



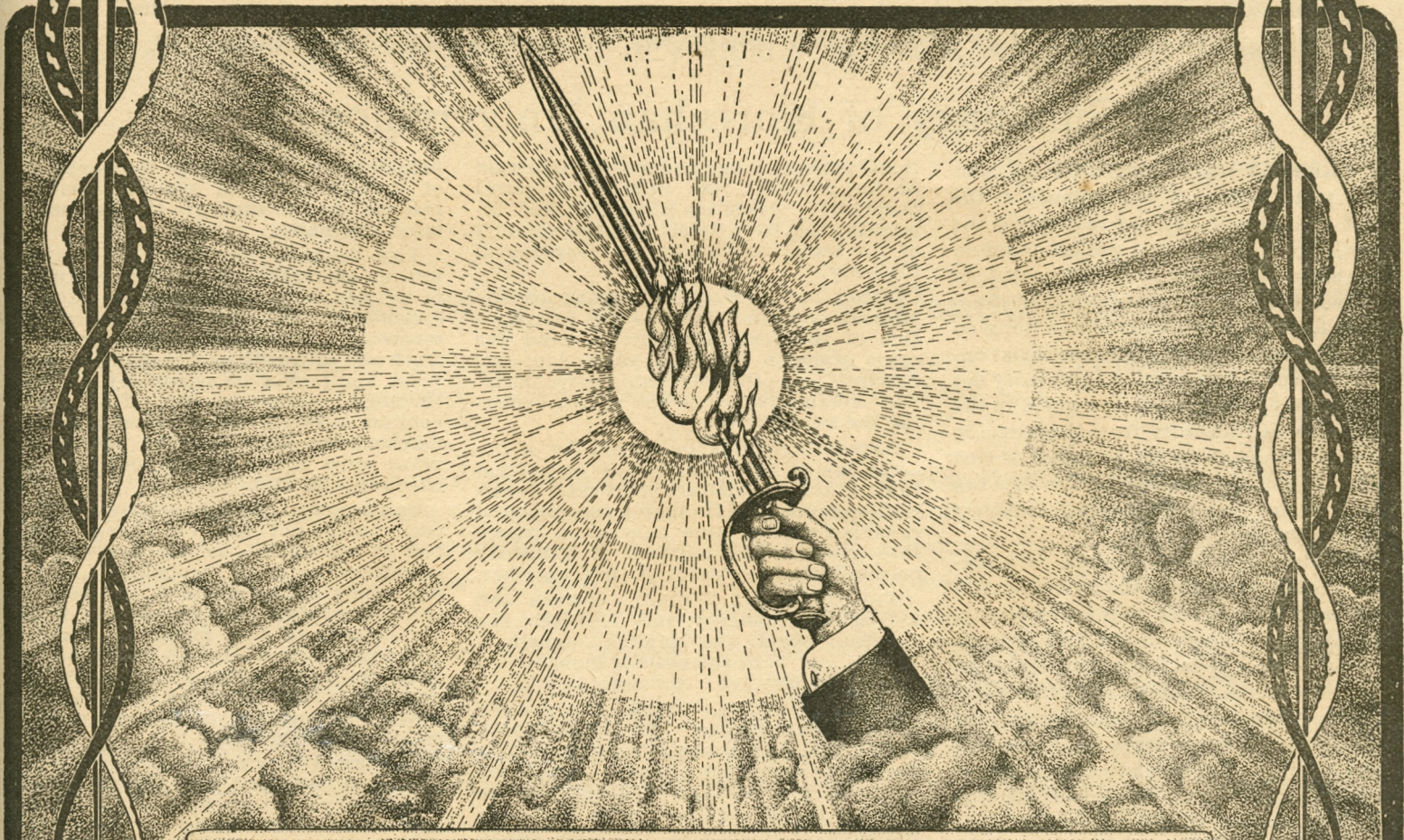
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

# The Flaming Sword,

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

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## Summary of Koreshan Universology.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# The Flaming Sword

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

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Whole No. 517

## Cause of Variation of the Pendulum.

Flammarion's Experiment at Paris Does not Prove the Earth's Rotation; the Pendulum Acted Upon by Magnetic Spirals Induced by the Motion of the Sun.

KORESH.

IT IS CLAIMED that the surface of the earth moves from west to east nearly twenty-five thousand miles in twenty-four hours. This is a solid body moving through space, according to modern science, at a rotary speed of over one thousand miles an hour, or more than sixteen miles per minute. Can any sane man imagine that a solid body with this rate of speed, surrounded by a thin atmosphere, can so carry its atmosphere with its momentum as not to produce a contrary motion of the atmosphere, while at the same time it would cause the rotation of an oscillating pendulum?

No one disputes the fact of the motion of the pendulum, as first observed by Foucault and recently experimented with by Flammarion. We might, however, question the uniform direction of the oscillating pendulum in a series of experiments. But allowing the experiment to be fair and the motion as reported, we would inquire, What causes such a phenomenon? Whatsoever the cause of the motion it must be considered with regard to two propositions. The first, the supposition that the earth revolves because the heavens appear to revolve; and the motion of the pendulum is taken as corroborative testimony to an hypothesis, a guess, which still hangs in doubt with the astronomers, for the reason that with howsoever much reinforcement

you sustain a guess, it still remains hypothetical; and the astronomers will not stop seeking for still further corroboration, because they are still in doubt. We wish to assure our readers that the problem is not settled under the Copernican system.

The second proposition is, that the Koreshan Geodetic survey has settled forever the fact that the earth is a concave shell, and that man inhabits the cellular sphere. If it could be proven that the earth rotates, then the pendulum would act the same on the inner as it would on the outer surface of a ball, were it the motion of the earth that caused it. It could not, therefore, affect the fact of the Cellular Cosmogony in the least.

According to the Koreshan System, the earth is comparatively stationary and the heavens are moving within the stationary earth. The sun is moving at the rate of about eighteen thousand miles in twenty-four hours. It is sweeping through space with this velocity and radiating its energies into the environing shell, in which there is a corresponding magnetic spiral motion. To this spiral motion of energy is due the rotation of the pendulum, and not to the motion of the earth. First, it will be understood that the pendulum is suspended from a support attached solidly to the body of the earth. Second, it will be noticed that the curve of

the earth is practically the same at both extremes of the oscillation, the earth moving just as rapidly at one point as at the other. There could not be a calculable commensuration of difference either in time or space, at the two extremities, as to curvation or the time of longitudinal motion.

If the pendulum is swung from north to south and south to north at the start, it would be subject to the eastward motion of the earth, which, were the theory of the earth's rotate impression in relation to the pendulum ball true, the ball would apparently move toward the west, and with the opposite swing of the pendulum it would swing equally toward the west—the motion on one side balancing the other. This would be the effect if the phenomenon were the result of the earth's motion. How would it be when the pendulum rotated around to the east and west points? The earth would be rotating toward the east, the pendulum swinging east and west. The earth is moving, according to the Copernican *hypothesis*, at the rate of sixteen miles a minute either with or against the ball, while it swings westward, and at the same rate with it when the ball swings eastward. If the earth by its rotation affects the motion of the pendulum enough to

cause this rotation, why would it not make an appreciable difference distinctively marked, while swinging east and west?

The swinging of a pendulum could bear no possible relation to the earth's rotation, even if the earth were a ball rotating from east to west at the rate of twenty-five thousand miles in twenty-four hours. The question of the relation of the rotating pendulum of Foucault to the rotation of the earth is equal to the question: "If it takes a thousand bundles of shingles to shingle an opera house, how many pancakes will it take to shingle a meeting-house?" The marvelous thing about this experiment, is that any man possessing any claim whatsoever to the title of scientific, should accept this solution without asking the question, "May there not be some hypothesis for this motion as reasonable as, or more so than the hypothesis of the rotation of the earth?" If a pendulum were swung at the north pole, oscillating laterally across the plane of the earth's rotation, were there such a motion of the earth, the pendulum hung in space (not upon supports fixed solidly in the earth), there would be some sense to the proposition; as it is, it is the veriest nonsense, and later the "scientists" will laugh at their own folly.

## Koreshan Science Explains All Phenomena.

KORESH.

WE QUOTE the following from a correspondent who has read the CELLULAR COSMOGONY: "I can hardly believe that the line of sight is other than a straight one, as I understand you claim; but as I am not a physicist my judgment is probably of slight moment." The writer errs in his misapprehension of what we do claim. We are not considering a *line of sight*, but, on the contrary, a *mechanical straight line*. It is not an optical line, in which dependence is placed upon the uncertainties of optics, but a line made by the projection of mechanical double T bars, adjusted end for end, as seen in cuts in the CELLULAR COSMOGONY and in issues of THE FLAMING SWORD. The line was determined by the projection of a mechanical, not an optical line, hence it was a simple mechanical operation. We challenge refutation of or objection to the accuracy of our methods. The inquirers should study more carefully the character of the instrument employed, and note the difference between the use of optical instruments and the mechanical means used in the Koreshan Geodetic survey. We positively extended a straight mechanical line from a perpendicular ten feet eight inches in altitude; it extended into the water at the distance of four miles, which gives a ratio of curvation upward of eight inches to the mile.

The writer says: "Another point which troubles me is the phenomenon of sunrise, where the sun apparently comes up over the horizon." According to the Koreshan System, the circle of the earth's circumference is about twenty-five thousand miles. The sun moves in an orbit of about eighteen thousand miles inside of the earth, at a distance of about nine hundred miles from the earth's surface. We will suppose the sun to be passing out of sight in the west. As it recedes to the westward, the space of nine hundred miles from the track of the sun to the circle of the earth diminishes by perspective foreshortening. The sun *seems* to approach the earth, precisely as two tracks of a railroad *appear* to approach each other in perspective. When the sun has receded far enough to foreshorten the distance from his track to the surface, or circle of the earth, and the space of nine hundred miles is obliterated by perspective foreshortening, he appears to set over the western horizon. He has merely passed on in his circle beyond the foreshortened space. When he comes down in his circle from the East, he comes into view through the perspective elongation of the space of nine hundred miles.

All questions that can be brought as objections to the theory are answered in the Cellular Cosmogony. They have been answered in almost every conceivable

way in THE FLAMING SWORD and the tracts and leaflets published by the Guiding Star Publishing House. It should always be understood that the fundamental difference between our system and the one in vogue, resides particularly in the fact that our premise is not

hypothetical, but absolutely demonstrated. Our system has only to be candidly investigated to be accepted. Ten thousand arguments can be brought against it on the basis of the Copernican or Newtonian theory, but no part of the Newtonian theory has been established on any but a hypothetical basis.

## The Stage of the Universal Theater.

The Great Star Actor in the Drama of Life; the Conflict of the Forces of Truth and Fallacy; the Elevation of the Stage and Purification of Man.

BERTHALDINE, MATRONA.

THE MORTAL WORLD as known to us is a degenerate precipitate of the Arch-natural or divine humanity. The Arch-natural humanity is manifest and dominant during the six thousand years of the Golden Age of light or genuine science. The final incorruptible dissolution of the Arch-natural man frees and precipitates the most gravic forces of his celestial, spiritual, and natural organism, so that his "lines" go out to the ends of the earth, the confines of his being's environment, or limit of the universe. This going out of the forces of the holy Seed, which is called in its harvest form the order of Melchizedek, is for the revitalization of the universe that it may have life to reproduce itself in the least or involved form of its highest product, the Seed-form of Deific or Arch-natural life, called Jehovah.

When the spirit of this most sacred element is breathed into the sphere of mortality prepared to receive it, the mortal recipient is made to exclaim under its enlightening influence: "O wretched man that I am! who shall deliver me from the body of this death?" and the attainment of immortality, or the "putting on of the Son," is seen to be the purpose of all creation, and the gateway of eternal life. "The present evil world" becomes to the "pilgrims and strangers" seeking the continuing City, or doctrine of Arch-natural life in its scientific degree, merely a sphere for discipleship, in which the law may be learned from type and ensample, and the wisdom of experiences gained for the acceptance of the science of its application in the ultimates of life.

Happily for the learner, the methods of instruction are various, and the program shows many breaks in the continuity of the acts. All methods of instruction have their divine uses which are ultimately perceived by the discriminating Seer. To the uninitiated the apparently transient, superficial, and evanescent affairs of mortal existence have no typical and instructive meaning, and such respond as puppets to the will of the Seer, whether he be from above or beneath. The order of prophets is perpetual; but there are prophets of Baal and prophets of the God of Israel, the Savior. At times, the affairs of men are left to the direction of the unenlightened spiritual forces principled in the love of evil, for men love darkness rather than light because their deeds are evil. In states resulting from evil deeds, men may be moved upon or impelled by occult and uncontrollable forces of unknown origin. The ignorant

but zealously devout name these forces Deity, simply because occult and unknown, and therefore feared.

Owing to the operation of the law of seed-time and harvest in every domain, there comes a time in the cycle of God's animal life when men's deeds are of the darkest in the shades of evil, and man's need of God the greatest. At such a time the Master mind, the self-known and controlled, the mighty One of forces, reveals himself, unveils the occult, and projects the forces under his control unto the forms of things visible and controllable, because of having been made intelligently receptive, in the school of instruction, to known powers from a knowable source.

The mortal world is on a plane or stage for the enactment of events upon which depend those transmutations and reactions of forces which maintain the perpetual motion of the universe in the perpetuity of its life of conjugal bliss. Men and women are mediums through whom the forces operate for impulses to continuity of being, progressing from sphere to sphere, in star after star, till the rest-point—the stellar center of the solar sphere is reached. This stellar center is the College of Life, the University of Sciences involved in its least form, the Messianic. All action starts with a primary actor, a doer of the Word, who makes the universe the scenic cause and effect of all his illuminating enactments. He uses dramatic language; he masters the forces of the deeds of life, and operates with them to accomplish definite and glorious results. "In each event of life, how dear His ruling hand I see" has been sung by the spirit-discerning Seer, during the occultation of the star Actor in the great drama of Arch-natural origin.

Seen from the standpoint of genuine science, all the events of life and facts of existence teach great and valuable lessons. These lessons relate to vital principles of being which, in miniature illustration, may be so portrayed by the discerning teacher on the mimic stage of dramatic art, that impressions of a truth may be deepened and multiplied many times, and a multitude be delightfully taught a degree of its Word. The fine points in critical adjustments of the lines of righteousness may be so magnified that the poorest in keen perception may be aided to see them, until they are felt by those slow to discriminate in the overpowering largeness and complexities of related forms of life. A

glorious mission awaits the mimic stage, which the Koreshan must not be slow to appreciate. During the dark ages dramatic art, as well as the pulpit and press, has served zealously the nether world of the forces of fallacy and evil. These forces await transmutation and translation through the mediumship of the elements of truth and good. The day of the redemption of dramatic art is at hand. Redeemed, it will take precedence in the near future of both pulpit and press as a power for truth and good. This must be so, because the dramatic art represents the highest form of language—the language of life, of works.

The pulpit is becoming tiresome to many because it does not represent the works and workers of righteousness. It theorizes inconsistently from an inconsistent life. The life of the pulpiter lacks the qualities (mental, moral, and physical) of the life of the Christ he betrays in making void the law of his being by nether-world practices and traditions. For its redemption the world needs the great actions of great actors. As a stimulus to its hope that they are coming to redeem it, its better elements want great plays which recall or prophesy of them. Such plays speak more forcefully of their moral and intellectual powers than the pulpit can, because in every way they illustrate their most scientific degree, their natural action in life. The church of the new dispensation will accord dramatic art its rightful place in her service; and when the word goes forth to that end, it will call into her service the best talent derived from her divine origin.

The pulpiters of the present church, the degenerate church militant, have denounced the drama and the play actor as the unclean Pharisees denounced the Magdalene. Had the pulpiters been actors of the divine order, projecting events in obedience to the law of God, the weary world would have sought less the diversions of the Magdalene's play-house, and Magdalene herself would have been at the feet of her Lord, with her talents at his service. The great drama of His cross and passion is, in its universal aspect, still incomplete, lacking the events of his glorious resurrection and ascension in the forms of his one hundred and forty-four thousand Sons. This revelation is the final act in the great drama of life that is life indeed. The events of scene after scene have been enacted during the era of Christendom's triumph and decline, representing the Lord's death and burial in the race, from which he is to be reproduced. It is for the alert and repentant Magdalenes to hail the dawning of the resurrection day, and to welcome from Joseph's tomb, while it is yet dark, the person of God the Lord. It is for the Magdalenes to tell the Johns, Jameses, and Peters of the pulpit that the Lord is risen, and must rise to the cloud of heaven, the form of the Son of God, and become the King immortal and visible in the one hundred and forty-four thousand Sons, whose more excellent glory is their redeemed Motherhood, the helmet of their salvation.

Through the opening of the understanding which the love of truth alone can give, men must recognize the presence of the Lord in the garden where Mary of

Magdala found him. The garden is in the East, and the East is the place of rising. It is the *rising* that makes "the East;" the garden is where the seed was sown in the humanity which was prepared to receive it. The seed was the personal way, truth, and life of God, the love which fulfils the law of the cross. Men must walk with God in obedience to that law which he as Lord fulfilled, if they would know him. The Magdalene will know her Lord by the intuition of his voice; her love knows the secrets of his grief, the grief of the Man of sorrows acquainted with grief. Peter must know him through walking on the water, by faith in the saving power of truth, the science of which is the water of life and the universal solvent of all its riddles—even the riddle of the Sphinx.

The Mormon church (an antithet of the Koreshan—in the spirit of its polygamy) has adopted the drama as an educating agency in its sphere of fallacious science and doctrine; and it may prove to be its most efficient and seductive propaganda agency. Mormonism claims to tell truthfully the history of the early civilization of America. Brigham Young is quoted as having said: "If I were placed on a cannibal island and given the task of civilizing its people, I would straightway build a theater for that purpose." A grand Mormon drama is now being given to the public, the purpose of which the writer declares to be "the literary conquest of the wise and influential." Its presentation is to be world-wide. The mystery of iniquity completes its work simultaneously with that of the mystery of Godliness. "The time is short;" the triumph of Godliness is imminent. The spirits of Mormonism would have the world believe that the Shepherd from Joseph, the Stone of Israel, was with the Mormon establishment in the person of Joseph Smith, its messenger.

The "Smith" was smitten in the wilderness of sin with the bite of a fiery flying serpent—an antichrist spirit of fallacy and evil. The spirit of Mormonism is the spirit of sensual profligation, the spirit of orderly degeneracy, all the more powerful because orderly or organic. It would multiply its embodiments after the flesh, and after the flesh see corruption. Organized monogamy may hinder the development of polygamy for a little season, but not long, for its own organism is too degenerate to be powerful. Its free-love, licensed houses of ill-fame on the streets of every great city, proclaim its indecent hypocrisies. Except the present evil days be shortened there can be no flesh saved. The carnal mind is at enmity with God, whose Seed and Savior is Jehovah, born of God a eunuch for the kingdom of heaven's sake. In the kingdom of heaven the law of counterparts prevails and twain become one flesh, one form in the image and likeness of God; male and female created he them, before the disintegration of man in which the woman was taken from him.

Virginal purity will characterize the drama of the Koreshan Ecclesia. The story of Joseph and Judah will ere long be dramatically told that the world may know that in the hand of Joseph the stick of Judah and the stick of Joseph become one stick, and that the

Redeemer of Israel, the High Priest of circumcision, represented the product of the conservation of sex energies on the part of the female; and the Shepherd from Joseph, the conservation of sex energy on the part of the male. In the glory of the Lord to be revealed, the wise can behold the rarest product of universal

economy and equitable adjustment manifest in the divine Center of all constructive activity, from which the Sons of God "spring full armed from the head of Jove." This manifestation is the grandest act in the drama of life, upon the completion of which the curtain of the world's twilight falls and deepens into night.

## The Character of Modern Hypotheses.

The Devotees of Popular Systems are Ever Learning but Never Arrive at a Knowledge of the Truth;  
Koreshanity Contains the Keys of All Knowledge.

AMANDA T. POTTER.

UPON THE CONCAVITY of the earth the Koreshan System, which embraces the sum total of knowledge, is predicated. This assertion is puzzling to the neophyte and nonsense to the skeptic; but to the Koreshan learner as he advances even a very little way in the path of genuine and irrefutable science, the truths of cosmic order open up the pages of creation as an unsealed book of rational and satisfactory causes, whose effects are as easily traceable to their origin as is the stream to its fountain head; they follow as does the lineage of the child upon whose face the parent features are chiseled. It is the key whose touch upon the lock behind which bide the secrets of Nature, rings a triumphant note from the pæan of victory over the foredoom of unlearning all along the path of limitless ages.

The vidual of the world permits the modern scientist to do his thinking. The mass accepts the edicts of modern science as the gospel of the line; and yet the half-thinker must observe that these manufacturers of thought doff old conclusions and don new ones with as little apparent perturbation as the moon changes its nodes. To the initiated nothing is more conspicuous than that *ephemera* is considered a worthy factor. Investigation which terminates in the irrevocable would cancel the field of exploitation. The speculative would give place to the positive, and the guesser's occupation would be gone. This condition would also silence the thousands of pulpits whence radiate knowledges (?) of the unknown and unknowable God; for modern religion, though divorced from modern science, declares for an unknowable God because modern science fails to recognize Nature as God's child; who in turn expresses the paternal quality in the production of the Seed of the universe—the Lord, the Redeemer of men.

And yet the church separated from science, as well as that portion of the world who would reason by proxy, waits upon the article denominated "science" to lead in the acceptance of the truths of cosmology as rendered by the Founder of Koreshanity. But this pseudo-knowledge has an attitude, and these words from the chair of physics in a popular college is its finger-board; and though it in a manner repeats us, we present it as testimony: "New problems present themselves for solution with each succeeding advance toward an ever-receding goal; nor would the true scientist have it other-

wise." Evidently this learned professor directly opposes this advice of Paul: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so called. \* \* \* *Ever learning and never able to come to a knowledge of the truth.*"

The quotation from the "learned" professor takes focus of importance in the fact that the man so expressing himself is stationed where he can mold the relatively plastic mind. He is hourly so doing, and seemingly by power of every existing influence of the day, he and his compeers are a lock upon the wheels of all genuine and rightly directed investigation. "It should be remembered [continues this champion of guessers and guesswork] that all laws of natural phenomena are at first hypotheses." A glance into a *thesaurus* of terms reveals the following words as fellows of the word hypothesis: "Supposition, conceit, conjecture, surmise, presumption, speculation, rough guess, guesswork, etc." Upon the basis of the eternal truth that origin and destiny are one, we logically conclude that guesswork is productive of naught but guesswork. Systematic conjecture has filled our accepted institutions of learning with odious fallacies; and the very atmosphere enveloping their sciolistic gowns is prejudicial to the establishment of the foundation and continent of truth—the unadulterated doctrines of Jehovah.



### Cause of Eclipses of the Sun.

KORESH.

THERE are reflecting and absorbing discs moving between the laminæ or metallic spheres which comprise the outer planes of the earth's crust. The absorbing pigmentary discs move in a plane between the outer reflecting disc and the source of spirit or "energy" which it cuts off, giving the appearance of a dark planet transiting the disc of the object which it obscures. To acquire any kind of a comprehension of any astronomical phenomenon, the Copernican system must be completely eradicated from the mind. The fact of the existence of the earth, the appearance of the stellar field, the movements of the solar and stellar system, and the chronological recurrences are the only things that are claimed in the Copernican system, and these are matters of fact defined by times and time tables (chronological data) common to every system of astronomy ever believed in. Explanations of phenomena are matters of hypothesis outside of the Koreshan System. We know the anatomy of the universe from the application of the principles of comparative anatomy. It is not hypothesis.

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE FAILURE OF ASTRONOMY.

*The Modern System to be Supplanted by the Integral Cosmogony of Koreshanity.*

THE COPERNICAN SYSTEM of astronomy has many devotees, but truth does not rest upon numbers. The Copernican system is taught in every school, college, and university, but the simple application of a mechanical straight line to the water surface of the earth has sapped the foundations of the whole edifice. It will not be long before the house built upon crumbling error falls to ruin. There is nothing to preserve the structure upright save the bigoted conservatism which impels men to cling to the old chaotic order because it yields them a living. How precarious the chances may be under the despotic rule of organized tyranny, many a man has found to his sorrow; many more will yet learn. The astronomical system of the present day has little to recommend it beyond the fact that it feeds the desire for the marvelous, with its stories of suns and systems spreading in limitless expanse. It keeps its hold on the popular fancy by this means, and few stop to inquire whether its countless worlds have more reality than Munchausen's tales.

Astronomical reports for the year just closing are barren of results. No one has discovered the source of solar energy, nor can any one point to valuable knowledge gained to support the system in vogue. This statement is not made unadvisedly, but is founded upon written reports from those whose interest leads them to seek every confirmation. The great telescope of the Lick Observatory, directed by experienced operators in the field of celestial research, can offer little save the discovery of what are termed binary stars. There is nothing to prove to the mass of inquirers who look to the colleges as centers of information, that the Copernican hypothesis is correct in any of its conclusions. "We observe but we cannot explain." Such in sum is the testimony of the great astronomical centers.

It is not necessary to have an expensive observatory fitted up with all the appliances of art, in order to determine whether the present system of astronomy be true or false. It is only requisite to project a rectiline line sufficiently extended from the top of a given perpendicular. By this means unquestioning evidence is furnished of the shape of the earth's surface. Such a line must be either a chord of arc or tangent to the great circumference. If the former, then the earth must be concave; if the latter, then it is convex. No one can refuse to credit the testimony of a witness so reliable. This little line speaks for the new system in eloquent refutation of the accumulated fallacy of ages. It is an unimpeachable witness whose sincerity cannot be questioned, and it has proclaimed the verity of the Cellular Cosmogony.

The exceptions of caviling critics who refuse to believe that a line of this character could be extended,

would not be silenced by a repetition of the experiment which, however, is free to all. There are some who neither can nor will accept the truth even when their own eyes see the proofs. Every day adds a name to the list of interested inquirers, and one person comprehends a whole company of spiritual believers. There are some who long beyond utterance to see the merits of the new system formally recognized. The desire thus generated will act as a powerful lever to propel it in the direction of universal acclaim. Now, as ever, it is often found that the common people reason better than the scholar whose mind is filled with pride.

## *Historical Parallel Between Cæsar and Napoleon.*

THERE ARE TWO MEN whose names are written on the scroll of fame as empire builders. Dissimilar in many respects, there is yet a striking line of resemblance running through both careers. Napoleon was the greater general, Cæsar excelled in statesmanship. Both won their way to popular favor through military successes, and stepped from the head of the army into the chair of state. Both succeeded in building up an imperial system whose brightness dazzled the world. Both introduced judiciary reforms and took measures to revise the civil code. Both encouraged letters and endeavored to render the condition of the common people more tolerable. Both have been accused of thinking only of self; but, however maligned by hostile critics, in the judgment of a later age they will not be found wanting in civic virtue.

By determining the ganglionic centers of the Grand Man, Koreshanity throws another light upon many obscure points of history. Neither Cæsar nor Napoleon was a despot in the ordinary sense of despoiling the people of their rights. It is better for a nation to be consolidated under the leadership of a wise ruler who is fitted for the throne by divine right,—not the right of succession, but the inherent nobility of a great purpose, the desire to emancipate the race. Nothing short of such a purpose which looks forward to the final elevation of man to the throne of the universe, actuated Cæsar and Napoleon from the interior citadel of spiritual life. They were not externally cognizant of the power which wrought through them, though each felt himself peculiarly the favorite of heaven. Hero worship was prominent in the Roman cult, divine honors being granted in return for signal service to the state, a tacit recognition of the truth that he who serves the state well executes the will of heaven. To Napoleon was given the honor of sitting upon the throne over which the inscription "I am that I am" had been placed.

The Julian calendar modified by Gregory is still in vogue. In 1793 a Republican calendar was adopted by vote of the French Convention. The names of the months were changed to express characteristics of each. The new year opened with the autumnal equinox. This



calendar was discarded shortly after the first empire began. The 18 Brumaire remains a memorial of Napoleon's coup d'état. What a stride he took along the road to empire when, upon his return from the Egyptian campaign in 1799, he overthrew the Directory! Then it was that he crossed his Rubicon, feeling like Cæsar that he bore within him the power to mold a nation to his will.

*The Mystery of the Fourth Dimension.*

WHAT IS FALSELY termed modern science, though it would better assume the title of modern guesswork in frank confession of its true status, is revising its hypotheses. By its own admissions it is utterly unable to state with any degree of certainty whether later conjectures will prove to be more tenable than the old. It will never be able to penetrate the relations of matter to energy until it begins over again, putting all its investigations on a new basis,—that of the interconvertibility of physical substances. While modern seekers are blindly groping in default of this great law, Koreshan Science brings forward proofs, not only that the atom must exist, but also of its fourth dimension. In the trituration of substance it is conceivable that the smallest possible division will be reached. Every particle of matter has length, breadth, and thickness. Having been reduced to the point of least conceivable extension in space—that is in three dimensions, this particle may cease to exist altogether in time. In its conversion to a state where it becomes the metamorphosed product of matter, or physical spirit, the atom has lost not only three dimensions but its duration in time, therefore its fourth dimension. It is a remarkable fact that no searcher among the myriads of minds bent upon these problems should have discovered their true relations not only to each other but in a larger and higher sense to the correlated world of human activity. It remained for the man appointed by God to establish the science of human relations in their cosmic environment.

*Why Koreshanity Interests the Masses.*

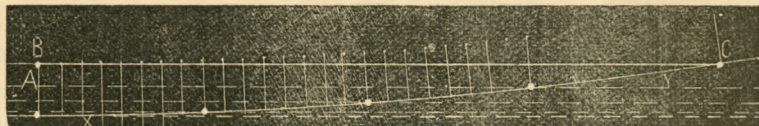
DURING THE PAST two years a practical test has been made of the power of Koreshanity to interest the masses. The fact that it deals with live issues, not musty traditions, with proven facts, not theological makeshifts, appeals to the common sense of the American people. Its solution of the difficulties which face them lies in the substitution of a practical working system of life, founded upon mutual interest in place of the cutthroat activities which dominate commerce. It denies that competition is the necessary spur to action. It contends that persons will do more work and better work when the prevailing impulse is love of the craft, when they are in harmony with the social order under which they live, and when they feel that all their efforts tend to raise the standard of excellence in their own branch of industry.

There is a term in use expressive of the degradation of art. Members of the fraternity speak of work of a certain kind done as "pot-boilers." They mean that in such pictures they have deliberately sacrificed delicacy of finish to speed. Poverty has spurred them on to work, which is a surrender of noble talents—work which they are ashamed to acknowledge, hence the title invented to cover faults with the cloak of necessity. Koreshanity aims to bring about a condition of affairs where every citizen may find scope to exercise his powers in the production of masterpieces—not money-pieces.

*LA NOUVELLE GEODESIE.\**

Par exemple: au bout du premier mille de chemin fait, la droite forcée, au lieu de toucher à un niveau inférieur de 8 ou 22 pouces au plan de niveau secondaire aurait dû, si la terre était convexe, monter d'autant au-dessus de cette altitude—ce qui ferait 16 pouces à peu près, comme la différence entre le niveau actuel touché par la droite sur la surface concave et l'altitude nécessaire pour conformer à la théorie de la convexité; et encore: —au lieu d'entrer dans l'eau au bout de  $4\frac{1}{2}$  de mille, une ligne droite de ce caractère aurait dû se pousser par l'espace à un niveau élevé de 136.125 pouces sur le niveau de 128 pouces pris d'abord,—ce qui ferait une différence de 264.125 pouces ou d'à peu près de 22 pieds sur les  $4\frac{1}{2}$  de mille, entre les deux surfaces, l'une concave, l'autre convexe. Impossible de fausser tant que de 22 pieds aucune ligne portée à l'aide d'un appareil quelconque construit à mettre au profit les angles droits tenus au juste; impossible aussi de se tromper à un tel point que de faire entrer la ligne dans l'eau sur un corps convexe!

Nous avons poursuivi le fil de nos arguments depuis la première page de la Nouvelle Géodésie; nous avons nettement posé les principes servant de base à nos raisonnements, aussi bien que les relations subsistantes entre l'arc et sa corde; nous avons passé en revue les méthodes usitées par l'ancienne géodésie. Nous avons fourni de nombreuses expériences optiques propres à désabuser les esprits de la théorie de la convexité de la surface terrestre. Nous avons fait partir nos preuves des fondements mêmes de la géométrie; nous avons mis au profit ses principes pour construire un appareil et nous avons pleinement détaillé l'Opération Géodésique, fournissant au lecteur un tableau complet des mesures faites avec leur portée envers la science. A chaque pas nous avons démontré la vérité de nos propositions; nous n'avons rien pris pour dit; nous n'avons rien bâti sur les hypothèses. Nous ne nous sommes pas départis de la logique. Nous nous sommes montrés honnêtes, candides et ouverts. Nos expériences géodésiques ont porté leur témoignage. Point d'anneau qui manque à la chaîne de



La droite mécanique, l'arc donne, et la tangente extérieure—Hauteur de la droite mesurée à 25 lieux.

nos arguments; tout ce qu'il nous reste encore à faire c'est de constater les conclusions à en tirer. Il y a un moyen simple d'y parvenir—établir l'unité de relations entre la droite forcée mécaniquement et le plan de niveau c'est à-dire le niveau moyen des marées. Grâce aux mesures prises par les procédés détaillés on est à même de faire des dessins à démontrer nos faits. Prenant le rapport connu de tout le monde, entre l'horizontale et la perpendiculaire, nous en avons fait emploi pour régler l'accouplement de deux pièces du Rectilinéateur et à partir de cela nous avons porté une droite absolument juste à couvrir 4 milles de distance. Cette ligne s'est étendue en droite par toute sa longueur et ne s'est point départie de son cours parallèle avec la tangente extérieure (le niveau moyen des marées). Sur la figure qui suit, A, c'est la perpendiculaire; BC, la droite mécaniquement forcée; B, lieu d'où elle a pris course et C, celui où elle s'est plongée dans l'eau. La droite est partie au niveau de 128 pouces; il s'ensuit donc qu'elle était parallèle avec la tangente extérieure et par conséquent dépassait de 128 pouces le niveau de cette tangente PQ, tout le long de la route couverte. Or, il intervient une surface entre la droite mécaniquement forcée et la tangente extérieure (le niveau moyen des marées). La droite en a été séparée de l'espace de 128 pouces au départ,—espace anéanti à la fin de la route; on a déjà indiqué les mesures intermédiaires qui précisent l'espace compris entre la droite et le plan de niveau mesuré sur les bâtons de marée successifs. Les lignes délicates tracées à la figure qui se dirigent en bas à partir de la ligne BC, représentent l'espace entre BC et l'arc donné, mesuré sur chaque bâton de marée. L'arc donné est la ligne que ces mesures lient avec la droite; et comme elles ont été prises sur l'espace compris entre la droite forcée et la surface d'eau la conclusion est inévitable pour quiconque puisse saisir la portée de ces expériences avec les principes qui y entrent, que l'arc de la surface d'eau se courbe dans le sens de la concavité à peu près de 8 pouces le mille, remontant à 128 pouces (10 pieds, 8 pouces) sur les 4 milles.

(à continuer.)



## In The Editorial Perspective.

THE EDITOR.



**M**ODERN ASTRONOMY was founded by Copernicus in the sixteenth century. He put forth the hypothesis that the earth is a planet and moves in an orbit about the sun; but it was not until about fifty years ago that any particular effort was made to demonstrate the conclusion. The world accepted the system without the slightest evidence that its basis is true. Fifty years ago, Foucault's pendulum and gyroscope gave what was unwarrantably announced as proof of the earth's mobility; recently, the pendulum experiment has been repeated at Paris a subject which we discussed in *THE FLAMING SWORD* of June 20, 1902. During the past several years, other methods have been conceived and employed with the view to proving the earth's motion—or rather, to determine *whether* the earth moves or not; and the efforts go to show that the results of Foucault's experiments were not altogether satisfactory and conclusive, even to the astronomer. An apparatus called the interferometer has been devised to measure the "interference" of light, and thus determine whether the ether in the atmosphere is in motion or not. It is proposed to make tests at periods six months apart, as it is evident that if the earth moved in an orbit, its motion on one side of its orbit would be in the opposite direction from its motion on the other side. Now we here make the emphatic statement that in such an experiment no evidence whatever will be found that the earth is a body in an open ocean of ether, nor that the earth rotates upon its axis diurnally, nor that the earth moves in an orbit. A similar experiment was made about fourteen years ago, and showed conclusively that ether has no lateral motion as related to the surface of the earth—as would be the case if the earth were in motion. The experiment proved that the earth has no motion in space! A number of years ago the Doppler principle was first advocated; Dr. Huggins was the first to make application of it with the view to ascertaining whether certain stars were approaching or receding from the earth. In this work the spectroscope is employed, in which it is supposed that there is a difference in the wave-length of light vibrations in the case of stars moving toward or away from the earth. While we deny that application of the Doppler principle in spectral analysis indicates the rapid motion of the stars which is attributed to them, we affirm that if the earth were in motion different results would be obtained every six months according as the earth should move toward or away from a star. Now it is known to be a fact that the spectra of stars whose "proper motions" are supposed to have been determined, are the same from one year's end to another! In the Doppler principle, it is supposed that if a star is rapidly moving toward the earth, the lines in the spectroscope would be shifted toward the blue; if receding, toward the red. This indicates, according to the astronomer, that where the shift is toward the blue, the wave-lengths are diminished because the motion of the star toward us would increase the number of vibrations per second; if receding, the number of vibrations would be diminished, and the wave-length of light in-

creased. Now this would be the case, carrying out the theory logically, whether the star or the earth were moving; and it would follow that if the earth moves nineteen miles per second in space, back and forth as related to the stars nearly in the plane of the ecliptic, such motion should be clearly indicated in the spectroscope. But it is not so indicated, for there is no variation in the spectra of stars. The earth is motionless; it does not exist in an ocean of ether; it is not a convex body, and it does not rotate diurnally on its axis. Its surface is concave, and its shell is the circumference of the universe.

No one has ever refuted any of the arguments put forth in support of Koreshan Astronomy. We have discussed this and related subjects for years in *THE FLAMING SWORD*; tens of thousands of copies of the *CELLULAR COSMOGONY* have been distributed throughout the world, and the System variously promulgated. All arguments against the System, so far as presented to us in writing and otherwise, have been faithfully published in this publication, and answered. Our readers have read these questions and answers, and are familiar with our position, the premise upon which the System is founded. It must be apparent to our many readers by this time, that the foundation of Koreshan Science is absolutely impregnable and our position invulnerable. We have conducted a long series of optical experiments, covering a period of several years, and have published the results; and we have conducted the first and only geodetic survey ever made in the history of the world for the purpose of determining for the people, the actual direction of the earth's curvature. The results of this survey have been startlingly corroborated by experiments conducted by mining engineers. We have shown that the System is supported by the facts of phenomena; by the science of language; by the principles of analogy and comparative anatomy; by geometry, or the science of form; by the Bible, and other literature of the ancients; by mythology, and by the actual necessities of existence which demand universal perpetuity through the functions of involved seed. In addition to this, we have shown that all phenomena are explained and interpreted from the cellular point of view; many of these phenomena we have explained from time to time as questions have been asked and arguments advanced against the System. We have answered all questions and refuted all objections. We have presented an harmonious mass of evidence of the truth of Koreshan Science, such as has never before been presented to the world. Can any one point out to us or to our readers, a single scientific proposition submitted to us as against the Koreshan System, that we have not considered? a single objection that we have not successfully removed? a single phenomenon suggested that we have not explained? a single question that we have not logically answered? a single argument that we have not met in a straightforward manner? So much cannot be claimed for any other system, nor so much shown on behalf of any other school of thought. Now, what we

want to know is: Is there one mind in all the great circle of our readers who can, or who knows of any one else who can, present to us *one* absolute fact contrary to the Astronomy of Koreshanity—one that is completely out of harmony with it—one that cannot possibly be explained from the standpoint of its premise? Can one argument be advanced to prove conclusively that the Koreshan conclusions are fallacious? In view of all these facts we ask, Is it not time for all rational minds to weigh the evidences, reject the modern hypotheses, and take a bold stand on the side of the genuine Science of all truth and life?

The anthracite coal strike arbitration commission has begun its work. The duties imposed upon it are to investigate the conditions which exist in the coal fields, the causes of the strike; to determine what are the issues between the miners and the mine owners, and to endeavor to settle them amicably. The members of the commission appointed by the President have been instructed as to the course of their procedure. In the meantime, there is much speculation as to what the outcome will be. A number of editors have said that the easiest way out of the difficulty is to "unionize" the mines. While such a course seems improbable, we take occasion to say that if by any remote possibility the commission should make such a decision, it will be one of the most unconstitutional acts ever made by any body of officials in the history of the American nation. Any legal decision made to infringe upon the rights of nine tenths of the working people of America by giving one tenth the right to labor would be unjust, unconstitutional, and un-American. The commission should remember that there are four classes of people concerned in the results of the deliberations of its members, and justice to each class should be kept in view: They are the mine owners, the labor-unions, the nonunion laborers, and the public. We cannot for a moment imagine, however fair the decision may be, that all parties will be thoroughly satisfied, that all the ground will be covered, and all future contingencies provided for. If the nonunionists are permitted to work alongside the union laborers, it will be a constant source of trouble—not because the nonunionists are bad characters, but because of the spirit of hatred and conspiracy generated in organized labor against men who are independent enough to stand outside the unions. If nonunion labor is excluded from the coal fields, the public must soon or later protest vigorously against so manifest a phase of injustice. The mine owners declare that they do not object so much to shorter hours and increase of wages—a subject which they have now left to the arbitration commission—but that they have objected, and will object most seriously, against continued endeavor on the part of labor-unions to go beyond their province and interfere with the management of their legitimate business, by dictating as to how their affairs shall be conducted. Any restrictive measures brought to bear upon either side will only heap up forces that will ultimately find expression in greater disaster to both sides and to the public.

An evidence of the marked change in the attitude of the church toward higher criticism and freethought during the past few years, is seen in the statement of Dr. Hillis, of

Brooklyn, regarding Ingersoll. The time was when the church bitterly denounced the noted freethinker as a blatant blasphemer, a low-grade orator, and moral degenerate; but Dr. Hillis, and doubtless many others swayed by the influence of higher criticism, would fellowship Ingersoll as a great worker for good, if he were living today: "I furthermore believe that in the light of the present day, were he living, Ingersoll would be a member of the Christian church. It was the idea of physical hell to which he strenuously objected, and in these days we are rapidly getting away from it." But alongside this statement is another made in the same sermon, suggesting conditions which have enveloped the church as well as the world: "Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. For a generation the tides of illiteracy, intellectual and moral, have been slowly rising, until the better social element is being submerged by the worse. This social deterioration has been progressive." In former days, the magistrate and the minister were influential personages; then the politicians of the past century, and now comes the multi-millionaire who stands supreme in power. The Christian church will not be instrumental in the great work of world-reformation; it is swallowed up in the tides of competition and sensualism.

It is generally supposed that theology may be studied independently of the sciences. The reason that modern theology is fallacious is because there is not an element of science in it. No man can truly know God who does not understand the works of God and the processes of the expression of himself in the universe of Nature. The Koreshan theology is scientific because it is the knowledge of God's existence, and of the laws of his creation. This knowledge embraces the knowledge of all the functions of the universe in whole and in part. The conceptions of Koreshanity are scientific because its conclusions are demonstrable. Its every idea of form is strictly geometrical; its conceptions of life belong to the field of biology, and its conceptions of the various processes of transmutation and transformation from the lowest to the highest planes of existence, are made upon the basis of chemical or alchemical analysis. All its analogical conclusions are reached through the application of logic, the mathematics of reason. In a word, Koreshanity, the only system of true religio-science, is the exact analysis of cause and effect, the scientific revelation of the principles and laws of man and cosmos.

"There is only one royal priest in Europe, and that is Prince Max of Saxony." It is evident from this that the kingdom of God has not yet come to its fruition, else there would be many royal priests. In their absence, we must conclude that the status of the church is far below the divine standard.

The world's great day of rest is not when there is nothing doing, but when every one enjoys the equilibrium of order; it is the period of the greatest activity without friction or inharmony.

The ballot-box never rises higher than its source—the people who vote.

# The Open Court of Inquiry.

THE EDITOR.

## The Great Biologic Battery.

EDITOR FLAMING SWORD;—(1) When the biologic battery is formed, will it not correspond in every particular to the alchemico-organic battery? I anticipate an affirmative answer. If so, what will correspond to the three atmospheres, the twelve strata, and the comets? Will the battery also have a moon? and will it present phases? (2) Is Koreshanity the everlasting or age-lasting gospel? (3) In the literature of Koreshanity, the universe is compared to an egg, and it is taught that its form is unchangeable. Why does not the egg hatch some other kind or degree of life? Has the universe the function as well as the form of the egg?—L. C. S., Buffalo, N. Y.

The central nucleus of humanity at the end of the great cycle of progress must contain, with its positive pole, all the elements necessary to the construction of the new order; therefore, the universe must be represented in the biologic battery, the activities of which will terminate the dispensation. The Messianic center in a specific sense, involves the universe and corresponds to the central sun; and the body of people which surround him constitutes the earth or basis of his activity. The work of construction of the battery is the work of placing all the parts in organic unity, so that the entire body may focalize its energies in the positive pole, as the earth focalizes its energies in the sun.

The biologic battery, a battery comprised of human beings in organic unity, is essential to the final ushering in of the divine kingdom. The conflagration begins in the positive pole, from whence the most powerful impulse proceeds to the negative elements of the battery, and from thence to the world. The biologic battery is not perfectly analogous to the common electric battery, for the reason that the latter is not complete; electricians have never yet discovered the process of destroying the positive elements. The Founder of Koreshanity has discovered this law, and proceeds to apply it first in the highest domain of life. Following this, application of the principle will be made in the domain of physics. The great conflagration at the end of this age corresponds to the combustion

that takes place at the extremity of circulation in the human body; nineteen hundred years ago the combustion was central—one man only being theocrasised.

As there are three atmospheres in the physical cosmos, so there must be three atmospheres in the anthropotic world—they are the three degrees of the mental world, the highest and innermost being the celestial; the middle, the spiritual, and the third or outermost, the natural mind. These are the three principal divisions of the heavens or spiritual world of Koreshanity. The twelve strata of the physical cosmos are the twelve foundations of the earth, and in one sense correspond to twelve specific characteristics or qualities of human life represented in the twelve sons of Jacob, and expressed in the twelve tribes of Israel. The twelve tribes of Israel must be represented in the central nucleus of the age. Nineteen hundred years ago, the twelve Apostles represented the twelve divisions of the anthropotic Zodiac.

Comets represent the ultimates of a closing cycle. The word comet is from the Latin *coma*, meaning hair, and hair signifies ultimates. Comets of the physical cosmos terminate cycles of their progress by plunging into the sun; they constitute a source of supply of the sun's fuel. In the human world, they are persons who yield substances to the Messianic center and pass from his sphere. John the Baptist was a comet; he passed over to Jesus spirits which belonged to him as the central man. With the baptism of Jesus, John performed his mission and retrograded.

The moon generates the constructive energies of the physical cosmos; it is the symbol of divine Motherhood. The Motherhood will obtain in a central woman. The phases of the anthropotic Moon will be seen in the successive manifestations of the orders of the Sons of God.

(2) Every age has its gospel, every dispensation its church, which waxes old. A new gospel differs from the old in degree of manifestation of truth and life; every new church represents

a step forward in the line of experience and progress. The church of this dispensation has grown old; its garment is worn out, and the substance of truth which it received at the beginning of the dispensation is vitiated. A new message is necessary—it is the gospel of the new age. This new message is Koreshanity, the age-lasting gospel referred to in the book of Revelation.

(3) The universe exists in the form of an egg, and performs the functions of the egg; it is the outermost sphere of incubation of all life. The physical cosmos is the outermost and lowest form of expression of the divine mind; progress is from the lowest to the highest, from the circumference to the center. The highest form of life must therefore be *interior* to the cosmic shell, and for this reason the immortal product of universal incubation is not manifest outside of the shell of the earth. The physical universe is continually hatching itself within itself; its shell is continually being broken and continually being renewed. The processes of waste and repair go on simultaneously. Incubation in the human world takes place in the timic order. From the lowest to the highest orders of life there is a successive breaking of shells or cells or incubation, but the *breaking is inward*, because the central spheres are interior to the outer.

The last shell broken is the mortal sphere. The sensual humanity constitutes in the aggregate an egg; but when the immortal man is hatched, the egg does not cease to be, because it becomes necessary for mortal humanity to perform the work of another incubation, and it is necessary for the incubated product to get back into the egg again. The return to the egg is through the processes of the descent of life. The new kind of life which comes as the result of universal incubation is the fifth universal kingdom—the divine humanity.

## The Koreshan View of Prayer.

EDITOR FLAMING SWORD;—(1) I have been an interested reader of your magazine for some time. I write to ask you to give your belief concerning prayer, in the Open Court of Inquiry. (2) Also inform me who is VICTORIA GRATIA, whose name appears in THE FLAMING SWORD.—A READER, Galesburg, Mich.

(1) Montgomery said that prayer is the soul's sincere desire. This is true, whether it be the desire of the earnest

heart toward God; or the desire of the politician to be elected to office; or the desire of the millionaire for greater riches and power; or the desire of the criminal for leniency of the court. A man prays to succeed in what he undertakes; the stronger the desire, the more intense is the mental vortex which attracts mental substance suited to the quality of desire. The politician prays that he may be successful in his campaigns, and from the sphere of his aspiration he receives support and encouragement, and his prayer is answered, not through any miraculous agency, but through the law of attraction and influence.

We recognize the fact that prayer is a very potent factor of progress; it is essential to existence. The brain prays to the blood and the nerves, and receives necessary substances in response; the blood and nerves pray to the stomach, and the stomach prays, through the sensations of hunger and thirst, for food and drink. The prayers of the various organs of the human body are made in a natural way, and they are answered by virtue of the fact that there is a natural relation existing between them; they ask aright and receive what they require. The man is active in the direction of answering these demands because he knows that his existence depends upon it. So he meets the demands, not as a mere favor to the different parts of his body, but because in answering these requirements he benefits himself. The law of prayer pervades the universe; and the avenues of response are the various degrees of commerce or systems of exchange which obtain in all planes of activity.

To him who aspires to divine life prayer is essential; he is impoverished and desires his want supplied, and finds many ways of expressing his desire. His heart's desire may be exercised continually; he prays without ceasing; his ideal is fixed in the mind, and he is true to it; and the Power that placed in the mind that momentum of aspiration will as surely answer that heart's desire, and all hearts' righteous desires, as He exists, because of the great law of interdependence which exists between God and humanity. It is just as necessary for the Almighty to periodically answer the prayers of human-

ity as it is for humanity to be supplied with the vital substances of life, because in responding to the desire of humanity for life, he perpetuates himself. The desire for a Messiah was kindled in the hearts of the Jewish people; the mind was lifted toward the ideal; the substance of their desire materialized at the end of the age, and the hope of the people and the promise of the Almighty were fulfilled in the manifest personality of Deity—Jesus the Christ.

When the Messiah appeared, the desire of those prepared to receive him was directed toward the objective Deity, the manifest personality. Jesus taught his Disciples to pray to the spirit of the Father which was in him, and in answer the divine Spirit was given, after his departure from the natural world, to as many as were prepared to receive it. When Jesus entered the interior of his Disciples, the Power that responded to their prayers was in them; and their constant desire, the unison of mind directed by oral prayer and the singing of hymns when gathered together, resulted in many remarkable responses. The divine power was available because the Spirit was in them. But the church declined; truth became vitiated, and the power waned; and now the Almighty hears the church no more because its desires are not righteous. The prayers of the church are answered from the corrupt spiritual spheres which it contains.

From the above it may be seen that Koreshans believe in prayer, both silent and oral. The silent, inner desire is felt in one's own self; oral prayer in the congregation directs the mind of all present to the subject of desire. Every meeting is a battery for the generation of mental energy and its direction toward the positive pole of divine activity. We view the subject from the scientific point of view. The law of involution brings us again face to face with the Messianic center, and a comprehension of the law of polarity enables us to scientifically direct the substance of desire—that our prayers may not be in vain. God is not in the sky, but is always in humanity, in touch with a chosen group. His desire is toward his people, and their desire is toward him. Mutual desire brings the substances of desire into conjunc-

tion. The Almighty will soon see the desire of his soul and be satisfied, because he will stand in the perfection of those whose prayers he has answered.

(2) The Koreshan Unity is an organization comprised of the church and secular orders; it is a government in which church and state are united. The Koreshan government is not democratic; it is founded upon the laws of cosmic order, and is therefore imperialistic. An imperial order must have a recognized governing head, a center in touch with all its departments. VICTORIA GRATIA is the Pre-Eminent, the imperial Head of all the orders of the Koreshan System, and is recognized and loved by all her people. It is in the order of destiny that the representative woman of the closing dispensation should be exalted as the Head of the new order, and prepared to perform the functions of the divine Motherhood.

♦ ♦ ♦  
**At the Masonic Temple.**

**Interested Audience Addressed by Koresh on Sunday Evening, October 26.**

Any one who doubts that Koreshanity is interesting to the people, should have seen the bright and expectant faces of the audience which gathered at Hall 412, the Masonic Temple, on last Sunday evening, to listen to a presentation of the System by its Founder. Evidently, in this city of over 2,000,000 inhabitants, many are anticipating the coming of a great system which will satisfy their desire for truth and answer all those questions which have puzzled them all their lives. A number have already learned that Koreshanity is that system; and it is the object of all Koreshan propaganda to reach and convince many others. We were delighted at the interest manifest at the first lecture and at the prospect of a successful series of lectures which is to follow.

The speaker's subject for the evening was "Topics of the Hour." The great question of human destiny was discussed, and the present tendency of the times considered in the light of genuine science. "What is the world coming to?" is being asked by everybody. It is evident that the present institutions of the world are failures—its churches, its social system, and its governments. The people are inter-

ested in various reforms, principal among which is that of socialism.

After prefatory remarks on these lines, the basis of knowledge was considered; it was shown that the mind can arrive at no knowledge except through contrast and comparison. This involves the law of opposites, from the principles of which we may know that there have always existed and always will exist, good and evil states in humanity. There will always be those classes which are incapable of governing themselves, and hence the absolute necessity for the existence of the organic power of government. The Koreshan conception of government is the scientific one. The great government of the future will not be a kingdom nor an empire such as the world now knows, nor a republic, nor yet democratic socialism, but an imperial system in which the principles of the kingdom, the empire, and the republic are united.

"Cause cannot put forth that which it does not contain. Effects which we observe in the world have been projected from cause. If there are empires in the world, they have been projected from cause, and the principle of the empire inheres in cause; if there are republics, we know that the principles of the republic also inhere in cause; and if the principles of the kingdom, the empire, and the republic were in cause they were in unity; and the complete expression of cause in human government will as certainly unite the kingdom, the empire, and the republic in one great, universal government." This quotation is an example of the very forceful and logical manner in which the subject of Imperial Socialism was presented.

The speaker touched upon a number of phases of Koreshan Universology—astronomy, alchemy, and theology. The universe was demonstrated to be an organic structure, an imperial system, which depends upon its center; and it was shown that the human system is presided over by the head, which does all the thinking for the entire body. Evolution was discussed, and the popular conceptions of evolution shown to be erroneous. Involution is the co-ordinate of evolution. Cause is central, cause is supreme; the Creator of the universe is the highest Seed of the universe—the perfect Man. The

origin of man is in God, and the destiny of man is God. Through an analysis of the physical universe, through the science of cosmic anatomy, we may arrive at a knowledge of the character, form, and function of Deity.

After an address of nearly an hour on these topics, the meeting was thrown open for free discussion, and a number of speakers availed themselves of the opportunity extended. But instead of free criticisms, with what surprise we heard the first four or five speakers, some of them entire strangers to us, boldly and openly acknowledge their profound interest in the Koreshan System! Time was when Koreshanity

#### Lectures at the Masonic Temple.

*We are pleased to announce that the Founder of Koreshanity lectures on Social Economics and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary.*

*We cordially invite all persons interested in advanced thought. Opportunity for 5 minute speeches by critics and inquirers.*

*The regular services of the Koreshan Ecclesia, Sundays 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.*

could not get a hearing; and time was when at such a meeting there would be many bitter attacks upon the radical conclusions presented. But a change is coming, the tide is turning! Following several speeches in commendation of Koreshanity by the newly interested, were speeches of those who took issue with the speaker of the evening; but all the questions asked and criticisms offered were freely and forcefully answered in the closing address; and the audience expressed their delight and interest in frequent applause.

KORESH speaks at the same hall on Sunday evening, November 2, at 7:30 o'clock. The subject will be an examination and refutation of the Darwinian theory of evolution. At the close of the meeting Sunday evening, the audience was invited to attend the next meeting, and to make a specialty of bringing prominent representatives of the popular systems—astronomers, clergymen, chemists, etc.; and to ask the most difficult questions they could conceive. They will be answered—every one of them!

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

AMANDA T. POTTER.

Oct. 22.—Miners' convention unanimously votes to end strike; resume work tomorrow; submit case to arbitration tribunal chosen by President Roosevelt.—National W. C. T. U. convention adopts resolution upholding organized labor, eight-hour law, and abolition of child work.—Railroad companies are to raise price of coal and force public to make up \$15,000,000 loss in earnings.—Oct. 23.—Trustees of University of Chicago vote 13 to 3 for separation of sexes.—A woman's exhibition will be held in the Coliseum, Chicago, opening Jan. 26, and continuing two weeks.—Sultan of Turkey hints that Miss Ellen Stone would be *persona non grata* in Macedonia; mission work there may be abandoned.—Danes decline to sell Danish West Indies to United States.—Oct. 24.—Shipments of anthracite coal expected to reach Chicago within ten days; 120,000 tons produced yesterday; output expected to reach full quota in three days.—Missouri Valley Homeopathic Medical Association declares kissing a nuisance and breeder of disease; begins war on it.—Dunkirk, France, under martial law owing to strike riots.—Oct. 25.—Lone bandit holds up Northern Pacific train near Drummond, Mont., kills engineer, robs mail and express cars and escapes; passengers not molested.—Anthracite coal strike commission organizes; President Roosevelt instructs for thorough investigation and some plan to prevent future disputes.—Dr. Emil G. Hirsch at Temple of Israel, Chicago, declares absolute disbelief in first chapter of Genesis; bids his congregation discard it as article of belief.—Oct. 26.—With assent of operators and miners, President Roosevelt makes Carroll D. Wright a full member of arbitration commission in addition to his status as recorder.—The plumbing conditions of Chicago schools severely criticised by vice president of plumbing firm of J. B. Clows & Sons. "Unbelievable filth" charged upon existing conditions.—Illinois Supreme Court decides that North and West Side street-car companies must give transfers.—Oct. 27.—Chicago annually pays \$533,922 for care of 2,000 tons per day of garbage. Next March brings problem of overflowing dumps. European cities reap income from refuse; London, Glasgow, Birmingham, etc., utilize it as fuel to run water works and electric lights.—Mrs. Elizabeth Cady Stanton, noted woman suffragist, dies at her home in New York.—President Roosevelt favors making U. S. navy equal to any in the world. Legislation in favor expected to succeed.—Berlin tuberculosis congress has slight representation from United States.—Horse show at Coliseum, Chicago, opens to enthusiastic crowd; society displays fine gowns.—Oct. 28.—Chicago safe-blowers, highwaymen, and burglars wreck drug-store sales and waylay and beat pedestrians.—Nonunion bill posters attacked by mob in streets of Chicago, and many hurt.—Sarah Bernhardt plays in Berlin first time since Franco-Prussian war; enthusiastic reception.—Chief O'Neil, chief of naval ordnance bureau, in annual report, asks appropriation of \$13,182,806 for next year; \$10,000,000 of this to be devoted to arms and armament.

**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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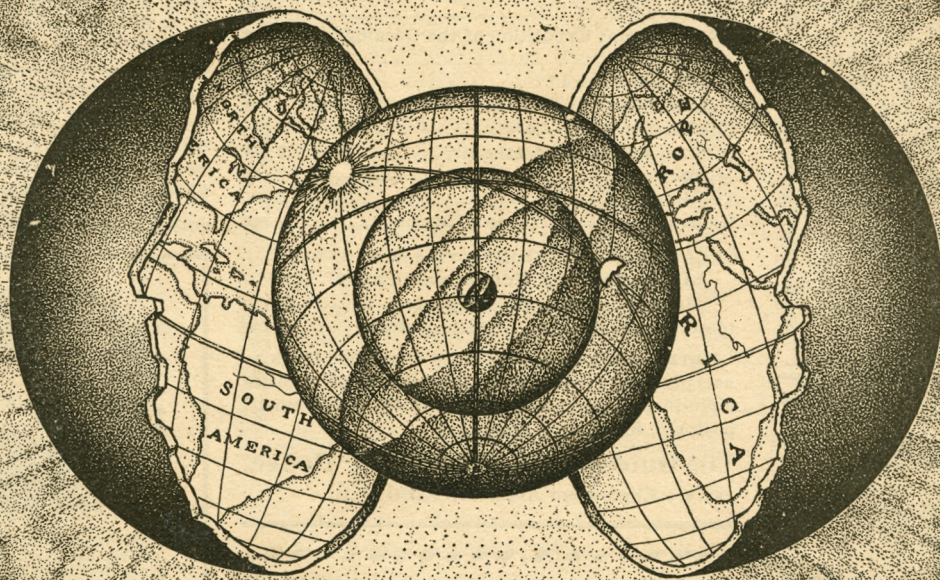
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