



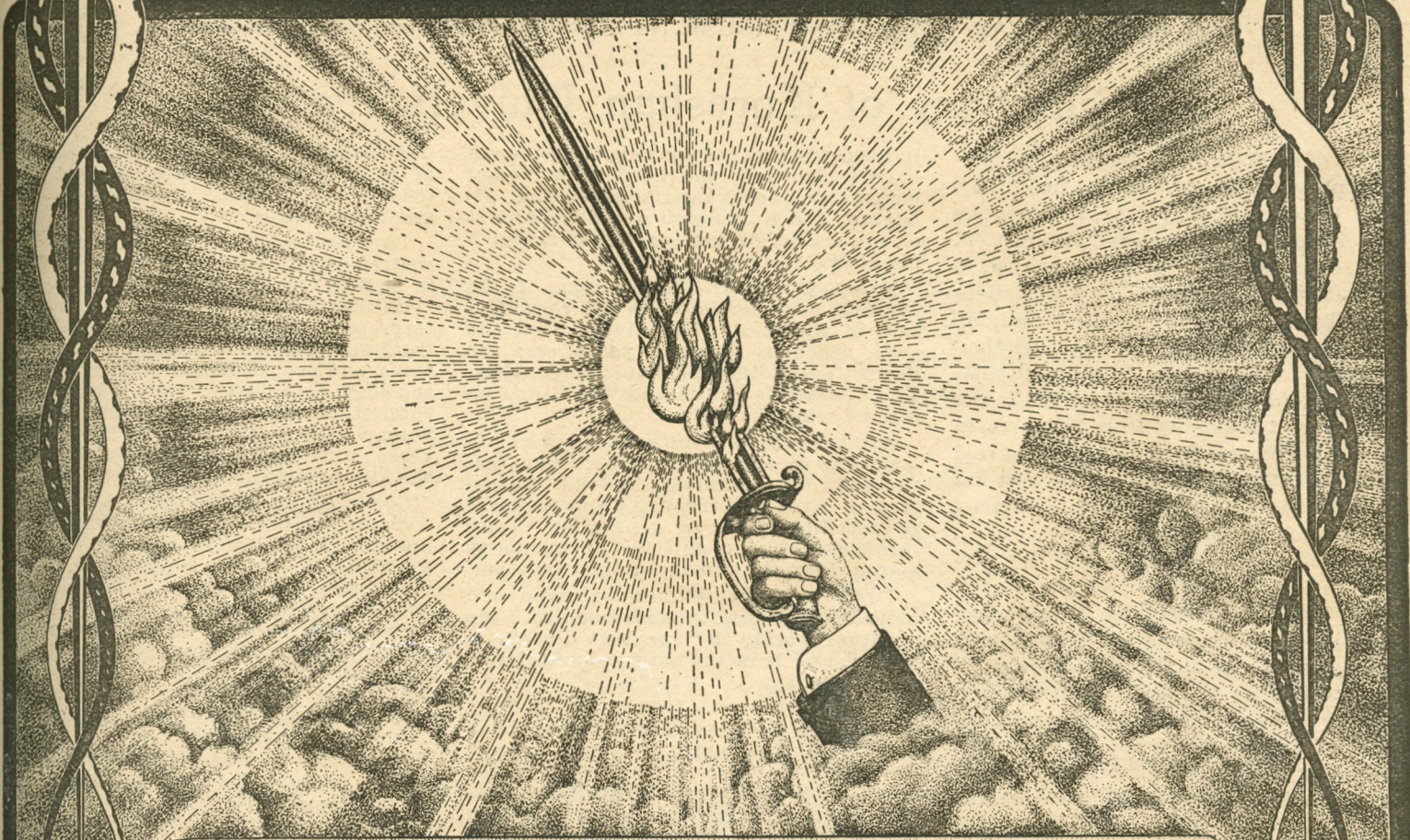
# THE FLAMING SWORD

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ASTRONOMY

RELIGION

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The Best Thoughts of Modern Times on all Leading Subjects.

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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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## The Science of the Resurrection.

Scientific Determination of the Time of the End of the World; Regeneration and Resurrection Defined; Spiritual and Natural Births Distinguished; the Archetype of Arch-Natural Life.

KORESH.

ONE OF THE FUNDAMENTAL and central doctrines of the Christian system and religion is involved in the express declaration that the dead shall stand again at the end of the world. In the Greek the term is *anastasis*; in Latin, *resurgam*. These words signify to stand again, expressed in the term "resurrection of the dead." It is absolutely certain that the modern church has no definite doctrine nor conception of what the Bible terms the resurrection; nor is the doctrine of the end of the world any more clearly defined.

The "end of the world" is merely the end of the kosmos (order), and signifies the end of the dispensation, which period is astronomically marked in the movement of the sign Aries on the ecliptic, a time-marking embraced in a scientific astrological proposition. The sign is now transiting from the constellation Aries into the constellation Aquarius. The distinction between the signs and constellations of the Zodiac resides in the fact that the signs are divisions on the terrestrial belt, while the constellations are the corresponding divisions of the celestial belt. The signs are stationary on the earth, from the tropic of Capricorn south to the tropic of Cancer north. The celestial belt is movable about fifty seconds of a degree every year, over the longitude of the circle of the terrestrial Zodiac. Longitude

as above employed merely applies to the lengthwise direction of the ecliptic, the median line of the belt.

We naturally meet the unsophisticated objection to this scientific exposition of the laws of recurrent phenomena, that "the science of the universe and creation has nothing whatsoever to do with the principles of religion." We, however, assert that the book which the Christian world has denominated the Word, initiates its system of religion, morals, and government by first setting forth a cosmogonical exegesis, upon which the subsequent entire consecution is predicated. Does this fact stand for naught in the estimation of the self-authorized expositors of Biblical doctrines and promulgators of theological dogmas?

The physical (alchemico-organic) kosmos and religion are correlated factors in being; and the progress of the human race is specifically marked in the insignia of astronomical movements and cycles. The ignorance in the church of the doctrines which it vaguely attempts to define, is due to a misapprehension of the principles and laws which reside in and govern the stability of the material universe. The universe is a perpetual integralism; and the life of the human race is one factor in the composite organism in which every distinct form—howsoever minute—bears a definite relation. It is for



this reason that the science of religion cannot be separated from the science of cosmogonic form and activity. We reassert, therefore, that the ordinary theologian, being ignorant of the science of cosmogony, can have no genuine conception of the character of human progress, nor the laws which govern the cycles of anthropostic evolution and involution.

We are at the end of the world—age, dispensation. The cycle now ending is but one of myriads of corresponding cycles which have marked the perpetuity of the eternal form and function of the eternal material kosmos. The end of the world is a scientific fact, not merely as to time, but as to the definition and specification of the time. We are thus bold in the assertions herein enunciated, because we have been specifically ordained—through the illumination of our rational powers—for the express purpose of the annunciation of the Son of man in the coming of the Sons of God, and the installation of those Sons into the organic structure of the Temple of the eternal Deity. We know whereof we assert, when we announce the presence of the Messianic character of this the beginning of the Aquarian age of the world, the inauguration of the new dispensation. We have herein set forth the science of the “end of the world.” The two thousand and three hundred days of Daniel’s prophecy ended in 1839, when the tabernacle of which the great prophet declared, “Then shall the tabernacle be cleansed,” was born into the world to meet the prediction of the cleansing of the tabernacle, in the purification of his character as the preordained Messianic CYRUS, through whom the new age should be ushered in and inaugurated.

Having defined in outline, merely, the science of the “end of the world” (kosmos, order), we are prepared to urge a consideration of the correlated science, that of the resurrection (reincarnation) of the dead. Job has clearly enunciated the doctrine of reincarnation, the fact of the reinstatement of the body through the resurrection; the resurrection being nothing more nor less than the reëmbodiment of the life in the return of the consciousness in a recreated body. Job declares: “*And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the Sword: for wrath bringeth the punishments of the Sword, that ye may know there is a judgment.*”

***The Process of Regeneration Precedes Resurrection.***

The science of the resurrection is involved in the processes of regeneration. By regeneration is signified precisely what the term itself signifies; namely, reproduction. Regeneration is the reproduction in multiplication of the Son of man. The Lord, the Son of God,

the Son of man, was generated in the race, the product of human involution. Of this involution Ezekiel proclaimed: “And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding [*involve*] itself, and a brightness was about it, and out of the midst thereof as the color of amber [*electron*], out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.” The involution of the Lord as the product of human development, it will be noticed, is an old idea. Coordinate with this fact of involution, we also have the doctrine and fact of evolution portrayed in John’s Revelation, in the opening (*evolve*) of the books, and especially the opening of the Book of Life, which is the evolution of the Sons of God from the Lord Jesus the Christ of God, who was infolded (rolled up) and sealed; for it is declared: “Him hath God the Father sealed.”

The Christian church is laboring under a gross misapplication of the significance of the term regeneration. In the Protestant evangelical denominations, regeneration is a synonym for the new birth, to be born of God, a change of heart, and conversion. The terms regeneration and the new birth cannot be synonyms, for the reason that regeneration can mean nothing else than reproduction, a term implying a cycle of time, long or short, according to the character of the thing to be reproduced; while the “new birth” is an opening out into life, an act taking place at the end of the gestative process. Regeneration embraces the period of development; the new birth is the act of its gestative completion. There are specific reasons for the confounding of these terms by the dogmatic theologians.

The spiritual processes hidden from the ages of the world which, during the Jewish age, preceded the spiritual “new birth” nineteen hundred years ago, are not understood by the church; and the phenomenon of the operation of the Spirit at that time, giving birth to the church, has been defined as regeneration, while it was only the operation of birth at the end of the cycle of regeneration, which culminated in the phenomenon of the Holy Ghost in the Disciples of the Lord. That was a spiritual birth, because it was the birth of the spiritual man, the birth of the inner man, after the entire period of regeneration, which extended over the Jewish dispensation. This is worthy of reiteration, because we confront both the indoctrinated and inherited misapprehension of the character of that regeneration which ended in the birth of the spiritual church of the Christian age of the world.

The birth which took place in the product of the church of our Lord nineteen hundred years ago, was a spiritual birth after a spiritual regeneration. The birth did not touch the life of the outer man sufficiently to effect immortality in the body, hence the statement of



Paul: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Sonship, to wit, the redemption of our body." The spirit was redeemed, but this did not complete the process of redemption; the body was still to be made immortal through another and extended process of regeneration, the regeneration which should include the body within its embrace. The birth of nineteen hundred years ago was not complete. The church at that time did not regard it as the fulfilment of the powers and possibilities of the resurrection of the dead.

*The Planting of the Seed of Arch-Natural Life.*

Jesus in his own personality stood forth in his appearance after coming out of the tomb of Joseph, where he did not see corruption, the type of the final Sonship and inheritor of the throne and kingdom of God. In Him we observe the archetypical manhood of that order of which he constituted the High Priest, the order of Melchizedek. If we would know of the character of the resurrected life, we must go beyond the overshadowing of the spirit to the personality of the germ from which the regeneration of the body springs. The seed planted in the church nineteen hundred years ago was the personal Messiah. It was accomplished through the operation of the Holy Spirit; but the Spirit was the essence of the Lord's personality. If the diffusion of the Spirit had been the primary source of the planting, then the crop at the end of the cycle, the end of the dispensation, would have to be spirit, for the ripened harvest would be like the seed planted. If spirit was sown, then spirit will constitute the fruit at the end of the age. We declare, however, that the seed planted was the Man-God, Christ the Lord. We also emphatically declare that the harvest will be the Sons of God. We are not only authorized to make this announcement to the world, but we are commanded to declare this truth.

Immortality is not yet in the world; the immortal body has not yet appeared. The resurrection of the dead is still in the future, but we are on the verge of the great transformation, approaching with giant strides this final act in the great drama of progressive evolution. The seed sown at the inauguration of the age was the Lord Jesus; he came as the promised Seed, to be planted in the church, and he was planted. The modern church does not comprehend it, therefore it denies it. His planting occurred through the operation of the Holy Spirit, the Spirit being his own substance, the substance of his body. The Lord was eaten by his church, the appropriation being made at the beginning of the dispensation. We reiterate the statement that the Lord was eaten then, and that he has not been eaten since. The symbol of this eating, maintained in and by the church, is a commemorative sign, transmitted from

generation to generation, of the fact that in the shedding of the "Holy Ghost" the Lord's body was eaten, absorbed, appropriated by the Disciples. The Lord was eaten at the initiation of the Christian dispensation; this fact cannot be denied in any domain of modern Christianity, from the pope down to the most insignificant believer in Protestant evangelism. He came to be eaten, and the church commemorizes it in the sacrament and in the Lord's supper. Why is the church too densely ignorant to appreciate it, and accept it as the fundamental fact of the Christian system?

*The Apostasy and the Man of Sin.*

There has been no outpouring of the Holy Spirit since the early days of the church; that was the early rain. The Lord being planted then in the church, died in the church; this fact is portrayed in the Revelation of John, when he presciently declares, through his vision of the then future of the church, that the two witnesses lay dead "in the street of the great city [the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified." The two witnesses are the Father and the Son, who were both as one in the person of the Lord. Jesus said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." These, then, constitute the two witnesses, and as the two witnesses are the Lord, the Lord also, as the two witnesses, was crucified in the church. This also comports with the statement which every man who thinks, knows to be a truth: "Thou fool, that which thou sowest is not quickened except it die." The Lord was eaten (sown in the church), and because he was planted as the seed of regeneration he had to die in the church; and for this reason the church, with its head, the Lord, passed into its declension according to the prediction concerning it: "That day shall not come, except there come a falling away first, and that man of sin be revealed."

The man of sin is the man who took upon himself the sins of the world, and who was made to be sin. Let the student examine the science of this proposition. When the Lord passed away, he did so through the incorruptible dissolution of his body. A dead body, after the spirit has left it, has the power to dissolve by a corruptible dissolution. The body disintegrates through alchemical resolution. Nine tenths of the human body is water; this is changeable to oxygen and hydrogen, and then to flame. This requires a long or short period of time, according to conditions; but the entire body passes to dissolution finally. Why should it not be possible for the body to attain a condition of incorruptibility, a change to be wrought through the application of higher physiological principles? This is not only possible, but it has been proclaimed through the Scripture of truth. We are here to enunciate its science.

The Lord came into the world to be eaten by his



church; if the church did not eat him, there is no truth in the gospel of Christ. If the church did eat the Lord's body (and it did, if there is truth in his Gospel), then the science of that appropriation is within the scope of intellectual apprehension, and within the domain of the function of the human reason. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." This is not a figurative statement, but the enunciation of a fact. But how? His body was dissolved and became spirit, the Holy Spirit, because it was the product of the combustion of his body. This Spirit, the substance of the Lord's body, was then absorbed by the Disciples. It was through this absorption that the Lord's body was appropriated (eaten) by his church. This is one of the greatest revelations of the problem of life. God's person was planted in his church, that from the sacrifice of this person, the one Son of God, the many Sons of God should mature in the resurrection of the dead, these many Sons of the resurrection being the children of the Son of God whom the Lord God planted in the race. When the Lord ascended he passed *into* the spiritual degree of the life of his church. It was by this means and process that He ascended into heaven. He did not go away into the natural, but into the spiritual heavens. A church that has not comprehension enough to accept this science of the Lord's appropriation by his church, has not sufficient light to guide it into the New Jerusalem, in this age of the world.

*Causes in Conspiracy to Effect the Dissolution of the Lord's Body.*

That the Lord was dissolved after his resurrection, there can be no reasonable question. We are not arguing this point so much as we are enunciating its truth. Why should He constitute the vortex of that fire regarding which he said: "I am come to send fire on the earth; and what will I, if it be already kindled?" The influx of the spirit of love from those who loved Him, together with the spirit of hate from those who hated him, with his own aspiration to enter into his church and be appropriated, instituted the burning which converted his personal form to the spiritual afflatus called the Holy Spirit. To comprehend this phase of the science of immortal life, it is essential to know something of the character of atomic and molecular metamorphosis. The body is made up of atomic aggregations. Every atom is subject to the possibility of change from the atom to the spirit of the atom. The atom as an atom is not eternal; it is convertible. In this possibility of metamorphosis resides the fact of the substantiality of spirit itself.

Mental force is the substance generated in the brain through the destruction of the matter in the brain, carried there in the circulations of the blood and nerve juices. The blood holds in solution all of the so called

chemical elements. These substances are burned up in the brain, and thus produce the substance called mental energy; this is in reality the spirit of mentality, distinguished as intellect and affection. These are the light and heat of mentality. They are the actual substance of the matter changed by the operation of cerebral physiology into mental spirit. Mentality is spiritual substance; the thought directed in a given direction sends its spirit to the point where the mind determines it, though this may not be voluntarily intended by the one who thus thinks. The love of the mind directed toward the Lord, determined the direction of the thought substance of his followers toward him as the focal point of their loves. Hatred is as much a substance as love. It required both the love substance and the hatred substance to constitute Him the Messianic center of the age in which he lived.

The Lord became the polar point of the influx of mental spirit, hence the vortex of that combustion which converted his body to the Spirit which has been denominated the Holy Ghost. By the absorption of the Holy Spirit, the person of the Lord was planted in the church. Now because the Lord's life was committed to the thousands of his followers who partook of his person through the absorption of the Spirit, the germs of regeneration were communicated to and lodged in the will, whence there began to be regenerated the Sons of God in as many wills as partook of his flesh and blood. It is because God in the person of his Son, in whom was the invisible Father, was planted in the church, that at the end of the age when the harvest appears, it will come in the production and manifestation of many Sons of God.

It will be observed that the fruit of regeneration, at the end of the cycle now terminating, is not merely the church as it existed at the beginning of the Christian dispensation, raised up in its bodily form now, with merely the additional experience of the Christian age appended to its progress, but it is the reëmbodiment of the Disciples and followers of the Lord, having had planted in their wills the germs from the begetting emanations of the Son of God. It is for no other reason that the Lord is called the Lamb (Ram) of God. He was God's begetting life. This is emphasized in this passage in John's Revelation: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The Lamb has a wife; the Lamb is God, therefore God has a wife, and the purpose of this wife is to regenerate the Sons of God from the planting in her matrix of the Son of God. It is consequently inevitable that the fruition of the age is in the product of many Sons, transformed from the present mortal state of the race to the immortal state; this corruptible putting on incorruptibility, and this mortal putting on immortality.



## The Source of Light and Life.

The World Enveloped in Mental Darkness and Bound in Death; the Error of Those Who Look Within; the Tangible Messenger and His Eternal Light

AMANDA T. POTTER.

Upon the Light, O soul, keep thou thy vision fixed, nor e'en in Memory turn back to shadows thou hast left behind. The Light, which is to thee best known as Truth, transforms, Redeems, and strengthens, until thou hast grown to the fulness Of the stature of thy Word, and thou canst hold the rein O'er every faculty of thy being, and so take up thy matchless privilege of living.

THE TENOR of the above does not fix the status of the conception of the writer. Such phrasing might voice the genuine understanding that the Word (God) resides in the heart of the human race, and thence, through Messianic mediation radiates his life as sown seed into the humanity prepared to receive him, and through this life-giving power, *live*; or it may be the utterance of that commonly-received fallacy that God is inresident of all men, and hence one looks within to be righteously *informed*, and follows the within to become *reformed*. As an assemblage of words, if its meaning is to denote the true relationship of man to God, it is a beautiful outline of the sweep of the progress of being, from vidual to individual state, where he is clothed upon with that Godly raiment, the sinless flesh of the Christ; and as such is a finger-board to be hailed with joy by the would-be wayfarer in the course of Him who is the way. But if associates and environment may bespeak the manner of a man, the character of this effusion may be decided by the encompassment of the times whence it springs; and from this basis of judgment those lines appear as a subtlety of satan to strengthen the bonds of the world.

The Lord had the light; he was the Light; other men were darkness. During His visibility, by example, and a precept which embraced spirit transference, he illumined the darkness. Following His transmutation to Holy Spirit (his attainment of invisibility), he entered his Disciples and his Spirit conjoined to theirs became the motor power of their being. The intensity of His own power came when the Elijah (God the Lord), encompassed by the Baptist, passed to him at the baptism in the Jordan; the intensity of the Disciples' power came when this Father-Spirit conjoined to that of the Son, united with their spirit after the Son's theocrasis. Through the impulsing of our Lord, either in his visible or invisible degree, there emanated from his followers those Godly teachings and acts which created the vast chasm between them as the primitive Christian church, and the membership of the now-existing Christian church. But of those who in this day "look within," which one so abounds in Godly deeds as to bring upon himself the calumnies of an unrighteous and self-seeking humanity? Has one among the horde advocated the basis of the gathering together of the primitive church, namely, chastity as practised by the Lord and his followers, with needs supplied from a common purse?

Koreshanity decides by four very excellent tests,

that the divine light is extinguished in the intellects of men. First, we have the testimony of the law of seed-sowing and harvest as pertaining to anthropostic cycles;—the seed (and that Light was the promised Seed) must die before its quickening. Second, we read the prophetic declaration that the church must fall away before the coming of the Lord. Third, we have the proven truth of that prophecy in the manifest decadence from the recorded lives of the Disciples and Apostles. The fourth is closely involved in the preceding three: there is never light within, apart from prophet and priest, except the immediate Messianic presence, ministration, and sacrifice precipitate it. The divine Light is never by any chance within, when so much time has elapsed since the appearance of a Messiah that humanity raises the question: "Was Jesus man or myth?" When it comes to this, it is in order for another Sent of God to appear to save that which was lost; and it requires plenteous time to undo the works of evil to such extent as to make receptivity possible.

As a rule, humanity does not wish the truth. Deceived by the carnal heart, which is desperately wicked, people fancy themselves earnestly seeking truth while the real desire is to raise a standard of their own; and to look within for guidance is the surest method of developing that standard, of which there are as many varieties as there are persons so engaged. Truth, the Lord Christ, who is integral, incorruptible, and therefore forever the same, is not at this hour found among the people who "look within," nor will he ever be won through introspection.

### *The Principles of Good Government.*

FROM THE WRITINGS OF KORESH.

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 vidual and society. Law never disturbs the law-abiding citizen. All law has two relations; one is its supremacy or dominancy, the other is its obedience or subjectivity. The supreme relation is that of its control by those who stand above and beyond it. The second or inferior relation is that of being controlled by, or of being subject to, the law. Good government can only come through the law of gradual development, and its final fruition through universal birth. There are two general factors embraced in the law of development or volution, diametric in their determinations: namely, disintegration and integration.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN.

### THE SCROLL OF HISTORY.

*The Great Struggle for Racial Supremacy Viewed from the Koreshan Standpoint.*

HISTORY PRESENTS a very different aspect when the mind holds the key to its pages. Much is said and written upon the great epochs of the past, but without a knowledge of the trend of human events as leading to a specific end, nothing but conjecture is possible. Lacking this, what is termed the philosophy of history becomes a misnomer. The consummation in view must be adequate; it must be worthy of the force expended. There are certain principles which may be called the beacon lights of history. They govern the universe, from the atom and the grass-blade to the very throne and altar of Deity. Through the operation of these laws the perpetuity of all existing things is assured. Knowing them, the mind is fitted to discern a mighty purpose working through the ages.

Conspicuous among these laws is the great principle of race amalgamation, and one can hardly overestimate the importance of its role. It is a wonderful thing to see how the distinctive characteristics of a given people may be carried over and united with those of another, the result being a more highly finished product. Perfection or completion is in direct ratio to the number of factors entering into the racial admixture. In every case where pure stock is desired, it has been produced by what is called straining the breed; that is, by filtering it through a variety of intermediate combinations.

The fusion of the Norman and Saxon peoples subsequently to the battle of Hastings, may serve to illustrate the development of new traits through racial blending. Prior to the Norman Conquest the Saxons were notoriously dull, uncouth, even swinish in their habits, fond of long drinking bouts where they quaffed tons of strong ale. Thane vied with thane in ability to drink long and deep. The Normans were the most cultured nation of Europe. They were the product of the intermarriage of the Northmen, a Scandinavian tribe, with the Latinized descendants of the ancient Celts and Gauls. The Normans were intellectually keen, polished, and witty, yet corrupt—the fruit was black at the core. The graces of society, the polish and the culture needed to be grafted upon new stock such as the rude Saxon, uncompromising withal in his sincerity, less crafty, less deceitful than his Latin neighbor. The Saxon had a stronger body; he needed intellectual vigor. These qualities interblended in the Englishman.

The battle of Hastings was a specific point for the interchange of entities. The spirits of the slain would form conjunction with the centers of attraction for the different races, hastening thereby the process of amalgamation. War is indeed a necessary concomitant, and without it to serve as the initial step, no radical changes could be brought to pass. In the beginning of

the Christian dispensation the northern tribes overthrew Rome. To the victors belong the spoils. The Germanic nations, rough and illiterate, took from their subjects the heaped-up treasures of centuries. This did not consist merely in material possessions, but in mental power. The Goths and Vandals despoiled the Romans of their interior life. They formed new points of polation for the spiritual forces of the age. Not by accident did this change occur. When Rome fell there were gathered into her the spirits of the Christian martyrs waiting for release. The conversion of the pagan world to Christianity was impossible. The new wine could not be poured into old bottles. Clovis and his men, whom he caused to be baptized at the point of the sword, formed a portion of the new receptacles made ready. When the infiltration of pagan life among the barbaric tribes had progressed to a certain stage, Charlemagne's empire arose.

The united kingdom of Great Britain and Ireland is the result of a race amalgamation due to the Norman Conquest. As the work of interblending proceeded, other centers of influx were formed. The battle of Waterloo was also a specific means by which the process was carried forward. It checked Napoleon in his victorious career. The spirit of the Latin race had to be again transposed. When Napoleon ceased to be a center, all eyes turned to the new world. The forces which he had gathered passed over by degrees to the American leaders—America being an offshoot of the Anglo-Saxon tree. The long struggle for racial supremacy is nearly ended. Beginning far back in the dim morning light of history, it will culminate as it was designed to culminate, in the production of a people marvelously compounded, blending the divine and human attributes—nay, more, in this amalgamated product even the principles of sex will be combined in one form.

### Modern Astronomy a Mass of Inconsistencies.

AFTER YEARS OF STUDY and observation a Western astronomer has formally announced to the world his belief that the stars and planets are inhabited. His conclusions are drawn from a process of analogical reasoning starting with a certain premise. Following closely upon this announcement, comes an equally positive statement from an astronomer in the East. He says that several of the planets cannot be inhabited, since they show no evidence of air nor water. Both these gentlemen are connected with a great educational institution, and the contradictory nature of their teachings well illustrates the lack of definite knowledge that the university of today is able to impart. How will the students in these two colleges be enabled to decide the question upon which these eminent professors disagree? Let the student learn that Koreshan Science has destroyed the ground of logical inference used by both. Let him examine the evidence which proves con-



clusively that the earth is not a planet revolving in an orbit around the sun. Any attempt, therefore, to found an argument upon a supposed analogy between the earth and the visible orbs of the firmament is deceptive. If the young people in our schools and universities would take pains to study the facts that Koreshanity is presenting to the world, they would find something more than a mass of conflicting statements drawn from a primary assumption. The earth being a concave sphere about eight thousand miles in diameter, must contain the heavenly bodies which are seen to revolve. The whole theory that they are inhabited springs from the supposition that they are worlds like ours. Koreshanity has adduced proofs from Nature to support the Bible, which avers that God put *lights* in the firmament of heaven. The findings of Koreshan astronomy agree that the stars and planets are centers of combustion, aggregations of force—not worlds.

When the astronomers decided that Herschel's planet was moving in an orbit concave to the sun, they had not decided that the moon, as they now think, instead of revolving about the earth, accompanies it in a similar orbit round the sun. They were not aware of the gravity of this conclusion, nor did they see the network of contradictions amid which they had involved themselves. According to the Copernican hypothesis, our sun is but a satellite of some more distant center. If the moon is but accompanying the earth, then by analogy and in order to maintain the harmony of creation, the earth itself and all the planets are but accompanying old Sol in his attendant flight. But this is contrary to the facts of observation!

Harvard College has set the example. Its librarian has sent to the Guiding Star publishing house for a copy of the Cellular Cosmogony to be placed where students may have access to its pages. It is the only astronomical work extant containing no assumptions—nothing but facts. Consequently its testimony is irrefragable.

## The Symbolism of the Serpent.

THE BRAZEN SERPENT as it was uplifted in the wilderness was the type of commercial wisdom. Brass being an amalgam represents the unity of truth and good, or the life wisely directed to serve the ends of righteousness. The fiery, flying serpents are symbols of the doctrine of justification by faith without the works of the law. The church of today in its declension has adopted this apparently easy and comfortable method of salvation. But its members keep on dying, so the bite of the enemy is still keen and his fangs are sharp. The standard of commercial integrity which the brazen serpent represented, is now uplifted in the world. Koreshanity is announcing the principles of righteous dealing, which are designed to revolutionize commerce in every domain.

Impatience and discontent thwart only themselves. The purposes of God are founded in immutable law.

## LA NOUVELLE GEODESIE.\*

Nous donnons au lecteur le témoignage porté par les niveaux, par le fil à plomb, et par l'horizon, parceque les preuves recueillies à ces moyens ne se lient pas en aucune sorte avec les mesures faites sur l'altitude de la ligne droite portée mécaniquement sur un niveau au-dessus du niveau moyen des eaux; nous offrons ce témoignage à l'appui des mesures faites. Si on le compare avec le tableau de mesures donné dans ce chapitre, on verra que tous deux sont d'accord. On a soumis les pièces assemblées au témoignage du niveau à bulle d'air une fois sur douze pour tous les rapprochements faits tout le long de la ligne. D'abord on ne put découvrir la moindre divergence entre la ligne d'eau et la droite forcée; et ce n'était que vers la fin de la première division de la route marquant le huitième de mille que l'on a enfin aperçu que la bulle d'air avait cédé tant soit peu au nord, c'est à-dire vers le point de départ. Depuis cela l'angle a grandi d'accord avec la distance parcourue.

Avec cela nous avons aussi le témoignage du fil à plomb et l'angle de plus en plus large entre les barres horizontales et l'horizon, tendant toujours à converger au sud. Nous n'avons fait jusqu'ici qu'une mention légère de ces angles. On pourrait en demander pourtant les mesures actuelles comme prises par toutes ces méthodes. S'il y a eu des différences étaient-elles grandes ou petites? Les divisions sur l'échelle graduée du niveau à bulle d'air indiquaient ,075 du pouce; on laissa tomber le fil à plomb du haut des traverses de 4 pieds mises à angles droits et on lut la valeur de l'angle sur le vernier au bas de la traverse; le niveau à mercure de 12 pieds a déterminé l'angle pour une distance de 12 pieds; les relations entre l'horizon et des horizontales 36 pieds de long ont été déterminées et servaient à évaluer l'angle pour 36 pieds de distance. Voici les chiffres rendus par les observations faites au bout du premier mille, du second mille et aussi au bout de deux milles et  $\frac{3}{4}$  de mille à l'endroit où le dernier rapprochement des pièces de l'attrail eut lieu en allant vers le sud.

Niveau à bulle d'air; mouvement de la bulle dans la fiole vers le nord, comme indiqué par le vernier: 1 mille, ,0375 d'un pouce; 2 milles, ,077 d'un pouce;  $2\frac{3}{4}$  milles, ,089 d'un pouce.

Fil à plomb; indication prise sur l'arc d'un rayon de 4 pieds considéré par rapport avec la traverse à angles droits: 1 mille, ,015 d'un pouce; 2 milles, ,037 pouce;  $2\frac{3}{4}$  milles, ,044 pouce.

Niveau géodésique à mercure; valeur de l'angle représentant la divergence entre la droite forcée mécaniquement et l'horizontale pour une distance de 12 pieds: 1 mille, ,042 d'un pouce; 2 milles, ,094 pouce;  $2\frac{3}{4}$  milles, ,115 pouce.

L'horizon; valeur de l'angle sur une étendue de 36 pieds, mesuré aussi bien que possible, l'oeil posé à 15 pieds de l'attrail. 1 mille, 15 pouces; 2 milles, ,34 d'un pouce;  $2\frac{3}{4}$  milles, ,51 d'un pouce.


Ces chiffres font une base de calcul et on les trouvera d'accord ou à cela près avec les relations telles qu'elles existent entre corde et rayon sur l'arc de la circonférence de 25,000 milles; ils font voir aussi que les angles ont grandi uniformément en raison directe comme la droite portée mécaniquement avançait; la corde ainsi rendue tangible convergeait toujours avec l'arc, comme nous avons fait voir par quatre méthodes d'épreuve qui ne dépendent pas l'une de l'autre; et nous comptons maintenant présenter au lecteur un rempart de faits amoncelés propre à nous garantir contre tous les assauts.

L'observateur qui se trouve sur le quai de Naples, en regardant au sud voit sur les sables de la Floride une trace blanche qui marque la route des excavations nécessaires à planter les montants du Rectilinéateur, se défilant jusqu'au détroit Gordon sur l'horizon du sud. La ligne blanche c'est la trace que nous avons laissée au sein du monde, c'est la route qui nous a menés au succès,—la route de la démonstration irréfutable!

(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 Littérature Koreshanne il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A.]





## In The Editorial Perspective.

THE EDITOR.

THE STUDY OF KORESHANITY once taken up should never be abandoned, for the reason that there is nothing else that is true to satisfy the heart and mind. Koresban Universology is variously viewed by the modern world; it should not be surprising that in these times of degeneracy, there are many people who can see nothing worthy of consideration in Koresban Science, nor that there should be found some who look upon the System as so complex as to bewilder the mind in its attempt to grasp its conceptions. Koresbanity *is*, without question, the most complex system of this age or past ages; but the keys which unlock the treasures of knowledge are simple; they are the fundamental principles upon which the System is founded. Mathematics is acknowledged to be the most exact science of modern times; its field of application is large; it embraces so broad a scope as to engage the ablest minds for centuries, and it yet affords a vast field for discovery. But the fundamental principles of mathematics are simple and easily understood. From simple bases the system is built up, reaching higher and higher, until it leads the mind into the problems of the most intricate theorems and equations. In the study of mathematics one must begin at the beginning, and go step by step through its various departments; the higher branches can be reached only through application of the mind in the mastery of the simpler problems. No one objects to mathematics because the entire system cannot be grasped after a few weeks' study; and no one should object to Koresban Science on the ground that a knowledge of it is difficult to acquire. Rather, one should rejoice that a System has at last been presented to the world which involves knowledges as extensive as the universe itself. The first requisite to a comprehensive study of Koresbanity is the *love of truth*; second, receptivity, and third, willingness to apply the principles learned. The first and second bring powerful impulses to the mind, and the third, the essentials of progress in the mastery of self. The effort of the mind should be, not so much in the line of retaining in the memory what is written in the various expositions of Koresbanity, as in individual, rational, and attentive application to the subjects from the standpoint of the principles involved. This leads the mind to activity instead of mere passivity; the mind is educated or drawn out, and understanding is the result. The value of all principles of truth should be perceived. One should endeavor to make every one of them as much his own as if he were the discoverer of them. The great purpose of all truth is life, and one should study to know that he might learn to live; this is the highest use of science, and it affords the mind the strongest incentive to persistently apply the mind in the mastery of its problems. The profundities of the Koresban System cannot be fathomed by a mere superficial study, any more than the universe can be comprehended after a moment's thought. The great System will engage even the attention of the Gods for ages to come. The universe with all its domains of life, is to be explored; and in taking up the study of it now, we are just beginning in that great school which will

push its investigations to the uttermost limit. Genuine science is the light to guide the mind to the correct solution of every problem; and under the tutelage of its Originator, one cannot go astray. Scientific truth points to the goal of all progress, and makes its attainment possible.

Development and degeneracy are universally recognized as being two distinct and opposite processes which produce opposite results and lead in opposite directions. Civilization and savagery stand in contrast; the one obtains through culture, aspiration, and the love of the mind for high ideals; the other, through love of degrading and debasing sensualism. Dispensations have been required for civilization to reach its present status; one generation is improved through the efforts of a preceding generation, not simply because the preceding generation has left records of its experiences, but because the life of the generation that is past is embodied in the generation of the present. Development and degeneracy cannot be scientifically and satisfactorily accounted for on any other basis than that of re-embodiment. A daily periodical aptly illustrates degeneracy by means of a cartoon, depicting a prison as being filled with human weeds. The criminal classes owe their origin to some element of human life. This principle was forcefully pointed out by the great Teacher of nineteen hundred years ago, in his declaration that in the field of humanity there would be sown both good and bad seed—both wheat and tares. The end of the age is a time of separation, the time of drawing definite lines of demarkation. It is fallacious to conclude that undesirable environments are the sole cause of degeneracy. There are no conditions in the world today bad enough to produce a radical change from refinement to the utter depravity manifest in the lower classes of humanity. Despite environment, many minds destined to perform some great work for humanity have risen above circumstances; while many others who have every opportunity for advancement, lead lives of dissipation. The weeds of humanity are weeds from birth; a child may be comparatively innocent, but it has within it the seeds of impurity; its character is stamped in its very features. But for the law of rejuvenation of humanity the entire world would utterly degenerate; but the Providence which governs the universe cultivates the field and gathers the ripe fruit of the ages.

A clergyman deplores the fact that personal purity is a rare thing in the world. Notwithstanding the fact that Christianity prevails, the influences of sensualism are seen on every hand. "Men are old at fifty and die of heart failure, which is often another name for too much dissipation; at sixty, when they should live to be a hundred. How rare is a clean young man today!" The waste of vital force is universal; humanity has reached that stage in its experience where there is absolutely no restraint placed upon the sensual loves; men are controlled by passions and not by reason. In the city of Chicago alone, there are 30,000 fallen women; more than twice that number in New York City,



and over 500,000 in the United States; and in England, Germany, Spain, France, Italy, and other foreign countries, a still darker picture is presented. The practices of the soldiers of these countries would disgrace the savages of the South seas. So deadly are the effects of dissipation in the Philippines, that the Government was compelled to take steps toward the enforcement of certain sanitary regulations in the army camps; hundreds who were reported as having died of wounds, dysentery, and enteric fever, really died of venereal diseases; but the officers covered the shame to save the reputation of the army, and friends at home from disgrace. The sensual abominations are not confined to the army; they abound everywhere—in the bonds of matrimony and out of it. Is it any wonder that humanity is diseased, morally, mentally, and physically? The one disease is depletion of the forces of life; the so called diseases are mere symptoms. Koreshanity alone has discovered the cause and cure of disease; its diagnosis is scientific, but its truth offends the modern world. The church may well deplore the conditions which exist; it is behind the times on all lines of needed reform; its people may weep because of the sins they have encouraged and practiced; they are now merely reaping what they have sown during the age.

THE FLAMING SWORD is the uncompromising advocate of genuine reform in all lines of human relations, and is promulgating the scientific remedy for all existing evils; but in our efforts we are not following the course of so called reform journals. There was some surprise manifest a few years ago when we took a definite stand on the Philippine question, favoring the expansion policy of the McKinley administration. Koreshanity affords a scientific standpoint from which to view the world's past, present, and future; from this view-point we see the supremacy of America, and welcome every factor conspiring to develop the American power. We have taken a definite stand regarding the trusts of labor and capital. Our neutral ground is not the result of indecision; there is such a thing as a *third* position—between extremes. We sympathize with oppressed classes, but we cannot sanction their lawlessness. We are opposed to the money power, but we respect the rights of all citizens to conduct such business as is legitimate under existing laws. We cannot sympathize with the lawlessness of union labor. We believe in government, and in the enforcement of such order as is necessary to protect life, property, and the rights of men to seek and obtain employment wherever and whenever possible. We do not believe that true reform can spring from the leaders of the mob, nor from those who encourage deeds of violence. True reform must manifest the spirit of justice, the love of humanity, the principles of equity, and it must define the laws of true government. The breach between the oppressor and the oppressed is widening; the great Napoleon of universal peace will not take sides in the great struggle which impends; he will stand in the breach, harmonize the factions, establish order, and found the great government of righteousness.

It is said that competition has rendered the trusts necessary—not so much competition in production as competition in cutting prices. We may instance the new sew-

ing machine trust, formed ostensibly to protect the manufacturing companies against the cutting of prices by the department stores and mail order houses. A dozen sewing machine companies of the East and middle West have entered the new combine, with a united capital of over \$100,000,000. The Singer Company is not included in the combine for the simple reason that the company is independent, doing business entirely through its own agencies, and not through the department stores. In the West especially, there is much opposition to the great corporations; the farmer admires the pluck of a company that decides to stand alone and do business with the people directly. Recently, the great harvesting machine companies formed a \$120,000,000 combine, embracing the McCormick, Deering, Plano, Champion, and Milwaukee machine companies. THE FLAMING SWORD has information directly from the D. M. Osborne Company, of Auburn, New York, that it has taken a decided stand against the trust idea, and is taking steps to inform the public of the fact. This company is doubtless taking advantage of the popular opposition to the trusts, and may profit by it. These instances serve to show how intense is the struggle in the world of industry throughout civilization; it is a struggle growing out of competition—out of a wrong principle which has led to industrial feudalism.

Theosophy has for its ostensible object the union of science and religion. This presupposes the idea that religion may be one thing and science another. If "science and religion" have stood aloof from each other, the conclusion is inevitable that neither is true. We cannot consistently say "science *and* religion;" but it is correct to say "the science *of* religion," just as we may say the science of astronomy, the science of geology, or the science of alchemy. If one should talk of science *and* astronomy, the blunder would be apparent to every one, because if science and astronomy were considered as separate departments of human thought, it would follow that the "science" which stood apart from astronomy is not science, and an astronomy without science would be unscientific and fallacious. The kind of unity of science and religion which obtains in theosophy, is a mere adaptation of some semi-religious conceptions to modern science as it is now taught in the world. Genuine science, however, embraces the science of religion as one of its departments. The two must be in unity if true, just as light and heat must be in unity in the pure solar ray. True science without religion would be as impossible as light without heat.

No man can survey a tract of land by simply glancing over the field; the surveyor works with finely constructed instruments according to definite principles, and the results of his work are true. No man can solve the problems of the boundary lines of human rights without definitely measuring the field of human activity and relationship. The monarch of all he surveys must employ definite methods from premise to conclusion, according to the mathematics of reason. The lines of demonstration of the Koreshan premise have all been surveyed by accurate methods.

The millionaire not only puts his trust in riches, but he puts his riches in the trust.



# The Open Court of Inquiry.

THE EDITOR.

## Modern Astronomy a Great Fallacy.

EDITOR FLAMING SWORD:—I desire enlightenment on the Koreshan theory of the Cellular Cosmogony. I hold an opinion directly opposite to yours. Explain your idea of the exterior crust. I do not see how you can account for the laws of gravity. If you can disprove the idea of the convex curvature of the earth, do so to my satisfaction and I will accept your theory.—W. F. A., Maywood, Ill.

It would be well for those who inquire of us concerning the proofs of the earth's concavity, to ask the world's most noted astronomers for some *absolute proof* that the earth is a convex body. The force of the Koreshan premise is all the more apparent when placed in direct contrast with the other side. The ablest scientists of modern times make no pretensions to having proved the premise of their astronomical system; in their writings they freely admit that modern astronomy has for its first premise a mere assumption, an hypothesis which has never been demonstrated to be true. The bold claims for modern astronomy are put forth by men trained in colleges, who have never undertaken to investigate for themselves the so called proofs in support of the theory. The basis of the modern system of astronomy is accepted by the world without proof or demonstration, simply because it seems to explain the phenomena of the heavens. The reason why the popular system *seems* to fit the facts of common observation, is that the system is founded upon appearances.

For those who are familiar with the Koreshan Cosmogony, it is unnecessary to repeat the evidences of its truth; but THE FLAMING SWORD is continually reaching those who know nothing of the facts of demonstration of its premise, and it may not be out of place to briefly present them anew. The structured universe necessarily conforms to the laws of form; it must therefore be an organic thing, having center and circumference, between which there exists an eternal reciprocity or interdependence. In order to maintain its form and generate the life it contains, the universe must be cellular and limited in size. This is in ac-

cordance with the universal law of development of life. All life is developed in the *cell*; therefore universal life is no exception to the rule. The laws of form and the analogy of the cell constitute the first proof that the universe is cellular.

The material body of the universe corresponds to the physical body of man. We arrive at this conclusion through application of the principles of correspondential analogy and comparative anatomy. We discover through our senses that the earth is physical; therefore, the earth is the physical part of the universe—in other words, the earth constitutes the circumference of the universe. Both man and cosmos are the product of cause; humanity is the first great effect, and the physical cosmos is the second great effect of creative power. Therefore man, individually and collectively, corresponds in form and function to the great cell, because the two great effects must agree and conform to the same laws and principles of life. Man in his perfection is the microcosm or the universe in miniature. Man is a cell adapted to his environment; the universe as the great cell, is the most external form of the egg of man's development and incubation. The evidences of the truth of these conclusions adduced through application of the principles of analogy and comparative anatomy are numerous, and constitute a second general proof of the cellular form of the earth, the physical body of the universe.

Having established these conclusions, it remains to be demonstrated that we live on the inner surface of the universal cell. This is in accordance with the principles of language. We are *inhabitants* of the earth—that is, we live within the earth. The sun is the helix of the great universal battery cell; the central sun, containing the central stellar nucleus, is the constant involution of the universal form. The ancients understood the form of the universe, and therefore named the different parts of the universe in accordance with a true conception of their functions. The earth is the universe in

fact as well as in common usage. A condition which prevails throughout humanity or throughout the earth is said to be *universal*; and a great city is cosmopolitan because it contains inhabitants from all parts of the cosmos. In the literature of the ancients, the earth was the foundation of the universe, the only physical world. In the Scriptures, the sun, moon, and stars are great lights made to give light upon the earth; and the heavens are "heaved up" by force of levitation from the structured shell or body of the cosmos. The cosmogony of the Bible is the Cellular Cosmogony; the universe and the Bible constitute two forms of expression of the divine mind, and they must agree in fact. The words ocean, sea, and gulf mean great concave bodies of water; and these bodies of water therefore constitute a portion of the inner surface of the concave earth. In language and literature we find the third great proof that the universe is cellular.

We apply the principles of optics as a form of direct demonstration of the earth's concavity. These principles demand the conclusion that the horizon, instead of being a circle of limited vision of a convex surface, is the circle of the limit of vision of a concave surface; for the horizon circle is produced through the operation of the laws of *geolinear foreshortening*—that is, the apparent contraction of the earth-line. The ratio of contraction is definite from any point or altitude of observation, and makes the horizon on the great concave extense inevitable. Beyond the horizon objects, such as ships, islands, hills, mountains, etc., appear to sink below the water-line. Upon the basis of these phenomena the entire system of modern astronomy is predicated. The earth *appears* to be convex, and the astronomer is deceived because he fails to conceive that foreshortening has anything to do with the phenomena; he fails to correctly interpret what he sees, because he is in ignorance of the laws of visual perception. The astronomer knows nothing of geolinear foreshortening; when he deals with the problem of the earth's



shape, he leaves the most important factor entirely out of the question. Koreshan Science alone defines the principles of foreshortening. The application of these principles constitutes the fourth form of demonstration of the earth's concavity.

But all the above proofs and demonstrations are beyond the popular mind, which requires something within its grasp. The simple facts within the comprehension of the simplest minds are numerous. We *know* from the basis of a long series of scientific observations, that the earth is not convex; we have demonstrated by ocular means—by restoration of the disappearing ship's hull by means of the telescope; by viewing targets and objects on the water at long distances, with the telescope on the water; and by observations of Government lighthouses at such distances as would be impossible over a convex surface—that there is not the slightest convexity on any canal, gulf, sea, or ocean in the world. We have directly tested the water's surface by scientific processes, and know that the surface is not convex, but concave. The laws of hydrostatics make the conclusion inevitable that the surface of water must conform to the general contour of the earth. These experiments constitute the fifth general form of demonstration of the Koreshan premise.

We have employed yet more direct methods. For the first time in the history of the world, we applied the principles of mechanical geodetic survey, in 1897, on the Gulf coast of Florida. We surveyed a rectiline, beginning at right angles to the perpendicular at a given point 10 feet and 8 inches above the water level. At the distance of over four miles, the surveyed line terminated in the waters of the Gulf of Mexico, and the upward curve of the earth toward the rectiline was, as determined by 25 different measurements along the route of survey, 8 inches to the mile. The particulars of this survey and other experiments, are published in book form and supplied by our Publishing House. We commend this work to all inquirers concerning the basic proofs of the Koreshan System. The proofs are absolute; we challenge refutation. The evidences of the Koreshan Geodetic Service con-

stitute the sixth general proof of the earth's concavity.

From October, 1901, to March, 1902, as many as 20 scientific experiments were performed in the Tamarack mines at Calumet, Michigan, where the shafts are 4,250 feet in depth. Plumb-lines were suspended from the top of the shafts, and observations and measurements made at both top and bottom. It is obvious to all minds that if the earth is a convex body with the lines of gravity converging downward toward the center, the plumb-lines should hang farther apart at the top; but this is exactly what the plumb-lines did not do in all the experiments at the Tamarack mines. There was a *downward divergence* of the lines, thus proving conclusively the main points of our contention that the earth is a concave sphere. This remarkable line of experiments constitutes the seventh form of demonstration of our premise; and all these forms of demonstration we place in direct contrast with the admitted assumptions which constitute the very basis of all modern astronomical conclusions.

The earth is of definite form, about 8,000 miles in diameter. The shell, comprised of geologic, mineral, and metallic strata, is about 100 miles in thickness. The outermost stratum or sphere of metal is solid gold, the heaviest of the primary metals. This is the outside, beyond which there is absolutely nothing. There are no more worlds; there is one *universe*—that means *one* and no more. Gravity is an energy generated in the central sun; the force of gravity pushes outward toward the circumference. Newton's "laws of gravitation" are to be accounted for on the basis of their utter fallacy; but the phenomena of gravity are explained from the basis of the Cellular System, which has as one of its departments, a true system of chemistry or alchemy, through the laws of which the earth and sun are related by lines of both levitic and gravitic energy.

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#### Personality and Power of Deity.

EDITOR FLAMING SWORD:—If there is a constant radiation of spiritual substance, it seems to me that at some time God would be diffused in space; for it is impossible for substance to pass from one part of the world to another without passing through space. Now, if this be true, I want to know if during such time, God would have any power to perform such acts as are recorded in the Bible, or to move a particle of matter? The Bible says that God has all power. Question: If I defied Him to strike me dead, could he do it?

I understand that you claim that the spiritual world is in the brains of the living. If I die and my spirit goes to others, there must be a time when it is neither in my brain nor in the brain of others; for if it is substance, it cannot be in two places at once.—E. B. W., Chicago, Ill.

There is a constant radiation of energy from the sun. The astronomer can discover no source of supply of the sun's fuel, and therefore concludes that at some time in the future the sun will be entirely dissipated. This might be true, were it not for the fact that the sun's supply of substance is equal to the amount of substance that it radiates; therefore, the sun can never cease to be—it is as eternal as the cosmos itself. Now, the Almighty is to humanity what the sun is to the physical world. But the sun exists in space, while Deity is manifest in time; therefore the sun is constant, while the anthropostic Center appears periodically.

The Almighty does not radiate his substance into space; the point from which he radiates energy is his personality, and the substance he imparts is mental and vital substance which is received by the minds of his following. God radiates himself into humanity, and from that field he involves himself again. His power is manifest in and through the human world. Through humanity, substances which descend from Deity are transmuted to other qualities, and from thence pass to other kingdoms, even to the physical cosmos; all the effects produced in the lower kingdoms are the result of the primary impulse from the divine personality; and in this way God is continually moving all particles of matter, and causing all the activities of the universe.

The Almighty, through his own volition, has never been the cause of the death of any one. During the Jewish dispensation He was enveloped in a powerful protective sphere, and many persons who were directly connected with the powerful psychological battery of the Jewish economy, were "struck dead" because they grasped the "live wires" and suffered the consequences. God's power is manifest in accordance with law, never arbitrarily. When He is in the most interior of the human world, he has no power to see directly into the external; then he is not cognizant of what is taking



place in the natural. God had all power nineteen hundred years ago; he has not had all power during the age, but the time is coming when he will "take unto himself his great power and reign." But before that power is again manifest, there is a time when it is *absolutely essential* that many "come up to the help of the Lord against the mighty" power of the evil one—and that time is now. A seed is all powerful in its domain; it has power to create the plant and to reproduce itself; but there comes a time in the progress of the life of the plant when it is absolutely necessary for thousands of cells to contribute their strength to the work of formation of the new seed.

The energies of the physical cosmos are transmitted through space; this is because the form of the sphere is constant and occupies space—even the physical heavens or the spiritual worlds of the physical cosmos are in space. But the heavens of the *human world* do not occupy space, and consequently mental or spiritual entities *cannot* be transmitted through space because they cannot get outside of humanity. Then how do entities pass from mind to mind? The answer to this question is difficult for the modern mind to comprehend, because the mind is so prone to materialistic conceptions. The transmission of mental substance from mind to mind is *not* through the external atmosphere nor through space, but through the interior. In the mental world there is no time, no space. Let us suppose that a mental entity passes from one mind to another; the instant it leaves the one mind it is in the other, there being absolutely no time elapsing in the transmission. If we can conceive of there being no time occupied in its transmission, it is also possible to conceive of there being absolutely no space occupied by the entity—we can conceive of the fact that the entity did not pass through space.

Therefore, a mental entity must always be in a brain, and never—for the billionth part of the shortest conceivable period of time—in space in its transmission from brain to brain. The communication is always effected through the mental world, in which there is neither time nor space. Every mind is continually breathing spiritual substances from the mental world—not from without as we breathe atmosphere, but from *within*. When Jesus projected himself from place to place through dematerialization and rematerialization, his substance did not pass through the *space* between the places; but it did pass into the spiritual world, and from thence descend into the mind of the medium of materialization where he desired to appear.

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### Summary of the World's News.

AMANDA T. POTTER.

Sept. 17.—20 night schools open in Chicago Oct. 16.—Speaker Henderson declines renomination to Congress.—Per Chicago Record-Herald, Japan will furnish this season's styles.—Hundreds of converts to Roman Catholicism murdered by Chinese Boxers.—Serious frost damage to corn in some sections.—United States warns Colombia not to obstruct Panama Railway.—Sept. 18.—Mass meeting at Auditorium, Chicago, Oct. 9, to raise money for another effort to liberate Mrs. Maybrick from English prison.—Secretary of committee arranging for reception of President Roosevelt in Chicago, resigns because of published rumor that the committee contained anarchistic elements.—Powers requested, through Secretary Hay, to stop the persecution of the Jews in Roumania; enforcement of Berlin treaty demanded.—American marines act as guards on Panama passenger trains.—Sept. 19.—Wm. J. Bryan escapes injury from wreck of Big Four train enroute from Cincinnati to Green Castle.—After conference with senatorial advisers, President Roosevelt decides to heed public cry for tariff revision.—Queen of Belgium expires.—Lieut. Peary confident that north pole can be reached; he approached within 343 miles; brings back many valuable specimens.—Colombian officials accuse Nicaragua canal syndicate of urging President Zelaya to aid Colombian rebels in order to thwart completion of isthmus water way.—4,000 Jews quit Roumania within last 3 months; many enroute for America.—Sept. 20.—False cry of "fire" stampedes congregation of a Birmingham colored convention; 116 fatalities.—Santos-Dumont outdone; Stanley Spencer makes aerial flight of 30 miles in his easily controlled airship in London.—Twenty-five rioting strikers who used dynamite, arrested at Wilkesbarre, Pa.—Sept. 21.—In Cincinnati speech, President Roosevelt advises caution in handling tariff revision as remedy for trusts.—Claim made that yellow fever germ is discovered.—United States forces on Isthmus of Panama to be increased.—Great Britain hoists its flag on Potos Island, and Venezuela files protest with United States.—U. S. Government is protecting Filipino women from wanton desertion and cruelty by American soldiers who have married them.—Sept. 22.—Trip of President came near being marred by another tragedy; two little girls came near being crushed by his carriage at Detroit.—Remodeling of White House has enhanced its elegance.—Ocean golf is one of the novelties of the transatlantic summer season.—Sept. 23.—President Palma asks withdrawal of U. S. troops from Cuba; acquiescence probable.—Chas. A. Stevens, Chicago merchant, states that Chicago is the world's greatest center of retail trade.—Year of great prosperity shown by annual report of Illinois Central Road; gross receipts exceed \$40,000,000.—Miss Haley's charges that book trust controls Chicago school board denied by trustees.—Belgian king refuses to be reconciled with his daughter, Princess Stephanie, at the obsequies of the Queen at Spa.—Relations of Venezuela with England on verge of severance.—U. S. pension list includes 1,001,497 names.



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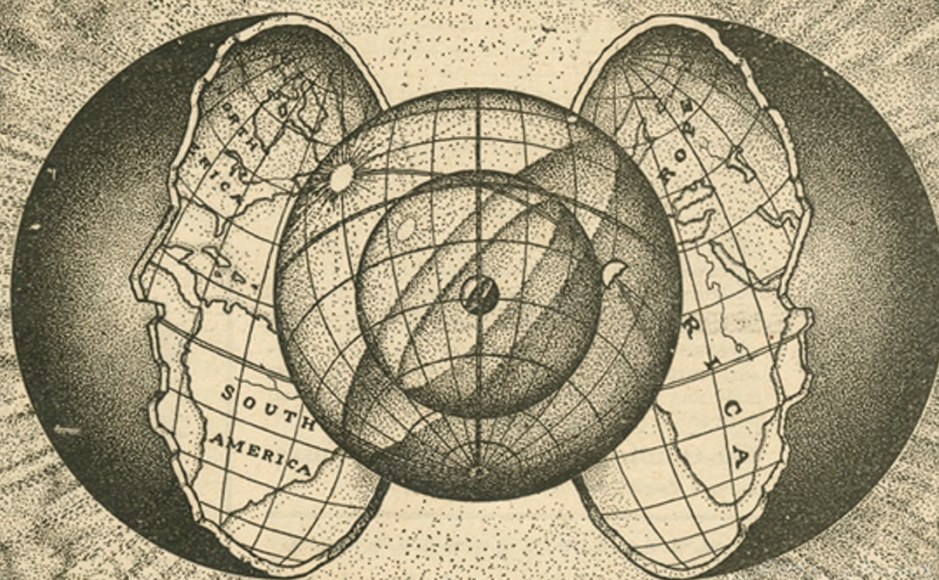
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