



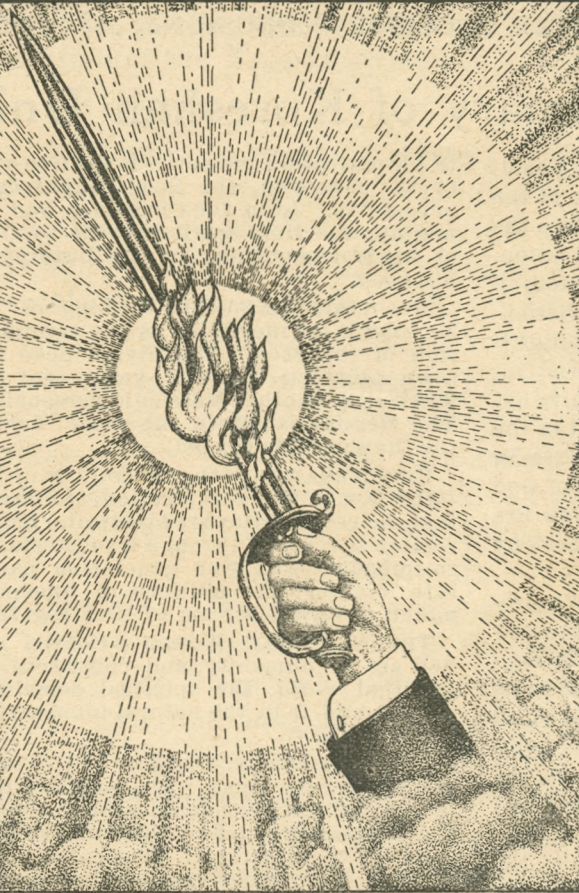
THE FLAMING SWORD

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ASTRONOMY

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SOCIOLOGY



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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., SEPTEMBER 12, 1902. A. K. 62.

Whole No. 510

The Character and Nature of Deity.

The Divinity of the Spiritual and Natural Life of the Lord Christ; the Fallacy of Modern Theology; Restoration of the True Doctrine

KORESH.

ACCORDING to orthodox Christianity, the Lord Jesus possessed "both a divine and a human nature." Such a statement is a radical exposition of the ignorance of the ordinary theologian. If by Divinity is meant that which pertains to the invisible Godhood, then the term nature cannot possibly express the divine character; for nature as a term does not belong to God, because it can only pertain to *natural* things. The Lord Jesus was a natural (the Arch-natural—highest natural) man. He had a spiritual life, a spiritual character, but no spiritual nature. He had a spiritual interior and a natural exterior.

The questions for the theologian to consider are: How much of this natural and spiritual being was divine, and how much was human, as distinct from Divinity? He said: "I am the good Shepherd;" and again he said: "There is none good but God." If both statements are true, then the conclusion from His own statement is, that he was God, for he said he was good. "I am the good Shepherd," said He; "There is none good but God," therefore he was God according to his own statement. Was His humanity divine? According to every declaration of the Bible regarding Him, his tangible humanity, which was his nature, and only nature, was certainly divine.

"Unto us a child is born, unto us a Son is given: the government shall be upon his shoulder: his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." "That Holy thing that shall be born of thee shall be called the Son of God." Philip said: "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip?" The fact is, God made a revelation of himself,

declaring the mystery of the Godhead nineteen hundred years ago; but the church, through its declension, has so far fallen from grace that it has reduced the revelation again to mystery, and a knowledge of the true God, the Son of God in whom was the Father, has been lost to the church. The church has taken away the keys of knowledge, and by its traditions has made the laws of God of none effect.

The Lord as manifest nineteen hundred years ago possessed a spiritual *character* which was wholly divine, and a nature which was purely divine; hence the man (spiritual and natural) was the divine man spiritually and naturally; but as his humanity was wholly man and divine, he was the God-Man and the Man-God. We urge upon the readers of THE FLAMING SWORD the utmost necessity for the eradication from the mind, of the damnable heresy which the modern church has insinuated into the doctrinal tenets of its theology. When the Son of God came into the world, he did so by the process of development from the human race. The spirit of the Godhead, which was in its fulness in the personality of the Lord Jesus, was in various personalities during the dispensation preceding his advent nineteen hundred years ago; and by his progress through these various embodiments he attained to the acme of his development in the Son of God. David was one of the partial embodiments through which the Lord passed, as evinced in the following declaration and promise regarding him. "I will make him my first born, higher than the kings of the earth."

From His involution in and from the human race, the Lord became heir to the throne of God and entered into unity with the central and local Godhead. Through the processes of development in which He passed in his

The Flaming Sword.

experiences in the natural and spiritual worlds, he reached the possibility of becoming immortal, through his wisdom of overcoming all those things which bound him to natural and material life, even the love of the circumscribed family, the love of begetting natural offspring and the tendency to all things sensual—the love of sex and sexuality. He acquired immortality. He came forth from the grave after his crucifixion; his body even, did not enter into the common corruptibility of mortal men. He became immortal by overcoming; he became the Son of God by obedience to the higher laws of physiology, which through his wisdom he was enabled to fulfil, thus showing the possibility of keeping the law of life. After all this, the life He acquired through his obedience he transmitted to the church by impartation; for he emphatically declared: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. * * * My flesh is meat indeed, and my blood is drink indeed." This impartation was made through the dissolution of His body (after his resurrection) to Holy Spirit, which was absorbed by his Disciples. His life, therefore, was communicated to his church, and for this reason he makes it possible for all mankind who believe in him to become the Sons of God.

The Lord God had to *generate* a Son from the human race before he could *regenerate* the many Sons of God. He generated the first (the only begotten) Son from a prior only begotten Son. The law of the development of the Only Begotten obtains with the fact that, at definite periods in the great cyclic year, when the sign Aries is in the constellation Aries, the Zodiacal period of about twenty-four thousand years completes itself. Then the Son of God comes into the world; this recurrence is a definite manifestation, a never-ceasing phenomenon. It therefore follows that the Son of God coming into the world nineteen hundred years ago, when the sign Aries was culminating its own constellation, was the product by involution of the Son of God manifest twenty-four thousand years before his advent, at the beginning of the Christian era.

Now the question arises: How did He come down from heaven, if he was developed from man? This is a simple and easy thing to answer. As the man developed through His human progress, there influxed into him the spirit of the spheres to which he related himself in his progress upward. This influx continued until He approached the spiritual center of all human existence, when he became so developed as to become one with that center. After eliminating and transforming his material and sensual characteristics to the condition of the heavenly domains and spheres, He entered into conjunctive unity with the central Star of the universe and

became its fruit—the Arch-natural man, in which he was the only begotten Son of God; he was then absorbed into the central Star of humanity, which was his own interior, where he sat as the true heir to the eternal throne, on the throne of his Father. The Son of God, produced in and from the human race, became the fulness of the Godhead bodily, thence entered by theocrasis and absorption into the individuality of Deity.

There are not three persons on the throne of God; there is not even one person. The person of the Godhead was manifest nineteen hundred years ago, and disappeared through His translation (theocrasis) and became spirit by the electro-magnetic combustion which burned up his body. There has been no divine person since that time. Although the personality disappeared the individuality was not lost, for his full consciousness was absorbed into the central throne, and his consciousness became the consciousness of the Eternal through conjunctive assimilation with the throne of God; this throne being the divine wisdom into which he entered. The Lord's ascent into the central throne and Star of aspiration does not militate against the fact of his descent into hell through the descending flow of the spirit called the Holy Ghost; for by this he passed down into and assumed all of the conditions of the corruptible human race. This was by the dissolution of the person, it being the visible manifestation of Jehovah.

Jesus, the Lord God, was distinctively the Son of God by virtue of the fact that he was in the line and order of the central development. He was therefore denominated the only begotten Son of God; not because no more Sons could be begotten, but because there had *not been* any more Sons begotten or born. Now because, through the process of involution, the only Son was begotten (born) and manifest, through him many Sons can be brought into the world. These Sons, however, will not be central, but will constitute the multitude of Stars begotten by and born of the bright and morning Star, the root and the offspring of David; and no man can be a Son of God who has not been begotten of the Lord, regenerated, and born of the flesh of Christ.

If possible, let us place greater emphasis upon the great truth now being revealed through Koreshanity, the only divinely authorized channel of giving the truth to the modern world, that the Son of God—who was born a child into the world through the great and wonderful law of virginal (parthenogenetic) propagation, was truly and absolutely the Man-God and the God-Man. We would dissipate from the human mind that infernal fallacy of a universally diffused ethereal divinity, without center or circumference, without organic form and power; in fact, a god made from the human imagination, made from nothing, and who amounts to nothing. The god of the modern Christian pagan is not the God of the Bible; he is not the God of the Disciples and of Paul.

The God which modern Christianity worships is the God of the Athenians, inscribed upon their altars as the unknown God. Paul declared the true God, and the God he pronounced was the Lord Jesus Christ; and he announced no other God. Will Christianity ever return to a knowledge of the true God, the Lord Jesus Christ? No, not as Christians; but the fruit of Christianity, as the new church, will come to know the true God through the annunciation of the sons of men by the Messenger of God's appointment, and the channels of this enunciation are THE FLAMING SWORD, THE GUIDING STAR, and the apostles of Koreshanity.

The Basis of Scientific Socialism.

Social Democracy Founded Upon a False Conception of Evolution; Social Imperialism in Accord With Universal Law; Analogy of Seed and Plant Growth.

KORESH.

THE ENTIRE CONCEPTION of modern philosophic socialism is founded upon the general formula of evolution, a system of thought known by every "advanced" thinker to be predicated upon assumption. That which is palmed off by the "scientific" world as evolution, presupposes that creation or development proceeds from a beginning in which there obtains, primarily, none of the forms of organic existence; and that from a primary essence or attenuate matter universally diffused, development began its functions. The conception of a coördinate involution has never been entertained by the evolutionist. Social evolution is assumed to be the sequence of physical evolution, which was preparatory to the processes that are supposed to succeed the initiatory steps to social development.

Evolution proper is the coördinate and concomitant of involution. Evolution is an unfolding, an opening out and amplifying process; while involution is the diametrically opposite operation. Involution rolls up and into the germinal form of propagation, creation, and beginning or inception of development, that which has been evolved. In the amplitude of Being there obtains, necessarily, the universal structure in which is operative a corresponding coördinate and coöperative function—form and function being equivalents. The two extremes of the operations of evolution and involution are therefore those of amplitude and parvitude—creation in its greatest and in its least form and function. Evolution as a scientific proposition cannot be considered independently of its coördinate; hence in the investigation of social evolution, the socialistic explorer is absolutely at sea unless he includes within his scope of social prediction the exploitation of the origin of all evolution, this being the universe in its least form; that of the microcosm, the human being in his perfection, constituting the involved coördinate of the universe in its amplitude.

Nothing can be more absurd and puerile than the fallacy, foisted into the conscious conviction of the mind of the investigator, the misconception involved in what is called evolution at this epoch of the world's progress. Consider the puerile absurdity of projecting into form and function the great system of organic order (kosmos) from a primary homogeneity, or what is worse, a primordial chaos. In that protoplasm from which proceeds the gestation in the matrix of its development, the vidual form and function of human life, there are the possibilities of what subsequently unfolds from it into shape and office. Prior to the creation of the vidual protoplasm, there were the sperm and germ

of that particular life. The processes of the evolution of the prenatal development depended not merely upon the protoplasm, but the qualities and properties of the formed sperm and germ; and these were derived from the organic parentage of the spermal and germinal origins. It ought not to require the exercise of a very great consciousness to coördinate this fact with the law which presides over universal creation. The exploration of the protoplasm which can create an organic form, as of the human vidual, should be governed by the law which determines our exploration of the protoplasm that can create a universe. The protoplasm of the elephant has the parent elephant; that of the horse, the parent horse; that of the man, the parent man; therefore of the universe, the parent universe. Any study of social development whose predictions are not predicated upon this application of the laws of analogy, is essentially spurious, and destined to a dismal failure and disappointment.

The attainment of the amplitude of social progress into organic perfection must depend upon a previous parvitude. When the kernel of corn shoots forth its stalk, it accompanies that projection with the great mammoth sucker which naturally outgrows the fertile blade, until the stalk which gave promise of future fruition is deprived of its vitality to yield its fruit. The provident farmer detaches the sucker to give place to that growth which promises to fulfil the farmer's purpose in cultivating his field. The luxuriant growth of the sucker stalk looks like a prophecy of future fruitage; but the promise of the fruitful yield is in the superficially viewed, less promising blade. It is thus with the prophecies of social evolution. There is a sucker stalk fixed at the root of the true socialistic order; it comes from the same involved seed, but it rejects its parent and would destroy the blade in which is the only prediction of a perfect yield. Such is the doctrine of modern socialism. It is the concomitant of the law of true social development; it proceeds from the root, but it springs from the Judas of the Lord's initiation of the true social kingdom.

The universal parent of the kosmic structure is the inherent male and female of universal form and function. The kosmos is its own eternal parent; its germ is the microcosm, the integral manhood. He is the heart and center of being, the source of immortality. The distinction between the true order of socialism and the spurious kind, resides primarily in the failure of false socialism to recognize the origin of the social evolution which will identify and determine its authenticity. So-

cial evolution is inevitable. It will not, however, culminate in a social democracy. Social democracy is another name for chaos. Social imperialism is a culmination of an evolution from the germ of involution definitely located in time, quality, and ethnic character, and correctly denominated the Son of God. He constituted the archetype of what in this period of the world's progress may be characterized the true socialistic imperialism. Jesus the Lord was the germ of organic life. What this germ was in its organic structure, that will

the kingdom be which proceeds from him in the processes of re-development, regeneration. The amplification of the germ into the unfolded kingdom and empire of human government in and throughout the world, is the putting forth of the Son of God in the arch-natural and metaphysical processes of begetting, gestating, and multiplying the Sons of God with their coördinate products, as the head and founder of the Hebrew race put forth, by natural processes of propagation, the kingdom proceeding from his loins.

The Law of Sacrifice and Celibacy.

Purpose and Place of Mortal Marriage in Universal Economy; Celibacy and Chastity Absolutely Essential to Attainment to Divine Life; The Universal Law of Polarization.

BERTHAUDINE, MATRONA.

IN THE JUDGMENT of many, now is evidently an accepted time to consider "marriage versus celibacy." Dr. Benjamin Andrews, of the Nebraska University, is quoted as saying recently that "Unmarried individuals have no place in society nor in the scheme of the universe;" and that "nine tenths of the crime and shame in the world are due to unwedded life." These and other equally absurd remarks have aroused many of the able ones among the bachelor men and maids to express themselves forcibly as to their rights to honored place and power "in the scheme of the universe." Students of Koreshan Universology wonder how much the Chancellor of the Nebraska University really knows about what he calls the "scheme of the universe," and would like to have him catechised by one who can demonstrate his own knowledge of the form and functions of the universe to be truly scientific.

The great astrological clock of the universe indicates by its symbolic language, that there is a time for everything in the universe to be legitimately manifest, and that everything is manifest in its legitimate time; that there is a time for marriage on its various planes, and a time for celibacy. The laws of racial development determine the times and spheres of each. There is a time and a sphere for racial polygamy as well as for racial monogamy; and a time also for the absolute cutting off of the further development of the appetites and passions of the flesh, and for the conservation and polarization of the origins of animal potency in the mind. Dr. Andrews and the learned bachelor men and maids who reply to him through the press would make an interesting class in Koreshan Science. They could learn much that would solve their problems and give ease to their wearied minds.

The bachelor class taking up cudgels for its kind, presents commendable lists of worthies who have been a great credit to the life of single blessedness; lists might have been added of names almost innumerable, of criminals born and bred by the "lawfully wedded" criminals who have aided the fulfilment of the prophetic curse pronounced upon the motherhood of mortal marriage, the ceremonial "bands" of which are patterned after the form of the "curse." The sorrows of mortal

motherhood and the agonies of its bereavements make the earth a "house of mourning." Unalloyed bliss is not the portion of mortals in any of their necessarily transient relations; the jewels of a truly joyful maternity are the jewels of the Lord's crown of glory—the Sons of God. To immortality, of divine Motherhood and Sonship, celibacy and not mortal marriage is the stepping-stone. That this is so, can be demonstrated by the Scientist of universal law. The laws of immortal being must be applied if immortality is attained; and they are just the opposite of the laws of mortality.

The Lord Jesus is the only immortal with whom history acquaints the present mortality. He was a unique personality whose attainments of psychological power never cease to astound the thoughtful. His has been the ruling and accusing spirit of this world since its beginning in him—its origin and destiny. "By the law came sin," and He was the law in its fulness; he was the will of God, and he came to do it despite the opposition of all hell—the sphere of mortality. He announced himself as "the way," and as such condemned every other way as not being the "way of life." His way was the way of the eunuch for the kingdom of heaven's sake—the way of chastity and celibacy. Paul, His chief Apostle to the Gentiles, the earth of the Lord's inheritance, chose that way, and grieved for those who could not because of sensual degeneracy and weakness. For the weak he arranged a monogamic marriage that might serve as a type among them, until time and development should make possible a sacrificial life, a devotion of the bodily energies to the service of the Lord that the body might become the temple of the Holy Ghost, the biune spirit of Deity, which has power to consume the mortal and clothe itself with the immortal flesh of Christ.

The object of the attainment of the immortal body is the eternal life, of which it is the seed—the eternal consciousness of all that is good in all forms and phases of existence. To judge all things from the standpoint of absolute science given by the perfect conjunction of wisdom and love, is something supremely desirable, and practically, scientifically obtainable. Men and women have to learn, if they do not already know,

what it is to become eunuchs for the kingdom of heaven's sake, and the benefits to accrue. In the divine state men and women become one flesh, the image and likeness of God. "They twain shall become one flesh." * * All men cannot receive this saying, save they to whom it is given, for there are some eunuchs which were born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

This answer of the Lord to an inquirer concerning his estimate of marriage, coupled with his teachings on adultery, leads men to conceive of a higher state of advancement, through sacrifice, than that realized in the indulgence of common mortal marriage. Sacrifice is the dedication of things to higher uses than the ordinary. The Lord Jesus did not marry in the common acceptation of the term; he dedicated all his bodily energies to their highest uses. He was the first Adam, a biune being, and dedicated himself to becoming the second Adam—a quickening Spirit for the regeneration of a universe involving his many Sons, a complete creation, of which he ever lives to be the immortal source and consciousness supreme. The Lord's spiritual Bride was within his own being; externally, she took the form of a church, which in its degeneracy went, through the deceptions of a fallacious commercial wisdom, into adultery with a pagan state, represented by a pagan emperor. The man of sin revealed today, and the degraded hypocritical Christendom which forbids marriage in the Lord, denying the coming of Christ in the flesh, are the consequences of the mortal consortism called marriage of twain, who did sin.

During the era of grace called the Christian age, the propagation of mortals has been in the order of law, a necessity to give the spiritually begotten of God the wisdom of experience. This wisdom serves the divine purpose of giving man the power of discriminating choice, when the day of judgment or time of choice comes. "Choose ye this day whom ye will serve." When man has died to the necessity of further experiences in sin, judgment comes; and knowing good and evil, he chooses the good on the plane of his activities, and becomes good after his kind. Every plane subordinate to the highest has its typical goodness, which generates an aspiration for something higher. Mortal marriage fails to satisfy because it is mortal, and its descending energies produce mortality only. In its best estate its mortality generates aspirations for its ultimate transmutation to perfection in the biunity of Deity; and the higher the type of marriage the greater the willingness to lay it on the altar of the Lord as a living sacrifice, to be slain there that it may live again in the Lord, who is man in his perfect form, embodying the two sex principles and all the sex attractions in the one form of Sonship.

There is to be a resurrection of the dead who die in the Lord, who die to mortal marriage and to all that generates mortality. "They which shall be accounted worthy to obtain that world [that order of life] and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more [because mortal tendencies are overcome]: for they are equal unto the Angels [the Messiahs or Messengers]; and are the children of God, being the children of the resurrection." The Lord said, "I am the resurrection;" therefore they are the Lord's children. The Lord is a eunuch for the kingdom of heaven's sake, and of such eunuchs it is written: "For thus saith the Lord unto the eunuchs that keep my sabbaths [the seed or seventh principle in man], and choose the things that please me, and take

hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than that of sons and daughters: I will give them an everlasting name that shall not be cut off."

While mortal consortism was made a typical marriage in the church through the tolerance of Paul, which was discreet for the era of its natural declension, the Apostle foretold a time of the end in which those that had wives should be as though they had none because of the very perils of the time, which would make self-control the one expedient of salvation for those who had yielded to sin through the weakness of the flesh and the love of offspring after their kind. These were told that the "fashion of this world passeth away;" that now is the time for the "cutting off," the harvesting of the ripe fruit of a completed cycle. Biblical chronology and all the signs of the times determine this to be the time; and there is a growing tendency in the thoughtful and intelligent classes to postpone marriage till late in life, and to cease to proliferate altogether. Men and women are giving up their lives more and more to vocations of far-reaching or universal import; and those of both sexes given to self-indulgence show themselves to be depleted in vitality as the natural result of an era of excessive proliferation, which the age of Pisces has been.

It is written of this time: "Except those days should be shortened there should no flesh be saved." Celibacy for scientific reasons effects the shortening and the polarization of its conserved energies, the salvation of the flesh of Christ in the reproduction of his life in the world. Celibacy is the stepping-stone to the divine marriage which gives immortality and eternal life to the church of Christ. Celibacy, then, as a means to this end—divine marriage, is a more exalted state than the most ideal mortal marriage. Sex energy conserved and not polarized, in its reaction from being unintelligently heaped up, breaks all the dams of morality and deluges some sphere of the world with sensuality, and there polygamy or licensed sensuality obtains. Polarization is the law of the divine life to be obtained through the conservation of sex energy. Polarization is the law of Messiahship. There is no crucible for the transmutation of our sensual energies to those of the divine wisdom and love save in the Lord of hosts, the Messiah of our age. Mortals though we be, we furnish the pabulum of the Almighty which, appropriated and transmuted through his consumption, enables him to pour us out a blessing till there is not room to receive it. He holds the white stone of chaste affection for the church of Christ as his Bride, which is as a refiner's fire and as fuller's soap, making pure in heart those who would see God in their Lord. The sun receives the polarized energies of the darkest earth, and in return causes it to bring forth the life of every seed after its kind; so will the life of Christ be brought forth from our mortal humanity in which it was planted as holy seed, when mortal humanity polarizes its energies in the Sun of righteousness, which has arisen as the science of immortality and eternal life in the Messenger of the Covenant for the age to come.

Dr. Andrews, university chancellor, and all his opponents in bachelordom, will do well to remember the sure words of prophecy concerning this time, and to discern "the signs of the times," which show that now is the accepted time for the "cutting-off" of the descending energies of our being, and for the lifting up of our heads, the exaltation of our thoughts according to the science of true religion, that the King of glory may come in. It is time for woman to become the glory of the man, by so exalting the functions of maternity that she will refuse to manifest the motherhood of aught but the Sons of God.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE EVOLUTION OF ORDER.

True Liberty Obtains Through Organization Which Renders Society a Structured Whole.

THE EVOLUTION of order out of chaos is a problem that engages the attention of our social reformers. They are looking for it to appear on the lines of democracy, regardless of the fact that social evolution always progresses away from the simpler toward the more complex stages of human progression. The crowning glory of the social order must appear when the fruit of the Tree of Life matures. Organization is the watchword of the hour; but it is evident that no form of organic unity can be complete without a governing head. Democracy really offers nothing but a headless trunk, for although the people are supposed to rule, they can accomplish little without a central impulse. What would become of the body without the centers of impulsion in the brain?

The evolution of order out of chaos depends in great part upon the subordination of all the members in the body social to one definite purpose. Unless people can be brought to act in harmony toward the execution of a structured plan, nothing can be done. Unity of design must be accomplished by unity of purpose in the achievement of great and far-reaching aims. Order is the concomitant of happiness. Just in so far as any body of persons comes into relations of organic unity they will be content. When each one is assigned to his own place and is allowed to fill it without friction or interference, the best results follow. The impossibility of finding happiness through attempts to regulate another person's domain, proves conclusively that the true social order must be after the pattern of the physical universe. The stars rise and set with unvarying exactness. They pursue their shining course night after night with grandeur and simplicity. They never try to steal a march upon the sun. No shade of variance dims their august light.

The necessity for establishing the divine kingdom in earth brings an unparalleled crisis in human affairs. Not for twenty-four thousand years has there been a similar work imposed. The strain of the effort is tremendous, but the cause is worthy of the force exerted. Sometime in the future, when society is organized after the pattern and according to the laws of divine construction, humanity will know that the men who voluntarily stepped aside from the course of ordinary generation were its truest benefactors.

In the physical world, although growth and renewal operate incessantly, there are special crises, periods of catastrophe and change. These correspond to similar crises in human history. Every dispensation is followed by an intermediate stage of chaos. The world today is in the period of transition from the iron to the Golden Age. It does not require great astuteness to perceive that misrule is the order of the times; that old institu-

tions are crumbling into dust and governments are unstable. Tax-dodging, misappropriation of public funds, illegal prosecutions,—these are some of the most prevalent crimes. In order to protect the public from the encroachments of swindling corporations and dishonest officials, some corrective must be applied. The relations between the people and the center of government must be changed. Society must become a unit; church and state must be reunited under a common impulse of religious fellowship. Every class of society must be organized not in opposition to every other, not as a means of protection against factional hatred, but in conformity to the interests of the whole body of citizens. Organization which leads to revolt is anarchy; organization which renders society a structured whole is liberty.



The Function of Criticism.

THE FUNCTION of criticism in the world of literature may be compared to the process of mastication which grinds the food preparatory to its introduction into the stomach. It is a necessary initiative to the work of digestion, since what is swallowed whole is assimilated with difficulty. The same law holds good in every domain. If man is to become the food of the Gods he has to be subjected to a similar process. The writer whose book is unfavorably noticed suffers pain. He regrets that the fruit of his efforts should be less than perfect; but if the fire of a genuine devotion to art burn within him, he will not throw down his pen in despair. He will rather be inspired to begin another book with sheer determination to amend his faults and win his critics to admiration. Criticism, therefore, may act as a stimulus to production while it checks the output of mediocre wares.

Just as the poet suffers when the work into which he has put his heart is condemned, so the man or woman suffers who is trying to attain that due excellence of character designed to fit each aspirant for a higher sphere. The very fact that his longings lead him to turn aside from the beaten track renders him a target for criticism. He professes openly that mortal life has lost its attractions for him, and by this avowal gains the hate of those whose strongest loves are there centered. The force of opposition thus engendered would be more than he could bear, were it not that on the road which he has chosen, other souls walk, similarly impelled. Their companionship sustains him. While he is living on the plane of natural life, every man is subjected to certain inconveniences and privations, but they are only such as are common to the race. So soon, however, as he is a candidate for heaven, he will find himself in the mill of the Gods. Even as wheat must be ground into flour, so man has to be prepared for the table of Deity.

Literary criticism is designed for a definite purpose

—the attainment of excellence in writing. Personal criticism may conduce to a similar end—the attainment of excellence in character. The harshness and vituperation which were hurled against the Lord only brought out the resplendent luster of his virtues. Thus He forced the wrath of men to praise him. When the food is masticated it is ready to be mixed with the gastric juice which produces the first alchemical change. When the desires and affections of the natural man have been ground into a homogeneous consistency, he is ready to be changed by the application of the same law—alchemy.



Human Life and Environment.

NO MAN CAN create his environment any more than the fish creates the water in which it swims. Being a fish, it is by virtue of its nature born into suitable surroundings; nor can it hope by any exercise of will to rise into the higher kingdoms. When put upon the land it gasps and dies. Does it therefore follow that by its own volition it must fit itself to breathe here by growing lungs in place of gills? Not at all. It has simply to live and act as a fish in its natural sphere, until such time as the great laws by which each plane is nourished from the one beneath, cause it to become the means of sustenance to humanity. A comprehensive view of universal life as it develops through cycle after cycle under the influence of the two great laws of involution and evolution, adjusts all difficulty in regard to free will. So beautiful, so orderly, and so harmonious are these laws in their action, that not a single soul fails to fulfil its destiny. Fate, from the Latin *fatus*, means what is spoken. It is a prime decree of universal love that destiny should bring man back to the status of Divinity he once enjoyed. His acts in any given embodiment are determined not only by his present volition in the limited sense, but by his relation to the whole cycle of universal life. Man is not capable of choosing the good and rejecting the evil until he reaches the plane of knowledge.

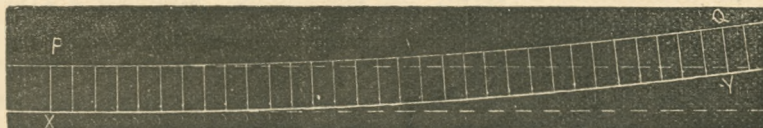


Victims of Prejudice and Persecution.

IT WAS REPORTED recently that six teachers were dismissed by the school board in a Pennsylvania town, for no other reason than because men in their families had not joined the union. There was no complaint against them on the ground of incompetency. The fact that these women had held their places longer than any other teachers on the force, attests the excellence of their work. To hold any man or woman responsible for the conduct of relatives is a gross infringement upon personal liberty. It is nothing less than persecution, whether it occur at the instance of the union or in other ways. Any private citizen who would seek to gain his ends by violence would be condemned. Any private citizen who would countenance such injustice would be greatly blamed. When sympathy with any cause leads its adherents to encroach upon the rights and liberties of honorable citizens, it is time for government to come to their aid. No organization for any purpose whatsoever which persecutes the weak should be tolerated. These six teachers have a right to claim redress at the hands of an enlightened people.

LA NOUVELLE GEODESIE.*

On a mesuré la même altitude verticale au-dessus de l'eau vingt-cinq fois le long de la côte depuis le commencement de la ligne droite que nous avons forcée jusqu'au bout; cela fait, ces 25 bâtons de marée dressés à la hauteur uniforme de 128 pouces au-dessus du niveau moyen des marées, formaient nécessairement une ligne parallèle avec la surface de l'eau comme la figure fait voir. XY est la surface continue de l'eau au niveau moyen des marées; la ligne courbe PQ représente l'altitude verticale de 128 pouces, celle de nos bâtons de marée. XY est la ligne d'après laquelle on a mesuré l'altitude de la droite forcée tous les huitièmes de mille. Les principes hypsométriques employés par cette méthode de prendre des mesures au moyen des bâtons de marée sont d'accord avec la science et on est parvenu ainsi à la précision. Sachant la ligne PQ et qu'elle est parallèle avec le niveau moyen des marées on put avec autant de sûreté fonder ses calculs là-dessus; elle était toujours au-dessus du niveau des eaux et située sur la terre, tandis que XY se trouvait par fois sous les marées; c'était donc plus commode de faire nos mesures d'après la courbe supérieure. Sachant ces deux courbes nous voilà prêts à commencer l'oeuvre capitale. L'élévation de la plage où la droite devait s'étendre était en moyenne de quatre pieds et demi tout ou plus au-dessus du niveau moyen des marées; le niveau pris par la droite à son départ au plus haut point du terrain était comme indiqué par le fil en crin sur l'instrument celui de 53 pouces au dessus du sol.



Courbe représentant le niveau moyen des marées; courbe secondaire représentée par les bâtons de marée.

Puisque nous avons étendu la ligne droite à travers l'espace à l'aide des angles droits sans faire aucun compte d'autres moyens à suivre, insouciant de ce qui devait résulter des procédés suivis, il paraît que l'oeuvre ne s'est pas accomplie à l'emploi des niveaux. Le lecteur comprendra que la droite se conformerait toujours moins au niveau des eaux. Si la terre était convexe, au bout de 4 milles la droite se trouverait levée au-dessus du niveau pris au départ et les angles seraient toujours plus ouverts; que la terre soit concave et ce sera tout le contraire. Le niveau nous a servi à deux usages: d'abord à assurer le niveau de la première pièce; ensuite à découvrir et à enregistrer la différence entre la droite formée par les pièces accouplées et l'horizontale des eaux aux lieux donnés sur la côte.

L'oeuvre d'assurer le niveau de la première pièce demandait force attention et précision. Il fallait que le niveau de la première pièce fût justement pris à n'en pouvoir douter! A nous aider dans ce travail important nous eûmes recours au niveau à bulle d'air, nous servant de l'instrument le plus fin, le plus délicat qu'il puisse se trouver. A l'usage avec cela nous avions le niveau géodésique à mercure inventé par l'écrivain pour servir à notre oeuvre. Ayant 12 pieds de long il fournit le moyen d'atteindre au plus haut degré de précision. Quand la première pièce a été soumise à l'épreuve, les niveaux à bulle d'air et à mercure se trouvaient d'accord. En addition à cela on a soumis les traverses de la première pièce au témoignage du fil à plomb. On prit garde des rapports existants entre l'horizon et l'horizontale faite au moyen de plusieurs pièces accouplées avec ce résultat que l'horizontale paraissait tout à fait parallèle avec la ligne nette du Golfe du Mexique vue d'un lieu à quelque distance, derrière l'instrument où l'horizontale et l'horizon semblaient border l'un sur l'autre.

(à 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 Koreshaune 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 SOURCE OF SUPPLY of the sun's fuel has long been a mystery to the scientific world; and to account for the continuous radiation of the vast amount of force required on the basis of the astronomical system now in vogue, many hypotheses have been devised, the majority of which are now entirely discarded by the ablest astronomers and physicists. Henry Norris Russell, Ph. D., astronomer, has recently made some calculations to enable the mind to grasp, in a way, the amount of solar energy for which he and others are wholly unable to satisfactorily account. It has been determined that the heat received by the earth from the sun is sufficient, if it could all be utilized, to run one horse-power engine for every four square feet of exposed surface. Now the earth, if it were in space 92,000,000 miles from the sun, would receive as much heat as a disc of the same diameter at the same distance. The area of the cross-section of the solid earth would be about 1,200,000,000,000,000 square feet; so the rate at which the sun expends energy in warming the earth would amount to about 300,000,000,000,000 horse-power. In order to make the illustration forceful, the astronomer supposes a great shell 186,000,000 miles in diameter, surrounding the sun. The surface of such a sphere would be equal in area to 2,000,000,000 cross-sections of the earth; therefore, the modern theory imposes upon the mind the conclusion that the sun generates and radiates continually 2,000,000,000 times more energy than the earth receives, making the total number of horse-power of energy sent forth by the sun, about 600,000,000,000,000,000,000,000 horse power—one horse-power for every four square feet of the great sphere supposed to exist, for the purposes of illustration. This would amount to over 10,000 horse-power for every square foot of the *sun's* whole surface, if it be reckoned as having a diameter of 886,000 miles. Let it be noted that the supposititious sphere does not exist to receive and utilize all the solar energies on the basis of the modern astronomy; and the few other planets receive but a small proportion of the total amount of force; so it must be supposed that all the solar machinery wastes its energies in space without any return whatever. In view of this, after disposing of the above array of figures, the astronomer pertinently asks: "What can supply the sun with this enormous amount of energy?" From the standpoint of modern astronomy the question remains unanswered. Let us look at the subject from the Koreshan point of view. The sun generates an enormous amount of energy, even if it is confined to the interior of a sphere 8,000 miles in diameter. The astronomer has considered the visible sun only; but the actual amount of mundane surface exposed to sunlight and heat at any given time is one hemisphere, containing about 2,400,000,000,000,000 square feet, and representing about 600,000,000,000,000 horse-power. But the projected sun is not the most interior nor the most intense center of combustion—which is the invisible sun at the earth's center. Let us allow the amount of energy generated at the center to be *four times* that radiated from the projected sun.

In this allowance we include all the qualities of energy generated at the center—photoic, scotoic, and gravic; all the energies radiated into the millions of stars, and absorbed by all the intervening atmospheres. On this basis there are about 4,800,000,000,000,000 horse-power of energy radiated from the center, and finally received through several avenues, by about 4,800,000,000,000,000 square feet of the earth's concave surface and shell. This amount of energy is equivalent to over 3,600,000,000,000,000,000 watts of electricity, which may be resolved into a definite number of electric volts and amperes. Even this amount of energy cannot be appreciated by the modern mind. Whence comes this energy? What supplies the sun with this vast amount of force? The answer is simple: The number of horse-power of levic energy generated in the earth's shell is equal to that received by the earth from the sun; in other words, the sun receives levic energy from the earth in proportion to the amount of energy it radiates. But is energy a fuel for a center of combustion? It is—energy flows into the vortex of every flame. Ask the chemist what it is that burns in the electric arc-light, and he answers, carbon and oxygen; but the fact is, the brilliancy of the light depends upon the volume and intensity of the currents of electricity which meet at the point of combustion. The great solar center of the universe is a sphere of electro-magnetic combustion, in the center of which is the astral nucleus—point of greatest intensity in the entire realm of the physical cosmos; and that nucleus and that sun are eternal because the supply of fuel is continuous.

There is much being said today concerning divine healing. Cures are being wrought by leaders and adherents of all the "new thought" schools, as well as of many sects of Christendom. The premise is assumed that only the Almighty is able to heal diseases without the use of drugs; hence the conclusion that healing is a manifestation of divine power. If the premise were true, the conclusion would be correct; but if not true, then many are deceived as to the modern source or sources of the power to heal. A sincere lady in the East has taken offense at some expressions in *THE FLAMING SWORD* regarding the character of modern healers, or rather, the Koreshan declaration that the healing of diseases without medicines does not constitute evidence that the power of the Almighty is in the work. We do not claim that all healing is not divine, nor that the Almighty is destitute of the power to heal; but we do claim from the basis of science and Scripture, that inasmuch as the teachers of the many conflicting beliefs and practices perform cures, the one Spirit of the Almighty cannot pervade the world of religious chaos. It is emphatically declared in the Gospels that many at the end of the age who never knew the Lord and whom the Lord himself never knew on the basis of any divine relationship, would claim recognition at the hands of the Almighty on the basis of the fact that they had wrought cures and done many wonderful works. They work their miracles through

impartation of a surplus amount of vitality to their patients, but the substance is no more divine than the substance of their thoughts. It would seem, in consideration of the claims of many modern healing fads, that the Almighty is able to do nothing else than restore men to a degree of mortal health. We must look for a more certain sign of the divine Presence than the mere works performed through suggestion, hypnotism, mesmerism, spiritualism, mental science, christian science, and numerous other sects and schools. The doctrine of "full salvation" prevails to some extent today. The extent of modern "full salvation," however, is mere acceptance of the doctrines of some religious leader, together with the healing of some diseases, real or fancied. Those who now claim to be fully saved are as morally, spiritually, intellectually, and physically weak as other men. Such "full salvation" is not worth going far to obtain; in fact, it had better be avoided on the part of those who desire the treasures of divine life and knowledge. But one Man in the history of the world has obtained *full salvation*; he was perfect in every sense of the term, possessing immortality in the flesh. His salvation was the work of the Almighty, and he was the standard of human attainment. We most emphatically declare that in all the world today there is not a man who is fully saved by divine power; but the time is at hand when many will stand forth in the garments of righteousness, fully redeemed from all the conditions of mortal corruption.

The republicans of Iowa have thrown a bomb into the party camp by declaring against the "trust-breeding tariff;" and many prominent politicians in the two great parties of the nation are speculating as to what the result of the action of the Iowa convention will be. It is evident that the mind of the American people is changing on the question of protection, and may demand soon or later such revision of the tariff as will lift the protection from the gigantic corporations. President McKinley, in his great speech at Buffalo, declared that the period of commercial and industrial exclusiveness was past, and advocated reciprocity, not alone with Cuba, but with other nations; and it is the desire of President Roosevelt to carry out the policy of his predecessor. However, it is the party policy to sustain the present tariff. It is argued that the tariff does not breed trusts nor help them in any way; and some even go so far as to advocate that the trusts are both legitimate and righteous. In support of the claim that the protective tariff does not aid the trusts, it is pointed out that the two greatest trusts in America are without protection completely—the oil trust and the coal trust—both oil and coal being in the free list. It does not matter if they are on the free list; for these two trusts are practically without competition, and protection would be superfluous. Coal and oil are natural resources, abundant in America, and are obtained here much cheaper than they could possibly be supplied from other countries; for coal is bulky and its transportation across the ocean is expensive, and the shipping of oil on the seas is hazardous. So the oil and coal trusts actually enjoy the kind of protection guaranteed by circumstances. We look upon the conclusion that the protective tariff does not aid the trusts, as being a palpable absurdity. The question may be settled

in any reasonable mind by ascertaining the original purpose of the tariff. It was to protect home industries. Now, inasmuch as the great industries are conducted by corporate firms engaged in business, it follows that whatever protects home industry protects the firms engaged in industrial pursuits. Under the fostering care of the Government, the original "infant industries" have assumed enormous proportions, and it is idle to say that the tariff has not been a means to the end which corporations seek—wealth and power.

Comte admitted the truth of the ancient adage that all life is from the egg, as well as the later and more general axiom, "Every living creature proceeds from the cell;" and yet he was not able to reach a logical conclusion from the premised fact. The Koreshan System demonstrates that the law of cellular life is universal, and that the form of the universe is cellular. The time is at hand when the modern scientists will be forced to openly admit that they cannot discover in the wide field of research, a single exception to the law of cellular development, nor refute the Koreshan conclusion concerning the form and function of the cosmos.

The President said in a recent speech that "the best legislation ever devised by the wit of man and the best law that was ever put upon the statute books, will not avail to save us if the average citizen has not in him the root of right living." It appears from the conditions which prevail throughout the world, that the people of all nations have in them the root of all evil, which is the love of money. Until this is eradicated from the human heart there can be no genuine political, economic, social, moral, or religious reform. It is evident that the ideal government cannot be realized without a change in both mind and environment.

Scientists have asked the question, How far can the universe be explained? It is an indisputable fact that notwithstanding the inconceivable distances which modern astronomy imposes upon the mind, the universe has *not* been explained *very far*. A French savant discussing the problem, notes that while Newton's theory of gravitation has led to the belief that at some time in the past cosmical matter began to collect about a center, two main points remain unexplained: The existence of cosmical matter and the cause of the concentration. The scientist, like the clergyman, must have a mystery upon which to construct a system of conclusions.

Wisdom is found where he that hath understanding counts or fulfils the number 666, for it is the number of the Man who performs the greatest mission of the age. It is not a mere coincidence that an antithetical interpretation of the number 666 is applicable to the city of Chicago; according to the city directory, Chicago contains just 666 churches.

The true form of human relationship must be determined in accordance with the principles of the geometry of government.

The Open Court of Inquiry.

THE EDITOR.

What Constitutes Man's Individuality.

EDITOR FLAMING SWORD;—I supposed that a man's spirit was his individuality; but how can that be if a man contains many spirit entities, as taught in some of the pamphlets of the Koreshan literature, and in *THE FLAMING SWORD* of June 13, 1902, under head of "Principles of Koreshan Astrology"? If man is an entity, an individuality, I can appreciate and understand reincarnation; otherwise, it puzzles me. The Scriptures, I believe, teach that man has a spiritual body; this, I hold, is his permanent individuality through all time. Of course, I can see, under special cases (not natural, though) that a man may be possessed of many spirits, but I would say this is not a normal condition. You hold, I understand, that Jesus was made up of many others. If so, how can He have an individuality? He must be dissipated or infused in others, or they lose themselves in him and have no individuality—M. K., Brooklyn, N. Y.

The very facts and conditions of existence make necessary the conclusion that every man possesses individuality—that is, a man is a being which, by virtue of the fact that he has personality, is separate in the natural state from other beings in the natural. Now this does not mean that a man is comprised of but one entity, nor that his mind is a homogeneous substance. If we examine the physical structure of man we are forced to the conclusion that it performs many functions; that each function must be presided over by as many cerebral centers, and that the activities in all the departments of the man's being are the result of so many impulses, essences, or entities of mind and life.

The natural man is a complex organism; he is comprised of hundreds of thousands of corpuscles and cells, each of which is the embodiment of an entity, and so related to a central cell as to be governed by it; therefore, order obtains throughout the system. In the mind of man there are hundreds of thousands of spirit entities; they are expressed in the external mind as *thoughts*, and in various ways in the being; they are in touch with the one spirit entity, the individual ego which, as the king, sits enthroned, and about

which are arranged his various officers or subcenters which preside directly over the functions and activities of body and mind. The whole human structure is a unit; it is the one comprised of the many. The sane mind exists in a state of order; the insane are in a state of mental chaos, of mental anarchy, which corresponds exactly to a nation in which anarchy prevails—where there is no one center expressing itself throughout the whole, but many centers, which disregard the one. The order of many spirits constitutes sanity; the disorder of many spirits is the abnormal condition of those who are "possessed of devils."

The rational mind is a government in which the many inhabitants of the mind are controlled by the central entity. It would be as erroneous to say that a nation consists of but one man, as to say that one man is comprised of but one spirit. A nation has an individuality; that individuality obtains in a general spirit generated in the body politic or the body social. Every organization has an individuality; and in every organization there is one personality which is the highest representative and embodiment of that spirit. So it is in man; his central spirit, in a central cell, impresses itself upon all subordinate entities. The aggregation may change like the citizens of nations, which come and go. A man may change his mind—he is continually receiving and radiating entities. The more active the mind the greater the streams of influx and afflux. Were it not for the fact that a man may exchange entities with others, he could not come into possession of a single idea; and it would be useless for him to endeavor to think at all; he would be a mental blank.

We have considered man as we find him in a given embodiment. How did he come here? The ego now in the body was previously in the spiritual world, a subordinate entity in some other mind. It had in that condition friends and associates. The one spirit there had its individuality, its separateness from others, its own characteristics which made it itself. At the

termination of its career in the spiritual world, and in its descent into the natural, it was joined by others who were attracted by it. The group embodied in an organic structure, complex and complete on its plane; and the entity which attracted the others was acknowledged by the others to be leader and king. It is the aspiration of every entity to become such a center, such an ego; its individuality is the individuality of the man. It is not a spiritual body, but the center of a spiritual aggregation which is active in the physical body, the base of all spiritual activity.

At the dissolution of the natural man there is a corresponding dissolution of the mental aggregation; there is a break in the continuity of the government, and the central entity ascends to its spiritual sphere, whence it may descend again with another aggregation of entities and set up its habitation in a structure of its own. This is re-embodiment, simple and scientific. A series of embodiments leads to its ultimate of development—perfect manhood, the reincarnation or resurrection out of the plane of mortality.

The power of Jesus the Messiah resided in the fact that he was the aggregation of all the divine entities, all the angels of the angelic spheres, and the spirits of just men made perfect through his overcoming. He was the involution of the universe of humanity—that is, he contained the highest spirits of the human world; he had "gathered the lambs with his arm and carried them in his bosom." The divine entities he contained, the angels and the spirits of just men, did not lose their individuality in him, nor did he lose his individuality when he disseminated the "children of the kingdom" which he had infolded. Though disseminated into others He was still himself, not in the one, but in the many; he became the many, as he was the many before he became the one.

Abraham began a new race; he disseminated his natural life and imparted the entities of his mind. His progeny numbered millions, but he lost nothing of himself—rather, through the new

race into which he evolved, he again involved himself as his *perfect self* in Jesus, who was his resurrection. Now, if it is possible for a man on the natural plane to generate millions of human beings without loss of identity or individuality, it should be just as possible for a man with the powers of spiritual regeneration, to disseminate all that of which he was comprised, without loss of the identity of his central spirit or ego.

A seed of the vegetable kingdom is an aggregation of vegetable entities; it is not a homogeneous substance, but is made up of thousands of cells, each of which contains a biune entity of vegetable life. When the seed is planted it dies, and through its death it generates the life of the plant which, when growing, contains the very entities which were involved in the seed. The seed has lost its form, but it has not lost its identity, its individuality, for the laws governing the development of the plant are so perfect that every atom is properly emplaced in the new form. The time comes when the life of the plant begins to involve itself; a new seed is formed as the result of the leadership of a central entity, a central cell in the circulation of the plant; the central entity presides in the construction of the new seed, and the entities prepared to enter the seed through the mediation of the central cell are reincarnated or resurrected from the plant without loss of identity. The seed is as it is—the one individual thing capable of reproducing itself—by virtue of the fact that it is comprised of the many.

It would be impossible for a seed, or a man, or any living organism in existence, to perform functions if it contained one spirit only. The mind of man is as complex as his body; and there are just as many spirits in man as there are different kinds of cells and qualities of mind and life in him. Every thought is a spiritual entity which has an individuality of its own. When the body is dissolved, the particular aggregation ends; but the individuality of man is carried over the break of dissolution by virtue of the fact that he has a central spirit, a central entity, an ego, which expressed itself from the capital of his mental state or aggregation of spirits.

The Generation of the Righteous.

EDITOR FLAMING SWORD:—In the statement that "God is in the generation of the righteous," is the word generation a verbal or a collective noun?—SUBSCRIBER, Buffalo, N. Y.

EDITOR FLAMING SWORD:—(2) I think I understand how Jesus the Christ was God manifest; but there are some points in the Koreshan idea of God that I think I do not fully understand. If the entire Jewish dispensation was required to make God in the flesh, where was God during the dispensation?—E. B. W., Chicago, Ill.

The primary definition of the word generation is, the act of generating or begetting; second, origination by some process; third, that which is generated; fourth, steps in the succession of natural descent; and fifth, race, kind, family, stock. The word is from the Latin *generatio*, which means begetting. The Latin noun is a derivative from the verb *genero*, to beget; and this in turn, is from the Greek *γεννᾶω* (*gennao*), to beget or produce. In the primary sense, therefore, generation is a *verbal* noun—that is, it is derived from the verb which means to beget; while in a secondary sense, it refers to that which is produced.

In the statement, "God is in the generation of the righteous," the word generation is from the Hebrew *dor*, which involves the idea of the *circle* or group of that which is produced, as well as the process or function of producing. As every circle depends upon a central point, so a generation of people must necessarily spring from a point of generation. We may therefore apply the word as used by the Psalmist as a verbal noun, as well as a collective noun; its special sense is applicable to the work of production—the act of begetting; while in the generic sense it refers to the race or family produced. God was in and of the work of producing the perfect man Jesus from the chosen race—the Jews; he was therefore in the Jewish people. In the Christian dispensation, the Almighty is in the *regeneration* of the righteous, and therefore in that branch of humanity which constitutes the basis of the regeneration; he is in the *circle* of his own activity. The reason that the Hebrew *dor* means circle, as referring to generation is, that generation takes place *in the cell*. Matter is from the Latin *mater*, the mother. During the Christian dispensation the

church constituted the matrix of regeneration.

The above leads to the answer to the second question: "Where was God during the Jewish dispensation?" At the end of the Jewish dispensation the perfect Man appeared. When that Man was transfigured Moses and Elijah appeared to the Disciples. The Messiah gave the Jews to understand that if God was the God of the *living*, and at the same time the God of Abraham, Isaac, and Jacob, they were necessarily living in the temple of God's resurrection from the condition of the dead; and the Apostles declared that the promises made to David were really applicable to Jesus the Christ.

If the above be true, it follows that the Almighty was in these personalities during the Jewish dispensation; not in his perfection as to external life, but in their most interior mentality. This is completely borne out by the emphatic declaration of the Almighty through Nathan the prophet, to whom was committed this message to David the king: "Thou shalt not build me an house to dwell in; for I have not dwelt in a house [a Messianic house, such as was Moses] since the day that I brought up Israel unto this day; but have gone from tent to tent [from prophet to prophet] and from one tabernacle to another [from priest to priest]."

We might ask, where is the life of the seed from the time of its planting until the harvest? If we trace the natural lines of progress during the season, we find the *life* of the seed in the plant. It is in the visible form of the plant; it is in the cells and corpuscles of the vegetable matrix of the generation of the new seed. The Jewish church was a plant, a tree; it sprang from a seed and ultimated in a seed. The seed which was visible became invisible through dissolution; it extended its field of activity in the production of the Jewish tree, and returned to visibility through the process of involution. During the Jewish dispensation the Almighty was in the Jewish people; they alone among the nations of the earth, he knew. Through the prophets and priests of the age, God was externally manifest in some degree; but during the time of the development of the substance necessary to make up

his perfect external clothing, Eloah, or God the spirit, was hidden away in the *most interior mind* of his people; he was enswathed by all the spiritual spheres of which he constituted the sole center.

Questions Concerning Cosmogony.

EDITOR FLAMING SWORD:—(1) Is the lower or external surface of the gold stratum perfectly spherical, or has it irregularities? (2) Is there a blending of the metals at the junction of the metallic strata, or do they present sharp contrasts? (3) Is the mercury between the metallic strata distributed equally in all latitudes, or only beneath the ecliptic?—INTERESTED READER.

(1) The outer surface of the earth's shell is a smooth surface. The outermost spherical stratum is pure gold, which is the heaviest of the primary metals that completely envelop the body or structure of the universe. However, outside of the gold there is a belt of metals having a greater specific gravity than gold; they form a sort of a ridge, as it were, on the outside, directly beneath the Zodiacal belt of which the ecliptic is the median line. This belt is several degrees in width, and extends all the way round the earth in the general direction of the ecliptic.

The earth is not always perfectly spherical; in general terms we speak of it as a sphere. There are times when the earth is prolate or oval; it was prolate in the distant past. The earth is now nearly spherical; but in its perfect state, such as it will attain during the period of man's perfection, it will be an oblate spheroid—that is, flattened at the poles. As its polar diameter contracts its equatorial diameter will expand under the direct radiations from the great solar annulus or ring of light, which will appear in the physical heavens in the not distant future.

(2) The strata or planes of metals which comprise the metallic shell of the earth are distinct—as distinct from each other as the layers of an onion. They therefore present sharp contrasts, and their surfaces touch under the full expansile force of the sun. The metals are blended only through the action of mercury, the universal amalgamator, which moves between the planes. The planes are acted upon by both expansile and contractile energies. Where the

shells contract interstices are formed, and these interstices are filled with mercury. The zones of contraction and expansion follow the direction of the sun; hence, the mercury is forced along in the direction of the revolution.

(3) The mercury between the several strata assumes the form of discs, because the zones of contraction are circular. The mercury does not constitute spherical layers or shells under all parts of the earth's surface, but is confined to a belt under the torrid zone; and the general direction of the movement of the discs is the ecliptic. The mercurial system is the planetary system of the universe, and is the basis of reflection of the visible planets in the physical heavens. The paths of the seven mercurial planets in the earth constitute the great alimentary canal of the physical cosmos, the termini of which are the volcanic systems of the world. Lava is one form of cosmic excretion.

The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—The September number discusses many important subjects relative to American prosperity; the Editor reviews the conditions of the crops, which promise enormous yield; and sensible suggestions are given on the subject of education. Notwithstanding the languid political season, there is much of interest in this field. What are the Party Issues? Should the Tariff be Revised? Decline of Partisanship, and The General Party Attitude, are some of the political subjects ably handled. Prominent among the contributed and illustrated articles are: Migration to the Canadian Northwest; The Political Situation in England; the Russian Jew in America; the Diffusion of Agricultural Prosperity, and A Giant Automobile Harvester at Work. "Fixing" Nitrogen From the Atmosphere, is a finely illustrated scientific article, by Thomas Commerford Martin. The collection of leading articles from other magazines is full of interest, and the cartoon department is worthy of mention. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—The current number is a valuable number, because of its extraordinary contents. We were much interested in the article by Duane Mowry, LL. B., entitled Newspaper Criticism of Public Men, showing that the press is too free and should be restrained by some means or other from slandering the character of worthy people. Our duty in the Danish West Indies, by Hrolf Wisby, a native of Denmark and a keen student of international affairs, advocates that the prosperity of the Antilles depends upon opening the islands to the colored population—that is, by inducing them to become property owners. Humanity in the Labor Problem, by Geo. F. Spinney, is good; and The Mask of Charity, by Joseph Dana Miller, suggests some of the evils of modern so called philanthropy as expressed through charitable institutions. 25 cents per copy. The Alliance Publishing Co., 569 Fifth avenue, New York City.

The Harlequin.—We doubt not that this publication is attracting much attention, especially in the South. The word harlequin means a buffoon, one who dresses in many-colored clothes to attract attention; a trick-player. Now, *The Harlequin* is to Journalism what a witty buffoon is to a social gathering. Its aim is to deal with sincere things in a droll way, and to exercise some of the hypocrisy of humanity. The publication is quite attractive; there is an appropriateness running through it all. It is sober occasionally, but spicy withal, and interesting. 10 cents per copy. Room 6, Cotton Exchange, New Orleans, La.

The Student's Journal. The September issue is excellent. It contains several pages of the facsimile shorthand notes, just as they were written in the court-room and lecture-hall, by one of the prominent reporters of America. Origin of Human Rights, in both shorthand and common letter-press, is an excellent digest of the principles of human relationship. Those of our readers who write shorthand will be glad to know that *The Student's Journal* is the oldest and most prominent shorthand periodical in America. \$1.00 per year. Andrew J. Graham and Co., 1135 Broadway, New York City.

Mind.—Devoted to science, philosophy, religion, psychology, occultism, and kindred subjects. In the September number W. J. Colville contributes an article entitled, The Unseen Universe, an attempt to lead the mind away from gross materialistic conceptions. Among other articles are: Thought and Healing; Practical Use of the Occult; the Evolution of Religion; and Our Futile Educational Methods. 20 cents per copy. The Alliance Publishing Co., 569 Fifth avenue, New York City.

Summary of the World's News.

AMANDA T. POTTER.

Sept. 3.—Mont Pelee's recent victims, 1,600.—La Soufriere again active.—Chicago packers grant demand of stock-yard's butchers for more pay.—Young king of Spain horrifies his ministers and the priests by refusing to revere religious relics.—Seventy persons drowned in storm at Port Elizabeth, South Africa, on Monday.—Trolley car runs down President Roosevelt's carriage near Pittsfield, Mass. President slightly injured, Secret Service Agent Craig killed, driver fatally hurt, and Secretary Cortelyou stunned.—Sept. 4.—Seismic disturbances start glacier which sweeps valley in Russia; 20 villages destroyed with 700 lives.—Attorney General Knox concludes that President Roosevelt is powerless to interfere in anthracite strike.—Mont Pelee's zone of destruction parallels that of last May's disaster; today's eruption slays 2,000 more.—Sept. 5.—Bishop Hartzell arrives in Chicago from Africa, whose outlook in political, material, and religious development he considers bright.—Number of newspapers published in U. S., 18,226.—Chemical analyses show that acids, aniline dyes, and various poisonous substances are used by many druggists in flavors for soda water.—Chicago Board of Review adds \$50,000,000 to Cook County tax assessments.—Sept. 6.—Two immense irrigating dams in construction by the British to regulate Nile flow; cost to date, \$25,000,000; will give thousands of square miles of richest land on earth to production of two crops yearly of wheat,

cotton, sugar, etc.—Real and personal property of Cook County, Ill., exclusive of railways entering Chicago, \$2,028,749,810. Increase of real estate over 1901, \$18,004,447.—Professor Rudolf Virchow, creator of modern pathology, dies in Berlin.—Pope confirms appointment of Bishop Farley of New York as successor to Archbishop Corrigan.—Sept. 7.—Philip James Bailey, famous English poet, author of "Festus," dies in Nottingham, England.—Per government statistics, nearly \$4,000,000 worth of opium prepared for smoking is annually imported into the United States.—Pennsylvania Company secures control of Detroit and Southern, and Pere Marquette railroads.—Sept. 8.—Commissioner of health Reynolds sharply criticises board of education for delay in providing pure drinking water for Chicago school children.—Board of arbitration must decide which won in army and navy battle maneuvers.—Charles A. Percy successfully makes trip through whirlpool rapids of Niagara in boat of his own construction.—First snow of the season falls in northern Lake Superior.—Sept. 9.—Police decide that a recent suicide in a flax field of Riceville, Iowa, is William Bartholin, who murdered his mother and sweetheart in Chicago.—Many Chicago churches plan memorial services for next Sunday, in honor of President McKinley.—Main election indicates republican majority of 27,500; largely exceeds expectation.—Treasury vaults contain \$574,000,000 in gold; largest sum in history of United States, and with one exception largest in history of the world.—St. Louis boodle plot exposed. Former speaker of House of Delegates returns from flight, confesses wholesale plot to traffic in legislation; members bound by oath of death; 17 indictments follow.—National Candy Company, hoping to control entire output in United States, incorporated yesterday in New Jersey; capital, \$9,000,000.—Foreign wheat markets lower.

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.

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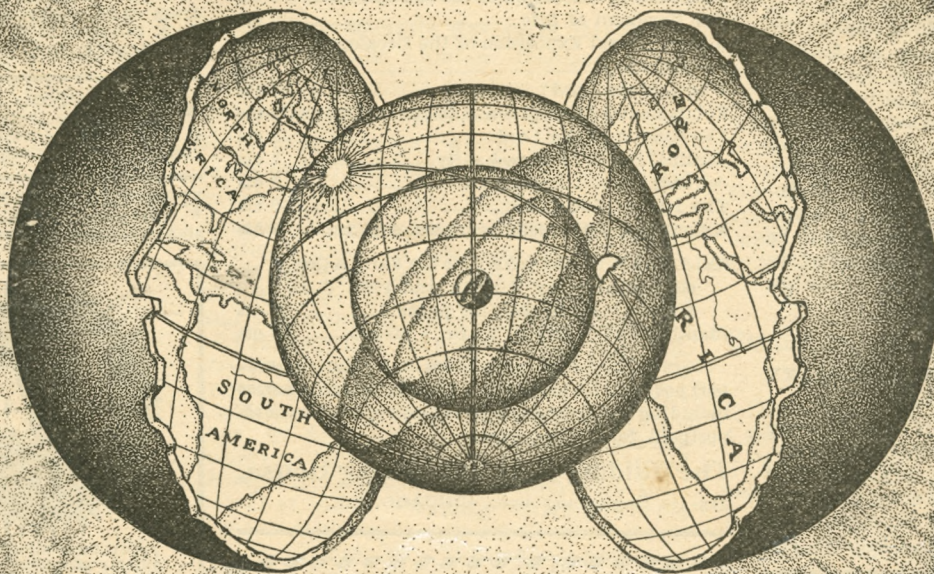
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