

# 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." Gen. III. 24.

FIVE CENTS A COPY.

CHICAGO, SEPTEMBER 27, 1890.

VOL. I. NO. 43.

## The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY  
The Guiding Star Pub. House,  
3619 COTTAGE GROVE AVENUE.

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Address all communications:  
CYRUS, FLAMING SWORD,  
3619 Cottage Grove Ave., CHICAGO

One Year, in advance \$1.50  
6 Months, " " .75  
3 Months, " " .40

Entered in the Post Office at Chicago, Ill. as second-class matter.

### CHURCH TRIUMPHANT.

Until further notice the Church Triumphant will hold its regular Sunday service at the College of Life, No. 2 College Place. South Side. Service begins 7:30 P. M.

The Sunday services of the Church Triumphant are for the benefit of the public, and we hereby take occasion to announce that notwithstanding the fact that they are held in the private parlors of the College of Life, the public is cordially invited.

### IT IS NO PROOF.

The only "absolute proof" that any man has ever given of the rotation of the earth upon its axis is the swinging pendulum, or what is the same thing in principle, the experiment noticed in another column.

First. Let us suppose ourselves at the equator.

Second. We place a bowl of water on the equator. Now we imagine the earth to be revolving upon its axis from west to east and we wish to confirm it by experiment.

Third. Sprinkle upon the surface of the water some lycopodium as directed in the experiment.

Fourth. Sprinkle a line of charcoal powder on the surface of the lycopodium.

Fifth. Parallel with this black line let there be a line of indication on the floor or ceiling denoting any change of position of the charcoal on the lycopodium.

Sixth. After a few hours the charcoal line will have moved from east to west. "Which is perfectly good proof that everything else has moved the other way."

Take a pole and stick it in the earth. Plant a hop vine and let it twine around the pole till it has acquired a foot or two, growth; now place a mark on the pole at the terminal point of the vine. After a few days it will be discovered that the point of the hop vine has moved on the pole past the mark. This proves that the hop pole has revolved opposite the "apparent" growth of the vine. How much sense and logic is there in the above conclusion? Not any; and yet there is just as much sense and as much logic in this last as in the first.

We contend that the movement of the lycopodium on the surface of the water is not due to the rotation of the earth.

Let us take another proposition: Place a pole in the middle of the lake, its bottom fixed in the ground so that there is no possibility of its moving. When the wind blows from east to west put a little float upon the water near the pole. In a few hours it will be noticed that the float has moved away from the pole towards the west. "Which is perfectly good proof that the lake and basin in which it is fixed have moved the other way."

It is very funny how much we can prove if we only set ourselves at work properly, and don't care how much we ignore truth.

Inject a colored fluid in some part of the vascular apparatus of an animal; after some little time it will be noticed that the fluid has gone the rounds of the circulation, and will appear at a point opposite the place of injection. This "is perfectly good proof" that the animal has turned a summersault. Of course it is. How can any body be so stupid as not to see this?

## Exordium of a Sermon By Dr. Teed at the College of Life, Sep. 21, 1890.

"And now the third day was come, and the morning appeared; and behold, thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount, and the noise of the trumpet sounded exceeding loud; and the people that was in the camp, feared." Exodus, xix, 16.

The pent up thunders of the mysterious past gathered upon the summit of Sinai. The portend of doom to be hurled as the bolt of Jove, was reserved and consecrated in the chaos of thick darkness settling down upon that regal height, from which must disseminate the eternal law of God.

Trembling at the foot of the mount—of promise to all who would obey, and doom to those who would violate—congregated the host of Israel, the seed of Abraham, to await the Voice of voices as he should speak to them through Moses from the night.

Moses, whom God had chosen from among the people to be their deliverer, "went up to God," and God said to him: "You have seen what I have done to the Egyptians; how I have carried you upon the wings of eagles, and have taken you to myself. If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. And thou shalt be to me a priestly kingdom, and a holy nation. These are the words that thou shalt speak to the children of Israel."

Has the voice of Thun more potency? Did God mock the world when the firmament reverberated the compact of life—or death—as Moses stood face to face with Jehovah and talked with God, and received from him the commandment graven by the electric flash in the tables of stone?

In the voice of Thun was the law of transmutation, the principle of the cross, in which was centered the aspirations of a sin-cursed, disintegrating mass of corruption, hoping some day to fulfill the purpose of creation in the consummation of our right to the tree of life, a prerogative entailed by virtue of the efficacy of the Christ in us, moulding through transubstantiation the mortality of man to the immortality of Deity.

It was not in Deific sarcasm; the acmeism of pasquinade; consummate irony; burlesque; the satire of God's finger—as in its electric poignancy it traced upon the laminae of stone the inevitable categories of the law of life, mocking men as their cry was heard from the depths of the nether world—that the great God of the universe uttered his appeal to man in his commandment. Is humanity to ever flaunt—as he stands in defiant attitude, arrayed against the law—in the face of his Maker, the jeer: "Thou didst know I could not keep the law, therefore why commandest thou me?"

God gave the law for man to obey, and the Christ of God entering the visible domain of human comprehensibility, brought down and out to us God's own life, the bread and wine of his immaculate presence, our pabulum, that through its appropriation we might also keep the law and become like him, immaculate.

Fulfilling the type, shall there not arise from the thick crust of the earth another Sinai? Shall not another Moses arise to deliver? Shall there not again be heard the deep and portentous mutterings of the mountain as she travails, bringing to the birth the science of the tree of life; the leaves of the tree for the healing of the nations? Shall not another Moses, as great a law-giver as in the type, walk with majestic tread down the mountain side, holding in his hand the two tables of the compact of immortality—one for God, one for man—and by these lift from degradation the sin-cursed, benighted race; and from the pall of blackness entailed through ecclesiastical bigotry, lift into the light of the celestial luminary, a people hungering and thirsting after godliness?

As long as the self-appointed teachers of modern times abrogate the authority of the Most High, educating the people under their direction into the fallacy that the law has no binding power, so long will the efficacy of a crucified Redeemer plead in vain; so long will death and hell hold their sway; and so long will corruptibility desecrate the temple.

Down with the modern church, its standard of life trailing in the dust! Exalt above its teachings, the ethical code, secular cult and obligation, and religious bond of the unity of God and man, that the kingdom of righteousness may find its habitation with us!

## THEOCRACY.

Propagation, then, depends upon two pleasures as related to the center; the pleasure of communication, and that of making others happy in being able to impart. The perversion of this is in the supposed possession of truth, and the desire to impart it for the superiority that its first possession gives one, and the feeling possessed that the receiver must forever be subordinate to the communicator.

On the plane of animal life the highest and first love is the love of sex. The second love to this is the love of begetting or propagating. This love scarcely exists in the human race to-day. The end or use of this highest love on the plane of animal life is that two principles and forms shall become one through the unity or conjunction possible through the relationship. This highest love of the sex scarcely exists except in its perverted use. The common sex love when perverted sinks into that of ownership, and the love of begetting for the sake of offspring, into that of sensual gratification. The highest wisdom as applied to the regulation of the supreme desire, that is, the love of unity for its end, namely, the life it insures, is signified by the ram.

The love of wisdom is the propelling impulse to the attainment of wisdom. Its attainment is its sense or consensus. In the zodiac these two poles are signalized by the Ram or Aries, and Balance or Libra. The Ram (Aries) is the motus, Balance (Libra), is the sensus, and the line which connects the two poles is the channel of conjunction, the means of their end, which is use. The axis or line of unity is the channel of the interflow of the two principles. By the two principles is meant the motive towards the attainment of wisdom, and the sense or sensation of wisdom as united by the axis which is wisdom.

In the plate "DECUSSATE ZODIAC," Aries is seen to occupy the location corresponding to the Hippocampus Major, or Cornu Ammonis. The Hippocampus means horse camp or horse field. Cornu Ammonis is the horn of Ammon or Jupiter. It is also called the ram's horn. These names were given, originally, not because of the supposed resemblance of the organs to things in nature, but because of a knowledge of the offices that the organs perform. The names imply the source, basis, or groundwork, the seat or pedestal of wisdom or understanding. See figure "Horizontal section of Brain."

If we draw a mesial line through the brain longitudinally, or from the occiput to the point between the crista galli and crista frontalis (the forehead immediately above the nose), a vertical line starting from the Pes Hippocampi (see diagram, justice) at right angles from this horizontal one, will pass through the plane of what the phrenologists denominate conscientiousness or justice. This center they symbolize by the balance.

Two horizontal lines drawn outwardly towards the superciliary ridge (eyebrows), diverging from the mesial line at an angle of forty-five degrees will touch the center of the base line of the scientific group; namely, weight, signalized by Fowler & Wells as a man balancing on a slack-rope. Here again the idea of balance or scales (justice) is suggested. These two points, the one in the coronal arch and the one in the superciliary arch, represent the same principle in the two domains. The two poles of gravity between the two centers of this axis is marked by the corpora albicantia, or two white bodies of the base of the brain which really constitute the reins or kidneys of the cerebrum, performing the same or corresponding functions for the brain that the kidneys perform for the body.

Libra or Justice in the zodiac corresponds, then, to a specific function of the mind as depending upon a physical brain center, and this again

corresponds to the region in the body, the kidneys, where Libra is placed in the human body, as may be seen by examination of the figure in almost any almanac where the signs of the zodiac are made to represent the twelve general regions of the body. It is through the application of this knowledge to the biosic macrocosm in the arrangement of society or in the formulation of the divine human government, the divine kingdom, that it is of special value.

Though the biosic macrocosm or grand man on the natural plane is the product and culmination of successive series or cycles of evolution, subject in a certain sense to the involuntary law of development, yet the final formulation, grouping, and conduct of government and society will be subject to the voluntary application of the intellect. Therefore, though the kingdom is the product of growth through the laws of involution and evolution, the highest development of the scientific degree of the mind will be brought into requisition through active and efficient representative men and women.

The centers, leaders and teachers of the groups will represent the principles analogous to the corresponding groups of the brain. The reader must recollect that in the zodiacal belt there are twelve signs, but that the twelve signs only represent six central ideas or principles; for every constellation has its complement in the one at the opposite extremity of the axis. As for instance, Aries has Libra for its complement; Taurus has Scorpio; Gemini has Sagittarius; Cancer, Capricornus; Leo, Aquarius, and Virgo, Pisces.

The cerebrum or large brain is separated from the cerebellum or small brain by a dip or fold of the dura mater, called the tentorium. The mass of the cerebrum is above and in front of this tentorium. The cerebrum is divided longitudinally by a fissure which separates it into two lateral halves called hemispheres. Each of these hemispheres is again divided into three lobes, making in all six grand divisions or lobes for the two hemispheres. The cerebellum lies back of and under the tentorium, and is the coordinating organ of the six. This, like the cerebrum, is related by a right and left side which are complements of each other.

The cranium or skull, the bony covering of the cephalic mass, has its seven distinct divisions like the brain, the limitations of which are defined by decided lines of demarcation. The osseous areas definitely locate and circumscribe the outlines of the general groups (orders) which they cover, and the centers of ossification, bony development, indicate the number and locality of the brain centers, or center of groups, or the points of the division of orders into sub-orders.

The six superior bones of the cranium cover the four great divisions of the brain; namely, the three lobes of each hemisphere of the cerebrum and the cerebellum. The frontal bone is developed by two centers, and constitutes the common covering of the two frontal lobes of the cerebrum. The character of the frontal bone, its formation, and the intimate relation of its two halves indicate a corresponding unity of the two frontal lobes of the brain.

The temporal bones, one on each side of the front head, are necessarily distinct from each other, being located apart over corresponding regions on opposite sides of the cranium. They indicate a corresponding distinctness in the relations of the general groups which they respectively cover and to which they relate. The temporal bones are developed by five centers each. They thus indicate the number of natural sub-divisions or sub-orders of this general order or group which they protect.

The parietal bones occupy regions on the middle and posterior sides of the cranium. They are developed by one center each. Therefore all the sub-divisions of this order operate from a single center. The occipital bone covers the back head. This bone is developed by four centers. Two of these belong to the cerebrum and two to the cerebellum.

In this outline I have merely hinted at the natural brain centers as belonging to the great natural divisions of the brain. It remains yet to be shown the specific and correlated offices of these centers, and further, their correspondence to the biosic macrocosm.

(CONTINUED.)

## The Mystic Circle AND The Prophet of Koresh.

"I could relate to you a very detailed account of the matter as given to me by the one most concerned in her abduction, and most interested in her recapture."

At this last remark the stoical man in disguise betrayed at least some interest, if not a slight emotion, for he quickly remarked:

"Can you give me a history in brief of the circumstances? You interest me, and possibly I may be able to assist you even though the matter in question does not concern me personally."

"If I thought it important to enter into the details of a narration, the substance with which you are already familiar, I certainly would not hesitate to regale you. I am more than convinced that you know all the circumstances connected with the event. I know something of the history of the Countess of Dorita, and let me assure you I am here to befriend her, and enable you to thwart her adversary. Will you throw off your disguise? Come now, I am sure of my man so far as you are concerned, and Count Ferando is in my power."

"At this remark of Bartolomy's the stranger manifested unmistakable interest, replying:

"What brings you to me with this consummate audacity? Are you friend or foe?"

"Count me every time your friend, the friend of righteousness; one acquainted with the secret machinations of Jesuitical purpose throughout the world, and as specially inimical to its wily schemes to subvert popular government in America through its knowledge of psychic power, and the power of money to control political interests."

"With the greatest banking interest of the world under papal direction, and a subsidized government legislating in the interests of such a system against the people, how long will it require to subjugate the populace to a consolidated civic and ecclesiastical tyranny? I am within the pale of the secret ring of such a purpose on the part of Jesuitical effort in the interests of the Papacy."

"You both interest and astonish me, and I am inclined to trust you. Something within me gives assurance of your fidelity. We can no doubt be of mutual service. How best can my service to you be rendered, and by what means can we bring to humiliation and condign destruction this evil Count Ferando, and to naught the conspiracy by which he would reduce the world to papal sway?"

"You can trust me," said Bartolomy, "and mark me, it is within my power at any time to bring the great scoundrel to our feet; but I must first use him a little while as a tool, through whom to gain other information than that I already possess, and also to reduce to punishment many equally guilty. He is not the greatest scoundrel. He works for a cause in which he is actuated by the zeal of a religious bigotry, and devotion born of ignorance, while there are those who, traitorously, would barter their cause and country for political ascendancy. But I would lay before you some of the subtleties of the great power against which, we who devote ourselves to the cause of human rights, must contend."

"The great, so called, 'Brotherhood of Jesus, has both a natural and spiritual existence and activity, both of which move in concert for the reinstatement of the Papacy in its secular dominion. The secret purpose of this seculo-spiritual conclave is to hypnotize the world, or psychologize it into mental subjugation that it may be manipulated to the one common end of church and state supremacy as

exercised through Catholic authority."

"You do not imagine that any combination of purpose can have in mind the undertaking of so extensive an application of the psychological power, as to think itself able to move the world by force of will?"

"The Christ when upon earth said to the sea, 'be still!' and it obeyed. His mental power held regulating and controlling sway over not only physical elements, but at his departure humanity was moved to the purpose of his will. His Spirit radiated from the great psychic or soul center, and as the passes of the divine hand were drawn towards the nucleus of mental concentration, the world was actuated by its impulse to the exercise of faith and charity."

"Before leaving his disciples he said to them: 'These things shall ye do and greater than these; because I go unto the Father.' Every act of God, through his prophets, seers, and Messiahs, is counterfeited by the 'image of the beast,' even to the attempt to control the world through the formulation of a psychic battery, already partially manifest in the phenomena of the mediumistic power of these modern times."

"Can you define to me in specific detail the process of this psychic manipulation?"

"It will afford me great pleasure to set forth to you the plan already in operation, by which the Jesuitical power hopes to attain the end in view. It has instituted a secret circle, applying the principles of pneumatic and psychic insulation; a law or principle in biology corresponding to the generation and husbanding of physical energy in the galvanic battery. Electric and magnetic energies are utilized through the law of polarization."

There is as much magnetic energy in a piece of steel before its atoms are polarized as after, but the direction of dissipating currents are turned by polarization towards two polar points, and the magnetic fluids are thus concentrated for use. It is so in the potencies of human life. The conservation of the sex energies through the perfect control of the affections of the mind so that the thoughts look away from sensual attractions, is the means by which insulation is effected; and the object and purpose for which such insulation is induced determines whether the act is a righteous or unrighteous one.

"When the Lord Jesus inaugurated his church, it was not accomplished by a regard for popular and public opinion and an effort to create an organic unity of an incongruous mass composed of irreconcilable factions and personalities. He knew better than to attempt to organize society without applying the laws of organic unity through universal polarity. He therefore chose twelve men whose very lives would be sacrificed if need be, for his gospel, to whom he could commit his doctrines, making the twelve the circle of insulation. Their energies were all directed to him as their Educator. They had nothing to give to the world but what they received from him. This was the nucleus around which his church was established. Jesuitism is conducted upon the same basis, but with false aims and purposes, notwithstanding it wields an influence and with it expects to control the world that it causeth all, 'both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'"

"Count Ferando is one of the foremost actors in the great drama of Armageddon, and a central force against which he contends is held a prisoner, waiting God's own time for the exercise of his consummate vengeance. That shall be when the clues already furnished are worked through a little more time and the skill within the compass of my own manipulation."

(CONTINUED.)



## The Mystery of the Fellowship of the Gentiles.

CHAPTER IV. CONTINUED.

We read in Genesis, xlviii, 19: "But truly his younger brother" (Ephraim) "shall be greater than he, and his seed shall become a multitude of nations." In this blessing of Jacob or Israel upon Ephraim, the younger son of Joseph, is embodied the covenant which pertains finally to the redemption of the Gentiles through the promise of God to Abraham.

In pursuing the question of Israel's identification with the Anglo-Saxon race, it must not be forgotten that we cannot look for Israel as Jew, but as Gentile. In the blessing above referred to, the words which are rendered "multitude of nations" are *melo ha'goyim*. The word, *melo*, is not multitude, but fulness. This rendering all Hebrew scholars are united upon. The word, *goyim*, plural of *goy*, is Gentiles, and is rendered Gentiles as often as nations. The words nation, Gentile, and heathen, are all rendered from the Hebrew word *goy*. *Goy*, is from the Hebrew root *gava*, body; therefore the rendering in Gen. xlviii, 19, which gives to Ephraim the promise that he shall become "a multitude of nations, is not only more strictly the fulness of the Gentiles, but further, the fulness of the body.

The Lord in his present advent comes to redeem the body. This redemption, like the redemption of the spirit, must come through the posterity of Abraham. This is to become Gentile to meet the spirit and letter of the final covenant, and is to come through the ten tribes only as those ten tribes are gathered into Ephraim; for Ephraim is to become the fulness of the Gentiles, or multitude of nations. The word Ephraim signifies land of double fruit, or twin land, and its significance as pertaining to the final covenant implies the union of the life (soul and spirit) which was conserved from the house of Judah in the Lord Jesus, and the church which accepted his gospel among the Jews of the house of Judah, with the *body*, the house of Israel mixed with the Gentiles. The name of Abraham, according to the blessing, is to be named upon Ephraim. This name committed to Ephraim insures to him all that the name Abraham implies, together with all that is implied in the name Ephraim.

In the idea of land of double fruit, or twin land, is implied, first, the reunion of Judah and Israel. In this reunion of Judah and Israel is the conjunction of the Lord with his body, the New Church, in the redemption of Israel.

The second implication is that the land of double fruit, or twin land, as incorporated in the name Ephraim, signifies that conjunction insured by the descent of the holy city, the New Jerusalem seen by John, which is the church in the spirit, with both Judah and Israel, to come forth in the body of the resurrection.

In the ultimate degree, twin land or land of double fruit is the incorporation of the two wills, the Divine, exhibited as the Divine Humanity in the Lord Jesus, and the human, regenerated and conjoined to the Lord, by virtue of which the sensual humanity is redeemed and made the sons of God. But the name Abraham is to be named upon Ephraim. In other words, the virtues and attributes signified by the name Abraham are to become incorporated in the life of Ephraim.

What are these factors? First. *Ab*, father. Ephraim is to be father. Second. *Ra* from *ruah*, spirit. He is to be father of spirits, God. Third. *Han*, heat. He is to be father of heat. The word *Han*, heat, here implies or signifies affection or love, for in this principle is involved the law of regeneration or multiplication. Divine propagation, or the regeneration of men to make of them the sons of God, is through the power of the Divine heat or love element.

The application of the Spirit (that is, *ra*, *ruah*), to effect the regeneration, and thus the development of the multitude of God's people through the attribute of fatherhood committed to Ephraim, would make of Ephraim the father of multitude, thus literally Abraham. The Abraham of the Jews was the typical Abraham, but the Abraham named upon Ephraim is the antitypical Abraham, the Shepherd to come of Joseph, Gen. xlix, 24, and He to whom the Son must

deliver all things at His appearing, for "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." I. Cor. xv, 24.

Ephraim must be Abraham (father of multitude) before he can become the fruit. More strictly speaking Ephraim must become the father in the Lord's second coming by virtue of putting forth his offspring, Ephraim, land of double fruit or twin land, as the multitude of nations which proceed from him. This is because father implies offspring. In giving the name Abraham to Ephraim, Ephraim must necessarily come into possession of the children by virtue of which he is the father. In this instance the children are the children of the resurrection. Ephraim, Manasseh and Judah must be united into one stick before Ephraim can be made a multitude of nations. "Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it For Joseph," (Ephraim and Manasseh) "the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Ezekiel, xxxvii, 16-19.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the heathen" (Gentiles) "shall know that I, the Lord do sanctify Israel, when my sanctuary shall be in the midst of them" (the Gentiles) "for evermore." Ezekiel, xxxvii, 26-28.

The word *Isaac*, *Yits'hak*, is a word which means to laugh or rejoice exceedingly; excessive or extreme joy or laughter; such joy can only obtain at the resurrection, or life from the dead.

"And Sarah said, God hath made me to laugh so that all that hear will laugh with me. And she said; who would have said unto Abraham that Sarah should have given children suck? for I have borne him a son in his old age." Gen. xxi, 6, 7.

The name "Isaac," ultimate or final joy, should be "named upon the lads." When shall this joy obtain? When shall Israel and Judah, who were away carried into Assyria and Babylon, be restored and made to inherit their own land? "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezekiel, xxxvii, 12.

By a careful study of this subject it will be seen that the promises or blessings of Jacob upon Ephraim; the unfolding of Ephraim into "a multitude of nations;" the naming of Israel upon them, and also the committing to them the names, Abraham (father of a multitude) and Isaac, excessive or extreme joy or laughter, are to obtain only through the resurrection of Israel and Judah from their sepulchre or burial in the nations of the earth with whom they were commingled and scattered, and out of whom they are to come forth. Their resurrection is nothing more nor less than life from the dead: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi, 15.

It is thus shown that Israel's identification and restoration is through the resurrection. This brings us to inquire into the purpose of, or necessity for such identification, as well as into the specific laws and process of the resurrection of the body. The interest shown in, and importance attached to the reunion and restoration of Judah and Israel as a final or ultimate expectation of those who look for the Lord's appearing, is so completely associated and identified with the hope of the resurrection of

the dead, which is the supreme hope of every true Christian, that it seems marvelous that argument should be required to confirm the identity of Israel's restoration with the resurrection.

Read again Paul's declaration: "For if the casting away of them" (Israel, the ten tribes) "be the reconciling of the world, what shall the receiving of them be but life from the dead." It has already been shown that the second covenant is to be accomplished through the posterity of Joseph, while the first was accomplished in Jesus through the tribe of Judah. The Shepherd, the Stone of Israel, is to come through Joseph; but this Shepherd to come through Joseph is the Shepherd to the Gentiles, who, as before shown, is the Shepherd of the body. Therefore the complete identification of Israel is the bringing in of the body of the resurrection.

The Anglo-Israelites are already doubly confirmed and settled in the conviction that the English speaking peoples at least are the descendants of the lost tribes. They thus cease to look for Israel as a distinct Jewish people still somewhere to be found. Such a belief begins with a few and struggles for expansion. The development of the conviction and its extension into the minds of the many is of but slow growth, but such a step being gained, why not acquire the power of thought to take the succeeding one, and seek to establish the resurrection in this same Anglo-Israel?

(CONTINUED.)

### Private Armies.

The United States is the only country on earth which allows one or more of its citizens to own a standing army and hire it out to fight for any man or corporation that has money enough to pay the necessary expense. State or national troops can be called out only under forms of law, subject to restrictions and conditions which are deemed necessary to the just and effective use of such a power. Such troops are called only to preserve the peace or uphold the law's majesty, and they are supposed to be, and probably always are, absolutely impartial regarding the parties to the controversy or the exigency which called them out. But this is not the case with the armed property of the citizens who have gone into the standing army business. His troops are absolute hirelings. They are not called out under forms of law. They are expected to do the bidding of their employer, and he has no object but to do the will of his employer.

The ostensible purpose of the hiring of troops, of course, to "preserve the peace," and they usually do it if they have to kill every opponent of the party that pays for their services. In the nature of things these troops cannot be impartial; they are hired as partisans, their sympathies are partisan and when they shoot they shoot partisan bullets. The private standing army makes the modern capitalist or corporation the exact counterpart of the feudal chieftains of old. The only difference lies in the hiring of soldiers when needed instead of keeping them all the time. The new method insures as loyal supporters and as true partisans as did the old, so the feudal lords of the present are more thrifty than their old prototypes if not less greedy and cruel.

When Pinkerton's standing army, for instance—"tough, villainous-looking fellows," as they were described—is called into action—"armed with Winchester rifles"—as it recently was by the officers of the New York Central railroad, not under forms of law nor by state officials, armed troops, or some police force may have been necessary to the preservation of peace or the safety of property; but such troops or police should have been the servants of the state, and inspired with no purpose but to impartially suppress lawlessness and prevent the destruction of property.

A private standing army, subject to the call of a private individual or corporation, should not be tolerated for a moment; would not be in any country other than this. If citizens must be butchered let the state do it, not a horde of imported assassins. The Pinkerton idea of a standing army of mercenary troops should not be allowed to usurp a prerogative. It is inconceivable how the governor of a state can allow such an invasion and usurpation. If state troops cannot cope with the adversaries of law within its boundaries, the troops of the government can be invoked. There is not only no excuse or justification for the private standing army, but it is a factor, a power of evil that must be destroyed.

The Independent Citizen, Albany, N. Y.

### The Pinkertons.

An exercise of the peculiarly arbitrary methods of our modern ruling classes is the Pinkerton men. We scarcely know how to fittingly characterize them. They approach nearly to a standing army maintained by corporations and private capital—a body unknown to law, and responsible only to their masters. They constitute a system of police uncontrolled by law, and entirely foreign to republican government. That such an organization should be permitted to exist in a government like ours is one of the wonders and contradictions of our civilization. Their employment is an open expression of contempt for our civil authorities, and their sufferance on the part of the government is a confession of its inability to protect the property of the rich or the rights of the poor. Let working men protest against wrong and oppression, or invoke justice, swarms of Pinkerton men are at once among and around them, employed not so much to discover facts as to make cases, and they never scruple at the means. The laboring poor of the cities are absolutely at the mercy of this unlawful army of spies and oppression. Only last Sunday a gang of them wantonly fired into a crowd of laboring people in Albany, seriously wounded a boy who had no thought of harm, and who was simply in the public street of a city where he had an undoubted right to be. In another case they fired from the top of a passing train, seriously wounding a lady who sat on the porch of her own dwelling. "If these corporate magnates cannot trust the government, which is wholly under their own control, to protect their property, it is high time the question was settled as to which is the governing power, the constituted authorities or the corporations."—*The Progressive Farmer*, Mt. Vernon, Ill.

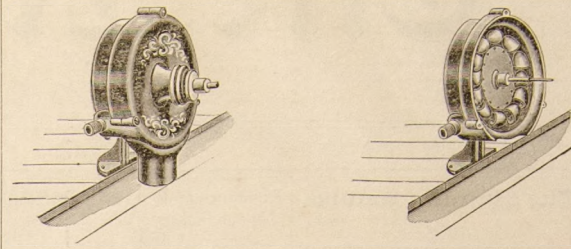
### TWELVE WHYS.

1. Why has land and labor been depreciating for the last twenty years?
  2. Why has the premium on bonds gone up and up, until they are 30 per cent above par?
  3. Why has the purchasing power of money increased?
  4. Why has your ability to pay mortgages and debts decreased?
  5. Why has the great bulk of wealth in our country been concentrated in the hands of the few?
  6. Why is our country filled with paupers, while millionaires own the wealth?
  7. Why has the average yield of farm land shrunk from \$15 per acre, as it was eight years ago, to \$6.75?
  8. Why does it pay better for money men to speculate with their means than it does to invest in honorable, industrious enterprises?
  9. Why is that twenty-five years ago the farmers owned one-half of the entire wealth of the country, while to-day they own less than 20 per cent?
  10. Why have 1000-acre farms increased 800 per cent during the last twenty-five years?
  11. Why have the bondholders been given special privileges, not granted to bayonet holders?
  12. Why is it that the drones, the money changers, the board of trade gamblers, live in affluence, dress in broadcloth and gloat over their wealth, while the honest, industrious toilers dress in rags and are the paupers of this country?
- We say the answer to these twelve questions is *class legislation and contraction of the currency*. We defy any old party machine to successfully contradict it.—*Herald*, Newton, Ia.

The strike on the New York Central seems to be narrowed down to this: Last winter representatives of the Knights of Labor, who were also employees of the road, went to Albany to do just what the railroad company had always done; exert an influence upon legislation. For doing this high handed thing the Knights were discharged from the employ of the company. The question is this: Have private citizens the right to do in public affairs, just what the managers of semi-public corporations have always done to promote their private interests?—*Chicago Examiner*.

Before we can thoroughly recognize and approve a truth superior to the region of the senses, our moral nature must have risen into harmony with it.—*L. H. Grindon*.

## THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is harnessed by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

### TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she who stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named "Teed's Cyclone Motor."

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—*MORAVIA REPUBLICAN*, Oct. 22d, 1885."

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, grindstones, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee.

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WOMAN'S DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

Among The Shadows.

[Written for The Flaming Sword.]

BY S. SHIELDS.

CHAPTER VIII.

The next evening found Jerry seated at Mr. Rider's cosy table, over which Matie presided with dignity and grace. He was always a welcome guest, for he possessed a versatility of thought and suavity of manner which made him a general favorite.

"I claim an answer to my question now, with hope of better success," said he with a smile, as he received a cup of tea from the hand of his fair hostess.

Mr. Rider bent upon his daughter a startled, searching gaze which Matie did not observe as she replied vivaciously:

"About Peter's seeing with a scientific eye?"

"Yes."

Mr. Rider looked much relieved. "A scientific eye is one that looks for the law in which everything is involved and by the operation of which everything is evolved."

"Jesus called Peter, Bar-jona. Jona or Jonah means dove, which is the symbol of union for life; and this is the complete blending of male and female in one personality, as was the case with Jesus the Christ. This constitutes Him the God-man."

"One cannot sincerely recognize a quality in another which he does not possess in some degree himself. Peter's recognition of the God in Jesus was reciprocated by Him in calling Peter by a name which implied that he had a knowledge of the law and its application."

"Ah!" said Mr. Rider, "I see now the drift of Mr. Haight's remark. You are discussing that portion of last night's lecture in which the projected sun is lost sight of in material forms, and tracing its correspondence in the anthropotic world."

"Yes," said Matie, "You know Swedenborg speaks of God the Lord as appearing at intervals in the celestial heavens clothed in a celestial, angelic form; again of His appearing in the spiritual heavens in a spiritual, angelic form, and so on down until His appearance in a form of flesh, where He appeared as the God-man, Jesus the Christ. Now in the heavens He is recognized as God whenever He appears, just as our sun is recognized as a sun in the heavens above us, but when He appeared on the earth, clothed in the flesh of common humanity, He was not recognized as God by any one but Peter, to whom was revealed the law because he had an affection for it in his own nature, but did not possess the wisdom to make an application of it in his own case."

"Possibly he needed an increase of both affection and wisdom," said Mr. Rider, "still I see your point. Just as the eye of modern science sees the sun in a growing tree and also in the wood of that tree after it has been cut down."

"And still further," said Jerry, "in a lump of coal, black as night, and imparting its blackness to everything it touches, even consuming everything it touches when its sun-life comes out again in fire. I see now the meaning of the passage in Deut. 4, 24: 'For the Lord thy God is a consuming fire, even a jealous God.'"

"It does not consume gold, silver, or iron," said Matie, "but only separates them from the dross that clings to them."

Just then the door-bell rang, and looking up, Matie saw Mr. Merley standing in the open door of the short hall which led to the dining room. Her father answered the bell and invited his guest to a seat at the table, which Matie had deftly prepared for him during the reception. Mr. Mer-

ley accepted the invitation with an easy grace that showed his appreciation of its genuine cordiality, and remarked to Matie:

"I hope you will pardon if I intrude. I heard your last remark and also yours preceding." He said this bowing to Jerry. "I connected both in my thoughts with my presentation last night."

"Your inadvertent appropriation of our remarks needs no pardon, Mr. Merley, I am conscious only of pleasure in knowing that my thoughts on this subject are so closely connected with yours that you readily discern the connection."

"I also hope that my thought is not only connected, but in harmony with yours," said Jerry.

"O, that my reflection of your thought might also find a place in this most complete union!" groaned Mr. Rider, humorously.

"As a moon, Papa?" said Matie.

A general laugh followed this sally. After the merriment had subsided Mr. Rider remarked:

"I did hear even your sentence but have no conception who that mysterious he might be that needed such an increase of affection and wisdom."

"We were speaking of Peter's recognition of the Godhood in Jesus," said Matie.

"Ah!" ejaculated Mr. Merley, comprehending the whole subject at a glance, "I see! You are contemplating the descending life of God in Jesus the Christ and its ascending degree in the Man of Sin who is to be revealed."

"Jesus in his translation or theocrasis was a vivifying projection of the Divine Sun which went out or set in him, and the theocrasis of the Man of Sin, which is the harbinger of the return or rising of that Sun, is to be a consuming fire. Your conception is very true, Mr. Haight."

Jerry looked somewhat startled. He evidently felt something like the man who walked into a small whirlwind without estimating its power, and suddenly found himself in the same condition as Noah's dove which found no rest for the sole of her foot.

"The God-life in Jesus Christ," said Mr. Merley, "is represented in nature by the sun-forces as manifested in a living, growing tree. That same life in Peter, or any other man born of sensual propagation, is represented by the sun-forces as existing in a lump of coal. The tree, while living, can impart grateful shade, give delight to the eye, give a transformed life by yielding its leaves as food to some forms of life, and its fruit to other forms, but it cannot impart heat, which is true sun-life, its own life, until it dies."

"Will you please explain what you mean by transformed life in this connection?" said Matie.

"The preaching of Jesus is represented by the leaves; the miracles he performed and the vitality of his own life as communicated to his disciples, while with them in the flesh, by the fruit. A tree, to make good fire-wood, is cut down in life; the sap then leaves it as the blood left Jesus on the cross. After the saphs left it and it has become perfectly dry, two pieces of that tree can be rubbed together until a flame starts up between them, which, when once started, can burn up the whole tree. In the destruction of the wood, the real sun-life, hidden within its bosom, can be imparted in its own degree."

"When Jesus burned his own body at his theocrasis, his disciples received in the baptism of the Holy Spirit which followed, the same quality of love and wisdom that had filled his own embodiment, but less in degree, because it was divided among them. While He lived in the flesh, each one who heard him adapted his preaching to the life already existing in his or her own embodiment, so that no two received or understood it alike. This was the cause of the otherwise unaccountable dissensions among them."

"His miracles were received in the same way. Those who were healed did not become like him; they only came into more complete possession of their own lives. His own disciples did not become like him even after the baptism at Pentecost."

"I see now the difference between life received in its own degree and transformed life," said Matie.

"Would you compare the combustion of a lump of coal to a theocrasis?" asked Jerry.

Mr. Merley did not reply for some moments, and a far away look came

into his eyes as if he were passing through a long retrospection in the vista of time.

"The sun-life in a lump of coal," said he finally, "is not complete until it comes out in the diamond. Coal is transformed to diamond by intense heat and great pressure; it is then practically indestructible. Only another diamond can cut it. The diamond can be consumed by being placed between the two poles of an electric battery, like a carbon point in an electric light, or by placing it in a jar of oxygen gas and focalizing the rays of the sun upon it with a strong lens. In the latter case the stone opens like the petals of a flower, omitting little cloudy white puffs of carbonic-anhydride, then closing again, and continues so to do until every particle is consumed. There is not an atom of the original diamond left; it has all been changed to light and heat of the most intense degree, which is physical spirit, and a very slight deposit of an opposite nature to itself, which is ascending in its first tendency."

(CONTINUED.)

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

ASTRONOMY.

PAPER NO. XIV.

I did not have space in No. 13 to explain the action of the swinging pendulum, hence I reserved article fourteen for the solution of this question. I think I offered ample suggestions in the former paper to prove to the reader that falling bodies are not positive proof of axial motion. I took the position that the experiment is worthless and even childish, because of the utter ignorance of the experimenters as to the amount of action that the earth and its different materials, the air, and magnetic, electric, and gravitic forces have on said falling body. Hence to attribute its variation to the axial motion of the earth is the sheerest nonsense.

In the experiment of the swinging pendulum I admit we have a fact that needs to be looked into. There is no nonsense about this experiment. I do not see any reason why our astronomers should affirm it as positive proof of the axial motion of the earth, but I do admit that some power or force causes the variation in the swing of the pendulum. I will remove any anxiety the friendly reader may have, by saying that I shall follow the lead Cyrus gave me some twelve months ago, and shall prove, with the facts gleaned from this mechanical experiment, that the earth does not and cannot revolve, or that it revolves four ways at the same time, which is too much proof for our opponents. I will say that there is no trouble to find an explanation of the facts quoted to prove the axial motion of the earth, outside and independent of any such rotation. This proof precludes any possible doubt.

Here are the conditions and results of the experiment. About forty years ago a French physicist, Foucault, made the following experiment in Paris:

"From the dome of the Pantheon in Paris he suspended a heavy iron ball, about one foot in diameter, by a wire more than two hundred feet long. A circular rail some twelve feet in diameter, with a ridge of sand built around and upon it, was placed under the pendulum in such a way that a pin attached to the swinging ball would just scrape the sand and leave a mark at each vibration. The ball was drawn back by a cotton cord and allowed to come absolutely to rest; then the cord was burned and the pendulum set to swinging in a true plane; but this plane seemed to deviate slowly towards the right, cutting the sand in a new place at each swing and shifting at a rate which would carry it completely around in about thirty-two hours if the pendulum did not first come to rest."

I have quoted here, verbatim, from a very large work on astronomy published in 1888, and one that is used in schools and colleges. There is no question about the fact that a swinging pendulum left free to swing in any plane will deviate to the right, north of the equator, and to the left, south of the equator. In both places it will deviate to the west. North of the equator the deviation is with the clock, while south of the equator it is counter-clockwise. That it deviates, we admit as a fact; but that the cause

lies in the rotation of the earth, we most emphatically deny, and herein proceed to tell why we deny it.

I hope the reader is in no haste to jump at conclusions, and that he will take time to study the following explanation until he understands it thoroughly, if he fails to see the full import or drift of the argument on first reading.

Our opponents tell us that the reason why the pendulum swings to the right and to the west is because the earth is spheroidal, and that the south end of its pendulum's swing travels faster than the north end. If this were true there might be some surface excuse for jumping at the conclusion that the rotation of the earth on its axis would force the plane of the swinging pendulum to the west. But I shall show that the south end of the swing does not travel enough faster than the north end to produce the rapid change noted in the westward trend of the pendulum's plane. A point on the equator travels some 1,470 feet a second, while a point on the latitude of Paris will travel only 875 feet per second. That is, a point on the equator travels nearly twice as fast as at Paris.

But we note that the circular disk on the floor of the Pantheon is only twelve feet in diameter. The point to settle here is, How much longer is the path that the south end of the disk travels in going 15,000 miles, than the path the north end travels? How much longer is one circle than another only twelve feet from it?

Take two parallel lines of north latitude on the surface of the earth, running through the Pantheon at Paris, which are twelve feet apart. What is the difference in their length? If we take the general average from equator to pole, a distance of some 6,250 miles, we find that the circle at the south end of the pendulum's swing, in 15,000 miles, is about nine feet longer than the circle at the north end. Here, then, in going 15,000 miles, or in making one supposed complete revolution of the earth, the actual difference traveled in 15,000 feet is only nine feet; and it requires only one-ninetieth of a second to travel that nine feet. The question becomes an interesting one when we reduce it to these figures.

Let us analyze this matter closely. "The pendulum is pulled back and tied with a cotton string." The string is burnt and the pendulum shoots out due south in a true plane. The ball is heavy enough, we are told, so that the air does not effect it in its true swing. Now, if the disk is only twelve feet and the wire 200 feet, it will require some three seconds for the ball to pass from the north to the south end of the disk. While the pendulum is passing over this arc of twelve feet, the north end of the arc moves 2,525 feet to the east, while the south end has moved over the same distance in the three seconds, and has gained one thirty-two thousandth of a foot on the plane of the meridian on which the pendulum started to swing.

Now it is clear that if the earth moves, as is claimed, the ball did not stop on the same meridian it started on, but had veered one thirty-two thousandth of a foot to the west. While the ball is going back to the north end of its arc, the earth moves to the east, and of necessity the ball must stop on a meridian to the west of the one it started on. If we admit as a fact that every time the pendulum went to the south end of the arc it has lost two thirty-two thousandths or one sixteen thousandth of a foot, we observe that in twelve hours the plane of the pendulum has veered on the circular disk only nine feet or one-fourth of the way around, while the books say the plane should veer about thirteen feet in twelve hours.

We are told that the pin in the ball made a new path in the sand at every swing. There is no chance for the eye to detect a line in sand less than one-twelfth of an inch. If this be true it must have taken the pendulum over twelve and one-half minutes to cross the disk and back; for there would be no chance for it to gain one-twelfth of an inch in less than twelve and one-half minutes. This figuring could be carried on indefinitely. We note the fact that the approximate gain every foot on the south end of the arc is only one sixty-one million six hundred thousandth of a foot. Nine feet divided by 15,000 will show the greatest amount of gain possible to the foot. If the earth moves 875 feet per second, the south

end moves one ninety-seven thousandth of a foot faster than does the north end in each second of time. Multiply this by the seconds that it takes the pendulum to make two sweeps across its arc, and it will show all the gain possible in each swing. If we assume that one-twelfth of an inch is close vision in sand, and I venture that not one in ten can see twelve lines in the inch in sand, we must make the pendulum have that slow motion of some six and one-quarter minutes in moving twelve feet, in order that the pin in the ball should cut a new line at each swing.

From the reading and from the nature of the test I would judge that the lines would be at least one-fourth of an inch apart. If this is a rational assumption the pendulum would require thirty-seven and one-half minutes to go south and north once. No one who knows the principle of swinging pendulums would ever admit that it would require ten seconds for the pendulum to pass once over its arc. The books tell us that if we swing a pendulum at the north pole, or to a tangent with a fixed end at the north pole, that the whole problem becomes simple.

The books tell us to make a similar test on a table and rotate the table. It is surely side-splitting to note the trick here. I admit, that, if the dome of the Pantheon were stationary at the north pole, which has no motion, the rotation of the earth would produce the singular phenomenon we are considering; but the dome of the Pantheon travels around at the same speed and on a parallel circle between the north and south end of the pendulum's arc.

On the table the stationary arm that performed the function of the dome is of necessity the center of the circle and has no motion. If we place the post and its arm to one side and take another point of the table as the center of the circle around which we make the post as well as its arm, to which we hang the lead plumb, revolve, we will see a vast difference in the results. The idea is that the circular disk twelve feet in diameter skews around on the earth like a postage stamp on an apple. All the skewing that is possible is nine feet in 15,000 miles.

Leaving out the figures, we affirm that the swinging pendulum would move to the west of the meridian going south, and would of necessity move to the west of the meridian in going north, because in both cases the earth moves to the east. This would be the result if the earth had motion; hence the pendulum should not vary an inch in making this one round with the earth. It ought to swing in a true plane always identical with a meridian. It is at once apparent, from the fact that the pendulum does vary or skew to the west, that the earth does not rotate.

We affirm that what the ball loses in going south, if the earth rotates, she gets enough impetus when she starts north to make up for that loss. On the equator the pendulum does not vary. This either proves that the earth stands still, or that it rotates east and west, both at the same time. This cannot be true, hence we prove that if the pendulum is evidence of anything, it is that the earth stands still. I am aware that this part of the discussion is too dry for the average reader, hence I will not use any more time on the question.

I believe I have offered enough to prove to the reader that an extended and critical review of these two mechanical contrivances would not fail to wholly demolish them as proofs of the earth's rotation. In my next I will consider the question of the convexity or concavity of the surface of the earth.—R. O. Spear.

Can we have any hope of preparing ourselves for another and higher existence while we are being dwarfed more in body and mind; while the universal law of self-preservation makes us forget everything but how to lengthen our over-taxed life a little longer? Are eight hours' toil enough to keep us from actual starvation? No; from early dawn until darkness is not long enough as things now are, but we must live somehow.—Western Alliance.

The greater part of human ills exist in us, from us, by us. . . . If you could cancel the vices and evils, the wickedness of mankind, a new era in the health of the body would be inaugurated.—J. G. Wilkinson.

How to Prove the Earth's Motion.

Any one can prove the rotary motion of the earth on its axis by a simple experiment, for making which an educational journal of Frankfurt, Germany, gives the following directions: "Take a good-sized bowl, fill it nearly full of water, and place it upon the floor of a room which is not exposed to shaking or jarring from the street. Sprinkle over the surface of the water a coating of lycopodium powder, a white substance which is sometimes used for the purpose of the toilet, and which can be obtained at almost any apothecary's. Then, upon the surface of this coating of powder, make, with powdered charcoal, a straight, black line say an inch or two inches in length. Having made this little black mark with the charcoal powder on the surface of the contents of the bowl, lay down upon the floor, close to the bowl, a stick or some other straight object, so that it shall be exactly parallel with the mark. If the line happens to be parallel with a crack in the floor, or with any stationary object in the room, this will serve as well. Leave the bowl undisturbed for a few hours, and then observe the position of the black mark, that is to say, in that direction opposite to that of the movement of the earth on its axis. The earth, in simply revolving, has carried the water and everything else in the bowl around with it, but the powder on the surface has been left behind a little. The line will always be found to have moved from east to west, which is perfectly good proof that everything else has moved the other way.—Ex.

[The above clipping as a proof of the earth's motion is on a par with the most of the rubbish which passes in these modern times for science.—Ed.]

"On this subject Mr. Harris teaches, if I understand him, that man on this planet is a fallen being; that he fell through lustful desire and can only be restored by absolute continence—the annihilation of the animal instinct. In this his teaching is very much like that of Jacob Boehme, only not so full, clear and satisfactory; that man's initial struggle is the conquering of self-desire and the re-habilitation or birthing of the divine natural man, not only in the soul but down and out into the corporeal-sensual form itself. When so birthed man becomes a son of God—a form of the Word itself. As this process goes on, the divine *seminalis*, or what Boehme calls the "Tincture," becomes the bliss, as self-desire was the bane of his fallen condition. The Divine Virgin Sophia becomes his bride, and thus re-habilitated, he stands as he originally stood in Paradise in his first creation—a God-man. This is the whole process of redemption—restoration."—M. C. C. Church on T. L. Harris, in *New Church Independent*.

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The meeting is called to order at 7:30 p. m. by the President of the Society.

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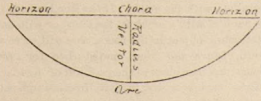
Manager Havlin takes pleasure in announcing the engagement for one week only, beginning with the regular Sunday matinee, Oct. 5th, of the latest and most successful of comedy dramas, "Rapid Transit," with the original New York Cast.



Koreshan Cosmogony.

(CONTINUED.)

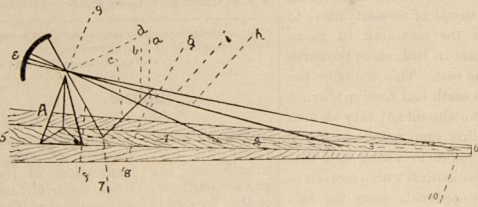
The accompanying diagram is the incontrovertible premise of the entire Koreshan System. In this we have the demonstration of the inside theory, or cellular hypothesis. At this point we reach the first argument against our position that the earth is a hollow sphere, the surface of which is concave, and that we dwell upon its concave superficies.



A visual line extending from any point of observation to the horizon limit, appears to decline from the visual or observation point to the vanishing point of linear perspective, or that objective extremity called the horizon.

Suppose we fix a point of observation twenty feet above the water level, and from the subjective summit extend the vision to the horizon as the objective. At the distance of one mile, taking the theodolite as the instrument for the aid of observation, we find that the summit of an object twenty feet high appears to be five inches below the apparent visual or horizontal line as defined by the instrument of survey. The second mile deviates proportionably to the square of the distance. At the horizon or geoliner vanishing point, the hair-line in the focus of the instrument describes a mark apparently across the celestial perspective just above the geoliner vanishing point, or just above the horizon. Surveyors tell us that this deviation of the apparent line five inches to the mile, from the real visual direction from subject to object, is caused by the curvilinear of the surface of the earth, or the earth's convexity.

Below is a diagrammatic illustration with the aid of which this first absurd argument is rationally met and silenced.



The tower from which observation is taken, A. Subject, visual point d. Miles in perspective extending from tower of observation 1 2 3. Corresponding differences of visual impression made by miles 1 2 3, represented by a b c. The lines of incidence f g h i, extending to retina e, through visual focus at d, outline and define upon the retina e, the geoliner metres on the earth's surface 5 6. The line 5 6 represents the surface of the earth as if it were a flat extension instead of either a concave or convex superficies. The line 9 10 in this diagram, taken to merely represent the horizontal, is not in reality a horizontal line because we are demonstrating the fact that the simple principle of the vanishing of distance will account for the apparent convexity of the earth.

The three miles or measures from point indicated by fig. 7 to fig. 10, are defined in perspective by the three distances a b c extending from point indicated by 7, to point indicated by 8. While the distances 1 2 3, are equal, the distances representing them a b c are unequal, and therefore make unequal distances upon the retina e. If we were to delineate upon the canvas the three distances 1 2 3 they would be limited by a b c.

Vision depends upon the vibration of the rods and cones of the nervous structure of the visual organ. These vibrations act according to the peculiarities of energies from objects, and determination of visual angles. As the appearance of the miles 1 2 3 is as a b c, it follows that there comes a time when the lines of incidence are so nearly parallel that they leave no space where they cross the line indicated by 7 and i. At such time

there is no visual parallax through d, and therefore no picture on the retina at e. The mile would entirely vanish, and though the earth were perfectly level it would appear to drop out of sight.

The distance 7 10 is the real line of most extended vision on the assumption of a flat surface, and the declining line from the summit of the tower of observation to 10 is the visual line of the same distance. But as the miles 1 2 3 shorten in appearance in proportion to the square of the distance, the distance 5 6 is respectively foreshortened. The visual line from the tower to 10 is therefore drawn back in appearance towards line f which necessarily gives to it an appearance of a greater depression than its real declension. This apparent depression caused by foreshortening is mistaken by the surveyor as geoliner curve or convexity.

We are forced inevitably to one or the other conclusion; namely, that the law of foreshortening is a hoax, or the hypothesis of the earth's convexity is a humbug. I ask the scientific world, which horn of the dilemma it will take.

Macrocosm and Microcosm.

THE UNIVERSE.

By the term universe I mean that complex system in which is embraced all substance, whether of a material or spiritual character. For convenience of description of its parts and their various relations and activities, the functions of those parts, I shall distinguish the system by one grand division into two general departments; the physical domain, embracing the circumferential shell with its seven metallic laminae and five strata of earth together with the contents of the shell, including only what may come legitimately under the head of what has been called, though falsely so, the system of inorganic substance, or the inorganic kingdom of nature, and the other grand department, the biological domain, or the domain of life. This second department includes the vegetable, animal and human kingdoms, with all superior kingdoms of being, inclusive of all that pertains

to heavenly and spiritual existence. The two general departments of this grand division, while distinguished by a demarcation purely natural, in their nomenclature are partly arbitrary because in reality the physical department is as absolutely organic in its form and offices, and vital in its varieties and degrees of activity, as the biosic domain.

THE PHYSICAL DEPARTMENT.

The physical degrees comprise, first a shell, rind or pediment, the most material, circumferential or outermost in degree of all the substances of which the system is composed. This shell embraces twelve distinct layers, seven metallic, and five earthy or mineral. The proportionate thickness of the entire rind to the diameter of the sphere corresponds somewhat as the relative thickness of the shell of an egg to its diameter.

Within the shell of the universal system are three distinct atmospheres, the central star, stellar center, together with the light (lumen), heat (calorie), and weight (gravine) substances called force, radiating towards the shell through the all-surrounding (circumambient) atmospheres.

The first atmosphere lying immediately within the shell is the one in which we dwell, and is composed mainly of oxygen (acid producer) and nitrogen—salt or sodium producer. Above and within this is the second atmosphere, one of hydrogen—water producer—and above or within this and surrounding the central star, is the third or highest, most interior atmosphere which I shall call aboron; the beyond atmosphere. These three strata of distinct aerial substances extend from the central

space, a space of comparatively small dimension, to the rind at the circumference of the sphere. In the domain of these three degrees are the sun, moon, and stars, placed in the heavens, the three natural or physical heavens, to give light to the earth, and to create and distinguish the signs, the seasons, the days and the years.

Embraced within the space of this grossest of all dimensions are seven spheres comprising the second dimension of space, not appreciable to the outer sense except in so far as their focal points and zones are concerned, which are seen as solar, lunar and stellar focalizations called sun, moon, and stars, with accompanying belts, etc. These seven spheres with their various polar qualities and points will be elsewhere described.

By dimension I mean the entire extension from the center to the outer limit of the pediment or rind. This grossest dimension includes the shell and the three atmospheres with the central space.

THE BIOSIC DEPARTMENT.

So far I have given a general idea only of the physical domain of the grand division. Situated upon the inner surface of the shell or rind of the physical domain, and related to and depending upon it as a column upon its pedestal, is the biosic department or the domain of so-called organic and living, or vital existence.

Organic nature includes the vegetable, lower animal and higher animal (human) existences. Within this organic nature is the soul of its existence, the supreme seat of which is the central biosic star, the vital potency of which consists of what in the sphere of mental activity corresponds to the light and heat of the physical domain, already partially described. This correspondent of physical light and heat is wisdom and its accompanying desire or will, both of which are substantial.

THE CORRESPONDENCE OF THE BIOSIC WITH THE PHYSICAL DOMAIN.

Within the confines of organic life and embraced in it, as the atmospheres, sun, moon, stars, and spheres of force are embraced within the boundaries of the physical rind, exist the heavenly and spiritual suns; the central, heavenly and spiritual stars; and the three atmospheres corresponding to the three physical aerial substances in the physical area. Embraced also within this biological domain are the seven degrees which correspond to the seven spheres of force in the second dimension of space, in the physical department already defined. In these seven circumferences there are focal centers or points corresponding to the focalizations in the physical system, already described as the second physical dimension.

The outermost rind or pediment of biosic existence is the natural humanity. This is the shell or circumference of the one domain, as the physical rind is the circumference or shell of the other. Between these two shells there exists also an exact correspondence as to the number and quality of the laminae or strata in which the humanity is classified. The human race is classified in seven grand or outermost laminae and five inner surfaces or layers.

The specific nomenclature of this grand division is properly distinguished into nations and races. Therefore there are really but seven nationalities with their fragments, and five races of men with their fragments.

The two domains above outlined, the physical and the biosic, are, as it were, two navels (umbilici) occupying the two extremities of the universal system united by the cord of forces through which there is an inter-appropriation of the essential physical and spiritual, through which the two are united, and by which they exist and are perpetuated.

THE MACROCOSM.

The term macrocosm is a compound of two Greek words; *macro*, long or large, and *kosmos*, harmony. The macrocosm, then, is the greatest or most universal harmony, embracing the world as pertaining to its order of arrangement, not only in its physical structure but also as regarding the order of its operations. It includes the two departments before outlined in all their generals and particulars, both of physical and biosic existence.

The Greek root, *home*, from which the word *kosmos* is derived, means hair. The hair is the utmost (out-

most) boundary, not only of form but of the activities which actuate and arrange the form. Corresponding to and coordinate with this utmost (ultimate) is the inmost limitation or primate extremity. This is the central limitation; a point beyond which nothing can pass inwardly. This is the force center and is likewise the *home* or kometic limit. The boundary which unites these two extremes, the outmost and inmost, is the kometic circuit, the orbit, so called, of the comet. It represents the two points of rest and is consequently the most active of all the circuits.

Not only does the macrocosm include the universal form, but as well the order of the activities which animate the structure.

THE MICROCOSM.

The term microcosm is a compound of the two words, *micro*, little, and *kosmos*, harmony. It was believed by the ancients that the personal or individual organism of the man (anthropos) embraced within it all the corresponding harmonies of form and function abounding in the great universe, or the universe without. It was believed that in the man was the subjective universe, or world within, corresponding in every particular to the objective universe, or world without.

The little universe, or world within, they denominated the microcosm. The conviction of an exact relationship and likeness of the subjective to the outer and physical world, is losing its hold upon the mind by virtue of human declension from the knowledge possessed by the ancients. There is, therefore, a new scientific development and statement, required through which alone the human mind can again come into its re-instatement of this one supreme knowledge.

The individual organism as now existing, either male or female, cannot be said to be or comprise that subjective domain originally denominated the microcosm or little universe. The male and female are in their segregate form and state, the two halves of one whole, being disunited, imperfect or incomplete in their relations. The integral structure, the form, which as a unity comprises the microcosm, is a combination of the two forms with their co-ordinate principles. This form must embrace the two, male and female in one, and the principles and functions of that form in one functional organism. Such a structure is as complete in its wholeness (integralism) as the great universe itself. It is not only the product of the entire system called the macrocosm, and the offspring of the microcosm, but it is its generator, projector, and therefore its creator.

The undivided (individual) complex, being a separate and complete universe in itself, must necessarily possess as a part of its harmonic system, an universal rind, pediment or shell which must constitute the outmost limitation of its form and functions. Within this shell there exist dimensions which correspond to the spacie dimensions described as properties of the macrocosm. The most gross of these dimensions, the outmost, is divided into three general regions or degrees of atmospheric strata, or that which corresponds thereto, the superior, middle and inferior, and these rest upon their base, the liquid and solid superficie of the complex crust. Occupying this same space within the microcosmic domain there is another and still other dimensions which correspond to the analogous dimensions of the macrocosm.

(CONTINUED.)

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