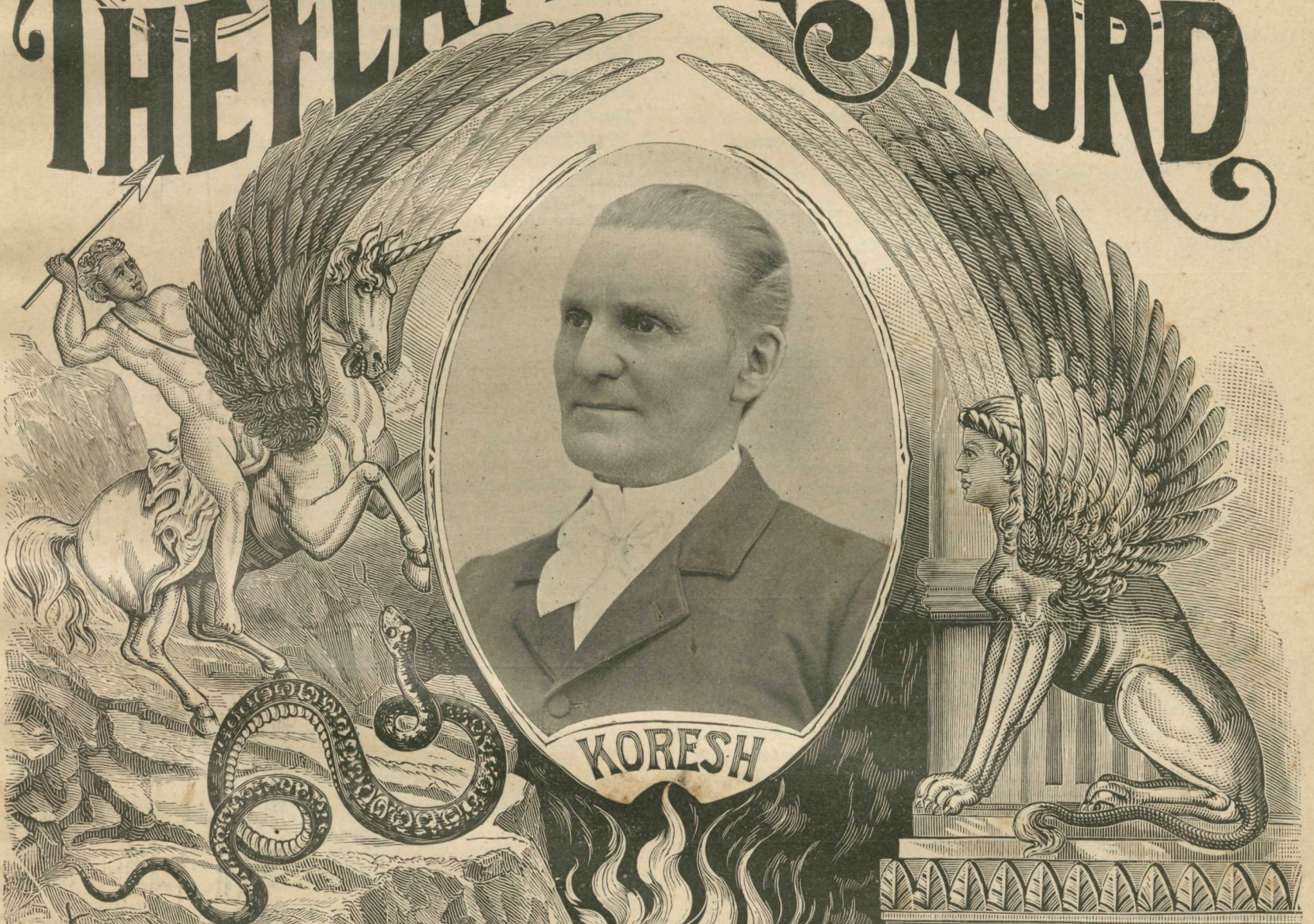


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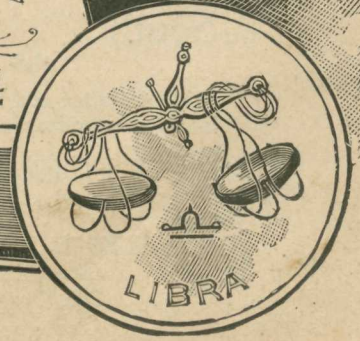
THE FLAMING SWORD



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.



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On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

The Golden Gate Camp, S. A. T., holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

Camp Gladiolus, S. A. T., Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA McDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

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.

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Theocratic Socialism vs. Social Democracy.

The physical structure of organic existence when deprived of its animus, is in all respects the same as when moved by the forces of functional activity, except that in the former condition it is deprived of its spirit; that is, so far as the form is concerned, it is precisely the same. We speak here of the ordinary vidual man, as an organism inoperative and operative. The spirit moving the organism is animal and mental force. What is true of the vidual body is also true of the mass. The vidual possesses and is moved by a definite head, and that head, by a central corpusculum in which the fibers of the mass have their terminus. The body does not control the head, but the head controls the body. When the body loses that relation to the head in which the functions cannot and do not control the activities of the physical mechanism; when every corpuscle or cell begins to act independently of the central control, then the body passes to dissolution because the disintegrating forces, which are in a state of chaos (anarchy), resolve the body to the elements of inorganic nature, whence they may be reorganized into living form.

There are two extremes of general government in the world today—the autocratic and the democratic. The so called civilized nations have forms of governmental organization all the way from these two extremes, and the advantages to the people governed are about equally discriminated. The vidual (individual) under the restrictions of British law is as well protected and possesses the same liberty as the vidual under the power of the laws of the United States. The male population of the United States is more generally electoral than the male population of the British government, but the government itself is more autocratic than the government of England, and a thousand-fold more corrupt.

The causes of the corruption in government differ somewhat under the two forms of control. We shall speak especially of corruption in our own democracy. The people vote, that is all. The primaries so called are slums, and are controlled by the political demagogues, because the masses of the people are too busy being robbed by the speculators in the blood and muscle of the masses, or too busy sucking this same blood. The intriguing and professional politician is left to perform the duties of the otherwise busy populace. If our democratic politics has its initiation in the slums, it does not require a philosopher to indicate its terminal activity. Our government is corrupt because its people are corrupted.

It is not our purpose in this article to enter into an analysis of the various phases of corruption which mark the dissolute character of our present degradation; but as a matter of illustration, we will offer the character of the rum and beer traffic in the United States. This will afford an object lesson of the hopelessness of any expectation of reform, independently of some spirit to actuate the mass besides that which controls humanity at large today. The legislation which controls the whisky traffic so far as the general finance is concerned, is one branch merely of the struggle to maintain the treasury of the government. The people want the whisky, and the government wants the money that the consumption of the whisky procures. It is seen that the relationship between a rapidly growing multitude which drinks the vile poison, and the treasury department is reciprocal.

There are some people who do not nominally endorse the rum and beer traffic, but there are none who vote at

all in either of the great national parties, who do not vote for it. What is true of rum is true of a thousand other things, but as an indication of our hopelessness on common lines, this illustration is sufficiently broad and analytic.

The party of "great moral ideas;" the party of unprecedented national extravagance; the party in power for the last thirty years, mostly, is responsible for the present great financial crisis through which we are passing and not yet emerged. The party, though of "great moral ideas," yet which dares not molest the whisky traffic because of the fear of jeopardizing its tenure of national control, illustrates the impossibility of the republican form of government meeting the wants of a righteous people.

Suppose we transform the present form of democracy to a social democracy, with the same kind of people actuated by the same kind of spirit,—is there prospect of improvement? The prevailing sentiment of the people of this country and of the world, is competitive. That proportion of the mass which desires a social revolution is in the minority, and greatly so. Shall we transform the tyranny of republican despotism to the despotism of labor unions which, in a so called free country, mashes the brains of a brother laborer because he exercises the right of a free man, whose liberty is guaranteed in theory by the Constitution of the government of which he is a citizen? Are the tyranny and despotism of the commercial slave driver more to be dreaded than the social mob? Is the unionist who kills his brother with club or pistol, a better man at heart in the ranks of a social democracy than when impelled by the spirit of labor unionism? Is the socialism of today—outspoken in its denunciation and rejection of the Messianic spirit in Christ the Lord—a better exposition of a common brotherhood and a more perfect illustration of the spirit of communism than the life and propaganda of the Christ and his disciples? Not if indications count for anything.

We will admit that the advocates of a social democracy contend, that given a change of environments a change in individual character will necessarily result; and we know also that the hope of a better day for the people, a day that will in no wise militate against the happiness of the now favored few, and that will increase the enjoyment of the unfavored, is in the working out of the law of evolution. But the man who is ignorant of the principle of organic unity, is also ignorant of the laws of evolution.

The physical universe structured as a whole, furnishes the pattern for the structuring of the social fabric; and every law operative in the physical macrocosm has its correspondent in the processes of human evolution. The laws of retrogression and progression are distinctly defined in the archaic records of the past, as unerringly inscribed upon, and indelibly fixed in, the tabulars of the geologic ages, and they are, correspondingly, as inevitably indicated in the history of human careers. Progressions, retrogressions, revolutions, and upheavals are the specific denotations of human development. The laws of organic unity, not the laws of so-

cial chaos, must be applied to insure the conditions essential to permanent social enjoyment. Liberty is not the end for which humanity struggles; it is but the means to an end, that end being the creation of riches (wealth) for the many, not the few.

The stars are held in their courses through the liberty of being subject to the laws of their emplacement and motions. The liberty of motion, governed by the laws of obedience to that motion, fixes them in their relations to the organic whole. As the stars conform to law through the liberty of function regulated by the organic laws of nature, so in the completion of social evolution into the quality of organic unity there will obtain a centralization of organic structure, which matures beyond the social chaos into which the social democracy plunges the race.

It is not merely the question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which theory may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through its various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race as a whole, it passes through the gestative degrees of its evolution, holding to the old state and church, to the old organism, until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life. Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come the revolution of the new birth, "a nation will be born in a day." For the spirit of selfishness and competitiveness now actuating the world, there will be substituted the spirit of righteousness, which is the spirit of God. This is the one thing needful. In this, we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom* of righteousness, not the *democracy* of righteousness.

"Thy kingdom come," is the prayer, not "thy democracy come."

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Chemistry vs. Nebular Hypothesis.

Modern Science Arrayed Against Itself Upon the Ground of Its Own Conclusions.

BY PROF. U. G. MORROW.

One of the principal tenets of chemistry is, that an atom of matter is unchangeable and indestructible, and that matter has no relation to energy except that matter can be acted upon by energy to the separation or the combination, producing the various phenomena and changes of visible substances. While chemistry is supposed to be the science of physics as related to the various changes and modifications of material substances, it is unable to define the laws of these changes; chemists have never been able to discover the processes by and through which energies sustaining no specific relation or correlation to matter, can act upon the matter.

It seems to be a prevailing opinion in the world that modern science is in harmony with itself; it is not generally known that modern physics and modern astronomy are antagonistic to each other. The conclusion of physicists, that atmosphere is necessary in the manifestation of light and heat, precludes light and heat as such, descending through trackless chasms of ether, and consequently precludes the possibility of the sun being seen at a distance of 92,000,000 miles, much less fixed stars supposed to be quintillions of miles from the earth. As an example of the contradictions existing between modern physics and the several hypotheses concerning the origin and creation of the universe, we will briefly compare the theory of the indestructibility of matter with the nebular hypothesis. This hypothesis presupposes that at some remote period there was one universal substance existing in a homogeneous state, from which were evolved all forms of substances—the various so called elements of universal matter and the many qualities of energy. Consequently, originally there could have been no chemical elements; and if chemistry were true, there could be no transformation of any portion of that homogeneous mass, and consequently no evolution of form. If there was one original substance, and we now find the various elements of the universe, as well as thousands of qualities of energy, the only conclusion possible is that the law of transmutation obtained and that chemistry is untrue.

Chemistry and the nebular hypothesis are opposed to each other; but it does not follow that because chemistry is false, the nebular hypothesis is a truth, nor does it follow when we disprove the nebular hypothesis, that chemistry is true. Both are fallacies, obviously predicated upon ignorance of all laws and factors of universal existence and perpetuity. The law of transmutation of matter to energy and the materialization of energy to matter, as defined in the Koreshan Science of Alchemy, is demonstrably true, and is the basis of all knowledges concerning all forms of functions in all domains of the universe, from the mineral kingdom to the plane of divine operation and manifestation. The nebular hypothesis of La Place and Kant is an exploded production of ignorance; chemistry is a failure in that it cannot define truly a single property of matter, and is in darkness as to what is light, heat, electricity, and ten thousand other qualities of gravic energy. It does not know the true constitution of a single atom of matter within the field of chemical experimentation;

chemists are in ignorance even of what are the elements of the common air we breathe, in proof of which we quote the following from *Self-Culture*:

Mr. Edison has said of argon, that its discovery is fresh evidence of how little we know of the atmosphere, and that he thinks it probable that further experiments will disclose other new elements in the air. But it must be remembered that argon, the amount of which in the air is estimated to be a hundred and twentieth part of the whole, has gone along with nitrogen, as ozone with oxygen; and that mere discovery of the existence of minor elements that play no active part, amounts to very little. The new knowledge needed, is knowledge of the parts played by the *known elements*.

Christianity Culminates in the Translation of the Saints.

In a paragraph headed "The end of the world," page 29 of a pamphlet entitled "The New Era at Hand," by Professor Dimbleby, we find the following passage: "The conviction that we are close upon the period when the present dispensation will end, is certainly gaining ground, and Christians are now not looking for death, but for translation."

Since the year 1870, the year in which one of the most important events of the world's history transpired, the Founder of the Koreshan Unity has advocated the science of the great conflagration that should consume men and women in a process of dematerialization, through which the present humanity should be transformed to the immortal—to the Sons of God.

It is not our purpose to criticise Prof. Dimbleby's method of computation, nor to deflect from the accuracy of his figures; neither do we wish to insinuate a doubt as to the period of the astronomical dial from which he begins his chronological reckoning. There is just one possibility of mistake in the calculations of the Professor; this is in reference to the time from which he begins to compute, which certainly would affect the time of the end. This, however, as we have stated, is not the question for present discussion.

The translation of the saints of the Most High is of ten thousand-fold greater value to the saints, than the mere period of time at which they shall accomplish the process of overcoming, through which the translation will be effected. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."

The promises of God are as unmistakably absolute in one direction as in another. As regards the prediction of the end of the dispensation and the manifestation of the Sons of God (to develop through the resurrection—reincarnation), God has promised one thing to which we desire to call attention in connection with Professor Dimbleby's figures: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The great and dreadful day of the Lord is the day predicted in which the world is reserved unto fire. As one dispensation ended with the flood, so this dispensation will end with fire.

We herewith quote from the translation of the Bible rendered by Thomas Kelly, which is said to be one of

the best if not *the* best, Catholic versions of the Bible extant. "For behold the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord God of hosts: it shall not leave them root nor branch."

We most emphatically assert, and under the authority of Jehovah, that the conflagration predicted in the book of Malachi is that in which the translation will occur, and that that translation is a conflagration. The Lord came to bring a fire. "What will I," said he, "if it be already kindled?" It kindled until it resulted in the theocrasis (translation) of his body. Such a conflagration will occur at the end of the age; the difference between it and the conflagration at the beginning, is the simple difference between the combustion taking place at the center of circulation in the human body, and that occurring at the extremity of the circulation.

The combustion operative at the extremity of the vascular system—where the limitations of the arterial currents ramify into and terminate at the carnal cells, and where, also, these cells are ready to decompose, having fulfilled their uses in the corporate organism and economy as the solid tissue of organic structure—breaks down in a regulated conflagration and burns up the worn-out tissue, disposing of it in two opposite determinations; the one carrying it into the venous currents, returning it through the heart to the lungs for rejuvenation, the other, through the conflagration of the cell, transporting it as afferent nervous fluid to the cells of the encephalon, where encephalic respiration refits it for its descent into the body. That humanity now, at the end of the age, looking for the appearing of the Son of man, occupies the position corresponding to the cell in the vidual body that is ready for the process of metamorphosis.

Precisely as the cell is consumed by the physiological fires in the body and is converted to nerve fluid in the ascending degree, and to the dark blood cell in the venous circulation, so those at the end of the age who are scientifically looking for the coming of the Lord, will look for that process of combustion in which they shall be burned by the fire which shall develop at the time, of which it is declared: "Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord."

The day of conflagration is as inevitable as that, in the physiological functions of the human organism, the flesh cells are consumed to create the venous blood and the nerve energy which, at the encephalic termini of this return, is rejuvenated for a final metamorphosis. The cell which breaks down at the arterial extremity is the bad cell. The fire of its purification precipitates its *debris* into the venous current, but carries over the purified energy through the nerve currents to be again transformed to the new leucocyte or white corpuscle. The wicked are to be destroyed in the coming conflagration, the purifying fire, and only such as confess their sins and are willing to forsake them can enter the fire and pass through its transforming process.

"Behold, I send my Angel [Messenger], and he shall prepare the way before my face. And presently the Lord whom you seek, and the Angel of the testament [Messenger of the Covenant], whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb." (Douay Version.)

The office of Elias is to institute the fire through which the purification shall be effected. This Messenger will come, as we have so often declared, through the posterity of Joseph. He will fulfil the declaration of Isaiah: "That saith of CYRUS, he is my Shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to CYRUS, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

That the above fact refers to Cyrus king of Persia, none but the blindest fool will entertain for a moment. It has direct reference only to the divine Messenger, who shall precede the coming of the Sons of God. "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name,"—the name of the Lord Jesus."

It is to the science of the processes of translation incidentally referred to by Prof. Dimbleby, that we wish to call attention in this article. The translation of the sons and daughters of men is not only an historic, but a prophetic fact, and the time for the conspiracy of circumstances to culminate in the great and dreadful day of the Lord is as definitely marked by the movement of the sign on the zodiacal dial, as the character of the prophecy.

Laws Which Will Govern the Translation of the Children of God.

There can be no translation without the polarization of mental energies, which are the substance of the intellect and the will. The central law of translation (theocrasis) is the Messianic recognition. "Behold, I will send my Messenger, and he shall prepare the way before me."

Thousands of people are looking for the coming of the Lord. How will he come? Many are looking for his appearing in the physical clouds. Clouds in the physical heavens produce water, which goes to make up the physical seas and oceans. This is the only thing that the physical clouds can produce. How does this correspond to the anthropostic heavens in which there are also clouds, the correspondences of the physical clouds? In the physical heavens, clouds are produced by the union of two elements; namely, hydrogen and oxygen. Clouds in

the anthropotic heavens (of humanity) are also produced through the combination of corresponding mental elements or principles. The great ocean of natural humanity is the product of descending mental rain, just as the great seas are the product of physical rain.

John the Revelator stood upon the sands of the sea. He looked out, in his vision, upon the waters of this sea. He did not understand the vision, and the angel came to him, saying, I will explain the vision. In this explanation he declared: "The waters which thou sawest, * * * are peoples, and multitudes, and nations, and tongues." Now if waters are multitudes, peoples, nations, and tongues, then it follows that these waters are produced by that which corresponds to clouds. The union of those mental elements which from the brain descend into the body in the form of the sperms and germs of reproduction, are the clouds of heaven in which the Lord will come. This is the more literal and external biblical interpretation regarding this subject.

When in Revelation it is declared that "there shall be no more sea," the signification is, that inasmuch as the waters comprising the seas are multitudes, peoples, nations, and tongues, and these multitudes, peoples, nations, and tongues cease to be, it is because there is a suspension of the operation of the laws of procreation. This follows only with such as are to arise above the natural plane of life, and with whom natural life terminates through the theocrasis (conflagration), which transposes the common and sinful humanity to the Sons of God.

Polarization is the first principle in the law of theocrasis. This arises by virtue of the recognition of the Messianic center. The two great factors of this polarization, and therefore of that kindling which constitutes the *Flaming Sword* are, first, the recognition of the Messenger of the Covenant, and the love of those who shall become the Saints of the Most High; second, the hatred of his enemies. These are the mental forces which co-operate to kindle the flame, beginning with the nucleus and extending to the hundreds of thousands who enter the conflagration. The conflagration having consumed the wicked, that is, the saints (set apart) who confess their sins, having reduced them to spiritual energy, cannot rematerialize them in the form of the Sons of God, only as this energy finds its way toward and into a newly-established pole. This pole is female, chosen for the purpose of projecting into material form the Sons of God, the united males and females who, before the unity, were in the dual life.

We know whereof we speak. We know the law through which the conflagration will be instituted and the Sons of God matured. This is the office of the anointed Cyrus, the Messenger of the Covenant.

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The Truth Apparent.

BY E. M. CASTLE.

"For as the lightning comes out of the east and shines to the west, so also shall be the presence of the Son of man." He comes as the spirit of truth, as morning sunlight dissipating the shadows of the long night of human ignorance, bringing joy to the watchers who have waited for the light, dazzling and confounding those who have delighted in the shadow. Odin-like, he has drunk at the fountain of Mimer, the *knowing*, thus gaining the experiences of the lower world, and is able to meet the needs of the dwellers here, who in turn drink the golden mead from the Valfather's pledge. The spirit of truth in the mind of the natural man recognizes the need of the circumferential humanity in its search for truth, and directs the practical experiment which demonstrates a premise from which to reason—a starting-point for the human mind, which is absolute. This removes scientific investigation from the fields of speculation where at present it ranges, and at once discloses the visionary character of the conclusions which delight the so called wise ones of the world. The intellect that has been reveling in the imaginary universe of illimitability, has become so diffused and nebulous in the process that it is questionable whether it is able to speedily return to a state of sufficient solidity to recognize the value of "the inevitable fact" when it presents itself.

But the "air line" is an argument which the average mind can comprehend. If a direct line be determined, the relation of the earth's surface to such a line must decide the contour of the earth. That the difficulties in the way of determining an approximately direct line by mechanical means will be urged in opposition to the value of the experiment at Naples, is to be expected. Nor were these difficulties unconsidered in the projection of the experiment. That this work was not blindly or ignorantly undertaken, must be acknowledged by the candid critic who carefully scrutinizes the method of conducting the work. Each day's accomplishment was scrupulously recorded, so that step by step the progress of the line may be traced, and all the detail of work reviewed. Carefully devised means were applied calculated to preclude the possibility of any slight angle of deflection at points of adjustment multiplying in one direction, and thus causing a constant divergence of the line from the absolute right line, either upward or downward. The closest scrutiny of methods and records must result, at the very least, in the acknowledgment that the work was undertaken and carried forward in a spirit of conscientious honesty.

Now what is the result? The line determined by the experimenters at Naples sustains the relation to the earth's surface of the bisection of a chord to the corresponding bisection of its arc. Koreshan Science maintains that the earth's surface, as the inner surface of the wall of a great cell, instead of curvating downwards from any point at the rate of eight inches to the mile, curves upward at such a rate—that the size of the earth as determined by careful measurements upon the

earth's surface, and generally accepted, is approximately correct, the form of surface, however, being mistaken, the error being in imagining the earth as turned inside out, reversing its true relation to the universe. A line constructed at right angles to a perpendicular to the earth's surface, instead of sustaining a relation parallel to a tangent to the outer surface, sustains the relation of a chord to arc of the inner surface. If the earth be of the size determined by the world's geodesists, and of the form determined by Koreshan analogy, then a line at right angles to a perpendicular to its surface would, from its starting point at the perpendicular, approach the surface in the same ratio that a line at right angles to the perpendicular would recede from the surface were the form as supposed by the originators of the accepted theory of the universe. This is a proposition that no one will dispute.

What is the fact, as determined by the experiments at Naples? With every precaution to prevent divergence from the absolute line, either upward or downward, *the approach of the line from the starting point to the earth's surface is made in approximately correct ratio.* The advocates of the truth of the Koreshan System of science, ask no one to accept this evidence at one whit more than its real value. But, acknowledging—as every one must who will consider the means employed and the conduct of the experiment—the honesty of the experimenters, how are the objectors to account for this fact? Did it merely happen so? Was it mere chance? If one talks of chance, the chances are incalculably against so lucky a blunder, and no reasonable mind can for a moment entertain such a conclusion. What then? Then there is everything here to arrest attention—a call for repetition of this experiment, the result of which we are confident that a thousand repetitions must confirm. It establishes the scientific premise of our System, and at once calls a halt to the refinement of elaboration bestowed upon ancient error in the name of modern astronomy. Falsehood is merely the inversion of truth, the fallacious system of astronomy being the inverse of the true. The recognized scientists of the world, intrenched in their position of authority, may affect to ignore the significance of the work accomplished at Naples. But authorities have been rudely disturbed ere now in the history of mankind,—aye, and overthrown! Taking the result of this experiment in connection with the rational arguments advanced in support of the truth of the Cellular Cosmogony, there is no escape for the mind from the conclusions of the Koreshan System. Ever and anon in the history of mankind, come times when revolution is duty to God and man. With Truth as our Sword, the duty of revolution is upon Koreshans today, and “we will speak out,—we will be heard,—though all earth's systems crack!”

The entire universe is so constructed and related in every part, as to comprise one grand integral organism divided into regions or domains. Any given law found to obtain in one domain or sphere operates through all.

The Fools of “Science.”

Not many months since, we had the pleasure of an introduction to one of our eminent scientists, Prof. Harkness of the United States Naval Observatory at Washington, D. C., who informed us that the basis of the present system of astronomy was an *assumption*. He did not tell us that which we did not already know, but we were glad to get this confession from so prominent a man. When we asked the question, Is not a fabric founded upon an assumption liable to the same uncertainties which attach to the premise? he replied: “Yes, *but we have to assume something.*”

To the earnest seeker after truth, we would say—rather than declare what Prof. Harkness and all others who so far have projected mere hypotheses as foundations for supestructures of science, have declared—that the premise should be moulded into the fixity of absoluteness; it should be *proven*. The statement that “*we must assume something,*” is the quicksand foundation of the Copernican system of astronomy; it is also the basis of that higher criticism with which modern theology would attempt to overthrow the true foundation—the apostles and the prophets, upon which will be builded the eternal structure of righteousness that shall endure when the Copernican system is dissipated from the human mind, and when the higher criticism hangs its head in disgrace.

The plummet in the hand of God's Anointed, and the right-angle rectiline so adjusted as to determine the chord and the correlated arc, will constitute the sure premise for the superstructure of the eternal science to be applied as the pure river of the water of life, clear as crystal, holding in solution the framework of immortality—the House of God.

The Copernican system of astronomy, the foundation of modern atheism, will be relegated to oblivion, where it belongs. Our footing is absolute. The fact that a right-angle chord extended from a perpendicular post will strike the water or the earth at a distance proportionate to the height of the perpendicular, is demonstrated beyond any possibility of refutation. This is a proven premise which may be verified at any time, by a corps of men who will incur the expense and take the pains to examine it. Ours is the first attempt in the known history of the world, wherein a mechanical application has been made to determine the contour of the earth's surface. It is the first time that a proposition has been given, embracing the certainties of a *demonstrated* premise in opposition to the *assumptions* which heretofore have been the stepping-stones to reason. *We have fixed the perpendicular.* From this perpendicular we have extended, by absolutely perfect mechanical means, a straight right-angle chord which approached the earth at the ratio of eight inches to the mile.

We challenge the world. We laugh at modern science so called. We denounce the humbug of Copernicus. We scatter to the forty winds, the basis of the modern criticism and the atheism of the present time. We will

demonstrate our proposition by a repetition of our experiment, once or a thousand times. We will do this in the presence of hundreds or of thousands.

The modern scientists, in their relation to Koreshanity, remind us of a fool, a man of fifty, about six feet two inches in height, living in a small country town among the hills of New York state. A small circus had been advertised to exhibit in the place; posters and bills had been stimulating the anticipations of the little community for about three weeks. The sole elephant which was to appear on exhibition had been the one topic of interest to this big fool, during all the time the circus had been advertised.

One morning bright and early, (the very morning the elephant was coming to town,) the fool started off to drive his father's cow to the pasture. It happened that the circus was coming down the hill, over the very road the fool was to drive his cow. He was driving along leisurely, when around a bend in the road came the circus with the elephant in the van. On observing the fool and the cow, his elephantine highness lifted his trunk and gave one prolonged blast with his trumpet, which so alarmed the cow that she turned and ran. The fool could not stop her, and she ran past him down the hill. He succeeded after awhile in heading her off, and coming to a broad place in the road, with a good deal of persuasion from a stick he carried in his hand, he drove the cow angrily past the circus. As he passed by the elephant he turned his head the other way, repeating these words: "I won't look at your d—d old elephant, I won't look at your ——— old elephant," until the animal he so much desired to behold, passed him on the road and went out of sight. This has always been the attitude of the falsely called conservative element of the world, at every stage of the world's progress.

We are enabled to meet the assumptions of every phase of thought, with a truth predicated upon a declaration grounded in the absoluteness of positive knowledge. The world concaves at a ratio of about 8 inches to the mile. This forms a hollow sphere of about eight thousand miles in diameter. Within this sphere are the three atmospheres, the sun, "the greater light," the moon, "the lesser light," and the stars also, which are focalizations of energy. These are *within* the crust or shell, made up of metallic and mineral strata (with the geologic strata superimposed) of sufficient thickness and ductility to comprise a firm foundation and environment of the system. This is the cosmogony of the Gods, the science of Moses, of the prophets, and of the Lord Christ. For, said He: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil;" and the law declared the concavity of the earth.

We repeat, that we challenge the world to meet the mechanical demonstration we have made of the concavity of the earth. We make this challenge with the absolute assurance that the truth we have advocated for more than a quarter of a century, and have now *proven* to be a fact by the employment of a simple mechanical device by which we have determined a rectiline at right angle from a perpendicular, cannot be gainsaid in the face of a thousand verifications, which we are willing to make in the presence of thousands or tens of thousands.

Koreshanity Vs. The Agnostic Position.

BY LUCIE PAGE BORDEN.

The dust of metaphysical speculation has filled the air for centuries. Michelet called metaphysics the art de s'égarer avec méthode, of bewildering oneself methodically. One by one the various schools of philosophy have passed away, and the minds of many, oppressed by the weariness of systems that outrun positive knowledge, have turned for relief to agnosticism, the doctrine that the unknowable is and must ever remain the unknowable, therefore why argue or contend? Such a position, whatever its excuse, is unreasonable in the face of the universal desire for truth. It precludes that divine discontent which reaches out, to add to the sum of human knowledge and bridge the gulf between the seen and the unseen. It paralyzes faith, an essential quality of the mind, rendering the subject of this psychological atrophy so far, less than normal in his mental development.

Two phases of thought are open to the agnostic, into one of which he inevitably drifts,—stoicism, a dogged determination to act well his part, to strive and hold cheap the strain, to work while the day lasts, be it a thankless task, and the unanswered question *cui bono* the epitaph to mark his tombstone at the end; or epicureanism, the hackneyed precepts of sensuous enjoyment, disguised perchance in the flowing rhyme and graceful phrase of Omar, but all reducible to the same maxim, the code of pleasure: "let us eat and drink, for tomorrow we die."

The practical effect of a mental attitude from which all spirit of investigation has been eliminated, may be illustrated by a simple example from every-day life. Suppose an inventor, an electrician, settled in the conviction that further research along certain lines is futile. His mind will be closed to all impressions from that source, and in this unreceptive condition he may cast aside as worthless, some important discovery accidentally made. Another, more alert, with full faith in the power of the human intellect to wrest from nature all her secrets, grasps the truth, apprehends its significance, and the world rings with his name.

A short time ago the Rev. Thomas Dixon of New York, declared in the pulpit that the orthodox church had lost its hold on the public mind. The forms of religion had power because the people believed in them, but the agnostic spirit has invaded all denominations; it is one of the disintegrating forces that mark the close of the age. When the modern clergyman presses upon his hearers the dogmas of theology, such as the fall of man, the atonement, and everlasting punishment, he is met by the doubts already formulated in their minds.

This is not the age of faith. What man desires now is scientific truth. If he is to keep the Bible despite the higher critics, it must be scientifically interpreted for him. If it is a fact that Jesus Christ rose from the dead and was translated, then man desires to know the laws governing such phenomena. This is the office of Koreshanity,—to deliver man from abstract metaphys-

ical speculations, from dogma and the negative attitude of agnosticism. It gives the only correct formulation and elucidation of the Messianic principle, classifying this as a fact—the supreme fact of science. It expositis a system of absolute truth firm as a rock, upon which the mind may rest, in contradistinction to the shifting sands of conjecture.

“Prove all things; hold fast that which is good.”

Why Prolong the Misery?

BY BERTHALDINE.

That gigantic creator of human misery, the competitive system, grinds human life too slowly for sympathetic souls who are born to quiver in response to every human pain. We know the devil's time is short, and he has the reputation of being a quick worker; but there are some things he might do to hasten the transformation of present devildom to the kingdom of heaven.

We believe even the devil would enjoy his own transformation when complete. Competition might be still more rapidly intensified if the devils who enjoy it were only broader gauged and less penurious. It needs to be narrowed down to fewer potentates. There are too many money kings. More consolidation of corporations is in order, a more general introduction of the most improved labor-saving machinery, and every equipment which necessitates the closing of small mills, and the wholesale discharge of the “human cattle” who require wages. Our noble philanthropists should endow more industrial and manual training schools for the rapid production of skilled laborers and inventors to starve at the business of making still more efficient machines to oust working men. Increase the number of national banks and money lenders to expedite the matter of crushing the life out of small land owners, farmers, and homemakers. This amiable class of citizens—the farmers and middle men, should be tempted by lower rates of interest on demand notes, and led on by siren songs of prosperity howlers, until the time comes for a surprising panic and a fell swoop of the greedy vultures who fatten on panics hatched in their own gilded dens of thievery.

In large cities, the multiplication of department stores might help on the crisis somewhat. Those operative are not half so large and fine as they should be. In semi-suburban districts, like Englewood and Hyde Park in Chicago, the more prosperous merchants should pool their stock and floating capital, and purchase in the center of the finest wards a splendid square or two. On these they should erect magnificent department stores that would make the Fair and Siegel and Cooper pale with envy. Include in them A 1 Vaudeville theatres, fine lecture and concert halls, libraries, magazine exchanges, magnificent baths and gymnasiums. Surround these great mercantile palaces with lawns and gardens, not omitting the “Bishop's beer” garden, with fountains, refreshments, and a brass band, to make people believe in prosperity and kingdom come—not coming. Institute a special sale of something for nothing every day, and charge ten prices for the other things, to keep the profits all right. Make everything about the establishments brilliant and lively.

Swallow up all the little fish, gull the people more, and annihilate all the little, one-horse stores that only disfigure the landscape.

Competition in the churches might be stimulated effectively if the noble Christian Endeavorers would only get practical, and sing and pray less and work more. The big, strong churches need to quit their meanness, and exercise greater faith, in spending their money. They should buy up all the Melbas and De Reskes for their choirs—no second-rate voices for divine service. They should robe their officials in purple and fine linen. They should feed the hungry, clothe the poor, and put free lunches with orchestra and grand chorus accompaniment on the program every day. Have fine night schools, lecture courses, marriage ceremonies, funeral processions, and everything else that makes life enjoyable, and soul saving brisk and easy. All one-horse sects that swallow the Bible whole, reject the higher critics, and howl calamity, need scientific Christian annihilation. Let them go to work and do big, splendid things, narrow down competition to the vanishing point, and let the world become like a checkerboard with just a few kings left on it to fight it out and solve the problems of Christo-pagan competition.

Then the common herd, swept from the board,—not involved, but evolved and scattered, wandering as sheep without a shepherd,—might perhaps be awakened to the signs of the times, and ask questions which God alone can answer when all others have failed. Possibly enough might then rally to the standard of divine righteousness—the standard of *Social Theocracy*—to become involved in the form and life of organic unity destined to inherit the earth and to enlighten it for ages to come, with the wisdom of communal love, the wealth of which is the earth and all that therein is.

The day of common wealth, of one fold, with one Shepherd, is not far distant. Intensifying competition hastens it. Plutocracy produces its opposite—social democracy. God is not in either. The child of social democracy is the demon Anarchy, with demoniacs and demonology rampant. The opposite of this is theocracy, with the Gods manifest in the flesh, and the kingdom of heaven—the empire of holiness, regnant in earth.

The law of love expressed in communal interests, will end the curse and the woes. In one fold with the Messiah as Shepherd, we shall have rest. The strong will gladly bear the infirmities of the weak; without money and without price, the greatest will rejoice in the service of the least. The farmers and gardeners will gladly make the deserts blossom as the rose, and yield all kindly fruits that every person may be supplied from the bounty of their divine love, and every eye be gladdened by the beauty of earth made heaven. Inventors will rejoice to invent, that no back need ache in the glad hours of God's long rest day. Weavers will weave and builders will build, not for money, but that all may be beautifully clothed and housed. Nothing is too good for a humanity redeemed by obedience to the law of universal love.

Some of the first principles to be recognized are these: The laborer is worthy of the full value of the products of his labor. Equity demands the exchange of the products of labor, value for value.

Competition cannot intensify too rapidly for the lover of divine communism and commercial equity. Competism leads to the destruction of every holy relationship, and ends in social chaos, involving riot and revolution.

The war between capital and labor, revealing all the hideous antagonisms born of the hatred vivified by intense competition, is close at hand, so close that no surprise would be felt by millions, did they hear the first gun fired tomorrow.

Those who pray hourly, “Thy kingdom come,” must comfort themselves with this thought: “When the Lord's Judgments are in the earth, inhabitants of the world will learn righteousness.”

The competitive system is doomed to annihilation. "The love of money is the root of all evil." The coming war-cry will be, "Destroy the money power." The axe is laid at the root of the tree, when money is destroyed. No so called charity can compensate for the outrages of corporate monopolies, with their hellish trusts and fiendish "corners" sharp enough to tweak the vitals out of those who should be nearest and dearest. We pray the lovers of competism to hasten to satiate themselves with all that it can give them, that human flesh and blood may be the sooner freed from the sucking of its horrid tentacles. Hasten to make the great whited sepulcher of modern christendom magnificent to receive its death blow! By that blow, all unclean horrors will be revealed. Every stone of the wrecked temple will see the blackness of the man of sin in self, known to self.

Every true Christian, every lover of law and order, every rational mind recognizing the power of organic unity, should espouse the cause of Social Theocracy,—the triumphing ultimatum of divine government in earth.

Come, Lord Jesus, come quickly! Reward every man according as his work shall be. May the righteousness of faith working by love in obedience to law, triumph from center to circumference, in all who believe in thy name! Make thy name holy! May "thy kingdom come," and "thy will be done in earth as it is in heaven."

Spain is Brutal, but the More Damnable Is the Observer.

The course of Spain with Cuba is as fiendish as any brutality ever perpetrated by the Turks in this or any other period of Turkish oppression. The Spanish Inquisition did not rival the barbarity of the brutal Weyler, in his butchery of the helpless and the innocent. The Bastille in the days of its most perfidious, monstrous, and cruel atrocity, did not compare in the brutal exercise of its savagery, with the inhumanity of Spain's Cuban tyranny; and yet the government of the United States is more damnable in its course than Spain. A people gaining their independence as did the people of the United States, with the aid of another nation, (without which aid their efforts might have been unavailing,) could have at least acknowledged the belligerency of the Cubans in their struggle for liberty.

The masses of the people desire the freedom of the Cubans from Spanish dominion. What hand is it behind the administration, that delays the recognition of the belligerency of those struggling Islanders? It is the hand of the money power in Wall St., which, backed by Lombard St., says, "Do not disturb the equilibrium of the money market!" It is the interest of the money power that must first be consulted, in any move the administration may make toward the mitigation of human woe. The money power—the power of hell, moves and controls the Congress and Executive of the nation, and this power of the bottomless pit stands between the wishes of the people and their power to accomplish.

Spain should be driven from America as the Christ scourged the money cormorants from the temple at Jerusalem, with even a stronger lash and a more destructive besom. How long can we view at our very doors, the venom of the infernal regions issuing from Spanish animosity and pouring upon a little people in their heroic struggle for liberty, and remain the quiet and unconcerned observers of this spectacular tragedy? Spain is brutal, but more infernal than Spain's brutality is the indifference and delay of the United States government. God will wipe such a government from the face of the earth.

"The Passion of Christ."

BY PROF. O. F. L'AMOREAUX, PH. D.

We cannot condense the plan of redemption into a formula; but this we know: that Christ suffered intensely; that He went forward conscious of what was before Him; that He did not try to evade the suffering, but faced it, not for any good it contained for Him, but for the sake of us.—*The Voice*.

The term "plan of redemption" is misleading and unscriptural. There is no *plan* of redemption, any more than there is a plan of seed-sowing and harvest. The harvest is redeemed by the seed which produces it. Just so, the 144,000 that John saw on Mount Zion—the humanity that had been raised up out of the mire of sin during the age, the time of the gestation of the divine seed, which Jesus was, and which he himself sowed—were "redeemed from among men."

When the writer of the above says that "Christ suffered not for any good it contained for him, but for the sake of us," he does not agree with Paul who says, by way of encouragement to Christians, to run with patience the race set before them in the gospel, "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The inference is plain, that but for such endurance of the cross, of which modern theology knows nothing of the import, He could not have sat down in the throne, that is, in the power of God.

The very term passion, as it is applied in modern theology, is a misconception. The real passion of Christ, of which his suffering on the cross was but a material type, was what he endured in the age-long crossing of himself with the lower, sinful humanity, in order that the humanity might become in the end of the age, or the time of harvest, the Sons of God, not by adoption, but by actual sonship. This is the principal reason why He could not have accomplished, by his teachings, the end he had in view, even though he had lived and taught until this time. His teaching was mainly, if not wholly, useful in inspiring in the disciples a desire for the Holy Ghost, which was himself, the divine seed in the form needful for planting in the good ground (the prepared hearts of his followers), in order that by its forming conjunction with their spirits, both the Father and the Son, as he had promised, might come into them and make their abode with them, and they might have Christ formed within them, "the hope of glory," as the result of this planting and union.

This was not a metaphorical or in any sense a figurative planting, but a real, physical planting, of which the product will be a real, physical harvest of the same kind as the seed planted, which was Jesus the Christ, hence literal Sons of God, the offspring of the one Son of God, the firstborn from the dead, now gone to the Father by *becoming* their Father, as he promised.

In the original of the New Testament the word "passion," of which the theologian makes so much, does not occur at all as a substantive in the form in which our translation has it, and but once in any form. It is only the device of the great adversary of men that centers the world's thought around the type rather than direct attention to that great fact which the type signifies, namely, the crossing of the perfect (holy—whole) life with the imperfect, dying, sinful existence, that in the time of harvest, when the age-long process of reproduction is complete, more Sons of God may be manifest, and the kingdom of righteousness be established in the earth. This were truly a consummation worthy the age-long suffering of the Son of God in humanity, compared with which the passion of the theologian is but a meaningless trifle.

LADY BLOUNT'S QUESTIONS.

BY PROF. U. G. MORROW.

- (1) Does Koresh teach the personality of God (Jehovah)?
- (2) Does he hold that the world was created (as Moses represents) about 6,000 years ago?
- (3) What proof that the world revolves in 24,000 years; and how do you get the 24,000 Scripturally?
- (4) What are the practical proofs of the concavity of the earth?
- (5) What holds up those seas above us?
- (6) Is heaven above?

[Continued from the May number; and through inadvertance, omitted from the June and July issues.]

(4) There is no fact in the universe that may be regarded as indicative of the shape of the world, that is in disagreement with any other fact; hence, when understood, every fact within the realm of human investigation and reason proves the earth to be *concave*. Nowhere in all the world, can there be found any life that has *not* developed in a cell; there is no life that is not contained *within* its own expression. The life of man is in man; the life of the universe is within the universe. The inhabitants of the world live on the *inside* of the great universal cell. The many facts of alchemy, demonstrating the relation of energy and matter, are evidences that the material portion of the universe, which is directly related to the pivotal center of replenishment, must be materialized equidistant from that center, causing and maintaining a shell or environ which encloses all. A practical proof of the earth's concavity is seen by all aeronauts; from the altitude of the balloon the earth is seen to be concave. The principles and laws of optics and perspective foreshortening, when understood, lead to the invariable and inevitable conclusion of the earth's cellular form; without an understanding of the laws by which we perceive, it is impossible to correctly and properly interpret the character of the impressions of the earth's true contour, or of the movements of the sun, moon and stars. The simplest proofs that the earth is concave reside in the *ocular* and *mechanical demonstrations* of the water's concavity, conducted by the Operating Staff of the New Geodesy, at Naples, Fla.,—the actual views of the water's contour, and the survey of the "air line" as the chord of the earth's concave arc.

(5) The seas above us—as hydrogen, another form of water,—are sustained in their own static plane. The plane of emplacement of any substance is where the energies which produce it are materialized; above that plane, the material could not rise, neither could it sink below it; the emplacement of all substances in the universe obtains through the relation of their specific gravity. They do not need to be held up. The laws governing the generation and materialization of gravic energies may be found explained and demonstrated in the new book to appear shortly, on *Koreshan Astronomy*, by KORESH.

(6) The physical heavens are above, as to space; the spiritual heavens are above as to condition, or in relation to the mental world. The spiritual heavens are within humanity—in the brain of mankind. Jesus came down from heaven—down from above, while the people whom he addressed came from beneath. He did not refer to up and down as to space, for he himself came down through a human lineage which, according to his genealogy, is traceable back to Adam, the Son of God.

Koreshan Songs, New Edition.

We have published a new edition of *KORESHAN SONGS*, words by Rev. Eleanore M. Castle, adapted to popular and national airs. Useful in all meetings of Society Arch-Triumphant, and to Koreshans generally. Good paper, clear print, manilla covers. 10 cts. each; \$1.00 per doz., postpaid. GUIDING STAR PUB. HOUSE, 6308 Wentworth avenue, Chicago, Ill.

The Mystery of the Fellow-Heirship of the Gentiles.

[CONTINUED FROM JULY NO.]

CHAPTER VI.

Ham, as derived from the root *haman*, as before stated, signifies to be hot or warm, but as related to Abram (ascending father) would signify the heat of Abram, the heat of the high or ascending father. Both the roots *hama* and *haman* are from an obsolete root, *hum*, to be burned, thence to be black. If the *etymon* signified to be blackened in the fire as a state corresponding to and expressed by it, the secondary roots would denote corresponding states also. Canaan, as the fourth and representative son of Ham, is the name given to the head of the Gentile race, which, as defined by the name *goy*, is to become the body. This would constitute Ham the progenitor of the body. As the father repeats himself in his seed, so Ham (Egypt) must become Canaan or *gava* or *goy*, Gentile. It is therefore shown that Canaan is finally to embody the Hamitic principle.

Abram was the chosen channel through whom Ham, the will or heat principle, descending through Mizraim, should become reunited with the Gentile, descending through Canaan, the representative of the body. Through such a unity, according to the *etymon*, Abram would be a father-in-law, a father in or by the law of ethnic affiliation, as wrought through the unity of Abram and Ham.

In disclosing the channel through which the will (which is the flesh in the discrete degree) descends into the body (which is the flesh in the concrete degree), we simply follow the three lines of divergence from Noah, the main arterial trunk, through Shem, Ham, and Japheth, whose posterity comprise the respective branches of this arterial system. This tracing is continued to the extremity of their ramifications, to the points where, through appointed channels of inosculation, begins the convergence to form the main venous or return system to the heart. In order to reunite the Shemitic current, the one through which came Abram, with that through which must be formed the Hamitic body, Canaan, it is essential that the seed of Abram should be incorporated in Ham, the will. Thus the very heart and soul of Egypt is appointed, through whom this biological confluence must be effected.

In the operation of those specific processes of law by which God works out and effects his purposes, it was provided that Joseph, in whom was that final and specific sperm cell from which was to proceed the body of the resurrection, should find his way into Egypt, and be brought into the most intimate social relation with the priesthood of Heliopolis, or On, the city of the Sun. And here again do we notice the relation of the physical or geographical, with the biological type. Here was the Egyptian Neith, or goddess, of whom the city and temple were a figure, and to whom it was dedicated; and here is found one who ministered in the temple ser-

vice, a virgin, the attractions of whose will in this very service leads her to espousal with Joseph. This union was directed in God's providence, because Joseph and Asenath were the only two persons in whom the biological centers of Chaldee and Egypt were inresident, and through whom these biological forces could mature in the production of the two men whose posterity were to people the whole earth and fulfil the covenant.

If the Lord appointed Joseph as the channel through which he designed to commit his name to posterity, as signified by Shem, the line through which he came, he as unmistakably appointed Asenath, the daughter of Potipherah and mother of Manasseh and Ephraim, as embodying the biological principle which should control the Shemitic element in Joseph, to lead it into adultery through his posterity, and into such adultery as would pervert and vitiate the whole Jewish system, by which it should retrograde into Paganism, so that through it the Gentile should ultimately be received into immortality.

According to the etymology of Asenath, she was Neith of the Egyptians, the goddess Minerva. This is the channel through which is fulfilled the remarkable prophecy of Isaiah: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction"—the city scattered and preserved. Isaiah xix: 18. Here five cities become one and speak one language, and that one embodying the five is *ir hahares*. The word *hares* signifies to pull or tear down, or scatter. The etymology, which has been regarded as somewhat in doubt, is no longer questionable when we trace the career of the product of this union of Joseph and Asenath.

(TO BE CONTINUED.)

The Law of Transmutation Justifies Analogical Reasoning.

BY E. M. CASTLE.

The basic science, Alchemy, the science of transmutation, is the pediment of all knowledge. The cross of Christ manifested the highest application of this science. In the cross of Christ, the law of transmutation had its highest exemplification. As this law involves all the laws of existence, for all laws unfold from this supreme law as the tree unfolds from the seed, it is the beginning and the ending of all law, and to comprehend it is the origin and sum of all knowledge.

The laws of thought must conform to the laws of external existence, as the subjective and objective worlds are interdependent. The law of correspondential analogy, the exercise of which is the highest exercise of the rational faculty, is the mental equivalent of the law of transmutation. If the law of transmutation be not a verity, then analogical reasoning must be abandoned, as in such case it cannot be in accordance with any true law of thought, for the laws of thought do not exist independently of the laws of the universe which engages thought. We can rightly conceive of will and intellect in their domain as the correspondents, qualitatively, and relatively, of the solids and fluids of the body, only because through the activities of existence, the solids and fluids of the body are transmuted, respectively, to the substances of will and intellect. The affections are the

solids of the body in their most sublimated state, and the intellects are the fluids of the body in their most sublimated state. This is the reason of the correspondence. And if we comprehend the process of transmutation of flesh to blood, and the reverse operation, blood to flesh,—upon which operations the higher generations depend,—we may also comprehend the corresponding interconvertibility of will, or affection, and intellect.

To know the law of transmutation is to know by what authority man reasons analogously. Man today is not in the true exercise of the law of analogy, any more than he is able to exercise the law of transmutation. His ignorance of one law depends upon his ignorance of the other. He can neither apply the law of transmutation to realize the benefits of existence, nor the law of analogy to obtain the truths of existence.

Modern Astronomy Unproven.

A Pittsburg Editor Acknowledges the Newtonian Hypothesis to be Unsatisfactory.

BY PROF. U. G. MORROW.

As a matter of news, reports of the work of the Koreshan Geodetic Staff are being extensively published in the daily press the world over, and the editorials are numerous and lengthy, so that our space compels us to publish only extracts occasionally. The demonstration of the facts lying at the foundation of the Koreshan Cosmogony is leading influential dailies to discuss the subject at length, and to recount the difficulties which prevent the conclusion of the *absolute* truth of the popular system of astronomy. They generally admit that the modern system is a mere theory with only presumptive and circumstantial evidence in its favor; they *know* that it has never been demonstrated. It is easy enough to comprehend our geodetic propositions; this the daily press admits. The newspaper fraternity is now confronted with the evidences of the practical application of principles of definite test of the earth's contour. The following is from the Pittsburg *Post*—extracts from a long article written before the editor was aware of the character of our effort to demonstrate the earth's concavity:

Immense amounts of literature are being distributed widely over the country, and the Koreshans are awaiting the report of their great Florida commission in order to lay the matter before Congress and begin a national geodetic survey to overthrow once and forever the Copernican system. * * But the first question to present itself to the mind of the unprejudiced observer is, how can the Koreshan scientific commission in Florida prove its main tenet? How does it arrive at its conclusion, that we live in the interior of the earth, and not upon its surface? What is the outside made of, and how is it possible to disprove the contentions of modern astronomy with its accurate predictions?

In reply, there are two facts to start with. The Copernican theory is a hypothesis into which all facts, as yet known, seem to fit. That is to say, astronomers proceed upon the theory that the planets revolve around the sun, and that the law of gravitation is the cause. But every astronomer admits that this theory has never been absolutely proven. It is believed in, however, because all astronomical calculations are based upon it, and such calculations are always accurate.

When we read in the almanac that there will be an eclipse next autumn, we believe there will be an eclipse. When we read that in the summer the earth is farther from

the sun than it is in winter, we believe that too, because important meteorological observations are based upon such a belief, and those observations are always accurate. But beyond proofs of this nature we have no proof. The whole system rests upon what lawyers call circumstantial evidence. So far, the astronomers and the Koreshans are agreed.

The next fact staring us in the face, is the recent failure of the law of gravitation to meet the demands made upon it as a basis of further exploration into cosmical phenomena. That is, recent observations by scientists seem to denote a condition in which gravitation has no place. Now the whole theory of gravitation rests upon its invariability. If a boy throws a stone up into the air and it falls back to the earth, it should fall back again under the same conditions, and so on indefinitely. But if a boy threw a stone and it went up, up, up, until it reached the sun, that would be proof positive that there never was such a thing as the law of gravitation. It is either invariable or it does not exist.

Now something of this sort has been observed to happen with reference to the solar system. The movements of celestial bodies are becoming more and more erratic from the standpoint of gravitation. In order to get over this difficulty, scientists have advanced the theory that there exists in the universe a force antithetical to gravitation. How this force operates, has been vividly shown by John Jacob Astor in his recent book. He gives this force the name of *apergy*. The Koreshan expedition claims to have discovered the nature of *apergy*, and to be ascertaining its relation to natural powers and physics.

At this point the average individual will object that these principles may apply in the region of pure science, but how is the ordinary man to prove to himself that he is living inside the earth and not upon its surface? The Koreshans claim this can be proven by a simple experiment, as follows:

"Start with the accepted fact that the plumb-line is perpendicular. Select a still water surface of several miles, which all will agree conforms to the earth's surface, and place firmly in the water a pole and adjust its perpendicularity with a plumb-line. With a spirit level and a square make a level, horizontal bar upon the top of this. Continue this line for a few miles, keeping it perfectly horizontal, and it will run into the water on either side, proving conclusively, not the convexity, but the concavity of the earth's surface."

These are very simple words; the trouble is, however, that the experiment has not been made. It is simple enough in theory, but that is all. According to the theory, the size of the earth is the same as ascribed by the Copernican system, but the planets are comparatively small globes, and the moon is a mere mirror of the earth. The sun is at the center of the hollow egg we call the earth. The sun rests in the middle of the sea of aboron. Outside that sea is another sea of hydrogen, and then comes the sea of atmosphere, which we breathe. The sun is not visible, but its image is reflected from the center of the hollow globe to the outer atmosphere. That image is what we behold daily.

If this theory is correct, then the whole science of optics must be revolutionized. The instrument employed in the task is called the Rectilineator, and by its use the line of vision will be for the first time accurately measured.

No government of men can fulfil the expectations of righteous desire, that is not the result of intellectual direction founded upon an exact knowledge of the constructive principles of the universe, and is not the product of its evolutions. The laws of the emplacement and motions of the alchemico-organic system are the correlates and analogues of the forms and activities of organo-vital existence; and no mind that does not know God can successfully attempt the construction of the divine government in the earth.

"Art Thou He That Should Come, or Look We for Another?"

BY MIZPAH.

This question was asked by John the Baptist while in prison, in the most remarkable desolation, and from its tenor we must conclude that the great and noble prophet who baptised with the baptism of repentance, and who pointed to the Lamb of God who taketh away the sins of the world, was now doubtful concerning the identity of Jesus.

Jesus came unto John to be baptized, that he might fulfil all righteousness. John bowed before Him in the irrepressible emotion of his most profound contrition, forbidding it, saying, "I have need to be baptized of thee, and comest thou to me?" This baptism was symbolic of a higher, holier baptism, for when He was baptized "he went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven, saying, this is my beloved Son in whom I am well pleased."

The spirit of God the Father, with the spirits of the old era, passed from John to Jesus. The last child of the old dispensation became the herald of the new, opening the door with the beautiful symbol of moral purification, and his work was finished. John had preached the gospel of the Christ; he had called him the Bridegroom, and himself the friend of the Bridegroom, which, standing near, rejoiceth greatly because of the Bridegroom's voice, saying, "This my joy therefore is fulfilled. He must increase but I must decrease." Now, from his gloomy prison cell in the castle called "The Diadem," he watched and waited for deliverance, and at last sent two disciples to Jesus, saying, "Art thou he that should come, or look we for another?"

Is it any wonder that the eagle eye of faith began to grow dim? The disciples who had listened eagerly to the fiery words of the preacher of the wilderness, had now passed into the service of Jesus, and he was left desolate. His friend and Savior was daily working miracles, yet John saw him no more in earth. He could but wonder that among so many words of tenderness and mercy none were vouchsafed to him, therefore he questioned: "Art thou he that should come, or look we for another?" In the reply there was indeed a lesson. "Go your way, and tell John what things ye have seen and heard. * * * And blessed is he, whosoever shall not be offended in me."

Today, we often hear like words of despair and doubt. The world is looking for a Messiah, but the manner of his appearing is a matter of uncertainty. Biblical proofs are partially discarded, and men are still gazing up into the clouds. Some look to the east, others to the west; some to the north, others to the south, but only a few look to see the Lord come forth from the hells of humanity. All seek a sign, notwithstanding Jesus said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. No sign will avail where there is no sympathy. Men must have willing ears. The hard-hearted and sensual are willfully indifferent; they reject the light, for they delight in the works of darkness.

Some say, "How are we to know the Messiah? we must have proof." Doubting ones, would ye believe if he performed miraculous healing? "Christian Science" does that. Francis Schlatter healed scores of men, and even beasts, but that did not prove him a Messiah. Would ye believe if he practiced magician's arts? Any common man, allied with the devil, can do that, and enchant fools. All this is no criterion by which to determine the identity of the Messiah. Biblical proofs are not wanting, and Isaiah in the majestic language of prophecy, descants upon His coming in words not to be misunderstood.

The truth which the already manifest Messenger proclaims, must appeal to the heart and must be the surest evidence, winning its way, by its divine purity and beauty, into the hearts of the humble searchers after its marvelous riches. What can external proofs establish, when thousands of charlatans are trying to prove their claims to Messiahship, and all have signally failed because their light was but the *ignis fatuus* that leads men into the depths of despair? Men are beginning to remember that the world was once warned against false Christs and false prophets that would shew great signs and wonders, insomuch that, if it were possible, they would deceive the very elect. Believe them not, "for as the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."

The signs in the heavens proclaim the day of his coming, and Elijah the prophet—the spirit of God Almighty—comes to call the reapers to gather the fruitage, which is the real coming of the Lord in the amplitude of regeneration. Those who received the baptism at the time of the translation of Jesus, will seek no other sign except the truth proclaimed by God's Messenger. It cannot be misunderstood by those "who love his appearing."

The carcase or body is the *carry-case* of the spirit of truth, and there will the eagles (knowledges) be gathered together. Many say, "Such a philosopher taught one doctrine, such a scientist promulgated another." True, scientists and philosophers have, severally, taught each his special theory, but was unable to make it practical. They have passed away, and have left their treasures for another. These are "the treasures of darkness," "the hidden riches of secret places," which have all been garnered and focalized in the one great Philosopher and Scientist of the ages, and after being purified from all fallacy, he now presents them to the world and teaches their practicability. A way is now opened and "the wayfaring men though fools, shall not err therein." Will ye still ask, "Art thou he that should come, or look we for another?"

It is not an easy lesson for the impatient soul to learn to first compass the simple ere it tries to fathom the obscure; and meanwhile doubts will find ingress into weak human hearts. To such, the lesson comes home: "Blessed is he whomsoever shall not be offended in me." The constant in faith, the patient, waiting soul will receive the declaration of the divine Word, then will the light shine from within, by which the more recondite messages of truth can be understood. Seek not for a sign in the visible workings of wonders, but rather enter into the inner sanctuary of thine own soul, for it is there that the true Shechinah, the light of God's gracious presence will shine brightest when under the teachings of God's Messenger of truth; then we, too, can say, "Did not our heart burn within us while He talked with us by the way, and while he opened to us the Scriptures?" Now, the prayer of our soul's depths should be, Lord, teach thou me; "I beseech thee, show me thy glory."

The intellect, illumined by this one marvelous Light of the universe, will reflect into the deepest recesses of the soul where the finest, most delicate, yet powerful organ of spiritual vision lies, and awaken that holy passion that will respond to the call of divine love, and we shall know that it is truly He that should come, and we will look for none other.

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