

SPECIAL FEATURES OF THIS ISSUE:

Phreno-Physiological Analysis of the Organ of Form.—Century Problem Reviewed.—Ruskin's Life-Work.—Impending Revolution.—Egotism of Koreshanity.—Editorial Topics and Discussions.

A hand holding a flaming sword, with the sword's blade glowing and emitting rays of light. The hand is positioned in the lower-left corner of the central illustration. The background is dark with radiating lines emanating from the sword's tip.

THE FLAMING SWORD

February 16, 1900.

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The True Value of Ruskin's Life-Work.
L. E. Borden.

In Editorial Perspective, Editorial Discussions and Miscellany, World's News, etc.
Prof. U. G. Morrow.

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NO DOUBT we would be both surprised and gratified if we could consciously follow the thousands of copies of THE FLAMING SWORD as they radiate from our Publishing House, and see them received by our interested readers the world over! Hundreds anxiously await the day when the mail brings THE SWORD, bright and fresh, to enlighten and cheer isolated hearts here and there. We do sometimes endeavor to mentally come into your homes and into your minds; and we always take a bright and hopeful view of each reader as he ponders over the truth-laden FLAMING SWORD. What a volume of mental energy is generated in the study of THE SWORD by its army of readers! All this great force of thought is bound to produce marvelous results in the world in the near future.

The Flaming Sword is Appreciated.

We are pleased with the progress of our work; we know that Koreshanity is being appreciated now more than ever before. Scores of encouraging letters are received by us, telling us how their writers have profited by studying Koreshan Literature. Sometimes a copy of THE SWORD goes astray in the mails, and the reader misses a week. When a copy fails to come, write us that it has not arrived, and we will send another. Here is a letter concerning one that failed to reach its destination; we did not drop the name from the list as suggested;

EDITOR FLAMING SWORD:—The brightest of all gems failed to greet me this morning. I suppose you dropped me for not paying my subscription. It is not all neglect; I waited, hoping to be able to respond to your call on Page 2 of the FLAMING SWORD. I have two friends living in the East, to whom I would like to have THE SWORD sent, and I thought I could

subscribe for them in a few weeks. I feel it a great honor to be able to do so little for the greatest work ever promulgated. I cannot afford to miss a copy; so enclosed find remittance for 1900. Many thanks for the prompt arrival of THE SWORD every week. I will remember my friends in the near future.—* *

Sacrificing for Humanity.

There are many ways in which our readers can be helpful to those about them who desire the truth; and then you have friends in different parts of the country whom you would like to interest; and each effort to promote the truth helps us materially, and gives us encouragement in seeing the work spread. That is what we live for; the life-work of Koreshans is to labor for the redemption of the world. The work of getting humanity out of the terrible hell in which it now is, is the greatest work of the ages! Many of our workers are rejoicing in the privilege of spreading the truth and telling the new story of genuine Science. We quote from a letter from one of them, who is devoting all her time in working among the people, and distributing our Literature:

MANAGER FLAMING SWORD:—I keep myself very busy, and am contented and happy in this glorious work; and I am delighted when I find some one who is able to comprehend Koreshan Science just a little! There has been a great deal of seed sown here since December 29, 1899, and I am persuaded some of it has fallen into good soil, and will bear fruit. I have sold 103 copies of the CELLULAR COSMOGONY; placed one in the City Library; one in the W. C. T. U reading room; and one in the library of the Indian school. The Indian school is a little village of itself; as in it a great many white people are employed. Have sold some other literature, and have made the best use possible of THE FLAMING SWORDS you sent me.—* *

A View of The Flaming Sword Office.

No doubt our readers endeavor to picture in their minds the office of THE FLAMING SWORD and other branches of our work. If you could picture us correctly, you would see many hands busy in the work preparing THE SWORD. You would see the matter being edited; the matter being set up; the proofs being read and corrected; the presses running; the Manager's office busy with the orders and correspondence; and the mailing department wrapping copies ready for the readers. The department of THE FLAMING SWORD is a bee-hive, as it were; it is an industry for the promulgation of truth.

We are not in it for the purpose of making money; but you must know that means must be at hand to pay the various paper houses, and other people with whom we have to deal. It requires money to maintain our work. The circulation of THE FLAMING SWORD is growing; and we will soon have to print larger editions to supply the demand; and this means increased expense. We are giving away hundreds of dollars every year in the distribution of sample copies and free literature. Your interest centers here in a great measure; and while interest is not measured by finances, we have noticed that those most interested in Koreshanity, are most solicitous about our welfare, and are prompt in keeping up payments of subscriptions, and in obtaining other subscriptions where possible.

Prompt renewals is an important question in a great work like this. The price of a single subscription is a small sum, but hundreds have a proportionate strength in meeting our many demands. Do not forget your subscriptions when they become due, but help us in this regard, and in others when you can. THE FLAMING SWORD is due you, and you must pay it when it fails to come; but we miss the price of subscriptions when they remain unpaid. Do the best you can for us, while we are doing our best for you!

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. 376

Phreno-Physiological Analysis of the Organ of Form.

Location of the Organ ; Relation of its Function to Vision and Individuality ; Conception and Creation of Form ; Exaltation of the Mind in Reproduction ; Construction of the New Jerusalem.

HAVING DEFINED the principles of the action of any one organ of the brain, and submitted them to the comprehension of the student, it is at once apparent that the general laws of cerebral function—being uniform—are within the grasp of the mind. But while there obtains a persistent uniformity, in general, regarding the functions of encephalo-psycho-pneumic physiology, every organ of the brain has its own specific office to perform, in a measure independently of all others, but not completely so; for the office of every organ depends upon its reinforcements and support in functional coördination.

The organ of form lies next to individuality, in that group of organs constituting the base of the inferior gyrus or convolution of the frontal lobe of the cerebrum. In its mental or phrenological function, it comprises one of the prime percepts, and depends for its mental office as much upon the organs and principles of optics, as the organ of individuality previously considered. An accurate conception of form can only be had through the aid of vision. As the *supreme* function of individuality is to know the undividedness, or oneness, of universal existence, and thence to direct its creation, the supreme office of form, as a mental organ, is to be conscious of the universality and character of form in general, and thence to perform the office of formate construction.

The cerebral center under consideration, like the center of individuality, is both mental and physiological. At this point, let us again urge upon the

student the necessity for the mind to grasp the fact that it is not the mere province of mental function to observe, reason, and understand. Man is the creator, and in his highest and sublime dominion he not only creates the universe, but he performs the functions through that mentality generated within the dominion of the human brain. No organ of the brain can perform its functions without supply of nutriment; and it is well known that one of the sources of this supply is through the alimentary canal; hence there must be channels of intercommunication of the gastric center with every organ of the encephalic mass.

In the study of any specific organ or center, it is not enough to consider it in the aspect of general relation. The organ of form takes into cognition not merely the outlines of form, entering into the character and discrimination between various specific forms as they exist, but it becomes a factor in the direction of the mechanical uses of the body in the construction of whatsoever form requires to be produced. The organ of form presides over the creation and perpetuity of the organic body in which it resides. The center of form as a creative power, determines the form of the anatomical structure over which it presides, and comprises one of the factors of organic resource and life.

The seat of form, as it obtains in the external cortical area of the organ, on the right side of the brain, is the love or desire of performing whatsoever use the organ is destined to operate; and on the left side resides the science of that use. As stated in a previous

paper, the entire right side of the brain—the external cortex—functions the various loves, while the left side of the external area functions the sciences of those loves. The subjective or second layer is just the reverse, side for side. If the student will fix this principle firmly in the mind, and apply it to each pair of organs, both mentally and physiologically, the study of pneumo-psychic physiology will be greatly facilitated.

Another most important consideration, embraced in the analysis of the relation of form and function, is the knowledge of the principles of magneto-electric induction, or the transmission of energy without the apparent interconnection of transmitting media. The mere fact that no nerve communication may be traced between two points of apparently coördinate function, does not militate against the inductive coöperation of those two organs. In the realm of physics, the operation of this law may be observed in the processes of magnetic induction, and in the recent experiments and practical operation of wireless telegraphy. We may specially note the correspondential operation of the law in the record of the transmission of spiritual energy from John the Baptist, through pneumo-psychic intercourse, when the spirit passed from John the Baptist into the Lord Jesus at the time he was baptized by the Spirit from John, a baptism which imparted to the Lord the power to begin his work of inauguration. A manifestation of the same principle, on a more magnificent scale, was immanent when in the theocrasis of the Lord the Holy Spirit was absorbed by the church, giving it its great power to carry forward the process of the regeneration of the world. The intercommunication of intelligence, both external (by means of the external senses and organs) and psychic and subjective, portrays clearly enough the operation of mental, physical, and physiological transmission.

The vidual organism of man, in its relation to all other organisms, may be taken as an illustration of the operation of a single brain spherule to every other brain spherule, in the transmission of correlate energy through lines of inductive communication, when there may be no apparent nerve intercourse from cell to cell. A thought generated in one mind is induced for the purpose of impartation to another, or to others. It may, for the sake of illustration, be some thought concerning religious doctrine. An attempt to impart it by oral or written communication is met by rejection, there being no attractive receptacle. The mind which it attempted to pierce was invulnerable to the oral ray, and reflected it; another mind naturally receptive to the thought, embraces the doctrine.

The vidual form (generally called, but falsely so, the individual) sustains the same relation to all the viduals of the mass, that the cells of the encephalon sustain to one another. A brain cell in the region of

the sinciput is responsive to one in the coördinate region of the occiput. This reciprocal response is communicated through a line of cells from the co-responsive regions of these two extremes of cerebral structure. The coördinate center of form is situated at the base of the occipital lobe of the cerebrum, a point a trifle removed from that process of the dura mater called the falx cerebri. It is at the inner and upper region of the area defined by L. N. Fowler as the center or organ of amativeness.

The organ of form is both motory and sensory; it is also mental and physiological. In the study of the physiological relation of these two poles, namely, form (situated near the inner angle of the superciliary ridge) and the center of *reproductive love* (situated as before described), we have to bear in mind the relations of these poles to the nerves of the spinal column, and trace them to their communication with the duodenum, the duodenum being the alimentary center of lacteal cellular formation. These two centers preside over every activity where cellular structure is in process of organic creation in the body.

There is a direct functional relation of form to the bodily center of form in the alimentary canal. In order to possess the characteristics of perfection, in general and particular form and function, it is important that the duodenum, in its physiological activity and relation to the reproductive center at the occipital region noted, and the organ of form, near the inner angle of the superciliary ridge, be healthfully related, to insure the highest possible use of the organ. We therefore maintain that no phrenologist unfamiliar with topographical physiology can accurately define character.

Upon the correct use of the organ of form, as a mental and physiological center, must depend the form of offspring. This use is both voluntary and involuntary on the part of the parents. It is also general and particular. Every cortical area is comprised of specific zones or annuli of cortex, sustaining planes of relation to center and circumference. These cells are drawn upon according to the character of the thought which brings them into use. When the thought of the parent has no regard to creation, the faculty of reproduction being exercised merely for personal pleasure, the reproductive energy is drawn from the zone of the lowest plane of cells. If, on the other hand, there is the desire and purpose to create (in the exercise of the faculty and function), not only may the traction be made on specific cells, but, through the exercise of the voluntary purpose, energies of specific quality may be extracted and passed over to the cell of reproduction.

In the foregoing we have merely hinted at the possibilities within the province of the human mind, in its voluntary aspect as related to its operations in the marital order. To insure the most perfect results in the

marital order, every sensual thought must be eliminated, not only at the time of inception, but while the reproductive cells—male and female—are in process of creation in the organism. This would involve immunity from intoxicants and unwholesome stimulants of every description. Human offspring born into the world, is entitled to this respectful consideration of its rights.

But there are other exalted functions of these organs and faculties of formate creation. Let us suppose the organs of form to be brought into requisition in architectural creation, in the general plan of the structuring of a city. We are now merely presenting the laws of form—nothing more. Should the desire obtain to render the form of this city more beautiful than any other, as to the character of its form, other faculties would necessarily be brought into use, among which we would find prominently conspicuous, the organ and faculty of comparison. Without these coördinates, supports, and reinforcements, the faculty of form alone would be useless. To bring into display the supreme function of the organ under consideration, the energies of the mind, including the emporium of supply, the conjugal group, with their magnetic inductions finding their vortex at the coördinate pole of form on the axes of form and reproductive life, the one pole sincipital, the other occipital, must be reinforced with all the substances of life itself.

When form is in its most active and exalted function, it is in the vortical display of its executions, drawing upon the subjective cortical areas, upon the finer cells, those containing the most essential elements and principles of desire. Subsidiary vortices are inaugurated, intensifying proportionably to the intensity, continuity, and volume of the central force. From these

centers the blood is drawn upon, and thence the lymphatic system, until the very physiological centers of vegetative and reproductive life are involved in the vortical volume. The sperms and germs of reproduction are absorbed and converted to the energies of mentality essential to the highest possible use of the organ as it relates to physical architectural form. If, while the effort to exercise the function to its utmost and supreme dignity, the sensual mind diverts and precipitates the flow, the force is diminished and vitiated, the intensity, continuity, and volume are destroyed, and architectural magnificence fails to be consummated.

The organ of form has still higher functions to subserve. The building of the New Jerusalem—first, as a spiritual aggregation within this vortical brain center of the Messenger of the Covenant—takes its form from the function of form in the personal, individual, and conscious cortical area of the human cerebrum. The New Jerusalem is gathered and builded through the conscious and voluntary purpose of the individual and personal brain, in the material and organic form, for the brain is the basis and foundation of all spiritual existence. The New Jerusalem shall descend as John saw and predicted, when he penetrated the future with his prescient eye. This descent will be into the formation of a new and supreme arch-natural genus of men. Then shall the metropolis and capital of the world be built at the appointed time and place. The functions of form, in the various uses of the organ, have been thus outlined merely. There remains a word to be said in the prosecution of its best function. The most subtle and supremely active energy of its function can only be extracted and wrought into the fabric of its uses, when in the execution of its office its objective purpose is its virtue to others.

Review of the Century Problem.

REV. E. M. CASTLE.

THE CENTURY problem is eliciting much comment, and the question whether we are now in the first year of the twentieth century or in the final year of the nineteenth is being answered both ways with equal positiveness. Those who contend that the new century began after midnight Dec. 31, 1899, can sustain their position with no less consistency—it may be with greater—than those who hold that it begins twelve months later, nor can the latter class demonstrate their right to ridicule the contention of the former, in view of the fact that no one can prove that the century has not ended.

Among the arguments advanced by those who claim that the new century has not begun is the assumption of the impossibility of having a year 0. But the fact is that astronomers denote the year which preceded 1 A. D. by 0, and the year preceding that by 1 B. C., although chronologers, conforming to common

notions, regard the year preceding 1 A. D. as 1 B. C., the previous year 2 B. C., etc., by which manner of reckoning there results some confusion in computing the lapse of time from a B. C. to an A. D. date. Thus if we regard the year before 1 A. D. as 0, and the next preceding year as 1 B. C., in estimating the period between 20 B. C. and 20 A. D. we add the year numbers and estimate rightly the lapse of 40 years, but if we regard the year preceding 1 A. D. as 1 B. C., the period between 20 B. C. and 20 A. D. will be not 40 but 39 years, one year less than the sum of the two year numbers.

It is not unreasonable to suppose that this fact was evident to Dionysius, who introduced this Epoch in Italy in the sixth century. History does not determine whether completed time was reckoned in numbering the years of the Christian era, but the fact that the years of this era are designated by the cardinal numbers might

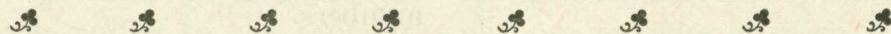
be considered as supporting this view. But whether we consider the year number to be an understood ordinal, indicating the year in progress, or a cardinal, indicating completed years, it is certain that the first century for at least 99 years of it must be regarded the zero century, as to the written numbers of the years, for in enumerating the years of the first century, nothing, that is zero understood, is written in the century, or hundred, place; and it is undeniable that 18 has been the century number during the nineteenth century—in any case for at least ninety-nine one-hundredths of the century, and not until the termination of the nineteenth century do we write nineteen as the century, i. e. hundred, number.

Capt. C. H. Davis, Superintendent of the United States Naval Observatory, is reported as stating officially that there can be no question of "opinion," as to the date of the commencement of the twentieth century, which he emphatically states to be Jan. 1, 1901. He is reported as follows:

If the first day of the twentieth century is Jan. 1, 1900; or, in other words, if the enumeration of the years of our era in series began with 0 instead of 1, then logically the same rule of enumeration should also apply to all other divisions of time. Therefore, the present closing century is not the nineteenth century, it is the eighteenth. The first century was no century and the next century will be the nineteenth and not the twentieth. When it is twelve o'clock it is really eleven o'clock. This reduces the "opinion" to an absurdity.

Not to such an absurdity as the above argument. The first century *must* be enumerated no century (or zero hundred) if the nineteenth century is to be enumerated 18 hundred until its termination, as certainly has been the case. For even if it be conceded that this is the final year of the nineteenth century, 19 was not written during ninety-nine hundredths of the progress of the century. And if we may not enumerate 19 until the last hundredth of the nineteenth century, i. e. until the end is approximated, why is it not logical to defer such enumeration until the end is *quite* reached? And the clock illustration is a damaging one to Capt. Davis' position. It is 12 o'clock, at the *termination* of a period of twelve hours. During the progress of the 12th hour it is eleven, and a fraction, o'clock. Applying the same rule to the enumeration of the years, it should be 1900 at the end of a period of nineteen centuries, rather than at the end of a period of eighteen and ninety-nine hundredths (18 $\frac{99}{100}$) centuries. The decimal system of notation, correctly applied, is consistent throughout. And in the Arabic, or decimal system, zero begins the ever repeated series of characters, and also terminates it.

The Kabalists, exalting the device *Omnia in numeris sita sunt*, regarded zero a number; and each number is a significator, or name. Zero was by them regarded as



The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth; namely, the "Philosopher's Stone," which is the great truth and law of immortality. No attainment of truth is complete until we have discovered the law of

the emblem of the unformed, that which had not reached fulness, or completion. Accordingly, it is logical to write year 1 at the end of the first year, and let its name be 0 until it is full, or complete.

Since history does not determine whether the enumeration of the years of the Christian era was understood at the time the use of this era began (in the 6th century in Italy; in the 8th and 9th centuries in Gaul) to indicate the number of completed years in the period, or the order of the year in progress, no aid can be derived from this source in settling the point. But if cardinal numbers are properly employed in enumerating the years, they must indicate the *amount* of time in the period, and the place for 1 is at the point where the first year ends and the second begins, for the cardinal is the pivotal, or hinge, number; and we must let 1 indicate the year number until 2 may take its place—at the culmination of the second year. Thus the year number states the age of the period in years. There can be no *year value* to a period until a year has elapsed, therefore the lack of year value may be expressed by 0 until a year obtains. And if we use the decimal system of enumeration, we should use it in accordance with the science of its characters. No one will deny that 0 has its place in the series of Arabic characters. As 8 has its place preceding 9 because it is one less than 9, so 0 must have its place preceding 1 because it is one less than 1, and Capt. Davis' statement in the report which we have quoted in part, that no series begins with 0, is incorrect. A series of cardinal numbers properly begins with 0, the zero point.

The position taken by the Emperor of Germany is good evidence in support of the soundness of the claim that the twentieth century has begun, for it is fair to suppose that he has consulted the scholars of his empire, and the value of German scholarship is not to be doubted.

In the successive discussions of this question as it has come up at each century's end (and even at the half and quarter points) for a number of centuries past, and the accompanying research, it has been found impossible to determine the method employed at the introduction of this epoch. Therefore the arguments advanced have been regarding the more reasonable assumption. On this basis it is a subject that can be strongly argued on either side.

Koreshan authority, however, favors the contention that the new century has begun, not only on the ground that it is logical to number at the end, for to *number* means to consummate, or culminate, (and whichever method of enumeration was employed at the introduction of the epoch, this is the method that *should* have been employed) but also because spiritual and natural conditions indicate this winter solstice to be a centennial pivot. There are no accidents, and the inner will which directs man's ways in harmony with universal cycles, has determined that 1900 is so written as to mark the beginning of the new century where each century rightly begins, not at the *first* but at the *zero* point, which is the logical starting point.

life itself and are able to apply it. Hence, the great search for truth is really that we may apply it to life, wherein is its supreme pleasure. Therefore truth is acquired, that the pleasures accruing from it may be insured; and those pleasures are in the attainment of immortal life.

The True Value of Ruskin's Life Work.

L. E. BORDEN.

TO OVERPRAISE is to cheapen a man's worth. This seems to be the danger in the case of Ruskin, and even those whose youth was nourished by his wholesome counsel and who must profess a tender gratitude toward the author of "Sesame and Lilies," find their sense of proportion offended by hearing him compared to the prophets of old through whom the spirit of the living God worked the redemption of his people.

Such a comparison only serves to reduce the sum of Ruskin's achievements to a pitiful fraction, for what man can affirm upon his conscience that Ruskin has effected the deliverance of this age? Rather, let us take him for what he was, a man of great gifts, a sincere man born in a time of doubts and decadency, the iron age of the cycle. Let us thank heaven that he was not of the race of those who speak smooth words and flatter the hypocrisies of "Vanity Fair." The moment has come to survey his life as a whole, to measure the extent of his influence and to ask, what did John Ruskin contribute to help the world bear its burdens?

Much has been said and written about the early precocity and the early training of the boy Ruskin. A short time ago the *Arena* published an earnest plea to mothers in behalf of Mrs. Ruskin's principles of first treatment in the management of children. She was a sturdy Scotchwoman, and her methods were generally sensible and stringent. The boy was brought up to amuse himself; to gaze without a shadow of hope or desire at the gorgeous playthings in the toy-shop windows; to look for a whipping if he was fretful or troublesome; to watch older people nibble dainties at dessert, and even to crack their nuts for them without expecting a share for himself—the day his mother gave him three raisins made an epoch in his life. As for the garden at Herne Hill, with its black-heart cherries and its mulberry-tree and its rows of gooseberry and currant bushes, the child soon learned that it differed from the Garden of Eden chiefly, as he said, because here *all* the fruit was forbidden, and there were no companionable beasts. A spartan *regime* this, for our pampered American youth, and yet it was all salutary, adapted to develop self-control and amply justified by its effect upon the child's character.

Whatever may be said of Ruskin in other respects, no one can deny that he was a great master of English prose. His taste for literature, his sense of the value of words, and the general qualities of his style, he owed chiefly to his early training in the Bible. His mother forced him, day by day, to learn long chapters of the Bible by heart, as well as to read it through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year. This discipline was invaluable as he often confessed; it formed a habit of taking pains that he never lost.

Ruskin was endowed with many gifts. He might have been a poet; his mother, who devoted him to the

Lord from birth, designed him for the church; he might have been a novelist, he might have been an artist, but the manner of life that he chose to follow out of his own heart and in accord with his own will was different; and after taking his degree at Oxford where his studies were interrupted by illness, he came before the public as an art critic.

One day, while taking his daily walk at Oxford, Ruskin noticed a tree with ivy twining about its trunk so gracefully, it seemed to invite a sketch. As he drew the outlines, he fell more and more into the spirit of the natural design, which he soon saw was finer than any conventional arrangement. His teacher had tried to show him how to generalize foliage, but he now felt that truth to nature was the essential in order to realize beauty in a picture. This discovery came to be the germ of his theory of art. "Be sincere with nature and be sincere with yourself if you would be an artist"—this was the burden of his message.

Beginning as a naturalist and an ardent champion of Turner as the best, if not the only exponent of naturalistic principles, Ruskin presently turned with deep interest to early Christian art. His study of the great monuments of the past led him to write "Seven Lamps of Architecture," which is not a manual of practical architecture, but a consideration of the art of building as the language of human thought. This book was followed by "Stones of Venice," which treated yet further of the reaction of society upon art.

Present day critics deny that Ruskin's influence upon art will actually survive him and repudiate his dictum limiting painters to the representation of appearances as found in nature. They even deny his grasp of the ethical principles underlying art culture. The great army of the uninitiated will love him and read his books, finding therein noble thoughts and an impulse to live more worthily.

As time passed on, there arose a school of young artists who soon became notorious for their affectation of antique simplicity. Ruskin went to see these canvasses bedaubed with mediæval inspirations; he was struck with the careful workmanship. Despite the peculiar ugliness of the faces, he discovered beauties, indications of power and of keen observation of nature. He went again; he learned to know the brotherhood, and lo, the miracle was wrought—Ruskin had joined the pre-Raphaelite camp. His "Apologia" appeared in the form of a famous pamphlet, which proved beyond a doubt that the same motives of sincerity impelled both the pre-Raphaelites and Turner.

At the age of forty, Ruskin finished the whole series entitled "Modern Painters." Beyond this epoch art ceased to be his first and dearest aim. Sorrow and experience had opened his eyes to wide-spread misery and crying wrongs. Hitherto, a firm believer in English Protestantism, he was no longer able to reconcile its creed with the facts of life. From his retreat in the Alps

he wrote to a friend: "I am still tormented between the longing for rest and lovely life, and the sense of this terrific call of human crime for resistance and of human misery for help, though it seems to me as the voice of a river of blood which can but sweep me down in the midst of its black clots, helpless."

Previous to this awakening, Ruskin had looked to philanthropy for the amendment of social conditions; he was ready with plans for amusing and instructing the laboring classes, and enthusiastic over their thirst for improvement. Now he began to apprehend, in some degree, what the world is too slow to learn, that philanthropy is only patchwork and the social fabric is worn out. From this time, in his writings and lectures, Ruskin developed an economic system, the best that he could formulate, for the reconstruction of society.

To give his ideas in regard to the ideal body politic, following one of his biographers who has condensed Ruskin's scheme into a few words, it may first be stated that in order to abolish competition, both national and individual, which he denounced as barbarous, Ruskin proposed an organization of labor much like the guild system of the middle ages; while the old guilds were local, he would have them universal. By their own rules they would secure good workmanship, fair wages, and honest production. The workmen would have no ground for discontent, and the masters—for Ruskin believed in the mastership of the best men—would be the trusted friends of their company of workers.

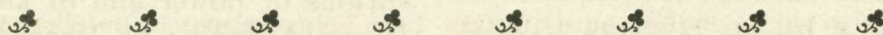
Ruskin did not believe in education, meaning book-learning, as a panacea. If all men were gentlemen and scholars, who would do the dirty work? Besides, would not such education tend to widen the gulf between those of greater and less natural ability? But he would give to all a physical and moral education that should eradicate disease and stupidity. Marriage should be regulated by law, and permitted only to those who had attained a certain standard. All incomes should be limited to some fixed maximum. It would devolve upon those who were still unavoidably richer and more refined than others, to set an example of plain living and high thinking. Thirdly, as to the church, Ruskin was clear-sighted enough to see that the union of church and state would be a necessity to an organic whole. Finally, he believed in military organization, and in his

state, as in Switzerland, every man would be a soldier. Some of his remarks upon the subject of war, are being widely quoted at the present crisis. For instance, in "Crown of Wild Olive," he says: "When I tell you that war is the foundation of all the arts, I mean also, that it is the foundation of all the high virtues and faculties of men. It is very strange to me to discover this and very dreadful—but I saw it to be an undeniable fact."

It cannot be denied that Ruskin's ideal constitution has much to recommend it and, especially in regard to the solidity of church and state, argues great perspicacity in its author. But other men have offered to the world cunningly devised plans for an ideal commonwealth. The great questions remain, was Ruskin successful in leading the world to adopt his ideas? How far has the world traveled toward his goal? What has been the outcome of all his efforts?

John Ruskin has passed into the silent land, and a glance at the prevailing chaotic commercialism is sufficient to prove that he who was wise to indicate methods of reform, yet failed utterly in securing their adoption. He put forth all his personal force toward the establishment of St. George's Guild, as a nucleus for the new society. How many persons outside of England have ever heard of this organization? A few have heard of the Ruskin Linen Industry. The head of the Ruskin colony in America left his post after an experience of disappointment. It is impossible to point to any great and widespread movement as a result of his teachings.

How did Ruskin propose to establish his commonwealth? By the slow processes of evolution, and this is where his clear sight failed. He aimed at the gradual introduction of higher aims into ordinary life; at giving true refinement to the lower classes, true simplicity to the upper. He proposed that idle hands should reclaim waste lands; that healthy work and country homes should be offered to dwellers in the cities who would come out of the gutter. But idle hands still refuse to work, and the city poor prefer to stay in the gutter. The world calls not for a prophet who shall but cry aloud in this wilderness. Have not many such been heard? It calls for the Christ, who can save his people *from* their sins.



Could Jesus have remained until now in his manifest form and structure, and continued his teaching and beneficent works among men, the world would have remained in ignorance of his doctrines and unsaved by his life, for the reason that the actual impartation of his broken body and shed blood, the very substance of his organism, was absolutely essential to the correct understanding of his doctrines, as well as to the life and perpetuity of the race. Hence He declared: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him

unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" "and he will shew you things to come." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Holy Spirit could not be imparted while He remained, because the spirit or force of transmission could not be engendered without the terminal conversion of the substance of his flesh to the coincident force or spirit of that flesh, the Holy Spirit, this being the very substance of his organic form and structure.

In the Editorial Perspective.

THE EDITOR.

THE WORLD'S HISTORY is divided into epochs or dispensations by great crises, where powers come in conflict and struggle for the mastery. We may trace the world's progress through fiery ordeals, when the silent hand of retribution comes with wrath and reward. At the end of every dispensation, a period of transition obtains, where retrogressive forces are destroyed, and great questions are settled for the time. Humanity sows the seeds of destiny, and reaps in the harvest. The great field of struggle is humanity; it is the battle-ground of good and evil, because both develop and progress in the human world. Crises are periods of judgment, in whatever domains they occur; they remove obstacles to progress; and as they come, heroes arise to receive the glories of triumph and reward. Where victory obtains there is a crushing of opposing elements; and the triumphant power guides the world through another epoch of history. A hero is the involution of the forces of victory; the natural medium of their expression to the world; the pivot of power; the instrument of execution. He overcomes enemies, and his people are blessed with his work. History does not record an instance of peaceable adjustment of difficulties in which great human rights are at stake; no instance where great corrupt powers, in church or state, have voluntarily relinquished their hold upon the world. Bondage can never become the instrument of freedom; the price of liberty is paid through conflict, and liberty is achieved through stupendous efforts to throw off oppression. The world is face to face with the greatest questions of the ages; the greatest crisis of all history is imminent. It is the world's greatest judgment, the greatest period of transition, in which the most stupendous volume of forces must enter the crucible of the greatest revolution; and just beyond it is the world's greatest century, the greatest dispensation, the greatest age. The judgment obtains in the same world in which all evil forces are operative; vengeance must be visited upon the world of corruption, and the rewards of life bestowed upon the natural man. The powers of oppression stand in the way of genuine liberty; false loves fill the human hearts; perverted commercial wisdom is applied in all the channels of industrial relations; the competitive system prevails; greed rules; and corrupt nations occupy the field of the world. In the impending crisis all these stupendous forces must be destroyed, and in their places must come liberty, righteousness, scientific commerce and industry, the love of the neighbor, and the divine kingdom. We are nearing the end; the consummation is at hand. The transition period demands the presence of the world's greatest Hero, the Messenger of truth, who will achieve the greatest victory over corruption and death, and introduce the New Era of human history!

The astronomical world has put forth many theories concerning the nature of the sun; and today, numerous conflicting conclusions are promulgated. The sun has been held to be a burning ball of immense magnitude in open space, possessing an intensity of heat beyond conception. Astronomers have been busy feeding the sun on meteors and comets; they have contracted it through cooling, for the purpose of making it continually hotter; and then they have also permitted it to burn slowly enough to last millions of years on the basis of present inherent fuel; but they have been unable to explain in conformity with any law of conservation of force, what becomes of 999,999,999 billionths of the sun's energies radiated into the "depths of infinite space" and never utilized! It has been advocated that the sun is a cold body, a mere chemical concern; by some others, that it is purely electrical. There are some

facts which are taken as a basis of each of these conclusions. Koreshan Astronomy is the only system that harmonizes all the facts of solar physics and phenomena. None of the sun's energies are lost; every ray is received by the environing crust of the great cell of the earth. The sun is a burning body; it is intensely hot; it is also electrical—an arc light consumes fuel. And yet, heat is not radiated from the sun as heat, nor light as light. The supply of the sun's fuel is equal to the force radiated. The sun is a vortex of levic energies generated in the earth's crust; it is also fed by comets. The universe is a great battery cell; the sun is the perpetual, positive pole. The energies radiated from the sun are electro-magnetic; they are gravic. Qualities of solar energies become light upon entering our atmosphere; and heat upon coming in contact with the earth. Astronomers cannot solve the problems of the sun. The science of the sun demonstrates the correspondential power of Deity in his relation to the environing humanity; for God is to humanity, what the sun is to the physical cosmos.

The attitude of THE FLAMING SWORD to modern institutions, and the world generally, is hard for some people to understand. It must be understood from the Koreshan standpoint. Koreshanity has a supreme purpose in view; its mental altitude is high; its analysis of the world is complete; its judgment is severe. It views the world as a whole, but it stands at the great divide of the ages, to separate the true from the false. It exposes fallacy; it reveals the truth; it condemns corruption, and encourages all that is progressive. THE FLAMING SWORD sees the dividing line between advancement and retrogression; degeneracy obtains, while regeneration is in progress. The old world falls while the new is being constructed. Our condemnation of the world is sweeping; our commendations are discriminating. We see corruption in American affairs; but in it all we can see elements of progress moving toward the goal. Koreshanity is repulsive to hypocrites; it is attractive to truth-seekers. When the mind comes in contact with the truth of Koreshanity, it comes into the last judgment. Truth nineteen hundred years ago settled the destiny of the people to whom it came; truth today makes destiny, and it makes fate; it saves, and it destroys. Before the throne of the human intellect, the rational judgment of the Enlightened Mind, the world's institutions and peoples are commended and condemned. The condemned will pass away, while the commended will enter the new age.

There is nothing alarming about the decadence of the modern church. It is only one of the ominous signs of the approaching end of the dispensation; it is but the dying of the old stalk, the old tree. It does not mean the death of religion, nor the overthrow of the Bible. The world passed through a similar experience nineteen hundred years ago. Then, the Jewish church was corrupt; it was declining, the kingdom was tottering, and the sacred temple fell with the destruction of the Jewish capital by the Romans. But a greater religion sprang into existence with irresistible force—the religion of Jesus the Messiah. A greater corruption of church and state exists today; and the fall will be more disastrous, the judgment more severe. A great religious revival is at hand, the most vital, potent, and powerful religion the world has ever known. It will have a greater sweep of power, because it is scientific; it is the intellectual religion, the principles of which are susceptible of being practically applied in all domains of human activity. It is the fruit of the ages, the climax of all mental progress. Koreshanity is the legitimate evolution of the primitive Christian system; it comes

in the true apostolic succession, in possession of the keys to the kingdoms of life and death, the keys of heaven and hell; and it will unlock the dungeons of hades, and open the doors of the new age.

A practical age demands the exclusion of all useless things. The world is growing weary of useless systems and theories—mental conceptions that have resulted in nothing but discussion. The church will finally go to pieces because it is doing humanity no good; when the world is disillusioned, it will be no more. Popular astronomy will become obsolete, because it is of no use to humanity; it cannot be applied to industry, to commerce, to government, nor to any domain of human activity. The world is soon to throw off the yokes of oppression, because they are destructive to human happiness. The false religions which prevail must die; the false system of industry and commerce must be overthrown; the thrones of false governments must fall. In the end only one great System will survive. Fads will go out of fashion, and fallacies will be excluded. The System that will live and prevail throughout the ages to come is the System that is true; and that System is the genuine Science of Koreshanity. True science is practical; it is applicable to all human affairs; and the time is at hand when the people will welcome it as the only remedy for the gigantic evils which curse the world!

The world always moves in the wrong direction when its motives are evil. Righteous motives alone can impulse humanity in the line of genuine progress. There is no question that the motives of the modern world are evil. Greed rules; the desire for gold predominates in the world. It is the mainspring of modern civilization, and all the wheels of commerce revolve in accordance with the supreme impulse. Church, state, and society are run by the drive-wheel of the money power. They belong to the machinery of hell, which grinds grist for the devil. The ingenuity of man is being exhausted to make hell attractive. Modern inventions, art, music, literature, science, and religion are employed to accumulate wealth for the few and oppress the poor; to portray the beauties of depravity; to vibrate the forces of fallacy; to sweep the world with fiction; to entertain humanity with hypotheses; to perpetuate superstition and the ways of death. The world needs a new motive power to destroy competition; to bring order out of chaos; to restore human happiness; to promote progress; to transform hell to heaven, and to make men brothers!

THE FLAMING SWORD views current history from the standpoint of the Messiah of the age. It is the standpoint of the enlightened mind, of the scientific Prophet; it is the standpoint of the absolute truth. As the present has been evolved from the past by natural processes, we arrive at a knowledge of what the future will be, through the principles of scientific prophecy, which is as accurate as the solution of a mathematical problem. Current history cannot be understood except in the light of what it will produce. Looking into the past, we see crises of history; with more or less ease, we link events together in one chain leading in the direction of known results. We can see what caused Rome to fall; Christendom to decline; America to succeed. Exclude the crises, and the events which led to them are without definite meaning. Then can present events be correctly interpreted without a knowledge of what the future will bring? No; interpretation of current history without the awful future-ground of a world-wide revolution, the fiery alchemy that shall purge the world of its corruptions, is valueless and misleading.

Spiritualists admit that at least one embodiment is necessary; at any rate, they are confronted with the fact that tangible humanity is here. If a spirit makes progress in the material

pediment, it does so in accordance with the eternal laws of development; and if embodiment is necessary to development in the lines of progress in one stage of progress, it follows that it is necessary for all stages of progress as well. There can be no change in the quality of spirit or energy without a material base of transmutation. There is no human progress outside of the field of human existence. The humanity of the present generation contains the generation that is past; it is the same humanity from age to age, and from cycle to cycle. Its life is in continual embodiment. The natural and spiritual worlds are inseparably linked together by eternal law, in the line of the world's progress. The two worlds are correlated. The objective is the expression of the subjective; and this necessitates the repeated embodiments or expressions, of spirits in natural humanity.

The unseen Alchemist works unceasingly in the great laboratory of humanity. He refines substances; he selects and distils; he transforms. He masquerades through the ages in millions of forms, and gathers up the best elements, from which he constructs his own form; and then he stands forth in the natural in his own personality. He builds himself; he makes his own destiny. He is his own Father and his own Son. His own personal, human form is the pivot of creative power; his own functions are exercised in his own form. He is specifically and supremely human; of the one blood of himself he makes all the nations of the earth. He is the pole of universal perpetuity. When He saves others he saves himself; because in the saving of others he builds himself; he absorbs and appropriates men. The destiny of man is the Godhood.

Mrs. Catt, a prominent advocate of woman suffrage, makes the prophecy that before the end of the twentieth century, a woman will be president of the United States. The basis of her belief is in the growing recognition of the ability of woman in the performance of use to the world. The present woman's movement is but a reflex of the Koreshan movement for the emancipation of woman. The new age is the age of woman. The functions of woman are constructive, and woman will perform a greater work in the reconstruction of human society than the woman suffragists are able to conceive. The glories of the twentieth century will not be reached in making a woman president of the United States, but in making a chosen woman the Empress of the world!

If Jesus instituted communism nineteen hundred years ago, why was it not a success throughout the age? He founded a church, and it apostatized; he taught truth, and it was perverted into fallacy; he poured out his life in his divine cross with the world of corruption, and his life became vitiated. He was the Seed sown; the seeds of communism died in the soil. During the age the blade sprung up; the plant has grown, and it will produce its fruitage in the harvest of the age. Then communism will appear in its perfection; the new church will be founded, and life will be renewed. When the genuine communistic fruit appears it will be a success; it will come through the resurrection—and resurrection is out of death.

The church has finally made a move in the direction of recognition of the dramatic art. The clergymen have long tabooed the stage, and have treated the actors as outcasts of society. The fall of the church has made possible the placing of the clergymen and the degenerate dramatic artists on the same level; and now New York establishes the Actors' Church Alliance. We do not look for the elevation of the stage through the influence of the clergy; but we assert that true dramatic art would assist in the elevation of the pulpit!

No man can make a thing true by simply saying that it is. No man can make a law, nor a truth; for laws and truths are as

eternal as the universe. But the time comes in every dispensation when a man may so come into specific knowledge of immutable law and absolute truth as to make his declarations authoritative and infallible. Jesus claimed to be infallible; he said, "Heaven and earth [church and state of that age] shall pass away, but my words shall not pass away," because he knew that he voiced the Eternal!

Peace cannot come to the world until the great battles of Gog and Magog are fought, and victory achieved over the enemies of humanity. Capital and labor are all agog now, and they may gog at any time. Armageddon is the battle of the White Horse Army against the many armies of the religious world. It is the battle of the great day of God Almighty, the war of truth against fallacy.

All things are possible with God in his perfection, because he involves all that is possible for the world to be. In Jesus the universe was involved; and all things in the universe were possible with him, because in the evolution of himself, as the Seed of the universe, he would not only accomplish all the possibilities of the human race, but of the entire universe as well.

Modern reform movements are but dams constructed across the stream of corruption. They may give seeming temporary relief; but the stream breaks over in unlooked for places. The danger point is reached when, after the flood accumulates, the dam gives way; then the sweeping tide destroys all in its path. Destroy the cause! Purify the stream!

Modern Christians are preparing for the Lord's coming; they are accomplishing the things which necessitate his coming. The criminal prepares the way for the coming of the officer of law; and the crimes of Christendom and the chaos of civilization demand the presence of the Chief Executive of the laws of the universe!

In the Copernican universe there is no up nor down; no fixed direction in space; no fixed time; no order; no fixed relation in origin and destiny. There is no possible center nor circumference—in fact, it does not exist. The system is a prodigious myth, a stupendous fallacy, a gigantic absurdity.

The millionaire has come as a thief, and has stolen the products of labor, appropriated property, and enslaved the masses. The Almighty comes "as a thief," to take from the millionaire that which he has gained fraudulently, and to give to the people their property and freedom.

The world is a great theatrical stage which needs elevating. When elevated, there will be new scenes and new actors in the drama of life.

Telegraphing without wires suggests the possibility of conducting the government of a nation without wires—to pull!

No great thing is accomplished without effort; no reward without a struggle; no victory without warfare.

Koreshanity stands on the platform of righteousness, the foundation of demonstrated scientific truth.

The Almighty comes in humanity to destroy the inhumanity of his enemies.

"As a man thinketh so is he," but he is not always what he thinks he is!

Modern Christians are engaged in the service of the almighty—dollar.

The Almighty filters the waters of life through the sands of the ages.

The thin gauze of civilization covers a world of barbarism!

Editorial Discussions and Miscellany.

THE EDITOR.

The Egotism of Koreshanity.

EDITOR FLAMING SWORD:—It has been the privilege of the writer to read THE FLAMING SWORD occasionally. It is food for thought, and much that is contained therein is probably true. Your views of this degenerate world, and its reclamation, are certainly nearer the truth than the so called orthodox church. It would seem, however, that you weave the good very largely with the false. Without going into particulars, it may be said that THE SWORD's great weakness, and a proof of its human origin, lies in its intense egotism. Its very life seems to be woven with its own greatness; and it is certainly overflowing with its own praise, its own wisdom, and its own accomplishments. Self-praise is, universally, half scandal. Any system that does not shine of its own lustre is not of heavenly origin. When John sent messengers to Jesus to know if He were the Christ, he simply answered, "Go and tell John the things that I do." His work must speak his praise, not his lips. Jesus said, "If I be lifted up, I will draw all men unto me;" and yet Koreshanity is seen above and beyond everything else in THE SWORD. I wonder if the

Founder of Koreshanity will not, ere long, be proclaiming himself to be the Christ? or has he not done this already? I would relish THE FLAMING SWORD more if it were not for its intense bigotry and egotism: and this we are persuaded is the case with many others.—E. S., Willow Run, Ind.

The strength and power of Koreshanity reside in its intense egotism; and it will win the day through the force of recognition of the greatness of the movement. The very life of Koreshanity is that of supreme aspiration; it comes with the greatest discoveries, revealing the greatest truth the world has ever known. It will accomplish the greatest things for humanity, because it has the potent factors of the Absolute in it. The time has come for the fulfilment of the declaration: "Even greater things shall he do than the things which I do." THE FLAMING SWORD is an instrument in the hands of the Founder of Koreshanity for the promulgation of Universology; the time has come again when the Almighty speaks "as one having authority, and not as the scribes."

Self-praise is not half scandal when the Almighty begins to praise himself, his truth, and his work. The Almighty proves his own *human* origin, the human origin of all things, and of all truth and life, in the revelation of himself, and in the demonstration of his truth. Jesus was specifically human; he was the human-divine man, the Son of man, the product of the human race; and he said he was the Almighty. The time has come for the exaltation of truth and life in purity; the coming of Koreshanity is the lifting up of Jesus, the elevation of the standard of his purity, of his truth and life. Nineteen hundred years ago, Christianity was exalted above all that was seen in Judaism; and today, Koreshanity is held up as the light of the shining Sun, above the perversions of modern Christendom.

THE FLAMING SWORD points this out; and the bold way in which it does it, does not please everybody, any more than the declarations of Jesus nineteen hundred years ago were welcomed by the Pharisees.

The man who possesses the absolute truth will *know* it; and he can make no compromise with those who differ with him. What was "blasphemy" in the philosophy of Jesus the Messiah, is "bigotry and egotism" in the science promulgated by the Messiah of this age, whom Koreshans acknowledge as the Teacher of divine truth. THE FLAMING SWORD understands its own mission, and has no excuses to make for its contents; it is bold and fearless. Our attitude toward the world is not accidental. The world needs the manifestation of genuine courage and heroism, and the work of promulgation of truth at the close of this age involves both.

External Tangent and Chord of Arc.

KORESH and I disagree in mathematics. The following proposition in geometry he sets at defiance: "If from a point without a circle, a tangent and a secant be drawn, the tangent will be the mean proportional between the secant and its external part." In order to fit his hypothesis, it would have to read: "If within a circle a triangle be drawn, the chord between the intercepted arcs will be the mean proportional between the other chords." KORESH is either wrong, or mathematics is a falsehood. Our whole astronomical system is proved mathematically by the known, not hypothetical, elements of the triangle. I have read Koreshanity carefully. I admit that the Rectilineator will force a straight line if honestly used; but the character of the witnesses is open to suspicion. Straight people could run a straight line, but crooked people would run a crooked line. I will have to have better evidence before I would give it credence.—PROF. C. J. K., McFall, Ala.

It would save the modern astronomer a great deal of anxiety concerning the shape of the earth, and all that depends upon the basis of all astronomical calculations and conclusions, if it were true that by simply turning to a text-book on geometry, he could prove the earth to be convex! Does the earth have to be perfectly spherical in order that a circle may be round? If the earth should be admitted to be a spheroid, and not a perfect sphere, would a tangent projected upon it be the mean proportional between the secant and its external part? We dare say not! If the above geometrical proposition contradicts another proposition, "The radius which is perpendicular to a chord, bisects also the chord and the arc which it subtends," why, the Professor will have to fight it out with his own geometry!

The fact is, we do not set aside the first quoted proposition; the fancy that we do, originates in the effort to grasp at a straw to offer as an objection to the scientific conclusion of the earth's concavity. We notice that he is careful enough not to undertake to explain how the fact that we

are living on the inside of the earth militates against the well-known principles of geometry. Must people live on the *outside* of the earth in order to have a true system of mathematics?

It would be a comfort to the professional astronomer if he could be persuaded that the known elements of a triangle were the only things to be considered in the settlement of astronomical problems. The triangle serves him very unsatisfactorily when he is compelled to take an *assumption* for the basis of its application. He assumes that the earth is convex; that it rotates on its axis; and that it revolves about the sun. From these view-points, his triangles give him false conclusions, as surely as logic from a false premise leads to fallacy. Notwithstanding all that the astronomer can do, he *knows* that his foundation is very uncertain and insecure, and that the modern system of astronomy is far from being conclusively proven to be true. It seems certain only in the minds of the unthinking public and those who teach from text-books.

It is not enough to "prove" the Copernican system mathematically. Mathematics is an abstract system; it is the only science whose operation can be carried on entirely in the abstract. Applied to hypotheses it gives results, just as well as in imaginary numbers and relations. We went beyond *abstract* mathematics, but did not contradict it, when we made the *first direct test* of the earth's contour, in the history of the world. Many are accepting the facts of our demonstration; and the time is coming when the millions will see and accept the truth of Koreshan Cosmogony.

The Unlearning of Old Things.

EDITOR FLAMING SWORD:—I had a copy of the CELLULAR COSMOGONY sometime ago, but loaned it out, and did not have opportunity to peruse it carefully. So I would like to have explained some things which I do not quite understand. You claim that the concavity of the earth is proved by practical survey of a level line. Does that prove it in this illustration? [Diagram omitted; illustrates a line out of right angles with perpendicular, striking convex water.] We may claim that this line is not level; it may have been the case with yours.

Another thing which does not seem to conform to the fact, is the eclipse of the moon. Summing the whole matter up, it is a case of either you or the old school astronomers, are clear off base. Which is it? I have learned in school-days that the sun was millions of miles from the earth, and much larger; and the highest educational institutions of the world hold to these measurements. Modern astronomy is not the work of one man nor set of men; but the result of gradual development in educational lines and dis-

covery. I would be glad to have an explanation in THE FLAMING SWORD.—N. O'C., Newark, N. J.

Inasmuch as you order another copy of the CELLULAR COSMOGONY, we recommend that you study it more carefully. You will find your objection to the Koreshan Air-line thoroughly answered under heading of "Echoes of the Geodetic Survey." We did not undertake to survey a *level* line, but a *straight* line, level at the starting-point, in the middle of the chord of arc. A continuous level is curved concavely; and the level contour of the water naturally met the rectiline in the distance. Measurements made at every eighth of a mile station, showed a definite ratio of convergence of the surveyed line and the water line. It is a simple mathematical problem; you cannot prove the ratio of convergence, by any possible relation of a straight line and a *convex* arc. Try it.

THE FLAMING SWORD has recently explained the eclipse of the moon; perhaps you have seen the explanation since your subscription began. You "learned" from the text-books concerning the supposed distance to the sun, from the basis of an assumption. It is true that you agree with the astronomers, but that does not prove the astronomers right; and the sanction of educational institutions and the gradual development of fallacy, are no guarantee of its truth. Before the Copernican system was invented (and it *was* the work of one man), all the astronomers held to the Ptolemaic system, and all the high educational institutions held to the older conclusions. The time came when they had to unlearn what had been taught them; and the time has now come for the people to unlearn the stuff promulgated through the text-books of the observatories and universities. No part of the Copernican theory is true; it is the absolute of fallacy.

Promiscuous Replies.

EDITOR FLAMING SWORD:—I have read with much pleasure your answers to questions in an article in issue of November 17, 1899, headed, "Passing into the Spiritual Sphere." It suggested this question, which I wish you would answer: Do these mental entities on passing from the vidual at death, have the power to make their own choice of location, or are they transferred to some other material brain at random?—G. B., Little Rock, Ark.

Humanity is divided into various planes or strata, according to the different stages of progress or retrogression. We refer to the religious, moral, ethnological, intellectual, and social status of each. Every distinct class occupies its own plane, and has its own spiritual world or heaven. The spiritual sphere which the vidual

enters at death is the correlate of that plane to which he belonged in the natural world, the plane in which he was active, the plane that contains the objects of his loves. Thought travels in the direction of desire; and the mind moves according to laws of attraction. Members of the different religious bodies pass into the heavens of these denominations. The mind of the drunkard is attracted to the class with which he associated in the natural world. Entities do not pass into other brains at random, but according to the immutable laws of mental attraction.

If the earth is stationary, what causes Foucault's pendulum to change its plane of oscillation in a few hours?

Vibrating pendulums and rotating gyroscopes change their plane of oscillation and rotation to about the same extent in a given time. The experiments prove that *something* moves; and first of all, the movement of the apparatus is apparent! What moves them? It was thought in the founding of the Copernican system, that it would be a great deal easier for the earth to rotate diurnally to produce day and night, than for the whole heaven external to a convex earth, to revolve with its millions of distant orbs; so we may conclude that it would be a great deal *easier* for the simple pendulum to change its plane of vibration, than for the whole earth to revolve in order to cause the phenomenon!

Is the action of the sun's energies upon the earth, of any consequence? The heavens revolve in the stationary cell; it is easier for the lesser to turn than the greater. The heavens contain their zones and diaphragms of electro magnetic energies; and there are corresponding zones in the earth. The complex relation of the heavens and earth, the sun and shell, certainly involve sufficient potency to act upon a pendulum to cause its plane to follow the sun's diurnal revolution.

Why does not levic energy prevent solid bodies from falling, if it tends in the opposite direction, with the force equal to that of gravity?

Because the material substances do not respond to the vibrations of levic energy, which is generated in and released from corresponding materials in the earth's shell beneath them. Gravity and levity are antithetical substances. An entity gravitating to the lower planes of sensualism, is not influenced by the energies of aspiration. Gravity is generated in the central sun. It passes down through the atmosphere; it acts upon materials above their own specific plane, and specific vibrations result. The same intensity of vibration obtains in the static plane to which

the material belongs, and hence the material acted upon by gravity is attracted to its plane, because it responds to the vibrations in the shell. Every specific base vibrates with a different intensity, and hence every specific base has its own specific gravity.

What scientific reason do you give that that there are three suns, one of them at or near the center of the earth?

The law of polation makes necessary the existence of the central astral nucleus of the physical universe; it is the pivot of impulse of the alchemico-organic structure, the pole of impression, the seed of the mineral kingdom. It exists in an atmosphere of its own, designated as the solar sphere, or the central sun. The sun generates tens of thousands of qualities of energies, some of which pass in direct radial lines to the crust of the earth; others pass through nuclei of metamorphosis—the stars; still others, through the atmospheres under the operation of the law of refraction. Energies which ultimate as light are successively transmuted in the atmospheres, and this requires poles of transmutation; and these poles are the refocalizations of the sun—the projections; there being one luminary for each atmosphere.

Is the Holy Ghost the Holy Spirit? Is the spirit of man the soul?—A. J. S.

The Greek words *ἅγιος πνεῦμα*, which are represented by the words Holy Ghost in the authorized version of the Bible, are properly translated Holy Spirit. Ghost is from the old English word *gast*, which means spirit, breath, or wind. The Holy Spirit was the divine energy imparted by Jesus through his incorruptible dissolution or theocrasis. The spirit of man is not the soul. Man is a trinity of spirit, soul, and body. He has the most internal, the middle, and external degrees of mentality. Physiologically, he has the nervous system, the vascular system, and the body of flesh. The spirit of man is comprised of the energies of the nerves; the soul is the spirit of the blood; the spirit and soul belong to two different planes of consciousness; and these two planes are environed by the external consciousness or mind.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.—The full details of the remarkable manner in which Gen. Lawton met instant death at the hands of the Fillipinos, are given in a graphic letter by a correspondent and famous artist of Leslie's Weekly, who was at Gen. Lawton's side during the tragic event. The same artist contributes a double-page drawing

of the death of Gen. Lawton, sketched on the battle-field. A second double-page in this week's issue is devoted to illustrations of the war-like preparations in Kentucky. The first page contains a picture from the Boer battle-field. Many other illustrations of interesting happenings appear, while the letter-press contains the first article of an interesting series of special subjects: "Should the United States Desire Boer Success?" by Alleyne Ireland, the famous English writer.

The Saturday Evening Post.—The issue of Feb. 10 contains two excellent contributions, which are worth more in dollars to the reader than the paper costs in cents: Monopolies, by Hon. Thos. B. Reed; and the Lincoln Reminiscences, by Col. A. K. McClure. Jerome's Three Men on Four Wheels is attracting a great deal of attention. There is much interesting matter promised for future issues. Senator A. J. Beveridge, in his famous speech in the U. S. Senate, tells one side of his experience in the Philippines; the other and more personal side—what he saw and heard of the American soldier in the field, he will tell in an early number of the Post.

Teachers' World.—Principal articles in February number are: Personal Etiquette and Professional Success; Entertainments in Country Schools; Graded Lessons in Physiology; Lessons in Geography, History, Arithmetic, Drawing, etc. Large quadruple-page supplement illustrates the processes of gold mining. Helpful to all teachers. \$1.00 a year. 13 Astor Place New York City.

Microscopical Journal.—A monthly Journal devoted to microscopy; of interest to all students of nature. February number discusses a variety of subjects, the leading one being Multiple Color Illumination, with methods of viewing objects under the microscope with the best advantage.—\$2.00 yearly. Washington, D. C.

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* * *

The World's News.

Feb. 7.—Chicago labor strike threatening, involving 45,000 men; trouble between contractors and laborers continues.—Judge Taft, of Ohio, is appointed president of commission to organize government in Philippines.—Congress discusses Hawaiian cable.—Filipinos ambush 12 American soldiers and kill 6.—Kentucky troubles unsettled.—Chicago Catholic charity ball nets \$13,000.—Feb. 8.—Gen. Buller makes a third attempt to relieve Ladysmith; unsuccessful; Roberts and Kitchener enter the campaign.—U. S. senators object to ratification of Nicaragua canal treaty with England.—Plague spreads in Manila.—Leprosy reported in New York.—English government is feeding 4,000,000 famine-stricken Hindus.—Feb. 9. Buller unable to make headway against Boer forces.—1878 schools opened in Cuba

with attendance of 100,000 children.—New complication in Kentucky trouble arises; situation serious, and difficulties far from settlement.—Illinois editors in convention in Chicago.—Railroad disaster at Escanaba, Mich.—German emperor makes demand for more warships.—Feb. 10.—Funeral of Gen. Lawton at Washington.—Buller's forces again defeated by Boers near Ladysmith; Buller forced to retreat across Tugela river for the third time; news of British reverses received with joy in France.—Millionaire Frick at Pittsburgh, sues Carnegie for \$21,000,000 on old business score.—Feb. 11.—Rich gold fields discovered in Philippine mountains.—Chicago alderman becomes insane over politics.—Startling reports, via Berlin, indicate sweeping defeat of English armies in Natal and Cape Colony.—Gen. White of the beleaguered army, makes an attempt to relieve Gen. Buller!—British forces will endeavor to reach Boer capitals by other routes.—Gov. Taylor reconvenes the legislature at Frankfort.—Big Chicago strike on; work tied up on 7 large buildings.—May Flint, the largest sailing vessel in the world, reported lost on the Pacific.—Feb. 12.—Success is reported in government of island of Guam, by Capt. Leary.—Increase of commercial activity between U. S. and new possessions.—Bill is offered in Congress to make Hawaii a territory instead of a colony.—Gen. Buller in a predicament in South Africa; relief of Ladysmith believed to be out of the question now; Boers becoming more active at all points of British attack; Gen. Roberts compelled to resort to strategy, which may fail.—Germany and Russia refuse to make loans to Boers.—Russian troops concentrating on Afghan frontier.—7,000 men idle on account of Chicago strike.—A Texan, acquitted on charge of murder by the courts, is lynched by a mob at Port Arthur.—Feb. 13.—Lord Roberts in command of British forces on Modder river; will endeavor to relieve Kimberly and invade Orange Free State.—Soldiers fire on strikers at Francois, Martinique, killing 8, wounding 17.—American flag raised over Tatanes and Calagan islands, north of Philippines.—Confusion and conflict of theories at Chicago anti-trust conference.—Revolutionists gaining ground in U. S. Colombia.

* * *

Revolution in the Church.

Editor of "Puck" Takes an Adverse View of Modern Christianity.

By its own tale, the Church is in bad days. Not only are we poor sinners running after strange gods, but the very priests in the temple are turning against their idols, seeking to cast them down and to set up new ones of a strange and fearful fashion. And the keepers of the temple are loath to put them to the door, fearing a revolution that would shatter the temple walls.

The situation is not novel. Periodically, through all its days, the church has had to face it. First, it produces heretics; then it expels them. And after a time of protest, it moves forward to where the offenders stood. There follows a time of rest, until other heretics push on and blaze another section of the endless path. All thinking has had to be done outside the church, and despite the best efforts to prevent it. Only in strenuous, and generally bloody opposition to it, have we been able to emerge our little way from barbarism. It has never led, but always followed. It was as eager to uphold human slavery in this country, as it was two centuries and a half before to punish the heretic who announced the earth's motions. But for the heretics it has hatched, we would have no science, no art, no literature, no justice, no humanity. The Christian re-

ligion itself rests upon the teachings of one of the rankest heretics of all time—a carpenter, a radical socialist who insulted the prosperous, attacked the most sacred institutions of his day, assaulted brokers in the stock exchange, and behaved generally in a manner that were he to try it in New York today, would secure him six months on the Island as an "anarchist."—Puck, New York City.

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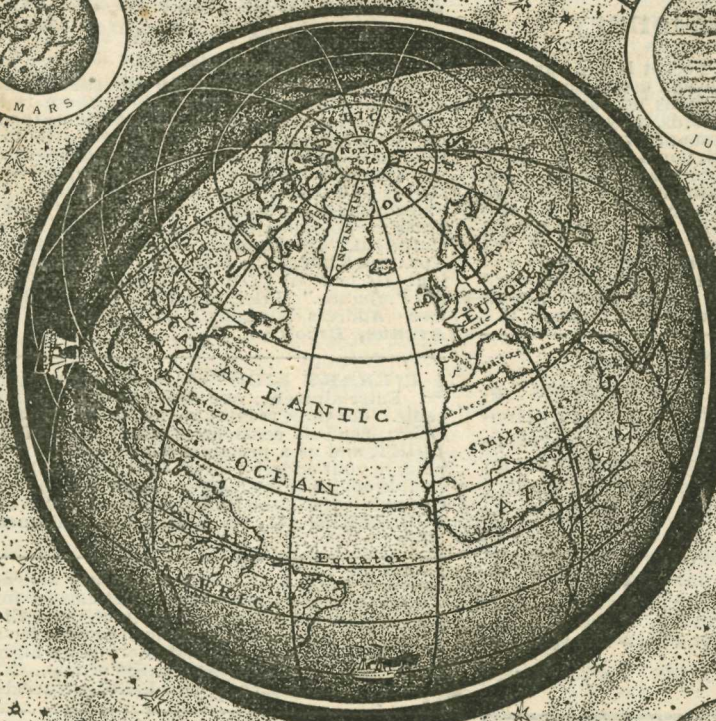
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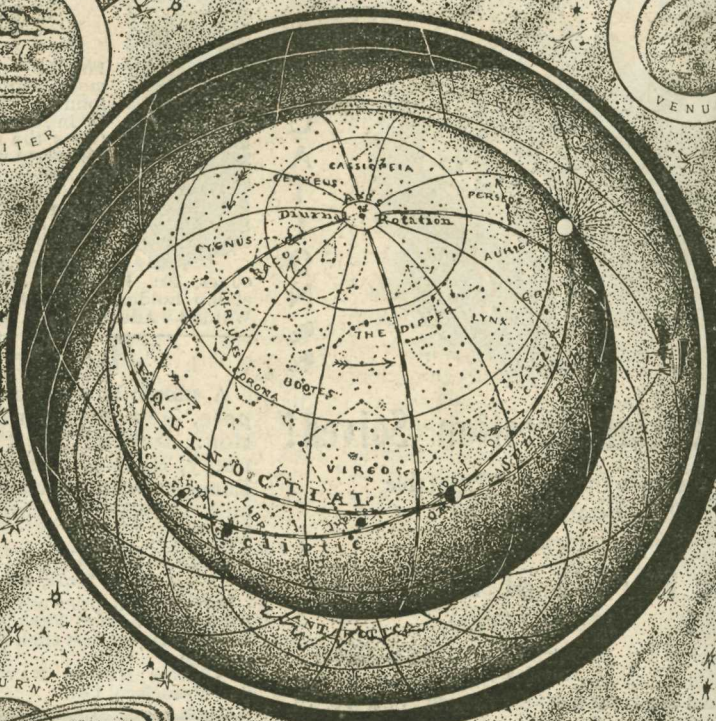
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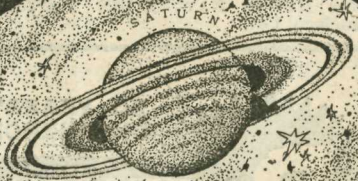
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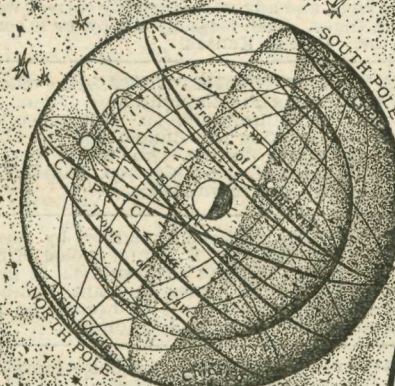
The Earth's Concave Surface. The Land Hemisphere.



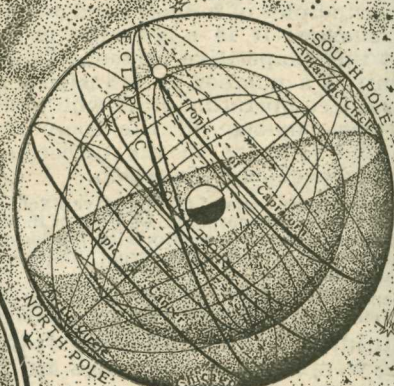
In the Hollow of His Hand. The Heavens in the Earth.



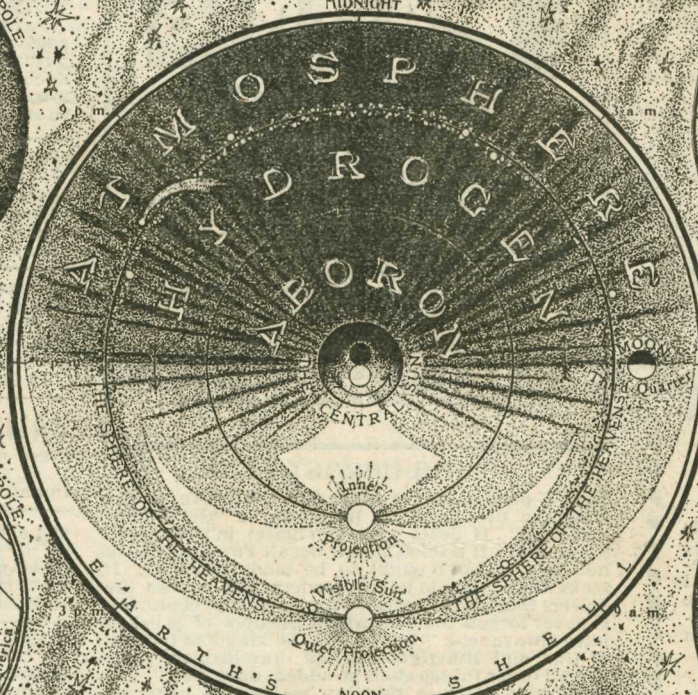
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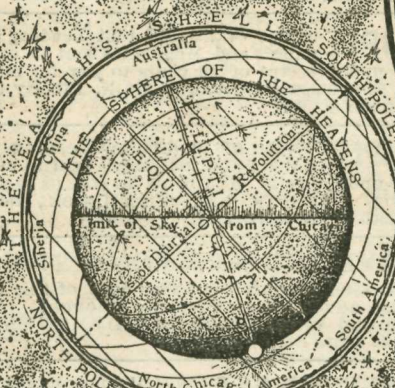


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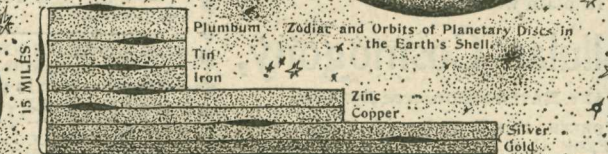
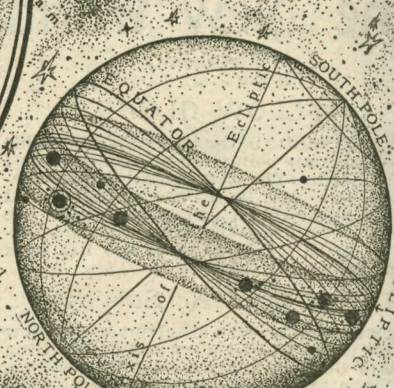


The Cause of Day and Night.

Cross-Sectional View of the Gigantic Electro-Magnetic Battery. With the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



Actual Position of the Universe, and Tilt of Poles, From Chicago.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

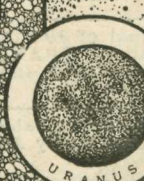


SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.

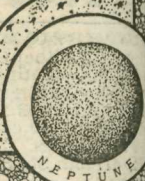
The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.



URANUS



NEPTUNE