



# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, AUGUST 29, 1902. A. K. 62

NUMBER 41.



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ASTRONOMY

RELIGION

SOCIOLOGY



Entered at Chicago Post Office as Second Class Matter.

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

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

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

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

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## Summary of Koreshan Universology.

**K**ORESHAN 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."*

Vol. xvi. No. 41

CHICAGO, ILL., AUGUST 29, 1902. A. K. 62

Whole No. 508

## The Ultimate of the Competitive Impulse.

Centralization of the Power of Corporations and Unions; the Great Conflict Impends; Duty of the Government to End Strikes and Protect the Non-Union Laborer.

KORESH.

Not since the civil war has this country faced a more serious situation than that brought about by the coal strike. The failure of the mines to produce coal, combined with the high price of meat, means a famine this winter among the large proportion of the population whose earnings must pay for daily sustenance. The possibilities of suffering are appalling, and from one end of the country to the other the cry goes up that the strike must be ended at once.—*Chicago American*.

THERE ARE THOUSANDS of people throughout the country and the world, who would gladly supply the place of the miners who have gone out on this great strike. There is one thing, and one only, standing in the way of the settlement of the menace to the prosperity of the country. This one thing is politics. The coal corporations have the right to the protection of their interests, and were it not for fear of loss of political prestige, the state—and nation if necessary—would be called upon to disperse the conspirators of the monopoly of the unions. A government too weak to avert the appalling possibilities of suffering which *The American* says threaten the country, lacks the principles of stability essential to its perpetuity. The Government should end this strike, and perform its legitimate function immediately.

We are working under the force of the competitive system. Corporations under its impetus have the right to augment until there be but one corporation, if that were possible, until there be but one millionaire or but one billionaire power to regulate the commerce of the world, and this power centralized within the function of but one man. Tens of thousands of people have the same right to combine in the interests of the poor working man, and in defiance of the interests of other tens of thousands, bring, together with the coördination of the opposing element of competition, the appalling conditions incident to the strike, if the Government is too

cowardly to bring its influence to bear for the regulation of its own affairs. Men may strike and corporations may refuse to arbitrate, but it is the legitimate function of the Government to see that the competitive system under which the Government is instituted, and which the Christianity of these modern times authorizes, has a fair swing. So long as we sail under the authorized rights of competition, give the non-unionist the same rights to protection that we give to the unionist.

The body of people constituting the Koreshan Unity would not, for any consideration, enter into that combination called labor-unionism; we would not sell our liberties to such an ungodly set of anarchists as the labor-unions have proven themselves to be. Where a unionist will assume the right to smash the brains of his rightful competitor in the field of labor because he dares to exercise his prerogative to earn the bread for which his family is starving, there should be also a fearless government, fearless of the influence of politics and its combinations. The corporate combinations and the labor combinations are two great conspiracies, fostered by the competitive and antichristian impulses of the modern world. These conspiracies should be held within the limits of the control indicated in the Declaration of Independence and guaranteed by the Constitution of the United States. If the Government will prostitute its function through the omission of its obligations through political fear, and thus allow its authority to be defied, then, having instituted anarchy, the people whom the Government has allowed to feel the pangs of deprivation will not hesitate to apply the force of chaos to the amelioration of their conditions.

The legitimate tendency and ultimate of the com-



petitive system constitute the centralization of the powers of finance and labor. These will progress to their final fulfilment in the breach which can but culminate in the conflict to which their own inherent predication portends. The determination of the labor-unions to prevent the non-union citizens of the country from exercising their rights should be met with the strong hand of the law; no vidual citizen should be intimidated, and the Government should see to it that the weak shall be protected in their rights. The competitive system is a curse, but so long as it is endorsed by the voice of the Republic, let it take its legitimate course to its only possible culmination—the final struggle for supremacy. The time is at hand when there will be two sides to the conflict; the power of centralization in the commercial world (this power controlling legislation and all of the functions of the Government, with the military to carry out its behests) will be on one side; on the other, will be arrayed the masses of the people. These great powers will be arrayed in the final conflict. No *Chicago American*, nor democratic nor republican party will avert the catastrophe.

We are opposed to the competitive system, therefore we are opposed to the combinations which legitimately grow out of its impulse. We are opposed to the conspiracy of the commercial trusts, but we are as much opposed to the labor-union trust and its conspiracies. We do, however, believe in the power of the Government; and of the two evils, the chaos of the commune, of the ungodly and inorganic kind, or the evil of

the commercial trust controlled by the strong arm of organic power, we prefer the latter. Until the people learn to dispose their right to equitable industry, equitable applications of labor-saving machinery and the appropriation of its powers of conservation, and the equitable distribution of the wealth which the industrious have developed, let us live under the forceful execution of the laws to which we have so far subscribed, and compel all men to keep within the bounds of their legitimate spheres.

We ought not to lend our influence for political or any other purpose, to the cultivation or the endorsement of the chaos which the labor-unionist will surely bring to the country. Let us rather educate the masses into the communism of the Lord Jesus who planted its seed in the beginning of the age; educate them to see that it is their right through legitimate methods to bring about the state in which public utilities shall be publicly administered, but first of all through a revolution in the hearts of men. Revolutionize the aspirations of the soul. Find and know the true God, and place him on the throne of human aspiration and purpose. The solution of the great question is in the coming of the Lord and in the institution of his government in the earth; and there will be no settlement until this august time is fulfilled and the divine authority recognized. The time is at hand. May the powers and possibilities of the foreshortening of time speedily consummate the work! This is the desire of the Koreshan soul.

## The Knowledge of the True God.

The Terms God and Lord Scientifically Distinguished; the Covenant Relation of God and Man; the Ascent and Descent of Divine Life and Mind.

BERTHALDINE, MATRONA.

“**Y**OU BELIEVE IN GOD, do you not?” asked a worshiper of the ill-defined God of modern trinitarian Christendom. “Yes, in the Lord my God,” replied the Koreshan to whom the inquiry was addressed. The world that now is, is so completely divorced from the only living and true God, and has wandered so far from his personal presence that God, as the personal Logos, needs to reintroduce himself to humanity to become at all related to its walk and conversation.

By the term God (Hebrew, Eloah), the Koreshan means the personal aggregation and central point of all wisdom. “Primarily, God is central and singly personal; secondarily, God is all in all”—not as God, but as degrees of form and function or office, as for instance, he is man created and finished in the image and likeness of God in his circumferential plenum (fulness). “In this the regenerated amplitude of man as the Sons of God, he dwells in as many members of one spirit, as by

the manifest sons he exists as many members of one body. In the animal kingdom, he has let down the form and function of man to the form and function of the animal. He is there not as God but as the animal kingdom. So likewise in the vegetable and mineral.”

By the term Lord, we mean “the central aggregation of all love involving wisdom, and formulated as the personal manhood of God.” We distinguish between the qualities and states of God and Lord, as designated and differentiated by the two terms. “By the term Lord God (Eloah-Yehovah), we mean the plenum of love, and wisdom, as two distinctive qualitative aggregations, united as two different functions in one manifest form of those functions.” By the Word, the Koreshan scientist means love and wisdom personated as the God-Man or the Man-God. “This is man created in the image and likeness of God—that is, like God. Man can not be said to be like God and be destitute of a single attribute of God.” KORESH teaches that the



term image signifies in age, which means in fulness. "Man cannot become like God without entering into his rest; hence, to become like is to become obedient, and this implies the life."

"In essential life there are three degrees of love; namely, love, charity, good. These are the three likenesses. As counterparts of these there are the three images, which have their fulness, sanctity, and power in the last or ultimate degree, namely, in the form of these, the visible manhood, as for instance, the Lord Jesus Christ." "The Logos—Word, was begotten flesh and dwelt among us." God speaks himself; the Logos is God's expression of and from himself to his creation. When God has become the unknown and unknowable to man in mortality, he speaks himself into that degree of self-expression for which his creatures are prepared in understanding and responsiveness of will. He then imparts the spirit of his spoken Word to men receptive, and works in them to will and to do his own good pleasure, which is their reformation or recreation into his own image and likeness through the agency of this, his covenant relation with them.

It is the evidence of an approaching new covenant, that men are rapidly becoming agnostics. They openly declare their ignorance of God; some even boast of it, and seem to think this form of ignorance one of the best evidences of their superior and most progressive degree of scholarship. The more they declare they do not know, the more they seem to expect their reckoned inferiors to credit them with knowing. Another growing multitude in society is made up of the little vidual "I AM"-ists, who go about declaring "I am God," and most assiduously engage in self-worship, having conjured up from beneath a false ideal of their "real and true being." These "I AM"-ists are the final degeneracy of that church which has said "I am rich and have need of nothing." It has become so utterly Christless that it presumes to deny everything, even the "coming of Christ in the flesh," the spirit of which, generated by its dematerialization, furnishes the life-giving potency of every age. The world's need of Christ is always most apparent to those who love and await his appearing and kingdom; to those who prepare the way of the Lord in covenant relations with his Messenger. At the close of this dispensation, which is the beginning of the new, God speaks himself in the plenum of the divine universal language. His Messenger of the covenant of this plenum of the Word expresses its infoldment and unfoldment, primarily and centrally, in his own personality, which in its perfection is the Lord.

The Logos "gathers the lambs with his arm and carries them in his bosom." These are the beginnings of the creation of the Gods, which he speaks as the Logos or elements of his universal language. When they become sheep, they are devoured by wolves in sheep's clothing and stray off to the confines of earth. "All we like sheep have gone astray, and turned every man to his own way"—a beastly way, earthly, sensual, devilish. Irreligiously, some take the agnostic way, some the "I AM"-ist way, and some the atheistic. The God of

verities is not in the thoughts of any in these ways. The perfect way is the way of light. Light is sown for the righteous. Lucifer falls from the way of life into the way of light, and is a light shining in darkness to make it visible. Those who sit in darkness awaiting the light or science of life see a great light, in which they rise and walk for they seek immortality and eternal life. He who hath immortality falls only to rise again as the Son of the Morning, the bearer of the "bright and morning star," in whom the righteous shine forth as the sun in the kingdom of their Father-Mother Deity. When the Christ who is our life shall appear (our life because our light), we (who await) shall appear with him in glory.

The real cause of the weariness of the denizens of this world lies in the futility of all their efforts to reform it. This world has zeal, but not according to knowledge. It has forgotten that without its Christ it can do nothing, and its Christ waits with all patience and long suffering for it to awaken to a realization of its need of him, its prophet, priest, and king, the chief Shepherd of its sheep. The warning voice of the wolf, the heart's hunger for the Lamb of God who taketh away the sins of the world, is driving men to listen for the chief Shepherd's voice—the voice of truth in ultimates, which furnishes meat in due season for those who hunger for practical divine righteousness.

Hath he marks to lead me to him?  
Will he be my guide?  
In his feet and hands are wound prints—  
And his side.

Yes, the Lord hath marks to lead us to him, the marks of the Sign unto the Gentiles, the Lo Ammi of Israel. He has all the marks of the crucified Lord—the spirit of the Lord in a body conceived in sin and shapen in iniquity and in the way of the transgressor. He can give evidence that he who knew no sin was made to be sin for us, and has carried our sorrows and borne all our griefs. The chastisement of our peace will be upon him, and by his stripes we will be healed. He will voice the spirit of truth and destroy the body of death. He, the corruptible, will put on incorruption; and he, the mortal, will attain immortality and swallow up death in his victory.

All things spiritual are in their ultimates brought down into natural forms of life expression; and the most divinely natural is the most supernaturally spiritual. In the divine unity of the two divine states we behold the most celestial aspect of things created, the arch-natural. This alone can satisfy the soul of man. "I shall be satisfied when I awake in his likeness." Then man can say: "Spiritually, I am God, and naturally, I am Lord." "I am celestial in that I came down from heaven; and I am arch-natural in that I have risen from the dead, and am above all things terrestrial. The earth is my footstool, and I am monarch of all I survey, and a king and a priest unto God."

The order of the Gods is an organic unity, and has its center of influx and efflux which is its delight and chief glory, the Lord's more excellent glory, and the door by which he, as many sons, goes in and out by the new and living way to find pasture. She, the Center, is called by His new name, the name of the chief Shepherd from Joseph, who is the Stone, the "white Stone" of Israel, the strength of God.



# Organic Unity and Mental Equilibrium.

The Prevalence of Many Phases of Insanity; General Chaos in the Modern World; Soundness of Mind Restored Through Application of Truth to Life.

AMANDA T. POTTER.

THE EQUILIBRIUM alone engendered by that incomparable power of organic unity is the great requisite of today. Does the race need a Savior more? As the light follows the sun, organic unity follows and is because of the ministrations of the Savior; as the light follows the sun, universal equipoise keeps step with organic unity, of which the Redeemer of men was the continent. "There should be no schism in the body [of Christ]; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice in it. Now ye are the body of Christ, and members in particular." It was the Lord Jesus who spoke this—spoke in the person of Paul in whom he was planted. Paul was a member of the body to be—the body immortal. In the death of the divine seed the Christ manifestation ceased. When Deity ceases to be manifest, affairs in every field of existence and activity which he has vivified begin their descent through the hells of disintegration. Disintegration as witnessed in existing relations, belongs distinctly to the order and rule of the adversary.

Before Divinity again returns to manifestation (and through manifestation to the possession of the wills and intellects of men) the race has taken on mental chaos which, in the mass, borders on recognized insanity; while the lesser per cent, those who become quite unbalanced, are constantly increasing. Now, as the time presses close upon the return of Deity in his multiplication from the seed-sowing of nineteen hundred years ago, the lunatic asylums require annexes. It is "woe to the inhabitants of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

It is a recognized fact in the medical world, that all nervous diseases—whether congenital or acquired—belong to the *genus demency*. But it is neither politic nor polite in the practitioner to pronounce insanity upon hysteria, epilepsy, hypochondriasis, and those of other slight transient forms supposed to pass without attendant permanent injury of the brain tissue. But the line drawn between these and the cases calling for personal restraint is purely arbitrary. A formulation of words which shall reach just so much and no more of this unpleasant mental expression, is held in the following: "Insanity is a chronic disease of the brain, inducing chronic disordered mental symptoms." But it cannot be successfully contradicted that "nerves" are in universal manifestation; and the word "chronic" here twice introduced is grateful mask of much uncaged craziness. It saves the day so long as no overt act is precipitated. It becomes very awkward, however, when one who has hitherto walked composedly and decorously is seized with desire to push a fellow mortal over

the line into the invisible. Unless self-defense can be made a plea, the limb of the law interested that he live suspends him by the slender, *very* slender thread termed insanity. The opposing limb of the law, whose interest is best served in his death, makes vigorous endeavor to snap the slight filament, and the fire of ensuing argument lights up caverns where lurk forms of insanity hidden heretofore by the world's politeness and policy.

Since the human brain is the mechanism of mental expression, it follows that whatever injures it in like measure appears in the brain expression or mentality; and since action and reaction are related as cause and effect, effect in turn becoming cause, we may see that external cause acting prejudicially upon the mind, reflects corresponding injury upon the brain tissue. Each reacts upon each, and, as issue, each reacts upon itself. Here we may discover the proximate source of congenital and acquired insanity: The parental minds as authors of the brain to be ushered upon the world, reflect themselves and antecedents upon the prenatal formation, and the issue is the usual degree of normalcy, or it is a diseased brain whose expression will be congenital insanity. If it be of the former type, an unusual weight of life's ordinary or extraordinary distresses, or the stress of grief, rage, or fright may, through action upon the mind, subvert the encephalic mechanism, and the sequence is a diseased brain whose expression is acquired insanity. Though not reduced to atrophy these conditions are far less frequent among savage people, which argues that the savagery of our civilization is more inimical to reason than is the uncivilization of savagery.

But the whole array of proximate causes of mental aberration are not so vital to human interests as in their remote and primal cause, which has only been understood since God came to dwell in the Messenger of the Covenant or conjunction of God and man. Those relatively few who have accepted the Messenger and thence are able to apply the key of knowledge to some of the knotty problems of life, recognize in the fall of man the origin *per se* of dementia. Something more than twenty-four thousand years ago, when the Golden Age of the universe had been in manifestation for a short period, there were no maniacs. Deity was in manifestation, and satan, vanquished, had retired to hiding. Truth, nucleated in Jehovah and the Jehovistic Sons, radiated from this perfect center into the lives of the human race. Under the inspiration and teaching of those who were the living force of this exhortation: "Let this mind be in you which was also in Christ Jesus," the world became unitized in truth and practice. The competitive struggle for existence had ceased and life became an all-pervading joy, the necessities and luxuries of which it was but another joy to compass



Nerve wrack was of the past, and mental disturbances were retired with the arch-promoter of them. Organic unity and its attendant equilibrium sat as God's beacon-light to men in the persons of the Sons who stood forth as so many members of a living body, even the body of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Those of the past were like unto the coming perfect Ones, those who, born Christs in the Spirit (because quickened

spiritually by the Christ Spirit) nineteen hundred years ago, are on the eve of putting on the incorruptible, of being born in the immortal flesh.

The imagination of mortal mind does not fathom the glories of that kingdom. The ministrations of Godly compassion will heal a world's diseased brain. It will banish the myriad fallacies which have been its issue, and which, in their reaction, have lashed the world into that intensity of chaos whose righteous balance is organic unity.

## War and the Church Militant.

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

WHEN CASTING about for a life calling, Carlyle found only one that was not a fraud, but actually accomplished what it professed, which was that of the red coat. He says: "Was this, then, of all the things mankind has some talent for, the one thing important to learn well, and bring to perfection; this of successfully killing one another?" If he had lived to observe the outcome of England's war with the Boers, in which 200,000 British soldiers, trained to warfare and armed and equipped with the latest, most approved engines of human destruction, and officered by her boasted nobility, failed—after more than two years' supreme effort—to fully conquer less than 40,000 Boer farmers who had not been bred to the profession of arms, and were not commanded by trained and educated generals as were their enemies, he might have come to doubt whether this one favored calling to which all others had to give precedence and yield support, was, after all, much of a success. War, which Robert Hall said was a temporary suspension of all the virtues, and General Sherman said was hell on earth, although good sometimes results from the destruction of what needs to be destroyed, is in itself evil and only evil.

The early and only real Christian church was not a militant church, because it was moved by the actual spirit of Christ, the Holy Ghost which came from the going away of the holy body of Christ to spirit. Peace on earth, good will to men was the proclamation when Jesus was born; and according to prophecy he was the very embodiment, the "Prince of Peace." The people into whom His spirit, the Holy Ghost, went, showed by what they did that they were truly his Disciples, having his spirit, since they would not become soldiers in the Roman armies, even though their refusal sometimes brought persecution upon them. It was only when the real Christianity became paganized that professed Christians would serve as soldiers, and so called Christianity became the church militant, the church at war.

The very fact that the profession of arms is also a failure, which began to crop out in the Boer war, is destined to have further illustration when the dogs of war are again and finally let loose and the untrained *sansculottes* of the future annihilate whole regiments of trained, perfectly armed men, by the dynamite bombs their

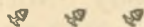
hands have made and thrown. This is the consummation for which the church militant is preparing the world. Such will be the moral cataclysm in which the old will go out, and so prepare the world again for new heavens and new earth—a new church, not militant, but triumphant, a church in which truth shall triumph and prevail; and a new state, which shall include the world, in which righteousness shall triumph and bless mankind for the coming ages.



### *The Shepherd Stone of the New Age.*

KORESH.

IT looks as if Professor Totten regards the stone upon which Jacob rested his head one night some hundreds of years ago, as of more significance than the actual Stone of Israel. However, it is about as much as one can expect of rank materialism. "From thence is the Shepherd, the Stone of Israel;" that is, from Joseph, through Ephraim, does not mean a common stone over which King Edward was crowned. The type, the stone of Totten, belongs to the old age and will end with it. The antitype, the real Stone, belongs to the new age, and will be given to him who overcometh. It will be noticed that this is the personal singular pronoun, and it means precisely what it says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name* written, which no man knoweth saving him that receiveth it." This Stone is not connected with the throne of England. Prof. Totten says the next place to which it—his stone—will be removed is Palestine. Is he as certain of this as he was that 1899 would end the Mohammedan control of the unholy city of God's curse?



The universe exists by virtue of law. Society cannot exist except through law and its enforcement. Social and national law should and will improve proportionably to the progress man makes in divine spirituality, morality, and intellectuality. Laws, so long as they exist, should be enforced, and every offender against the law should be placed under the restraints which it imposes for the protection of both the individual and society.





## KORESHAN SCIENCE DEMONSTRATED.

*Analogical Proofs of the Koreshan Premise Supplemented by Indisputable Facts.*

THE IMPOSSIBILITY of obtaining adequate data in regard to the earth's contour by any other means than by practical experiment has been abundantly proved. No amount of theorizing will lead to results unless it can be shown that the theory is capable of proof; then it may rank with other established facts. The idea that the earth was concave was never promulgated without proof, but in this case the proof from analogy first adduced in evidence of its veracity needed to be reinforced by the proof from mechanics. It was thought unnecessary by those who had already accepted the system in its religious aspect, but for the world at large a definitely established mathematical premise was the *sine qua non*. The best way to present a new doctrine varies according to its quality and the epoch of development which the world has reached. The methods employed by Jesus at the beginning of the Christian dispensation offer no criterion for the Prophet of today. Other times, other customs, and the men of this generation require very different handling.

When the concavity of the earth was first proclaimed, the author of Koreshan Science offered a proof from analogy—capacity for analogical reasoning being a quality pertaining to the highest stage of mental culture. In addition to this deduction,—one which it would seem that other students of observed phenomena might have made by logical inference,—he announced the laws of vision. Those appearances in Nature which apparently support convexity were shown to be merely optical illusions.

Practical experiment has laid the groundwork of facts upon which the Koreshan System rests. The Angel of the new era will demonstrate to his disciples and before the eyes of an insistent world, the possibility of establishing higher laws by proofs as indubitable. After the Cellular Cosmogony had been taught as a logical fact for twenty-six years, the discovery was confirmed by mechanical proof. A practical experiment in biology will afford proofs as irrefutable of the great law of immortality through the incorruptible dissolution of the physical body. Nothing else will ever convince an incredulous world of the possibility of such an attainment. Nothing else will ever bring it to believe in the evolution of a fifth genus out of common humanity. When the immortal kingdom is manifest in varying degrees of beauty, each perfect in its own degree, the value of such an experiment in applied dynamics will be apparent. There will then be no necessity for further controversy concerning the practical character of Koreshan Universology.

A consideration of the presumptive evidence adduced by the partisans of the Copernican hypothesis, as

compared with Koreshan evidence, renders the following summary: The apparent proof from optics, torn into shreds by a clear and forcible presentation of the laws of perspective foreshortening; a mathematical certainty in the form of a mechanical demonstration of the earth's concavity; and, withal, the great fact that the convex theory violates every principle of analogy.

## *The Language of Symbolism in Art.*

WHILE IT IS undeniable that the architecture of the past has reached a high degree of elegance both in structural design and in finish, the prospect for the future is far greater. This is due to the fact that the age just dawning will be one in which the language of symbolism as applied to art will reach its measure of perfection. Solomon's temple was perhaps the most magnificent monument of which history keeps record. It surpassed in grandeur anything that modern Europe can show, insomuch that Rome itself, St. Peter's, and the Vatican pale beside its dazzling splendor. Everything about it was typical, and for that reason it presented a complete unity of design. Every part was in consonance with every other part; the harmony was without flaw. Solomon himself was the antitypical Shiloh, the real Shiloh being the deliverer to come at the end of the Christian age, to usher in the kingdom of peace. The tabernacle was a type of Christ. Every detail of its construction pointed to some quality in Him. Its pollution at the end of the year by the blood of slain animals, looked forward to the time when Christ, the holy tabernacle of God, should likewise take upon himself the sinful human nature through his theocrasis and the descent of his animal nature.

The temple of Solomon represented the New Jerusalem itself, or the amplification of the one Son into the many during the Golden Age. The coming of the Sons of God in power as the perfect and holy Temple of the Most High, comprised a wondrous theme. The architecture was full of significance down to the minutest particulars, all obedient to the central thought. It is evident that with such a theme wrought out by skilled artificers under the guidance of the king himself, the result must have been remarkable. A knowledge of symbolism is indispensable to produce the highest artistic effects. The painter who sees in a fine landscape nothing more than the concord of form and color, must yield the palm to one who sees in Nature the visible language of the Eternal, and behind every object some principle of divine being. The harmony of nature proclaims the harmony of its Cause.

## *The Doctrine of Chastity and Celibacy.*

THE CHRISTIAN church in its departure from the teachings of its Founder, has reached a point of disintegration that resembles chaos. It has within it



at the present time no semblance of genuine doctrine. The rules of conduct laid down by the great Teacher were explicit. He did not sanction any violation of the principles of chastity. Not only did he conform to them himself, but he enjoined upon his followers the strictest adherence to celibacy if they would attain the resurrection from the dead. What the resurrection from the dead means, has become a sealed book to Orthodoxy. Ask her ministers to explain the subject, and they will refer it to some spiritual awakening which they call conversion, if they belong to what is classified as the new theology; or, if strictly orthodox and more conservative in their conceptions, they will doubtless proffer a material version,—the awakening of the dead from the material earth in the graves where they lie buried, being its distinctive feature. Not only is the doctrine of chastity and celibacy as it was practised among the early Christians lost, but there is no conception of the necessity for such restraint as the only preparation for a higher life. Koreshan doctrine upon this important subject may be very simply told. The resurrection is the awakening into the God consciousness by those who, though living in their mortal bodies, are now dead in trespasses and sins.

*The Angel With the Writing-Reed.*

THE ART of writing correctly depends upon the application of doctrine to life, because, unless the truth is applied, word, which is the result of life, cannot be according to truth. The German philosophers, Kant and Hegel, Schilling and Fichte sought in diverse ways to explain the riddle of the universe. They wrote down for the benefit of posterity, certain conclusions which they deemed important. They were mistaken in their estimates of men and things. They could not fathom the deeper mysteries of being, neither could they explain the simpler facts of common life. The world waited for a man who should encompass the doctrine of the kingdom of heaven, and through the application of higher principles in the domain of psychology should be able to transmit the word to posterity. He is the Angel with the writing-reed—that is, the vibration through which the world is shaken and by which it receives the word. No nation has brought forth the perfect language because none has yet made an application of higher principles. When obedience to law ultimates in the perfected life of the individual genus, the world may expect a new tongue. The cosmopolitan speech will develop subsequently to the appearance of the true cosmopolites. The citizen of the world must be a graduate from every school of experience it can furnish.

*The Meaning of the Word Etiquette.*

THE WORD etiquette formerly meant a label or a ticket. The French still use the word in that sense. It is a tacit recognition of the fact that by his conformity to the rules of courtesy a person labels himself. Curiosity is a fruitful cause, producing many lapses from courtesy.

*LA NOUVELLE GEODESIE.\**

Pendant plusieurs semaines avant le commencement de nos travaux géodésiques les voyageurs fréquents du nord et de l'Europe et les habitants de Naples s'ils se stationnaient debout sur le long quai du colonel Haldeman auraient pu voir deux poteaux verticaux, 15 pieds de haut, 2 sur 6 pouces de dimension, se dessiner contre l'horizon du sud. Ces poteaux annonçaient des lieux d'un intérêt historique sur la route tracée par la géodésie qui détermina pour la première fois le véritable contour de la surface de la terre et la courbe de son arc. Depuis celui qui était fixé à l'approche du quai de Naples ces poteaux se rangeant avec dignité indiquaient la direction de la ligne méridienne. Entre ceux-ci posés comme les sentinelles de notre succès se stationnaient aux intervalles moins longs des poteaux moindres. Nous avons mesuré le terrain sur la côte. A l'aide des instruments à l'usage de l'arpenteur nous avons mesuré la route que devait traverser le Rectilinéateur transporté pièce par pièce assemblée l'une après l'autre avec la plus grande exactitude. Aux intervalles d'un huitième de mille nous avons rangé des poteaux tout le long de la côte à la distance de quatre milles et demi. Comme la ligne devait être droite et la côte varie ici un peu, l'élévation de la terre au-dessus du niveau de l'eau variant de trois à cinq pieds, il a fallu des excavations ça et là avec beaucoup de ce genre de travail pour débarrasser la route et préparer le terrain pour que tout s'exécutât sans délai ni embarras une fois qu'on eût commencé l'oeuvre d'assembler les pièces. Nous mentionnons ces travaux préparatoires avec tout ce qui a contribué à notre succès pour faire voir en quelque sorte la grandeur de l'entreprise devant nous; les soins que nous y avons mis pour veiller à la justesse; notre persévérance fidèle à en venir à bout; notre capacité pour juger des mesures à prendre préalable à une démonstration pratique fondée sur la géométrie et sur la mécanique; le rapport détaillé rendu de tout—des obstacles surmontés et des difficultés aplanies, des principes revendiqués et des faits établis au moyen des mesures prises. Nous voulons prouver au lecteur non seulement la validité et la véracité de l'oeuvre accomplie et de la victoire remportée mais aussi la merveille y comprise vu que c'était la première opération géodésique dont l'histoire prend connaissance conçue et exécutée dans le but de déterminer le contour de la surface terrestre!

Nous avons démontré en définissant les lois de l'hydrostatique que le contour de la surface de l'eau se conforme au contour général de la surface de la terre; il s'en ensuit que le niveau naturel de la mer représente la courbe qu'il faut prendre pour l'unité de mesure dans toutes les opérations géodésiques; c'est-à-dire qu'ayant poussé une ligne droite tangible comparée par toute sa longueur avec cette courbe on prend la courbe ainsi mesurée comme étant celle de l'arc de la surface de l'eau—mesures dont il faut déduire la courbure uniforme. L'impossibilité de se livrer à ces procédés sur l'eau, ajoutée à la nécessité de les entretenir sur la terre a motivé l'emploi de l'hypsométrie (*ὑψος*, hauteur et *μετρον*, mesurer) pour mesurer aux intervalles d'un huitième de mille l'altitude de la ligne forcée au moyen du Rectilinéateur.

La différence moyenne entre les marées pour la côte de la Floride remonte à peu près à 3 pieds et demi. Le niveau moyen des marées se trouve à mi-point entre la haute et la basse marée. Il fallait s'enquérir de ce point avec toute la précision du monde, ce qui s'est fait à l'usage d'un marégraphe composé d'un caisson troué et d'un bâton à mesurer enfoncé dans le Golfe à un niveau à en reléguer le fond à une profondeur excédant celle de la basse marée et à en laisser monter le haut au-dessus du niveau atteint par la haute marée.

(*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 Litterature 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 ORIGIN OF THOUGHT is a problem which baffles the modern mind. It is a problem only because man's knowledge of man was lost to the world thousands of years ago; since then, all mental phenomena have been subjects of speculation. Man is fearfully and wonderfully made. So intricate is his organism, so complex his functions, and so mysterious his consciousness, that even the modern scientists have failed to analyze him. Life eludes the most thorough materialist, and remains invisible in tissue, cell, and corpuscle; since the invention of the microscope men know no more of life than before. Professor Serviss has recently stated the problem of the mind anew; but false science has led him directly away from the problem into a sea of ether in a vain endeavor to trace the origin of mind outside of man. The best that the scientist can do is to observe mental phenomena. Newton noted that the way in which he achieved his triumphs was through the power of continuous attention, by which thoughts came to him little by little. It has been observed that when we have put our minds into a receptive attitude by holding the attention steadily upon a chosen subject, thoughts flow into the external consciousness; and it has been asked, Whence do they come? They seem to flock together promiscuously, in a chaos of ideas; and then in some way, a mysterious architect begins to shape them, and they unite into forms and proportions of beauty and logic. The poet hears what he expresses in rhythmic lines; the artist sees what he spreads upon the canvas; and the mechanic views the form of his machine before it is built. We may voluntarily place ourselves in an attitude to listen; then the Muses come and speak with us, and we hear their words and see the pictures they draw. A genius is a marvel, a mental star which radiates mental light and performs wonders. What is it that actuates him? It is suggested that the influence is from without. Roentgen's discovery has led to speculation concerning infinite space being filled with substance which generates a subtle energy that penetrates the brain and makes thought-impressions. The Christian believes in an infinite intelligence pervading all space; and modern mental scientists teach that life is infinite in extent, without material form, and that every mind is a focal point of the all-pervading mentality. The materialist denies the existence of ghosts and the possibility of performing miracles; and yet he is blind enough to conceive theories which he calls scientific, but which in reality rank with the conceptions of the hoodoos as the veriest nonsense. The time is coming when men will be made heartily ashamed of all such views of the mental constitution of man. If impressions are received through radio-active substances from outward space, it occurs to us that the impressions should at least be harmonious; it would be a sort of inspiration from Nature, as it were. Difference in the size or capacity of the mental camera-plates should really make no difference in the number of impressions received. It seems to us that the most superficial analysis of the *human brain* should reveal the fact that thought is generated in the cells of the great nerv-

ous center of the man. Man contains the spiritual world, and all minds are related; thought is substance and is communicable; and one man may become the center of influx of the living entities of thought from both the interior and exterior minds of others. Here is a field of facts quite ample to explain every phenomena of mind and life from the rational point of view.

It is a source of satisfaction to the student of Koreshanity to know that the System is in accordance with the meaning of words; this is owing to the fact that it is the science of language, the science of life. If the true relation and meaning of words were thoroughly understood by the modern mind, there would be no excuse for the existence of fallacy in any form. Koreshanity is the restoration of the Word and the words, and their significance and function. For instance: The sky is popularly and properly called the *vault* of the heavens; but the term could not possibly be applied to the vast extent of open space which the scientist conceives. The word vault means a continued, enveloping arch, and implies the principle of the cell or enclosure; it also means to leap or fly over, for the reason that a leap or path of a projectile is in the form of an arc. The word vault is from the Latin *volvo*, to roll or fly, and is applicable not only to the apparent dome of the heavens, but also to the fact that the *heavens revolve* or *roll around* diurnally. From the same root we have the words revolve, evolve, involve, and volume. The ancient form of books was the scroll, which unrolled and rolled together. Now the Book of Life is a volume which contains the Word and the words, which involve and evolve. The end of the dispensation occurs when the great Book with its heavens is rolled together as a scroll and becomes involved in personal form. *Volvo*, to roll, is from *volo*, to fly; a substance is said to be volatile which evaporates quickly. *Volo* also means to *will*, from which we have the words volition, voluntary, and involuntary. The *motive power* of man is generated in the will, because the will is the cause of motion, not only in the human world, but also in the physical cosmos, which is the outermost expression of the divine will. All motion originates in the supreme Impulser of the universe who, according to Scripture and according to demonstrated science, is the perfect Man, the manifestation of the will of God. The words volition and volution are from the same root, *volo*; hence, the *volutions* of the great cell are derived from the *volitions* of the mind. Life progresses in the form of spirals, and the apex of the spiral of human development is the point of involution, the rolling together of the anthropotic heavens, which is as necessary in the production of day and night in the human world as the revolution or rolling of the physical heavens is necessary in the production of day and night in the physical cosmos.

There has been some discussion recently regarding the morality of Wall street; an attack has been made on the business methods employed, and an attempt to show that



they practically amount to gambling. Without doubt many a man has lost his fortune among the shrewd classes which do business in the famous money mart, and it is also true that many a man has made his millions there in a few hours. But the methods employed may not be essentially different from those employed in the general lines of competitive business; at any rate, the spirit is the same. Wall street is a focal point, and immense interests are at stake; and it stands to reason that where some men acquire wealth so quickly, others must lose as suddenly. The *Wall Street Journal* attempts to defend the methods of the speculators; and while the attempt is an endeavor to prove that the general law or code of ethics which obtain in Wall street is not essentially different from that which prevails elsewhere, it amounts really to a condemnation of the whole competitive system. The ground of defense is that "the object of all business is the making of money. \* \* A stock exchange anywhere is a theater in which these primal passions battle as gladiators in the arena without concealment. \* \* The only difference is that in Wall street there is no pretense, no disguise; the essential struggle is the same everywhere. \* \* There is no difference between one kind of speculation and another, so far as essence is concerned; the only difference is that one is disguised, and the other is not. It may be noted, moreover, that where speculation is not disguised it is more apt to be honest than where it hides under a cloak of a business enterprise. The plain fact of the matter is, that the general suspicion of and hostility toward Wall street find their root in the fact that the race for money is carried on simply, openly, in the light of day, without pretense or hypocrisy, and without an attempt to cloak the passions that have existed since man first came upon the earth." Generally speaking, the above is true; competitive business carried on in the name of Christianity does not make it less unrighteous. If the competitive system did not prevail, there would be no such places as the Wall street stock-market.

A forceful writer has said that the first duty of the government is the education of its people; and the arguments presented are not without ground of support. It has been ascertained by careful observation, that some skill is necessary in every department of industry. Work needs to be performed in the best way, according to methods which will produce the greatest results with the least expenditure of energy; hence, everything that will aid the head and hand is a national boon, a universal good. The right kind of education is a blessing; and in order to prove the greatest blessing it must cover the widest field of human thought and activity; it should train the man religiously, morally, mentally, and physically. If it is the duty of the government to educate its people, the question as to what kind of instruction shall be imparted, and what methods shall be employed for imparting the same, is of paramount importance. The first question to settle in the way of discharge of such a duty is whether that which is now taught is true or false. If some accidental discoveries have aided man in the performance of wonders, to what would exact knowledge of scientific principles lead him? If modern science, as fallacious and incomplete as it is, has been of some bene-

fit to humanity, of how much greater benefit would an absolutely true system of science be to man? The world has done the best it could, but the opportunity comes for it to do better. The field is wide, and its problems great - so great that they must be definitely solved before education becomes what it should be. Were it not for Koreshanity we might write as many others; but in view of the facts of its existence in the world as a complete system, as a great light which must be disseminated for the world's illumination, we affirm that the most effective education must obtain as a result of its promulgation.

The American Government made war upon the people of the seceding states, and the South looked upon the war as a work of injustice; but when peace was declared and amnesty granted to all confederate soldiers, it became evident that the Union was really magnanimous. The United States has been at war with the Filipinos, and a class of Americans declared the war to be unjust; but the act of granting amnesty on July 4, 1902, to all insurgents who had not violated the laws of civilized warfare, evinces the fact that if the American spirit is aggressive, it is humanitarian after the order of the world. Military occupation is giving place to civil government, and every opportunity is extended to the people of the Islands under the reign of peace, to make progress in all lines of modern civilization. The American Government has taken steps to remove a seat of former difficulty among the Filipinos; it has had the audacity to ask the papal church to remove the friars, the oppressive mendicants in Catholic orders, from the archipelago. The step is commendable, and will doubtless go a long way toward completely conciliating the Filipinos. No government today is perfect; forms of injustice attend the best efforts at government; but the factors of destiny have worked through worse governments than that which now obtains in America.

It is truly said that we cannot go back in time; but we may return to the same time and to the same conditions that have been by continuing the round of progress. The universe has existed long enough for every possibility to have been realized at some time in the past; genius is simply restoring that which has been. Universal history repeats itself in every great cycle of time.

The individualist is opposed to organization. How inconsistent the modern mind is! The individualist's theory denies the facts of man's own organic structure; but under the influence of fallacy, even it must go to pieces - it is the way of mortality, not of life.

Curiosity to know a theory does not constitute a desire for truth; but curiosity may see more truth in Koreshanity than in all other systems combined. Even the eyes of curiosity may ultimately be satisfied.

The wings of the democratic party are too numerous for successful aerial navigation.

The central principle of all true morals is religion.



# The Open Court of Inquiry.

THE EDITOR.

## Will Immortals Know Each Other?

EDITOR FLAMING SWORD:—I am glad to say that I find in Koreshanity that for which I have been seeking for twenty years past. It is the true religion which teaches love to God and man. I have seen for a long time that the Scriptures teach both election and universal salvation; and now I see that Koreshanity makes very plain that which has been so much mystified in the modern church. Thank God, the day is dawning upon the benighted world! I believe Koreshanity is destined to revolutionize the world of religious thought; I believe it teaches the true science, the foundation of all knowledge.

Please answer the following question: Will the new genus of men recognize who their bride is or was before being conjoined in one? In other words, will they know each other?

There is more true wisdom in THE FLAMING SWORD than in all the Christian literature of the world. It is certain to make itself felt as a mighty power to overcome all isms and false sciences. There is something definite to be grasped by the mind in the Cellular Cosmogony; but the idea of limitless space dissipates all definite thought.—S. L. B., Clipper Gap, Cal.

The question of recognition of one another in some future form or condition of life is of great concern to humanity. People find themselves living in the natural world in a given embodiment. They have parents, children, and other relations and friends; one by one they pass out of the natural, and the question naturally arises in the mind of every mortal; "Will I ever see my father, my mother, my wife, my children again? and if so, will I know them?" There is that in the teachings of all religions which says that there is a meeting again of those who are bound by strong ties in the natural; and there is that hope in the human heart which confirms the conclusion.

The natural and spiritual worlds correspond; here in the natural world of mortals, there are bases of acquaintance, relationship, and mortal love; and in the corresponding spiritual spheres there are corresponding relationships. The mother will know her child, the child its mother, the husband his wife, and so on. These relations are on the mortal plane; but they form, for the most part, the highest conception which the modern world

has of felicity in heaven. A Methodist bishop once said that when he got to heaven the only favor he would ask of the Almighty would be to lay his head in the lap of his departed wife for ten thousand years! The common conception is that man has but one lifetime in the natural; hence the mortal minds are concerned about the recognition of their relatives and friends from the basis of a short period of experience in the natural.

When we come to consider divine relationships, however, the question grows in importance; the field of experience is more extensive, and the basis of recognition covers a vastly greater period of time than one mortal embodiment. The ties that bind the immortals in one fellowship are higher than those which mortals know. The Sons of God will know each other, not according to any name or characteristic they possessed in any mortal embodiment or series of embodiments, but according to a higher degree of life and experience; they will know each other from the divine standpoint. There will be no disappointment in the fact that they will not remember their mortal experiences, for they will awaken out of their mortal sleep to the higher plane of life, and forget their dreams. The association of the Sons of God will be a great reunion of the divine family, and the members of that family will know each other on the higher plane of divine experiences.

In the growing plant there is an association of corpuscles, both ascending and descending. They fulfil a career and die; they sever their external relationships and embody in other corpuscular forms, and form new relationships. The activities of these corpuscles correspond in a measure to the activities and experiences of mortals. The time comes when the seed is formed, the fruit of development of life in the plant. When the living entities unite in the seed, they do so upon the basis of an affinity not possessed by the corpuscles in the circulation of the plant, but which was possessed in the previous seed. The return of the entities to the seed is the

family reunion; and the entities know each other in their way, not upon the basis of their experiences in the circulation of the plant, but upon the basis of a relationship which obtained in the seed which was sown. The cells in the seed are biune; and the relation of the male and female elements is of a higher order than any relationship that obtained among the corpuscles in the circulation of the plant previous to the formation of the seed.

The Sons of God will be biune—male and female in one. Externally they will be *one flesh*, but in the interior they will be two. The interior man and woman will know each other intimately; they will know who they are and who they were, not as they were in the mortal world, but as divine entities. They meet on the higher plane of life, and they will remember all those experiences which brought them into perfect union. Every Son of God will thus recognize his own interior bride, and the two will hold communion in the most interior temple of the one immortal being. The meeting in the interior temple will be real in the spirit, and the ecstasy of the interior communion will transcend by far the highest and most intense love ever known to mortals.

## Memory of Past Embodiments.

EDITOR FLAMING SWORD:—Your answer to my question as to the Koreshan attitude toward capital punishment is so good that I should like to see it copied in several papers. The answers to the other questions were satisfactory, but I think I ask my questions so awkwardly sometimes as to fail in getting just the points required. For instance, I wanted to know if there was an awakening to the consciousness of all past embodiments, and to whom and when this occurred. So many are claiming this attainment. How are we to know that KORESH alone has this consciousness and that all others are deluded?—READER.

Mortality is that state of existence in which there are breaks in the continuity of consciousness and life. The soul and spirit pass from the man at dissolution, and enter the spiritual world of humanity; but their career there is likewise terminated by a corresponding dissolution, and a precipi-



tate re-embodies in the natural. There is an ascending spirit which conjoins with some one of the interior spheres; such a sphere may be divine or not, according to the character of the individuality; it may, in fact, be very evil. After dissolution in the spiritual world, there obtains only a partial embodiment of the spirit which passed from the natural into the spiritual. Through a line of successive embodiments there is an accumulation of ascending spirits; the accumulation is dispensational, and at the end of a dispensation a general conjunction of natural and spiritual degrees of life obtains, and entities from the spiritual spheres flow from the conjunctive openings into the external mind.

At the end of every dispensation there are two general antithetical awakenings or resurrections; one is the resurrection of the just, and the other of the unjust; one is good and the other is evil; one is the manifestation of truth and the other of fallacy. We are now living in the period of the conjunction of the spiritual and natural, and consequent acceleration along all lines of human activity. The ascending spirits of the men of the age who have looked forward to the coming of the Messiah become involved in a *central* personality, and he awakes to the consciousness of past embodiments. This personality is Messianic. His memory extends along the median line of progress of the dispensations, because he is the conjunction of the higher life of past embodiments along this line. In other words, through the involution and descent of the spirits of the progressive people who have lived in the past, he takes on their consciousness and memory. So at the end of this dispensation there is a manifestation of truth in personality, the firstfruit of the dispensation, the resurrection of the dead in the Messianic form.

But the law of antithesis provides also for the resurrection of evil, the manifestation of fallacy; hence, hundreds of personalities may come into conjunction with the antichristian spheres and awake to a memory of past embodiments through descent of the spirits of fallacy into the external mind. The antithetical resurrection is contemporaneous with the Messianic manifestation. The personalities in

whom the entities of evil manifest are the false claimants to Messiahship, and the false prophets, teachers, mediums, and the general funnels for the downflow of all the occult darkness which has accumulated during the ages. The promulgation of fallacy is the process of dissemination of the spirits of fallacy to those receptive to the forces of fallacy or the spirits of the antichrist. The only safeguard against having the mind subject to these detrimental spiritual influxes is the exercise of the rational faculties, guided by scientific principles which point to the central personality as the appointed receptacle of the divine entities about to be shed abroad through the Messianic baptism. Koreshanity makes the most emphatic declaration that those who enter into divine life must *insulate* themselves against all occult influences, because the occult world is dark; the light is now in the external.

It will be seen from the above that we do not hold that only one personality awakes to the memory of past embodiments; but that there is a *primary* awakening into divine truth on the part of *one* man, contemporaneous with the awakening of hundreds into fallacy. When we answered the previous question we anticipated that the inquirer meant to ask when those destined to be Sons of God should possess the memory of past embodiments, and we did not touch upon the antithetical phases of the subject. Succeeding the primary awakening into divine truth, those who are baptized by the divine spirit will awake to the memory of past embodiments. But this memory will be temporary, because in the fires of the coming conflagration, all memory of that which is evil will be blotted out, and their sins will be remembered no more, either by themselves or by the Almighty with whom they have entered into conjunction. The result of this conflagration is the manifestation of the Sons of God, who will come into the memory and knowledge of the happy experiences of the Almighty during ages past.

At the present time the only way to distinguish truth from fallacy is through the exercise of the rational faculties. The true System has for its basis a demonstrated premise; it is the revelation of the principles and laws which are operative in all domains of

life; it is an integral system, not a fragment. Those destined to enter into life will perceive its truth; the elect will all be undeceived. Ultimately, the one great fact which will decide all the issues of life, is the actual triumph of the true Prophet over the powers of death through an incorruptible dissolution. This great fact and the resultant power and impulse given to the true System will lead the world to recognition of the central manifestation and his claims.



#### What and Where is Hell?

EDITOR FLAMING SWORD:—If hell is to be understood as a place of torment or corrective punishment (not *hades*), then I think the words in the Apostles' Creed ought to run thus: "Who descended into hell, was born of a virgin, suffered and died, and was buried; and after three days he rose again," etc. This seems to be the true order of the words to fit in the life experience of prophets, reformers, and teachers of righteousness. Prophets and teachers of truth descend into hell when they are born; and there may be many hells. Eternal punishment may come to something perhaps; but it seems to me that love is the universal fire that is to consume the wicked and all that do offend. "For our God is a consuming fire;" and through that fire all will pass and be purified. The wicked descend into hell, that is, earth experiences, until purified, after which they rise again to everlasting life.—Rev. I. G. O., Brighton, England.

Koreshanity teaches the great law of opposites; everything has its opposite—every form, function, state, condition, degree, or quality. There are extremes of heat and cold, light and darkness, up and down, life and death. These extremes are absolutely essential to existence; they are related by the law of transmutation—alchemy works the changes from one extreme to the other. The law of opposites provides for the utilization of all waste, for the ascent and descent of life, and for the unity of life and death in the Cause. According to the law of opposites, we know that if heaven exists, hell exists also, and that the one is as eternal as the other. Both heaven and hell exist in humanity; they are conditions of life, mentality, and environment. There are spiritual heavens and natural heavens, spiritual hells and natural hells. Mortality in all its degrees is the great universal hell, which is made up of as many hells as there are differ-



ent spheres of mortal life and mind.

It is a mistake to suppose that natural existence is always hell, or that spiritual existence is always heaven. Generally speaking, the spiritual world is comprised of spiritual heavens, but the degenerate spiritual heavens are *hells*; while the regenerate flesh of humanity comprises the natural heavens. Therefore, mortals are in hell—whether they are in the spiritual or natural worlds. A prophet born in hell was in hell before he was born. Messiahs descend into hell through the planting of the seed of life, but the seed is in heaven in the natural flesh of God. Jesus the Christ, who was the perfect man living in the flesh, was in heaven when he walked and talked with mortals.

Jesus was *not* born into hell; his birth was his resurrection from hell, from the condition of mortality. The place where He felt the pangs of death and cried out for deliverance—the condition in which he learned obedience through suffering, was not his natural life nineteen hundred years ago, but in the Jewish people during the Jewish age. When He said that he was the resurrection and the life, he did not mean merely that he was going to be resurrected from the tomb of Joseph, and that he would give life to others, but that he was the resurrected man, the pure and perfect Temple of God's own holiness. He was the veritable Seed of divine life, resurrected from the Jewish soil, the fruit of the Jewish tree of life. When He sowed himself in the race again he descended into hell, and he has been in hell from that time until this. He crossed himself with mortal humanity, and the result of that cross is a new manifestation at the end of the dispensation, a new resurrection in the flesh.

The so called Apostles' Creed, in declaring that Jesus descended into hell, referred to the typical death of Jesus nineteen hundred years ago, and his resuscitation from the tomb of Joseph, which portrayed his coming death in humanity and his resurrection at the end of the age. Therefore, the order of the words as presented in the creed is correct. It would be decidedly incorrect to say that Jesus descended into hell when he was born of the Virgin Mary, for his birth was his awakening, his resurrection *out of hell* into the domain of immortal life.

All mortal experiences are corrective; sickness and death are punishments for sin. It is a mistake to suppose that hell is ever to be abolished,

or that the mortal state will ever be discontinued. The laws of life are eternal, and disobedience to those laws results in death; therefore, the punishment for such disobedience may be said to be as eternal as the laws—that is, the penalty remains in force eternally. However, no one vidual remains eternally in the hells. At the end of every dispensation a company of people prepared for life escape from hell through Messianic mediation. They escape through the fire kindled by the Almighty for their purification.

There are two extreme kinds of fire, which are respectively divine and diabolic. Our God is a consuming fire, because the Lord God is the Man who burns himself up for the rejuvenation of humanity; this fire is the Messianic theocrasis, and a series of such fires culminates in the great conflagration which burns up hundreds of thousands

#### SERVICES AND LECTURES.

*During the month of September, and following months, regular services of the Koreshan Ecclesia will be held at the Koreshan Hall, 315 Englewood Ave., Sundays, 3:30 p. m.*

*Also, regular meetings of the Society Arch-Triumphant will be held in same Hall, on Tuesday evenings at 8 o'clock.*

*Lectures on Universology will be given by the Founder of Koreshanity. Interested friends are cordially invited.*

who are to be heirs of life. But this fire is not the fire of hell. The diabolic fires burn eternally; they are the fires of lust, the torments of hell in both the natural and spiritual worlds of mortality. Hades is hell; it is simply the Greek word which conveys the same meaning as the English word hell—the abode of the dead, the mortal humanity. The spiritual hades is in the mortal flesh. Mortality is a distinct kingdom of existence, as eternal as the animal, vegetable, and mineral kingdoms. The divine kingdom is periodic, and for those who enter into life, death is destroyed and hell overcome. Through the reign of righteousness the hells will be reduced to order, but not destroyed.

#### NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch-Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

#### Summary of the World's News.

AMANDA T. POTTER.

Aug. 20.—Grand Duke Boris attends performance of "Wizard of Oz" in Chicago; invited four of the chorus girls to sup with him at his hotel.—President Mitchell, of United Mine Workers, fears coal famine during coming winter.—Aug. 21.—General Franz Sigel, of Union army in civil war, passes away.—Per Wm. Curtis, J. P. Morgan is the most distinguished and influential private citizen in the world; the first private citizen to have his life insured by strangers to prevent loss of property by his death.—Government deposits with national banks amount to \$128,000,000.—Western Union and Illinois District Telegraph messenger boys cease work again because lads in recent strike were discharged.—German authorities take measures against invasion of automobile parties from Belgium.—Coal operators declare that they will never recognize the miners union; will continue the struggle until the miners yield.—Aug. 22.—Forged tax receipt for \$26,770, assessed against Masonic Temple property last year, is presented to County Treasurer Raymond.—Baltimore and Potomac railroad merges with the Philadelphia, Baltimore, and Washington; stock controlled by Pennsylvania and Northern Central.—Per Russell Sage: "Securities [on trusts] have been made in great quantities and sold at high prices on the idea that economies to be effected will give them the arbitrary value which has been placed upon them. This theory will be exploded later on, for there will always be competition. When the crash comes it will be national disaster."—Mont Pelee again active.—Aug. 23.—President Roosevelt begins tour of New England; makes first address at Hartford.—Venezuela quiet; presence of U. S. warships no longer required.—Sir Thomas Lipton and Sultan of Morocco escape serious injury in automobile accident.—123 deaths in Chicago of typhoid fever during Aug.—Aug. 24.—Robert Lincoln, colored, said to have invented a practical submarine boat.—Alaska soon to have telegraph service.—Per President Roosevelt at Providence, R. I.: "Under present day conditions it is as necessary to have corporation in the business world as it is to have organization among wage workers. \* \* \* There is clearly a need of supervision \* \* \* If it becomes evident that the Constitution will not permit needed legislation, then by constitutional amendment."—Aug. 25.—Mt. Altomonte, in Calabria, in eruption.—Violent earthquakes near St. Petersburg.—Turkey concedes all demands of United States.—Sunday attendance at Chicago churches is about 204,567 women and 80,844 men.—The world has 1,750 submarine telegraph cables; total length nearly 200,000 miles.—Senator Hanna predicts long continuation of coal strike.—Gov. Taft says Filipino insurgent leaders are loyal in office.—Aug. 26.—New electric road to Aurora, Ill., brings citizens



of three states in close connection with (Chicago.—Gen. Miles' trip to Philippines, made by permission of President, is for army inspection.—Mahanoy, Pa., school board discharges six teachers whose families are non-union mine workers.—Field Marshal Lord Wolseley confirms recent statement that American army is the best.—President Roosevelt delivers addresses in Nahant, Lynn, and Boston; theme, national regulation of corporations

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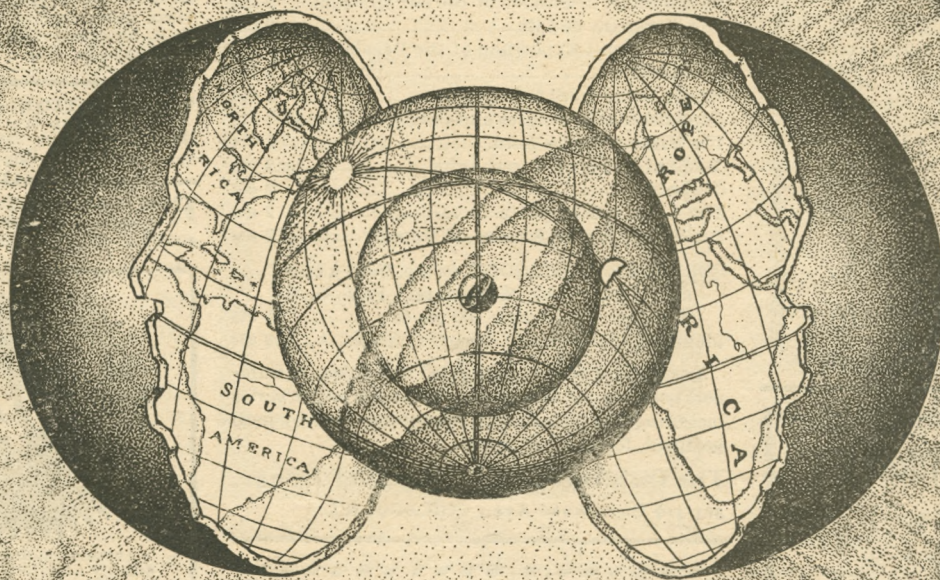
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVI.

CHICAGO, AUGUST 29, 1902. A. K. 62.

NUMBER 41.



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