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Prof. U. G. Morrow.

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PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: **REV. E. M. CASTLE**,
ASTRO-VIGILUS,

REV. BERTHA S. BOOMER,
LUCIE PAGE BORDEN.

AMANDA T. POTTER,
PROF. O. F. L'AMORREUX, Ph. D.,

MARY EVERETS DANIELS,
JOHN S. SAIGENT.

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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."

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Whole No. 284

Definition of Mind and Mental Spheres.

Please give definition of mind and mental spheres as used in THE SWORD: "Men are produced from mind through mental and physiological functions, and enter mental spheres at corruptible dissolution."—J. N., Minneapolis, Minn.

MIND is reciprocally related to matter. It does not exist separate from, nor independent of it. If atoms of matter, as for instance, two of hydrogen and one of oxygen, enter into combustion by the introduction of an igniting spark, the atoms are both destroyed as hydrogen and oxygen and are transformed to water. The principle which attracts them is the affinity each has for the other. The principle differs nothing from that which attracts two persons through mental affiliation, except that in the attraction of the three atoms it is atomic and simple, while in the attraction of two persons many atoms have, by the power of attraction and combustion, entered into molecular and organic union. When two atoms of hydrogen and one of oxygen enter into union, they are both destroyed. There is no hydrogen in water, nor is there any oxygen. The so called liberation of hydrogen and oxygen in the combustion of water is a creation through the law of alchemy rather than chemic action. You may say, prove it. We do not have to prove it. The theory that an atom is eternal, is not proven. The theory that water is a chemical combination of hydrogen and oxygen, was never proved. These are mere statements; there never has been a proof offered. The common atomic theory is merely an hypothesis,—nothing more.

If you destroy two atoms of hydrogen and one of oxygen, a certain amount of energy is generated. This energy is the substance of the two equivalents of the one, and the one equivalent of the other. It may be asked, How can the water be precipitated, the amount of which is the same as the two substances entering into

the "compound," as proven by the fact that the same quantities of hydrogen and oxygen may be taken from the water as was consumed to produce it, while at the same time an equal amount of energy is liberated? We answer, by the mere fact that as much energy is required to disintegrate the water, together with the two primary "elements," as is liberated in the combustion. The ordinary scientist declares that energy is a mere mode of motion. He has never proved it;—it is a mere hypothesis predicated upon a prior assumption. It does not comport with facts, and we deny the hypothesis. It is a ridiculous absurdity, and is the result of human ignorance of the universal laws of form and function.

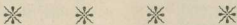
Destroy an atom of matter and it becomes energy. Destroy a given amount of energy and it becomes matter. When two equivalents of hydrogen and one of oxygen come in contact, they are drawn by the law of affinity. That affinity is touch; the touch is feeling, and the relation of the two is experience. This is mind; this is simple mentality. When thousands of atoms unite through affinity and separate by antagonism, and then reunite by more complex affinity, experiences multiply. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, aluminium, cuprum, etc., enter into composition and union in the human structure. They form the constituency of the blood; they form the bones, muscles, and nerves; they comprise the nerve juices, and enter into alchemical combustion in the cell, fibre, and tissue of the brain, generating the complex energy called mind. There is no mind that does not rest upon, and is not the result of the disintegration of matter. Mind, then, is that state and quality of activity obtaining in the unities of matter, by which there is a recipro-

cal interchange of the substances called matter and energy. Matter cannot create mind independently of the reciprocal relation of spirit or energy and matter. Mind cannot create matter independently of the reciprocal relation of the two. Both mind and matter are created and perpetuated by the persistent reciprocity of the two, in organic or compound relation.

Mental spheres are individual (vidual) and universal. Every vidual being in the material form, is made up of myriads of cells. Every cell is the generator of a specific kind of energy. The emanation of energy from the activity of the cell, whether it be in the brain or body, is a conscious entity. The perpetuity of the entity depends upon the perpetuity of the generator. This aggregate generation and emanation of myriads of differentiation in quality, comprises the spiritual sphere of the vidual being. This is the spiritual sphere of the lesser degree. Groups of people in the greater aggregation comprise an aggregate sphere of the greater degree. The people of a given denomination, we will say the Baptists, Methodists, or Presbyterians, etc., constitute the sphere of which the Baptists, etc., are the groundwork or material basis. What is true of one denomination is equally true of all. No spiritual sphere of any given denomination could exist without the material denomination as its basis and groundwork, nor could any given denomination exist without the spiritual sphere of that corresponding existence.

The mind is an aggregation of mental energies derived from the activities of the cell and fibre of the brain, supplied materially through the reciprocal functions of the brain and body. The blood conveys the multitude of alchemical constituents held in organic solution, to the cells of the encephalon (brain), and the afferent nerves, in a corresponding but more infinitely refined state, convey the solution of the nerve fluid to the same cells. Every so called element entering into the creation of the fluids of the blood and the nerves, is destroyed as matter through a process of combustion which generates from it the energy called mind. There is also poured into these cells through cellular respiration, the aura of the cell, from the influx of all other minds; for as the emanations of any one star pour into all other stars, so every mind is transmitting its mental energies of wisdom and love, or fallacy and evil, into every other mind. As in the combustion of material substances matter is constantly being converted to mental energy, so mental energy is constantly being converted to material substance.

It was stated in the foregoing, that mind cannot exist without a material pediment or groundwork, because the *esse* and *existere* of the mind are the product of the combustion of matter. This elaboration takes



Gold and silver should be used and exchanged as all other commercial commodities, for their true commercial value, and never as a basis for the representation of wealth.

place through the function of the reciprocal action of cell and fibre. The spirit partakes, in its aggregation of quality, of the spiritual complexity of the material substance entering into the combustion, and thence into the creation of the aggregate spirit. The mind is made up of affectional and intellectual energies. These are merely experiences of touch or contact of atoms gross or refined, according to degrees of either high or low experiences, and we can best define their character by correspondential and antithetical analogy.

The alchemico-organic stellar realm is comprised of many constellations and definite stars of various degrees of magnitude, each of which transmits its energy into all other stars, and also receives (by influx into itself) the energies from all other stars. These energies are light, heat, electricity, magnetism, etc. It will be seen that while the single star is the point of influx from all the stars, as a fact it is also the point of influx as a necessity. Each star, then, depends for its existence upon the energies generated in all other stars. The variety in the quality of energy is proportionate to the multiplicity of the elements entering into the processes of combustion in all the stars. The character of this variety of influx gives character to the specific stellar nucleus. All influxes of energy into each star are modified according to the local attitude and relation of the star in the stellar economy.

Let it be remembered that the groups of stars, that is, the constellations in the physical heavens (the alchemico-organic heavens) correspond to nationalities in the earth, and that the stars are to the great mass of stars, what the individual mind is to the mass of mind. This is not only true, but every star has its correspondent in the intellectual stars of humanity. "We have seen his star in the East, and are come to worship him," was said of Jesus. His star was a specific one, and of the first magnitude. All men have their stars of various degrees of magnitude. As the energies of all stars flow into each, so the energies of all minds flow into each mind. This being true, it is manifest that while the food we eat, which contains the elements of mental supply transposed through the blood to mental energy, enters the brain and is consumed there, it is met at the cell of elaboration by the mental energy of other minds flowing into the cells of the cortical area from the complex aura, originating in the generation of energy through mental combustion and the energy of influx. It will be well for the reader to also bear in mind the fact that every influx of energy is the influx of a spiritual identity. For while the radiation of a line of energy from the alchemico-organic (physical) star is pure energy, the radiation of either an intellectual or an affectional force from one mind, which corresponds to a star, is the transposition of a spiritual identity.



When regeneration approaches maturity in man, he naturally seeks for the science of immortality.

By the science of immortal life, we mean the science or knowledge of what it consists, and how acquired.

Genuine Science the Panacea for Human Ills.

WE ARE frequently requested to give advice and treatment to physical sufferers. We are not devoting ourselves to personal healing. The doctrines of Koreshanity believed in and applied, will gradually overcome the tendency to disease, and will finally usher in the state of immortal life. One of the greatest dangers threatening those who are loosing their old moorings and are consequently being buffeted about on the waves of misfortune and uncertainty, is the subtle doctrine that immortality is a present condition, without the recognition of the operation of the Messianic law. The mission of the Messiah of this age is altogether different from that of 1900 years ago. Jesus came then to save the spiritual man; he comes now to redeem the natural, and it is as important to polate the mind of the mass into the recognition of the Shepherd, as it was in the beginning of the Christian dispensation to confess the Savior of men. The Jews did not believe in the Lord, because he did not appear according to the lines they had laid down for his appearing. The modern church, prostituted in every department of its religious system, and in all the ramifications of its dissensions, is in no condition to judge of the Lord's purposes and laws of entrance upon his work of renewing the age.

The Lord Jesus, the Christ and Son of God, was absorbed by the church. This was done through the incorruptible dissolution of his personal and material form. The Holy Ghost was the product of the dissolu-

tion of his body, and comprised its substance, which the church, in receiving the Holy Spirit, appropriated. This was the seed planted, from which the sons of God are about to appear through the transformation of man from the mortal to the immortal state. The recognition of the Messianic center, and obedience to the laws promulgated by the appointment of the Almighty, will insure immortal life. Immortality does not exist now. It is a matter of acquisition, and the first law of its attainment is the recognition of the divine law and method of His appearing. We are coming to the great and dreadful day of the Lord. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." God hath placed at the East (rising) of the Garden *The Flaming Sword*, of which our weekly publication is the representation.

We are giving to the world the final and positive warning of the great conflict about to engage, not merely the nations of Christian degeneration, but the world of paganism. The hour is at hand; the world's struggle is upon us, and dire destruction will follow the mobilization of the armament of the Christian world. Out of this *debris* will arise the sons of God, who will in the near future direct the affairs of men. If you will but touch the hem of the garment of the divine truth as it issues from the Guiding Star Publishing House, your ills will be dissipated. Get into the proper attitude of acceptance, and all else will legitimately follow.

On the Point of the Sword.

Behold, How These Brethren Love One Another!

CHRISTIAN SPAIN, Christian America, Christian England, Christian Russia, Christian Austria, Christian Germany, Christian Italy, Christian France, Christian Portugal, etc., are getting ready to do some skillful Christian-charity maneuvering on the bellicose order. Christian Spain and her consanguine, Christian, Cuban, recalcitrant, belligerent, and wayward offspring, are performing some of the modern Christian prestidigitating tactics of the nineteenth Christian century, after the most approved civilized Christian style; and most Christian America is virtually in the act of punishing, on the most approved scientific and Christian methods of modern charity, the most honorable and ancient conservator of the Christian faith. Who says that Christianity is not presenting the most notable illustration of the influence of the olive branch, "the Fatherhood of God and the brotherhood of man," ever yet exhibited to a world rather inclined to be sceptical regarding the real purposes of the Christian system, as it is represented in modern times?

Will somebody be kind enough to tell us where we will find the Beast and the false Prophet?

A Question for Astronomers.

Will you please tell us why the five principal stars in the Great Dipper, *Ursa Major*, which have been receding for centuries, according to the conclusion of the modern scientist, with the velocity of *seventeen miles per second*—being millions of miles farther from us than they were one year ago, and *trillions* of miles during the past century, retain apparently the same dimensions? If you can, it will betime for you to ask us why any bright light receding from us retains apparently an equal dimension, with a view to questioning the truth of our Cosmogony. There are too many factors involved in the phenomenon to discuss in a short article, but the subject will be fully answered in our astronomical publications. We have demonstrated the fact that the earth is concave, and that the curvature is eight inches to the mile; that the diameter of the earth is about eight thousand, and the circumference 25,000 miles. This has been completely settled by means so simple that the wayfaring man though a fool need not err therein. Will you please tell us why it is that the space between two rails on a railroad track diminishes rapidly by foreshortening, while the space of about two and one half inches of the track itself

does not diminish by foreshortening at the same ratio? If you can do this, you will settle for yourself the question you ask us. These questions are answered in our literature. If not already published, in manuscript ready for publication.

The abomination of desolation spoken of by Daniel the prophet, is about to have its fulfillment, not outside of the Christian world, but in it. The church has fallen. It is under the curse, and the woe! woe! woe! about to startle the world, is the result of the Christian prostitution of the gospel announced by the Son of man, violated in the present competitive commercial system, which is found to be the antipode of the communistic system inaugurated by the Lord. The old heavens (the prostitute church) are about to pass away with a great noise, to which the culmination of the present armament will abundantly and conclusively attest, in the very near future.

It is fortunate for Rear Admiral Dewey that he was out of the reach of the wires, from the wire pullers at Washington. Had he been under the command of the White House at Washington, he would now be keeping company with Sampson, doing patrol duty at Manila as Sampson is doing at Havana. Had Commodore Sampson been allowed to use his own judgment and fight his own battle, Havana would now be in the hands of the United States.

Wall street must manipulate the bond issue, while the people are enthusiastic for war and negligent of their interests.

Man as he now exists is not in a state of individualism, and therefore not in a state of equilibrium.

Immortal life must come by processes the reverse of those upon which mortality depends.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

Koreshan Cogmogony Interests an Astronomer.

BY PROF. U. G. MORROW.

I have studied the copies of THE FLAMING SWORD sent me, with interest, but am still a Copernican. Before I could accept the Koreshan System, a few questions would have to be answered to my satisfaction. For instance, Why is it that the projected or apparent diameters of the sun, moon, and all other celestial bodies which show dimensions to the naked eye or through the telescope, are exactly the same at rising or setting as when on the meridian? According to your diagrams, they would be about five times as far from the observer when rising or setting as when on the meridian, and should consequently show corresponding differences in apparent dimensions. Why don't they?—Prof. J. W. T., Salem, O.

BY REFERENCE to the central diagram on the Sixteenth Page, the reader will observe the basis of the question asked by our esteemed friend, Prof. T. The subject will prove interesting to the general astronomical student and of profit to all. We are glad to get this question from one engaged in the promotion of the old school astronomy, and we cheerfully and kindly reply; taking the liberty to contrast the difficulty that is presumed to stand in the way of his acceptance of the Koreshan Astronomy, with a few difficulties existing in the Copernican System, which we shall be glad to have our friend consider. If he has had the questions we suggest, along the same line, satisfactorily answered, so that he is justified in continuing to hold to the old system, we should be glad to know what the answers are, so that we may know just *how much* genuine "scientific" explanation is required to satisfy him!

The projected sun at noon time in March or September, is about 1,000 miles above an observer at the equator. At the same time it is about 3,000 miles from the observer at Chicago, and is about 6,000 miles from Chicago at the time of setting. Measured at noon and sunset, the sun's apparent diameter is about

the same. Why is it not smaller at from 3 to 6 times the distance from the eye? There are a number of factors to be considered, aside from the factors which conspire to cause the sun to appear to go down to the horizon at time of setting, when in fact it is going up as related to our horizontal. We will consider a few of them. Considering the subject from the standpoint of the old system, our astronomical friend *assumes* that the diameter of the sun should be less at setting than at noon. The conclusion is nothing more than an assumption.

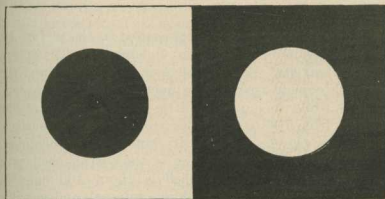
We look down one of Chicago's long avenues, lined on either side with hundreds of gas-lights, with flames of 2 or 3 inches dimension. Away in the distance the lines of street-lights seem to come together; 50 feet of space is apparently annihilated at the junction of the two lines; but the apparent dimensions of the gas flames have not decreased, but rather enlarged. In the center of a disk 2 feet in diameter, place a light with a flame of about 2 inches dimension. Upon going to the distance of one mile, the disc will be reduced to the vanishing point, while the light will be plainly visible. Two lights placed on opposite sides of the disc would at this distance appear to be one light, with the space diminished to naught between them.

From the basis of these facts, we conclude that the laws of perspective which apply to non-luminous bodies, do *not* apply in the same way to objects which are luminous. The factor which causes a flame of light of a given dimension not to disappear at the distance at which non-luminous bodies would disappear, is *irradiation*, which, according to Helmholtz, is due to the fact that rays of light do not accurately converge upon the

retina. The effect of irradiation may be seen forcibly in the accompanying cut, showing two circles of exactly the same size—one white on black background, and the other black on white background. The white circle appears to be the larger, and the effect will increase with the brilliancy of the white circle.

In the perception of any brilliant object, this factor is operative. It is the exaggeration of the size of the object by the intense vibration communicated to the retina, and the consequent extension of the area of photic sensation or agitation in the illumined portion of the retinal coat. The same factor applies to the sun whether observed by the naked eye or through the telescope. The most thorough explanation of the phenomenon involves the science of perception, and explanation of the faculty of *adjustment* of the relative size of the sun to objects with which we are familiar in the earth.

The distance to the sun at the time of setting, from 3 to 6 times the distance at noon time, is not sufficient to cause a perceptible difference in its diameter, though the space between the sun and the earth vanishes by perspective. If perspective apparently diminishes the size of objects where there is no luminosity, it would follow that if there were *no perspective*, the size of the sun



would appear to *increase* proportionably as the distance to the sun increased. The two factors of irradiation and perspective are operative at the same time in the case of observation of the sun, and irradiation very nearly *compensates* for the diminishing effect of perspective. Another factor that assists in the maintenance of the apparent even diameter of the sun's disc through out the day, is the magnifying power of 6,000 miles of atmosphere in a direction nearly parallel with the earth's surface, compared with the volume intervening between the eye and the sun at noon time.

Our astronomical friend has been kind enough to suggest a difficulty he has met with in the study of Koreshan Astronomy. He will bear with us after answering his question, while we show him through his own system and point out a few difficulties along the same line—contradictions which must inevitably result if we undertake to apply the prevailing laws of perspective to both non-luminous and luminous objects, as he has with reference to the sun's apparent diameter. He will have to admit one of two things: That we satisfactorily answer his question concerning the sun, and that we have therefore removed his objection, or that the similar difficulties in the Copernican system, through applica-

tion of his process of reasoning, cannot be satisfactorily explained. In the latter case, he will be free to *reject* the old system on the same ground that he now hesitates to *accept* the Koreshan Cosmogony.

If the laws of perspective were applicable to *any* luminous object, they would be applicable to all. If the sun's apparent diameter should decrease proportionably as the distance increased, it would do so at a specific ratio. It is usually held by physicists that an object disappears at a distance from the eye equal to about 3,000 times its diameter—the same applying to space of definite length as well as to objects that occupy the same. This is a fair statement of the rule generally applied, and we take it as the basis of calculation for the purpose of illustrating the difficulties we desire to point out.

The planet Jupiter is supposed by the modern astronomer to be about 85,000 miles in diameter, and that its least distance from the earth is 400,000,000 miles. The vanishing point of Jupiter, according to the perspective ratio, should be at the distance of 255,000,000 miles. It exceeds in brilliancy a star of the first magnitude, and should therefore be visible even beyond its accredited distance of 400,000,000. This is a discrepancy; here is one still more remarkable: The moons of Jupiter, according to the old school, are about 3,000 miles in diameter. The vanishing point of an object 3,000 miles in diameter would be about 9,000,000 miles, and yet both Proctor and Newcomb have declared that these moons have been seen with the naked eye at a distance of 450,000,000 miles!

The sun is supposed to be a body about 886,000 miles in diameter, at a distance of about 92,000,000 miles from the earth. The sun should therefore be reduced to a vanishing point if it were removed to the distance of 2,650,000,000 miles. At the distance of 92,000,000 miles it is reduced to about 32' of arc diameter. On December 21, the sun's apparent diameter is about 1' (64''/4, to be exact) larger than on June 21; the sun is supposed to be 3,000,000 miles nearer the earth in winter than in summer. If the sun is reduced 1' by the increase of the sun's distance 3,000,000 miles, it is logical to conclude that if the sun were removed to a distance beyond its present supposed position in space, equal to 3,000,000 miles multiplied by as many times as there are minutes in the sun's diameter (3,000,000x31=93,000,000 miles) the sun's diameter would be reduced to 0. The sun's distance would then be 92,000,000 (its present assumed distance) plus 93,000,000 beyond, to its vanishing point, or 185,000,000 miles. In accordance with the law of perspective, an object that would disappear at a distance of 185,000,000 miles is only about 60,000 in diameter! Alpha Centauri is supposed to be about .7 the size of the sun; and yet it is visible at the accredited but fallacious distance of 20,000,000,000 miles. Here are perspective lines elastic enough to stretch as far as the modern astronomer's imagination,—and beyond!

Take a glance at the so called double or binary stars—where two stars appear to be one. When observed

through the telescope, space appears between them, which is measurable by means of the micrometer. The average space between the double stars is about 50". At a distance of 20,000,000,000,000 miles, how many miles would 50" of arc represent? 4,850,000,000. How large are the stars in diameter, according to the old school of astronomy? Say ten times the size of the sun—8,860,000 miles in diameter. In such case we would have 4,850,000,000 miles of space diminished to 0, while the stars, whose diameter is claimed to be 600 times less than the dimension of space diminished, are still visible! An object 8,860,000 miles in diameter should be reduced to a vanishing point in about 26,580,000,000 miles.

We have shown according to laws of perspective, if applicable to luminous bodies, the fixed stars and the moons of Jupiter, on the basis of the old school, are

visible from 5 to 1,000 times *farther* than perspective would admit; while in the case of the sun, according to the figures furnished us by astronomical authorities concerning the actual difference in diameter, it would be reduced to a point at about *one twelfth* the distance that perspective would admit it being seen, from the basis of its accredited diameter. If it be urged that perspective laws do *not* apply to a luminous object, then so much the worse for the assumptions of the astronomers concerning the sun's size and distance. We have treated it as a non-luminous object; its luminosity would *extend* its vanishing point a score of times beyond the distance of 2,650,000,000 miles!

We shall be pleased to have Prof. T. endeavor to account for these discrepancies; and to submit to us any further questions or objections he may have. We will answer and remove them as effectually as we have this.

A Glimpse of the Cellular Cosmogony.

Explanation of the Sixteenth Page. Part II.

BY PROF. V. G. MORROW.

WE OPENED to your view in last week's issue, the hemispheres of the great concave globe of the universe, with the physical heavens suspended in the cavity of the picture on the right of the Sixteenth Page. At the end of our article we asked you to close up the hemispheres to complete the sphere, and left you endeavoring to imagine the revolving heavens within. We trust you did not fail to include yourselves on the *inside* so as to help you to some conceptions of the reality of the situation. This time we cut the globe in two at the equator, and ask you to look into the southern hemisphere. We cut through the shell, the atmospheres, and the central solar sphere, affording a cross-sectional view of the shell and the interior.

The universe is about 8,000 miles in diameter, or about 25,000 miles in circumference. The shell is the limit or environ of all there is *in* the universe—the sun, moon, stars, planets, comets, etc. The rind of the universe in the diagram is represented by the great circle at the circumference of the cut; at the bottom of the circle are the words, "Earth's Shell." At the center of the sphere is located the great Central Sun, the positive pole of the gigantic Electro-Magnetic Battery. Between the sun and the circumference are three principal divisions of space, occupied by the three atmospheres as shown, the outermost being our common air, about 900 or 1,000 miles in depth. This atmosphere is about the limit of our vision, the visual rays being broken or refracted by the contiguity of the surfaces of the two atmospheres, thus preventing visual penetration of the sea of hydrogen above.

Near the junction of our atmosphere and the hydrogen are located the visible stars—so many little focal points of levic and gravic energies in process of com-

bustion. These stars are represented in the picture by the little white dots at the circumference of "The Sphere of the Heavens." The visible sun, the planets, and the periodic comets are near the junction of the two atmospheres, while the moon is a little this side of the stellar sphere, from 700 to 900 miles from the earth's surface.

Below the diagram we are now briefly explaining, are two cross-sectional views of the earth's shell, with the scale enlarged. The shell is about 100 miles in thickness, composed of geologic, mineral, and metallic strata, with the comparative thickness of each primary division. On the right are shown the metallic strata, composed of the seven primary metals,—gold, silver, copper, zinc, iron, tin, and plumbum. Between these plates are passing continually discs of mercury, from which the visible planets in the physical heavens are reflected. The mercurial discs are the real and material, though invisible, planets of the universe.

The shell of the earth, with its layers of metals, minerals, and earth strata, constitutes the base, the negative elements of the great battery, the voltaic pile, for the generation of the electro-magnetisms and other levic energies which supply the sun with the fuel it consumes. The astral center is the pivot of influx and efflux of energy. The space between the center and the circumference is filled with the products of all the combustions which take place at the center and the circumference; it is filled with the thousands of qualites of energies passing to and from the center—the energies of light and darkness, cold and heat, etc., the gases or atmospheres being the channels or media of transmission of all the electro-magnetisms, ethers, and other vibratory substances of the entire Cellular System. The cell is complete in itself; there is nothing on the outside. The exterior limit of the universe is plated with solid gold.

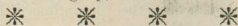
The Cause of Day and Night.

We have presented in the diagram we are considering, a striking illustration of the cause of day and night, which has answered many questions for our readers. At all times, one half of the great sphere is illumined, while the other half is dark. The primary cause of the alternations of day and night resides in the central sun, with its reflective and absorptive hemispheres, its positive and negative poles. In the light pole are generated the energies of light, while in the dark pole are generated the energies of darkness. These energies are radiated from the solar center. The evolutions of light through the atmospheres, as well as the involutions at the junction of the atmospheres, are shown in the picture; the light terminating at the earth's surface like a great crescent, reaching 90° from the projection all around—east, west, north, and south.

We daily observe these alternations of day and night. Noon is the middle of the day; the sun is directly over our meridian, and when on the equator, stretches its wings of day 6 hours to the east, and 6 hours to the west. At 6 p. m., the projected sun has moved 90° in the heavens to the west from the position it occupied at the noon of any observer. The great area of light at sunset is passing us, and twilight begins. At midnight the sun is 180° from its noon position, or on the other side of the earth; hence it is noon there, and midnight with us. In the diagram, we have indicated the time at eight different points around the great circle of light and darkness. The shell is stationary; the hemispheres of light and darkness rotate, just as might be produced from a common bull's-eye lantern, held in the center of a large sphere and turned about by the hand.

The movement of the projected sun is caused by the rotation of the central solar sphere. The energies absorbed and reflected by the central sun impart to it a slow motion; the central sun is negative to the ascending energies, and therefore repels or emits the energies it generates through transformation of the substances absorbed. The result of these activities is the central sun's rotary motion once in 24 hours, causing its projection to move in its circle of 18,000 miles in the same time. The arrows in the diagram indicate the direction of the rotation of the solar center and the physical heavens, from the standpoint of the observer in the northern hemisphere. Facing the south, the projected sun rises in the east, or to the left, and moves toward the right, and sets in the west.

In the old astronomy, we have what is designated as the solar system; it has no lunar system. Modern astronomy imposes upon the credulous a gigantic fraud, which if true would necessitate enormous waste of solar energies every second of time of the existence of the universe. We have presented to your view the greatest discovery of modern times—the Cellular Cosmogony,



The heavenly state is a state of uses, performed on the basis of love to God and the neighbor as the incentive to all human activity.

illustrating and demonstrating the conservation, instead of waste, of all the solar and cosmic energies. Our solar system is a rational one. Looking into the physical heavens we observe the sun, moon, planets, and stars. The stars seem to be fixed in a shell—they are called fixed stars; they all revolve together. The sun has a movement on the ecliptic, and in the zodiac revolve the seven planets. The moon renews itself once in 29 days, this period of time constituting a lunar month; it passes into new quarters every week.

These objects in the physical heavens do not all belong to the solar system. The sun and the stars emit light and heat. The central sun is the center of all; the stars radiate light, heat, and other forces similar to those generated in the sun, therefore the stars belong to the solar system; they are so many little suns—they are projected from the center. The light of the moon is dissimilar to that of the sun. Solar light is pyrotic; that of the moon is semi-phosphorescent. The moon is distinct in appearance, in habit, and in character from the sun. The planets resemble the moon; they exhibit phases, and radiate light that is anti-pyrotic. The family of planets belong to the mother, the moon—to the lunar system. The moon and planets are projected inward from the shell, while the visible sun and stars are projected from the center.

The physical universe is perpetuated through the relations of the center and circumference, and through the relations of the solar and lunar systems. Here is located the key to all knowledge—the science of the transmutation of matter to energy and of energy to matter, and the transposition of energy from the pediment to the central pivot, and the transmission of energy and matter from plane to plane. This key is involved in the Koreshan Science of Alchemy. KORESH in 1870 discovered corresponding systems in the human structure; all of the activities of the universe are represented in man, and completely manifested in the perfect and immortal Man manifest nineteen hundred years ago. The physical universe is the expression of Man, the expression or result of cause; Man is the Creator of the universe.

The true form of government is here represented, the interdependence between the governing power and the governed. There are the meeting points and chambers of adjustment of the affairs of both the center and the circumference of humanity. The Cellular Cosmogony constitutes the outermost basis of the Koreshan Theocracy; the government of the Golden Age will be constructed on the scientific plan of the universe. The diagram we have explained in this number constitutes the pattern of the Koreshan Theology, Theocracy, and Sociology; it is the pattern shown to Moses in the Mount. He founded the typical government, with the scientific principles of Communism and Co-operation involved.

Man has a double life; namely, the spiritual and the animal. God also has a double life corresponding to the lives of men.

Who Desires Genuine Liberty?

BY PROF. U. G. MORROW.

MUCH has been written concerning liberty during the past century. The words liberty and freedom are in the songs of the American nation; today the battle-cry of the Cubans is liberty, and an indefinite desire for freedom is entertained by humanity the world over. Symbolic of the prevailing national sentiment, the statue of "Liberty Enlightening the World" stands in New York harbor, as if to invoke the goddess to bestow the liberty the people desire. The statue is a monument of the courage manifest by the American revolutionists in throwing off the yoke of foreign sovereignty. They gained a measure of freedom—gained the liberty to conduct their affairs to suit themselves. But we still hear cries for freedom in America. Genuine liberty has not been realized!

In the religious world, we find supposed rights more completely asserted. It is now less dangerous to exercise "religious liberty" than in medieval times; besides, it is easier to exercise "freedom of thought" than freedom of action, especially where there are restrictions of law. The reformation of the sixteenth century spread the flame of religious freedom—the spirit of rebellion against established religious "authority." Religious freedom has grown to be a sort of sacred instinct, which even governments protect by law. That freedom has been exercised; every year has witnessed the founding of new religious creeds; the church has segregated into hundreds of sects, until freedom of thought on the part of individuals marks the limit of division. And yet the world is not free!

Freedom and liberty are misconceived by the masses, the terms abused, the ideals counterfeited. The tendency of modern times, carried to the extreme limit, means no more nor less than chaos and anarchy. At the time of the greatest freedom in religious belief, ignorance of the character of God and of his creation, is the most readily and freely confessed. The popular idea of liberty is license—license to believe and to do whatever the people desire without restrictions, license to follow their own impulses regardless of moral right, and regardless of reason. When a people assert their liberty they endeavor to become independent. When a man presumes to think religiously just as he pleases, regardless of authority, he becomes a religious anarchist, and the man who presumes to govern himself regardless of the laws of the civil powers, is an autonomist of the anarchist stamp.

The desire for license, mistaken for liberty and freedom, is the universal desire today. The desire, the sentiment, the doctrine, of modern liberty is a delusion; it is not an evidence of progress. There is no independence in the universe except the absolute. Dependence is a necessary condition of unity; organic unity involves the principles of co-operation of all the elements of the body politic, just as in the human structure there is a complete system of interdependence and co-operation of every cell, corpuscle, and tissue. The human structure is nearing

dissolution when the corpuscles desire to act independently; and a nation is nearing disruption when its citizens refuse to be governed. The tendency of the times toward individual liberty, freedom, and independence of thought and of conduct, is one of the scientific evidences of the rapidly approaching end of the greatest of all cycles of all ages. The end is hastened by the rapid disintegration manifest in the church, in the social world, in modern science, and in all spheres of thought.

So called freedom of thought is a fallacy; agnosticism is the worst form of mental anarchy. No man has a right to think just as he pleases regardless of the restrictions which facts impose; no man has the right to do as he pleases regardless of the restrictions of law. The world's cry for liberty and freedom is the cry of selfishness, for it is the cry of millions who do not know how to rule themselves. The man who does not know what right is, has no liberty to do right; and the mind that does not know what truth is can only accept fallacy. The world is in a state of ignorance of truth and justice. In proof of this, we point to the general chaos of thought and diversity of opinion everywhere regarding the nature and character of the great Cause of all existence—of man's relation to God and man's relation to man. The powers of disintegration, opposed to the spirit of unity, have molded the oppressive forms of government of the world, and laid the foundation of competition. The condition of the world at the present time is but the result of the spirit of the times, the thought, and the desire of the world at large. The people have desired a false liberty, and have brought upon themselves chaos as a reward. Their fancied liberty has proven to be the worst form of bondage!

The world is in bondage to religious, social, and scientific fallacies. The order of thought must be reversed ere the corrupt conditions of the world are removed; the ushering in of the New Era depends upon the destruction of all forces of usurpation. The false hopes, the false claims of man must be succeeded by the knowledge of the laws of existence, and those laws obeyed by those who would rise to the plane of genuine liberty. Today men desire liberty that will cost them nothing. They presume to desire to get out of the present hells without paying the price; they do not want their natures changed, nor their beliefs interfered with. Millions of people expect to be taken to the skies with all the loves they now possess, and with all of the devil's characteristics. The ignorant ever presume to exercise the prerogatives of the wise—fallacy usurps the place of truth. We are now living in a time when devils presume to be immortal, and when hell is exalted to heaven. The presumptions of the devils indicate the possessions of the gods.

The disintegration of the old order is in progress; the rapidity of the disintegration determines the tension of resultant forces, and accelerates the forces of the new

order. The Koreshan System of Universology presents to the world a new Religion, a new Sociology, and a new Cosmogony—the opposite of all modern fallacy. The application of the principles involved in the unique Cult

will restore that condition of life and of human relations—that liberty and freedom which are the opposite of all that the world now knows and experiences. It is a Theocracy; its demonstration is a fact; its progress inevitable, and its establishment inevitable.

In the Editorial Perspective.

BY THE EDITOR.

THE KORESHAN SYSTEM is making progress in the world because it appeals to the rational mind as being reasonable and demonstrable. Truth is even stranger than fiction—it seems remarkable enough to many from the premise of fact. As it is, it meets with just sufficient antagonism to make its promulgation interesting and vigorous. THE FLAMING SWORD is respected by thousands of readers because it is the champion of reason—for its untiring application of logic to demonstrated fact in the publication of definite, rational, and scientific conclusions. We could never hope to succeed in the promulgation of the System, if it were not true. We make appeals to the reason; our readers would repudiate us if we were to pursue any other course. We desire to contrast our position with that of a publication before us—it repudiates the reasoning faculties and discards all rational conclusions as dangerous. What would you think of THE FLAMING SWORD if it were to make such declarations as the following: "Reason is a cold god; it blinds the eyes, and brings man to believe that he is what he is not. * * He will forsake his reasoning, because the intelligence that comes through wisdom [she means the inspiration of her vagaries] is sufficient to guide and direct him continuously. So we say that the action of man's intelligence is the very instrument within man that blinds people today. * * If a person lets his reason work he cannot manifest the works of Christ." Do you want to swallow such stuff as that? If so, you have no use for THE FLAMING SWORD! The church, the so called holiness movement, occultism, mysticism, and kindred vagaries, cry out against the exercise of reason; we therefore cry out against them!

Modern reformers declare that if communism were universal there would be no poverty, vice, and crime, and permanent peace and plenty would be secured to all. This is equivalent to saying that if everybody were healthful, strong, and vigorous, and in every way normal, there would be no sickness, pain, and misery, and happiness would be the natural result. "If everybody could fly there would be no"—but they can't! It does not make a man well to tell him that he is sick; neither does it cure the world's evils to simply state that society would be better if all incentive to crime were removed. It is a question of the cure! The entire competitive world is against the establishment of a system of equity; the very spirit of modern times is opposed to co-operation. How is the world to be induced to abolish individual property, destroy selfishness, and change its loves? No mere suggestion nor change of opinion will do it. The mind, nature, character, and customs of humanity must be *revolutionized*. It will require the greatest struggle of the universe to throw off the mental, moral, and political bondages. The destruction of the old order and the reconstruction of the new will require the most remarkable generalship of the ages. The transition of the world from the bondage of competition to the freedom of the New Era must be accomplished by war and revolution. The dreams and fallacies of Bellamy, Debs, and others will be lost in the whirlpool, while the Koreshan Science of social reconstruction, founded on the knowledge of the form of the cosmos and the laws of universal organic unity, will live

to establish the coming Theocracy,—the unity of the true church and state.

A little exchange says that "a genuine Messiah should strew his path with roses instead of thorns and wrecks." We suppose he has forgotten the thorns of the famous Golgotha, and the wreck Judas. Jesus promised to lead his people into rest; he did not say that the path would not be through the catacombs and amphitheatres of Rome and the long series of persecutions from the Pagan powers. We take the author of the above at his word, and contrast it with another paragraph in the same paper: "Your Savior is not a person apart from you, but a living principle, a part of you. Christ is not a single person, but an innumerable multitude." Each one, then, has or is the genuine Messiah. Will the gentlemen now tell us why the "genuine Messiahs" are *not* strewing their paths with roses instead of wrecks and failures?

"Reform" is the indefinite creed of many factions of a vague modern movement toward a change in the conduct of social and economic affairs. Just whom they want to reform, or what they desire to substitute in place of what the world now has, is unsettled. The so called reform movement is sadly chaotic—just as chaotic as the modern church and modern "science." So called reformers have endeavored for years past to unite factions and cliques but without success; divisions continue year after year, and the forces become more and more segregated. We know that *somebody* does not know how to remedy the world's evils; they say themselves that "charity" must be exercised. The whole force is inadequate. Every plan but *one* is fallacious!

An effective blow at the enemy must be at the vitals of defense. It is a waste of energy to bombard the smallest ports while the enemy thrives under the protection of powerful armaments. It would be foolish for small crafts to attack the world's greatest military forts. The combined effort of a nation is necessary to overthrow another; there must be unity of effort. There is no unity, and consequently no strength, in the modern so called reform movement. We ask the "reformer" to define accurately and exactly, just what will constitute the pivot of the coming revolution? What is the remedy for the world's social evils, and just how it will be applied? The reformer who cannot answer these questions is a social quack!

The Spanish mask of friendship is now torn off, and the world is observing the barbarous and villainous character of the Castilians. The first thing was to destroy the mask; the next thing is to demolish the face!

Dewey's fleet has been bombing around some dangerous places in the Philippines; but he had to do so in order to destroy some hard feelings harbored against him there!

What has become of the people who have advocated for so long that we live in an age of peace?

Spain is now cursing the day when Columbus discovered America.

Query, Chat, and News Departments.

BY THE EDITOR.

Koreshanity the Only Rational System.

D. E. S., Santa Ana, Cal.—(1) There are no immortal beings in the world today. The immortal state is in the perfected humanity, to which state the most advanced in lines of evolution of life, will attain at the end of this dispensation. We think if you will study more carefully our reply to your former questions, you will find that we do not teach that all of the viduals who have ever lived will live on the earth again as viduals; for they existed in a segregated state and in a mortal condition. In the resurrection, the progressive elements of billions of people who have lived in the past will be summed up and expressed in the 144,000 perfect, immortal beings now about to appear in the earth. (2) We are not employing the methods of teaching in vogue in the world; we do not propose to stuff our readers with matter to memorize. Our object is rather to induce thought by reference to fundamental principles and keys here and there. Treatment of subjects for memorizing is of no permanent benefit. We furnish clues to thousands of truths, which are utilized by those on the look-out for good points. Thousands are being educated in this way. And if you are patient and thoughtful enough, you will derive the same benefit from the study of the Koreshan literature. At the outset, however, you should know that in order to insure progress in the study of demonstrated truth, logic must be rigidly applied to known premises. This alone will bring absolutely satisfactory, unchangeable, and infallible conclusions. We are not on a mission of guesswork; our object is to destroy hypotheses.

The Location of Heaven and Hell.

(1) Where is the place called hell, and what is it? (2) What were the devils that were cast out of Mary Magdalene? (3) Describe heaven and what it is. (4) Where is the one church? (5) What is the spirit of man—what part of him? (6) Also the soul of man—what part of him?—I. N. W., White City, Kansas.

(1) In the most outward sense, hell is right here in the earth, manifest in the competitive system, and in the fallacies of the church and in modern so called science. The different hells of humanity are the different planes of ignorance, fallacy, and degradation. (2) Bands of spirit guides or groups of evil mental entities with which she was obsessed. (3) Heaven is the opposite of hell. In the most natural sense, it is the restoration of the divine kingdom among men right here in this world. It will be in America, in Cuba, and in other places. The New Jerusalem will be a ma-

terial city on the west coast of Florida. In the highest sense, it is the supreme mental consciousness of immortal man. This kind of heaven was in Jesus nineteen hundred years ago. (4) The one church is the channel of humanity through which the divine mind is transmitted through the ages. At the end of the Christian dispensation a new church is formed, which is the Koreshan Church Triumphant. (5) The spirit of man is the energy generated in the nervous system. (6) The soul of man is the energy generated in the vascular system; it is the spirit of the blood.

The Beast and the False Prophet.

(1) I have carefully studied, but am not sure that I understand, the article in a recent FLAMING SWORD, entitled "The Beast and the False Prophet." Koresh seems to make very little distinction between the beast and the false prophet. Am I right in concluding that the point he wishes to make is that the love of money, the root of all evil, is the beast, and that the money power is the false prophet? (2) To what does the "abomination of desolation" mentioned by the prophet Daniel, have reference?—H. J. J., Hill, Iowa.

(1) The article to which you refer has not yet been completed—you have studied Part I. The conclusion of the subject may make the distinctions clearer to you. The perversions of the uses of commerce extend into the three domains—commerce on the secular plane, in the church, and in sex commerce. The beast, or the serpent referred to, is the perversion of commerce on the secular plane, while the false prophet is the perversion of the corresponding commerce in the church. (2) In each of the three domains mentioned above there is a setting up of false standards—the golden calf. The abomination of desolation is the result of the setting up of the false standards, or the desertion of the rights and uses on each plane. The three woes to come upon the secular world, up on the church, and upon those who pervert the commerce of sex energy, comprise the abomination of desolation.

* * *

The World's News.

Wednesday, April 27.—Thousands of Americans enlist in army of Cuban invasion.—Lient. Rowan of U. S. war department, lands in Cuba to arrange concerted action with Gomez and Garcia.—Powder mill at Santa Cruz, Cal., blown up by Spaniards.—Spanish cruiser Panama captured by the Mangrove.—Great unrest at Porto Rico since Cuban blockade.—England declares neutrality.—Spain's blustering augurs defeat.—Famine threatens at Havana.—Cruiser Detroit captures Spanish ship Bolivar.—Wheat rises to \$1.25.

Thursday.—Matanzas forts bombarded by U. S. warships.—Cuban insurgents

attack garrison of Spanish fort at Cano.—Great excitement at Manila, Philippine islands; Dewey hourly expected in harbor with U. S. fleet; Spaniards fleeing to Hong Kong, and insurgents are preparing assault on Spanish forces.—Spanish armada on its way from Cape Verde islands to America.—Naval men predict easy victory for Dewey.

Friday.—Orders sent from war department for immediate movement of troops to Cuba.—Insurgents to concentrate 15,000 troops for siege of Havana.—Spanish mail from Cuba to Spain seized by U. S. authorities; important information gained for war department.—Franz Joseph, King of Austria, gives \$100,000 to aid Spain.—2 valuable prizes captured by blockade vessels.

Saturday.—Arrest ordered by war department for treason revealed through captured mail to Spain; spies at work in various places.—Entire war forces of America ready to strike the death blow to Spain.—Dewey's Asiatic squadron now at the Philippines; naval battle imminent.—U. S. authorities propose to seize Porto Rico.—U. S. steamer Paris arrives safely in sight of New York.—Sampson's ships fire on Cabanas.—Gen. Farrado plans to capture Florida; McKinley notifies powers that Cuban cities will be unsafe for foreigners after May 3.

Sunday.—Spain in default in interest on national debt; blow to Spanish credit.—Dewey captures 4 Spanish vessels at Philippines; Manila in a panic.—U. S. battleship Oregon reaches Rio Janeiro, Brazil; Spanish torpedo boats preparing to attack Oregon and Marietta.—Cuban insurgents take city of Manzanillo; 4,000 troops from South America join Cuban army.—U. S. government orders last cable cut leading from Cuba; Blanco isolated from Spain.

Monday.—News received of tremendous naval battle at Manila; entire Spanish fleet of 18 ships wiped out; victory for Dewey.—Rejoicing all over America.—American ships fire at forts at Cienfuegos, Cuba.—Supplies and arms to be sent at once to Cuba.—Spanish ship Mascota captured at Matanzas.—Spanish spy executed at Key West.

Tuesday.—Governor-General of the Philippines at Manila, surrenders to Dewey; city now in possession of American forces.—Pt. Cavite, on point in Manila bay, completely destroyed.—Dewey ents cable to Hong Kong.—Madrid declares a state of siege; riots on the streets; people crying for vengeance because of Spanish defeat; Spaniards in revolt against Sagasta government.—Generals Campos and Moret reported assassinated at Madrid.—U. S. cruiser Nashville captures Spanish mail steamer Argonata at Cienfuegos; three blockade vessels attacked by nine Spanish gunboats sent from Cienfuegos harbor to rescue mail steamer; gunboats driven back under fire of superior guns.—10,000 American troops ordered to Philippines.—Portugal, Russia, and Japan declare neutrality.—Queen Regent telegraphs Pope that Spain has determined to fight to the bitter end.—Sagasta denounced and hissed in Spanish Cortes.

The Flaming Sword.

13

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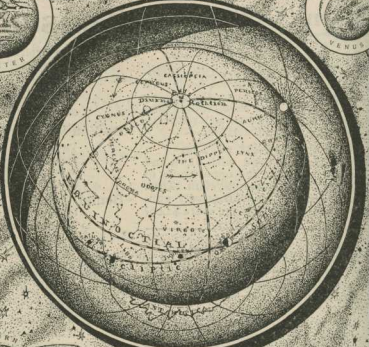
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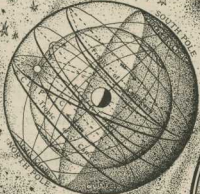
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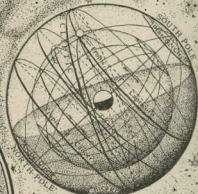
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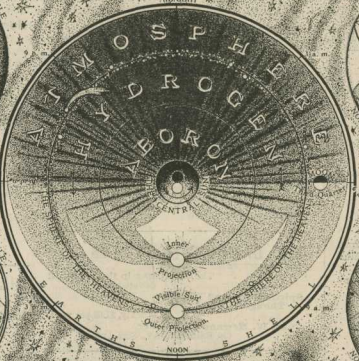
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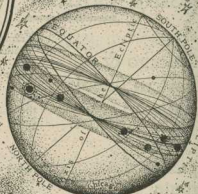
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