the nebula should have been visible before the star had faded from view, especially in view of the conclusion that the conflagration really took place *a century or more ago!* In that time, certainly, a considerable portion of the nebulous matter would have been illumined, ready to be seen by the people of the earth when the first news of the conflagration was telegraphed over the wireless rays through the sea of ether!

The new theory is that the outward motion of light is the cause of the apparent motion of the nebulous mass; but it must be remembered that in order to make the velocity of light tally with itself, as computed by the astronomer, the star would have to be *nearer* the earth than even Alpha Centauri. At the distance at which it has lately been fixed by those who pretend to know, the velocity of the expanding ring or disc or sphere is about *sixty times* greater than that of light; but the idea of illumination would necessitate the conclusion that as the star faded, the light in the center of the nebula would fade away; but no such diminution of light at the center has been observed.

The new view necessitates the conclusion, from the basis of the popular fallacy, that if finely diffused matter already existed in space and enveloped the point of collision of suns, that a nebulous mass should be visible about every star. And further, if the nebula of Nova Persei is made visible by a brilliant point of light, why should not a bright star always appear in the center of other nebulae? Many of the star-clouds are definite and constant,

but without any apparent source of illumination.

But for the extraordinary, modern astronomy would grow monotonous; guesses are sources of diversion to the scientists and their following, and to us their guesses are a source of amusement. The new star is not without its lessons; its coming and going have given the world another opportunity to observe the extent to which the scientific world speculates concerning the character of existing things. There are more conflicting theories concerning the solar system than concerning Nova Persei, but there can be only one conception that is true—and that is definite and demonstrable. It is the Koreshan conception of the universe.



The Parable of the Prodigal Son.

EDITOR FLAMING SWORD:—I have read your paper and find it very interesting. In Luke xv is the parable of the prodigal son. A man had two sons; the youngest asked for his part of the estate, and took the proceeds into a far country and wasted it in riotous living. What does this son symbolize, and what is represented by the son who staid at home, and got angry at his brother's return?—C. B. B., Berryville, Tex.

The parable of the prodigal son is used by the typical evangelist or revivalist of modern times, as a basis of appeal to sinners to repent and join the church. Every man is supposed to have fallen away from the purity he possessed in childhood, and wandered from God. The return is given no deeper significance or meaning than repentance and conversion after the orthodox conception. This interpretation is common, but it is one which does not fit the parable at all, for it provides no explanation concerning the elder brother who was angry when he learned that the prodigal had been so highly honored by his father. It is not at all consistent with any view of a righteous character, to suppose that the elder brother should object to the repentance of the prodigal son.

It should not require much more than a superficial examination of the records of the life and work of Jesus the Messiah, to show that he went among the people to call attention to himself and his mission; and the object of this parable was to suggest to the popular mind of that time, that the orthodox church is always angry when

the true Messiah makes his advent. There was the Christ; and there also was the church standing as opposed to the bestowment of divine honor upon one who did not fulfil the false ideal of the church concerning a deliverer. During the Jewish dispensation the Lord was suffering in the hells of mortality, and it was said that he was made perfect through suffering; he cried aloud for deliverance, and his cry was heard. He was resurrected from the tomb of mortality—he returned to his Father's house—to the condition of human perfection. The facts of Jesus' coming and his rejection by the church were sufficient to call forth an illustration of the situation by means of the parable. We maintain that the prodigal was none other than the Lord himself.

Reproduction obtains through death; every seed planted is destined to die and to spend its substance in the riotous activities of decay. When it has reached its extremity of dissolution it says in language of its own: "I will arise and return to my fatherhood; all death is through transgression of the laws of life—therefore, I have sinned, but I seek to get out of the conditions of corruption." The formation of the seed is the return of the prodigal life, and when it is matured the plant casts it off; this is the universal law of rejection.

Jesus was the perfect seed of divine life; in order to produce the harvest of any age, he becomes obedient unto death. He was perfect nineteen hundred years ago; he who knew no sin was made to be sin on our behalf, by descending into the soil of mortality. When manifest again in his own personality, he is the prodigal returned. The Father enters into conjunction with him, gives him the signet of authority, covers him with the robe of royalty, and rejoices that his Son who was *lost* is found; that he who was *dead* is alive. This is the rational interpretation of that part of the parable which refers to the prodigal.

Now the question remains: If the Lord was the prodigal, the younger brother, who was the elder brother that was angry at his return? Why, just the character who is most likely to be angry under the circumstances. The devil is the Lord's elder brother. The two distinct products of divine activity are the personal Deity and the

personal devil; the first is the result of God's voluntary powers; the second, the result of his involuntary powers. The relation between the Almighty and the devil is specific; they are interdependent. The central sun of the physical cosmos has light and dark sides, containing the poles of light and darkness; and correspondingly, the anthropotic solar center is both light and dark. Therefore, the Almighty could consistently say to the devil, the elder brother: "Thou art ever with me, and all that I have is thine." The devil continually obeys the laws of death, and he could therefore truthfully say: "'Lo, these many years do I serve thee, neither transgress I at any time thy commandment' to perform my part in the great economy of existence." The devil is always in the apostate church, and makes his opposition to the return of the prodigal severely felt.



The Flaming Sword's Exchanges.

THE EDITOR.

Our Race News-Leaflet.—The issue for July, 1902, is a quadruple number, containing 56 pages, with large chart, and illustrations. The subject of the number is "The Stone of History," a series of articles upon what by the author purports to be the oldest piece of regnal furniture on earth. The series is an effort to trace the British coronation stone from the present back to Jacob and the stone on which he slept; and even to the capstone of the Great Pyramid, and the foundation of Noah's altar. The stone undoubtedly has a history and its existence is significant; but Professor Totten's endeavor to identify this material stone with the Shepherd, the Stone of Israel, which (or *who*) has a distinct lineage through ethnic channels from the tribe of Joseph, and consequently possesses human life, shows how far his mind is from the correct interpretation of prophecy. The coronation stone is a symbol; and even though it identifies the English people with the absorbed elements of the lost ten tribes, it cannot possibly be so important as the *living* Shepherd Stone, upon whom the destiny of Israel depends. The August number is supplementary to "The Stone of History;" and from the very nature of the subject, the numbers are interesting. The price of July number is 50 cents; August, 15 cents. Our Race Publishing Co., New Haven, Conn.

The Star of the Magi.—A monthly devoted to many subjects under the head of occult science; discusses astrology, astronomy, theosophy, alchemy, mysticism, etc. It has been published for three years, same size as THE FLAMING SWORD; it is now announced that it will soon be changed to magazine size and otherwise improved. \$1.00 yearly. 617 LaSalle street, Chicago, Ill.

Summary of the World's News.

AMANDA T. POTTER.

Aug. 13.—Illinois leads in promptness with funds for McKinley monument.—Eight railroads dodge taxation on real estate in Chicago worth, \$50,000,000; fraudulently listed as "trackage."—Charters of more than 35,000 Illinois corporations canceled; failed to comply with law of 1901.—International harvester combine incorporated in New Jersey; capitalization, \$120,000,000.—Bethlehem Steel Company, bought by Chas. M. Schwab for \$7,500,000; sold to U. S. Shipbuilding Company for \$26,000,000.—Prince Obolenski, Governor of Kharkov, Russia, wounded by an assassin.—Aug. 14.—International Typographical Union restricts hours of service to maximum of 54.—Naval officers deeply interested in successful test of oil as fuel.—Coal famine in Chicago imminent; local stock of anthracite running low.—Aug. 15.—Woman franchise bill has passed both houses of New South Wales legislature.—President Roosevelt and advisers said to disfavor tariff revision at present time.—International Typographical Union upholds Chicago union in its fight with Federation of Labor; withholds payment of per capita tax until matter is settled.—Ninety-two mile per hour automobile gait carries C. L. Fair and wife to their death in Evreux, France; C. L. Fair was son of late U. S. Senator J. G. Fair.—Aug. 16.—Stable men of chief Chicago dry goods stores strike; clash with non-union men.—Luther R. Marsh, venerable jurist and noted spiritualist, dies in New York.—Grand Duke Boris, cousin of Russian Czar, welcomed in Chicago.—Aug. 17.—Report of bureau of statistics of treasury department shows the progress of United States in area, population, and material industries, the most marvelous to be found in the history of nations.—Aug. 18.—Delay on intercepting sewers menaces 80 per cent of Chicago residents.—Mayor Harrison turns in fire alarm to demonstrate truthfulness of statement to Grand Duke Boris that engines would arrive within four minutes.—Seven chauffeurs arrested in Evanston, Ill., for violating speed law for automobiles.—Two more bad automobile accidents in France arouse resentment against Americans.—Boer generals highly pleased with reception by King Edward.—Strike of boiler makers blocks manufacture of material that would aid in abating smoke nuisance.—President Mitchell of United Mine Workers, denies reports of probability of early settlement of anthracite strike.—Aug. 19.—Health of Chas. M. Schwab, president of U. S. Steel Corporation, demands that he be temporarily relieved or will resign.—Turkey's failure to execute agreements regarding American claims causes somewhat strained relations with U. S.—Thirty-two nations represented Y. M. C. A. world's congress at Christiania, Norway.—Condition of New York money market responsible for dull stock market.—Dr. Leopold Schenk, who in many tests verified claim to ability to decide sex by controlling the mothers' food during gestation, dead in Schwanberg.—Torishama, small island on Japanese coast, overwhelmed by volcanic eruption; its 150 inhabitants all dead.

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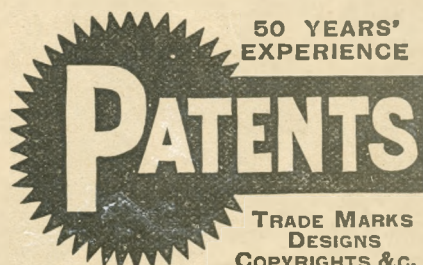
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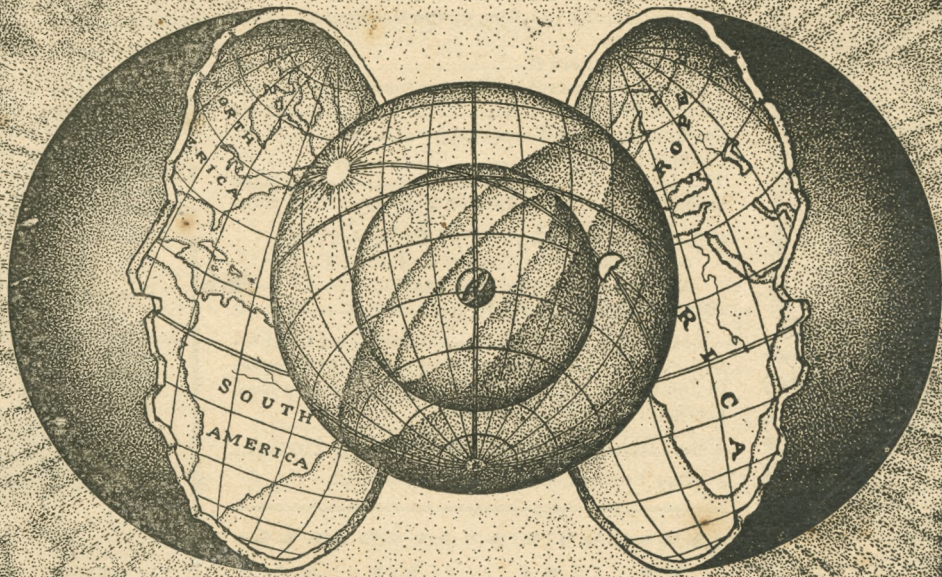
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