



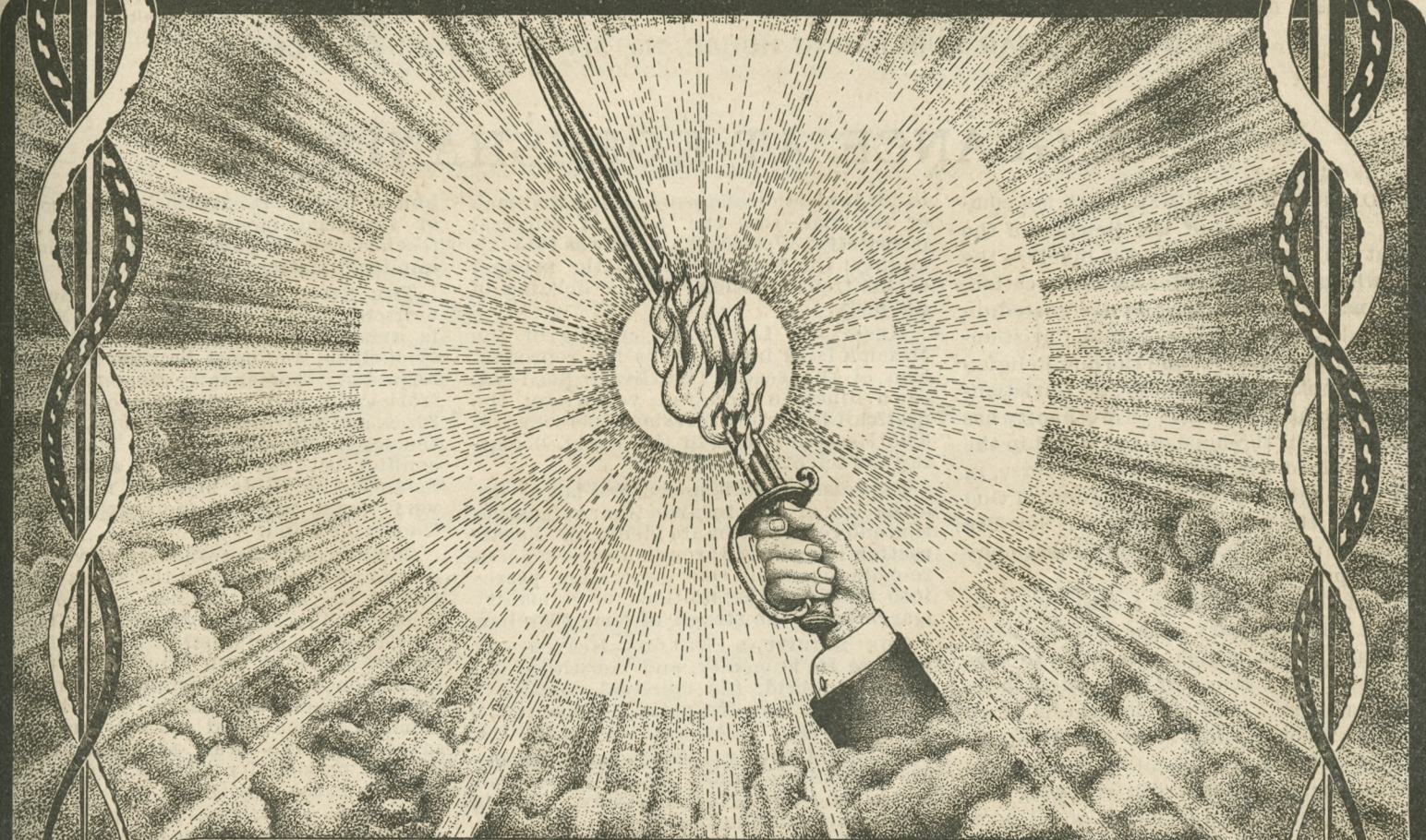
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

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

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A GLANCE AT KORESHANITY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Flaming Sword

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

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CHICAGO, ILL., MARCH 29, 1901. A. K. 61.

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The Fallacious Foundation of Modern Science.

Hypothesis is Admittedly the Basis of Prevailing Conclusions; the Scientific Methods of the Koreshan Universologist; a Practical Lesson on Perspective Foreshortening.

SAYS DARWIN, in "Animals and Plants," Vol. I, page 9: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts it rises to the rank of a well-grounded theory." It is to this absurd proposition that the most of our "scientific" theories, if not all of them, owe their existence. He further says, that "the undulations of ether and even its existence are hypothetical, yet every one now admits the undulatory theory of light." We agree with Darwin, that the undulatory theory of light is a mere hypothesis; that is, a mere guess, but we deny his statement that "every one now admits the undulatory theory of light." "The principle of natural selection," he says, "may be looked at as a mere hypothesis, but rendered in some degree probable by what we positively know of the variability of organic beings in a state of nature,—by what we positively know of the struggle for existence, and the consequent almost inevitable preservation of favorable variations,—and from the analogical formation of domestic races."

Darwinism, as Darwin himself affirms, is predicated entirely upon "scientific" guesses; and these, he declares, constitute the basis of all scientific claims. Speaking of natural selection, he says: "Now, this hypothesis may be tested—and this seems to me to be the only fair and legitimate manner of considering the whole question—by trying whether it explains several large and independent classes of facts; such as the geological succession of organic beings, their distribution in past and present times, and their mutual affinities and homologies. If the principle of natural selection does explain these and other large bodies of facts, it ought to be received."

"Please accept my theories," says the eminent

"scientist," "because I can explain many things upon my hypothesis." The Koreshan Scientist might beg the question and say, please accept our theory of Universology, because there is not one thing that we cannot explain scientifically upon our premise. But we ask no man to accept *anything* on the basis of a mere hypothesis. A knowledge of the construction of the universe and its functions, with the laws and principles of life depending upon such knowledge, is too important a matter to be left to mere conjecture—mere hypothesis. No conclusion is certain which is not founded upon and grounded in a positively demonstrated premise. It is for this reason that the Koreshan System stands out distinct and unique. It predicates nothing upon guesswork; its first step in the discussion of any proposition, is the correct establishment and proof of its premise. Darwinism is a fair sample of the processes by which modern scientific conclusions are invariably reached. When in conversation with Professor Harkness, of the United States Naval Observatory, we asked him if the Copernican system was not predicated upon assumption, he replied: "We have to assume something." We maintain that if a premise be assumed, then the conclusion is equally an assumption.

Fact and Phenomenon Differentiated.

Let us take the principle of optics in its application to the definition of the phenomenon of the rotundity of the earth, as an illustration of correct reasoning from an established premise, as followed by the logician of the Koreshan School of Science. We herewith accompany our argument with diagrammatic illustrations of the principles involved in the argument. Two lines may be extended parallel with each other, as in the case of the two rails of a railroad track. The diagrams represent certain known facts in optics, which we declare

shall not be overruled, set aside, nor ignored for the purpose of sustaining an unwarrantable "scientific" theory. If any man is too lazy to reason, or too mean to investigate another's reasoning, we do not expect to make any impression; or if he is so wedded to a theory because his grandfather believed in it, that he will not change his opinion for the truth's sake, he will naturally pass this argument by; but for the honest man there is only one alternative.

The two lines, *a f*, extending the length of diagram 1, may be taken to represent the tracks of a railroad, five feet apart. In the major premise of this proposition are involved the facts as they are, *not* as they appear. The measurement of the space at both ends of the track shows that the rails at each end are just five feet apart. There is no element of assumption in this part of the premise. We wish to thoroughly impress upon the student the fact, that so far we have not had to "assume something." The rails are straight and parallel, and five feet apart. These are facts of practical and certain measurement. From B to *c* in either direction the track indicates one mile (the entire length of the diagram representing two miles); in observing the distance from B to *c*, either way, the track *appears* to narrow down to a vanishing point at *c*. This

they appear to be at *c*. We are to distinguish the facts of *reality* from the facts of *appearance*, and show the character of the appearances, and how these appearances have led the short-sighted "scientists" into their aggregate of errors, which they delight to call by the title of science. Thus far there is no element of assumption; we assume nothing. We have shown that space is annihilated in appearance, by the law of distal perspective; that foreshortening is an inevitable law of optics, and we hold that these laws are totally ignored by every so called scientific astronomer. The pseudo scientists shall not continue to foist their fallacious systems of astronomy upon a deluded public, without a perpetual protest.

It will be remembered that diagram 1 represents the point of observation at B, from which the objective point is seen as at *c*, but which in reality is at F F. The line D D D, extending to *c*, is not what it appears to be from the outlook or visual point at B. The apparent line at *c*, which appears to be only a line, is the entire breadth of five feet—the distance across the track at F F. If a middle rail extend midway between the two rails of the track, it will be seen the entire length of the line, or nearly so, and seem to blend with the two other rails at *c*; the five feet have vanished to a mere

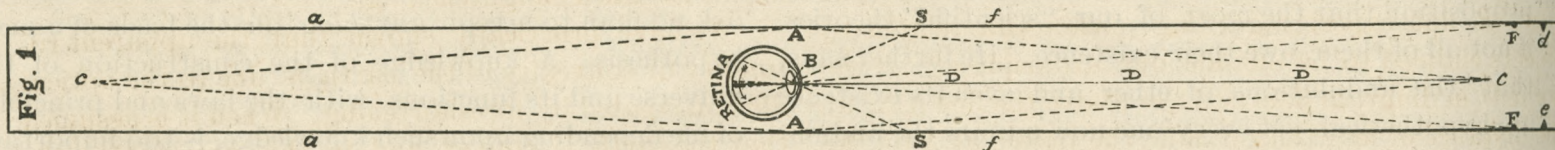


Diagram 1.—Illustrating the Vanishing Point of Space between Parallel Railway Tracks.

appearance is the minor premise. Let it be remembered that the minor premise involves a fact, but that fact is an appearance involved in which are certain optical laws which we will apply logically in another part of this argument. Do not forget the fact that we are arguing from premises that are proven to be true, and that we differ from the ordinary "scientific" logician, in that we work from a demonstrated premise—not from an assumption.

Principles of Perspective and the Vanishing Point.

The purpose of this part of the argument is to show the reason for an appearance, which is in direct opposition to the fact. Why does the space five feet wide at F F, appear as a point at *c*? Note the dotted lines beginning at S S, and extending to the arrow; they make a comparatively long picture upon the surface indicated by the arrow. Now, note the dotted lines beginning at F F, and extending to the surface marked retina. These lines vanish at the point upon the surface thus marked; for this reason they *appear* to come to a point at *c*. If we take this appearance as a fact, we are led into an interminable labyrinth of difficulties. The "scientist" establishes his assumptions upon these appearances, ignoring the facts and laws of optics. The objects *e d* are in fact at *e d*, as represented in diagram 1, but

point, at *c*, therefore a space five feet wide appears like a mere line. The broader the space in perspective, the more rapidly it vanishes by distal extense, as shown in comparison with the middle rail; and the narrower the space, the less rapidly it vanishes by distal extense. This principle belongs more exclusively to the effect on the retina itself. A balloon in passing out of visual range, appears to diminish rapidly for the first few miles, after which it remains in view for a long time as a mere speck. These facts will have their application during the course of this argument.

Perspective and Geodetic Observations.

We subjoin a second diagram. Here we have two lines as in diagram 1, but we will employ them to represent parallel lines, one above the other instead of side by side, as in the first instance. The line A A appears to rise to B B, and the line C C appears to drop to B B, if viewed from the point D. The points A A and C C are visible, but they are seen as if at B B. Now, is there any man capable of thinking, who will be such an obstinate ass as to take this *appearance* as the *fact*, after the phenomenon has been pointed out to him? We have studied the phenomena of appearance in these principles of optics, and will now proceed to make an application of them to geodetic observation, keeping

logically to the premise, never swerving from the established law of Koreshanity; namely, that assumption is no basis for the establishment of truth.

We subjoin the third diagram. In this we take the lower line of the second diagram, A A; we observe the points A A from the point D, but the principle of perspective or distal foreshortening causes the objects to appear at the points B B. This is not due to refraction, but it is due to distal foreshortening; the space from A to K has contracted and foreshortened to the point B. This law is operative, and applies to all space whether in the atmosphere, ethereal, or on the surface of the earth, terrestrial. If the line A A in diagram 3 represented a flat surface, a convex surface, or a concave surface, the phenomenon would be practically the same; a

tionate to their distance from each other and length of perspective. Let the surface of the earth be taken as one of these surfaces, and extend a line over this surface, that is, a visual or optical line. If we stand twenty feet above the surface of the earth and look toward the horizon, the horizon is seen on a level with the eye. If a roof could be extended parallel to the surface of the earth twenty feet above our lookout (forty feet above the earth), the two surfaces would appear to approach each other; the lower surface would seem to *rise* to a level with the eye, and the upper surface would appear to *drop* to a level with the eye,—that is, providing the two planes are extended the necessary distance. Now, if we remove the upper surface or plane, the lower plane will appear to rise to a level with the eye, just the

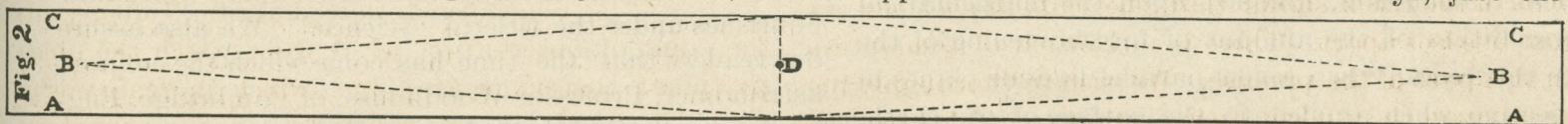


Diagram 2.—Showing Same Perspective Effect with One Rail Above the Other.

convexity or concavity of only eight inches to the mile would not appreciably affect the optical illusion. If the so called scientist is asked the question, Why does the earth viewed from a balloon look like a bowl? he will tell you it is because of atmospheric refraction.

If the laws of refraction will operate in an atmosphere of a uniform density, to distort the vision, what may we not expect regarding phenomena related to objects claimed to be outside our atmosphere? If the point D, in diagram 3, is two feet above the line A A, at the distance of less than a mile the object at A on the lower line will be seen at B, in either direction. The law is the same whether the altitude be two feet and a half, five hundred feet, three miles, or any distance. A less or greater altitude could not change the principle

same as when the upper plane occupied its position. It would not be occasioned either by refraction or convexity, but would be due to the operation of the principle of foreshortening. How a man can observe this phenomenon and attribute it to anything but its true cause, and call himself scientific, is one of the enigmas of this so called enlightened age.

We have practically shown that the apparent roundness or convexity of the earth is due to the optical illusion created by foreshortening. When it is assumed that the earth is convex, and in this assumption the simplest laws of optics are set aside and ignored, shall we quietly submit to the imposition and allow the world to continue in ignorance of the laws of cosmogonic form, or shall we place the facts in opposition to

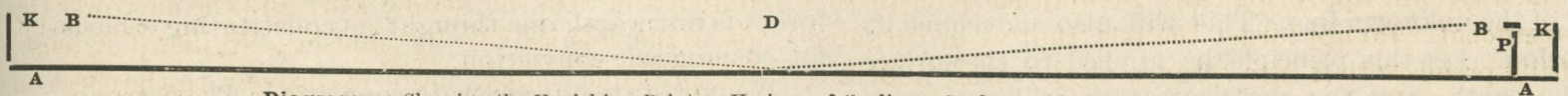


Diagram 3.—Showing the Vanishing Point or Horizon of Geoliner Surface, with Upper Rail Removed.

nor alter the character of the phenomenon. The cross-piece at P is seen at A, but appears to be at B, because the standard, A P, is foreshortened down the two feet and a half. We have thus far shown certain facts, and optical phenomena connected with these facts. We have assumed *nothing* regarding the facts or the phenomena. We have interpreted the phenomena by defining the laws upon which they depend, and we challenge all the scientific men in the world to point out one inaccuracy either in the facts as presented and pertaining to the reality of the relation of the lines, or the facts of the optical phenomena.

Specific Statement of Minor Proposition.

We are now prepared to state a minor proposition. Lines or surfaces separated by narrow or broad spaces,—extended parallel with each other and viewed in perspective,—will appear to approach each other propor-

the assumptions as they obtain and are made to constitute the basis of scientific conclusions?

If a man stands by the side of one of the rails of a railroad track, say two feet from the rail, his line of vision will meet the rail at a point determined by the distance in perspective. This we need only state, for it is a well-known fact. No man will pretend to deny this, unless he be an absolute ignoramus. Then why should anyone deny the phenomenon as applied to the extense of any other line or plane? If the earth were concave, eight inches to the mile, which would be a practical level and an apparent straight plane, and we should apply the law of optics as described, in looking along a geoliner surface the earth would appear to rise in perspective much more rapidly than the eight inches to the mile would indicate. If we were twenty feet above the surface of the earth, the earth would rise to meet the

line of vision and would appear to be convex. The scientific and honest man, before he projects a theory on the basis of appearance, would submit the appearance to a rigid analysis; he would prove his premise by the facts, and not ignore the most common principles and laws of optics as applied to geodesy. Let us demonstrate our premise, then reason logically, and we are certain of the truth. Let us assume our premise from mere appearance and then make our theory fit the premise, and we have just what the scientific world is attempting to cram down the throats of the credulous and unthinking public.

Geolinear Foreshortening and Mathematical Application.

Our sub-major proposition is, that a rigid mathematical calculation, founded upon the mathematical determination of the amount of foreshortening of the space between any two given parallel lines or planes in perspective, when applied to the surface of the earth, will determine the amount and direction of deviation which the surface of the earth describes, from a line extended from the point of observation to the vanishing point. Let two lines be separated by a definite space, and extended parallel to a distance sufficient to obliterate the space by distal foreshortening. Extend these lines one mile parallel, a definite space intervening, then apply the same distance in length with the same space to any other two lines, and the same results would obtain. The truth of this statement is obvious to any candid person. If we make an observation along the side of a line which we suppose to deviate a few inches one way or the other, from a rectiline, and calculate the difference between the definite foreshortening of the known lines and space, and the space of the indefinite line, the difference is the amount of the deviation of the unknown line. This will also determine its direction. Let this principle be applied to the surface of the earth, and the demonstration will determine whether the earth is flat, convex, or concave; also the amount of deviation, if any, from a plane. The claim that the earth is convex, is made upon the mere appearance from optical effects, without any consideration of the laws of foreshortening, and the whole system of cosmogony is made to fit this absurdity.

Optics Wholly Ignored by the Astronomer.

We have pursued this argument from a known fact, and have applied a knowledge of the laws of optics as related to these facts, to the appearance of the surface of the earth as under the operation of these laws. We have shown that the laws of optics prevail and operate in the one case as in the other. We have shown that the laws of optics are totally ignored by the "scientist" in his consideration, and that he attributes an appearance to the application of an imaginary and impossible operation. It is also demonstrated in this discussion, that the principle of refraction is used as an argument by the so

called scientist, where the principle of refraction does not enter into the proposition. We have accounted for the appearance of rotundity on the basis of the known principles of foreshortening in perspective, which every sensible and conscientious man will admit to be obviously true. We have shown, then, that if the earth were an extended plane for ten thousand miles, a view from any altitude would give the earth the appearance of a rotund form, in dimension proportionate to the altitude; the greater the altitude, the larger the appearance. We have shown what every honest "scientist" admits; namely, that the whole system of the Copernican astronomy is predicated upon an assumption which has no tenable foundation; therefore we are justified in our challenge of the accuracy of the system of astronomy which now flourishes under the title of "science." We also assure our readers that the time has come which the eminent astronomer, Professor Woodhouse, of Cambridge, England, feared would meet the so called astronomical profession. He said: "However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy. Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of modern astronomy must fall to the ground." We have shown that the principles of optics have been left entirely out of consideration in the establishment of the Copernican hypothesis, and that therefore it is not worth one thought as constituting a basis for cosmogonic conviction.

We now state our general proposition: The astronomers of note admit that the whole fabric of hypothesis called astronomy, is built upon an assumed premise of appearance. When a premise is assumed, the conclusion is necessarily an assumption. It is easy to fit a large aggregation of facts to any hypothesis; but this does not prove any proposition. An "hypothesis does not rise to the rank of a well-grounded theory," and never can so long as that hypothesis is predicated upon a premise that is itself not proven. The earth is of some definite form; this form is absolute, but it has never been fixed in the mind of the thinker, for the reason that, up to the present time, the "scientific" world is looking for some positive proof of the earth's rotundity, its revolution on its axis, and its orbital motion. These have never, so far, been regarded as settled facts. Because of this uncertainty we claim the right to demand some better reasons than have ever been adduced, for the acceptance of the Copernican system of astronomy, and an examination into the reasons we have promulgated for a disavowal of present "scientific" claims.

Religion Expressed in Art and Nature.

The Persistent Factor of Dispensational Progress and Universal Perpetuity; the Spirit of Art and its Language; Religion Inherent in the Nature of Man.

PROF. U. G. MORROW.

RELIGION is the most persistent and potent factor of dispensational progress and universal perpetuity. Its principles inhere in Being itself, and its laws are as eternal as the universe. It is the strongest tie in the sphere of human relations; it expresses the warmest, the purest, and the highest love; and it inspires man to reach the highest altitudes in the scale of existence. Religion is universal; it is the essential bond of unity, because it is the most central love. This is true, no matter whether a religion be true or false. The true religion ties man back to Deity; a false religion ties man by nature to the kingdom of hades.

There are minds which would exclude religion from the world. Such an attitude toward religion as a principle, manifests the most astounding ignorance of the principles and laws, not only of dispensational progress and of ethnology, but also of the simplest processes of propagation of life. It would be as consistent to talk of abolishing the human race itself, as to undertake to remove from man the most central principles of his being—principles which have obtained in the successive generations, dispensations, and ages of humanity for billions of cycles of the great and immeasurable past!

It is not enough to say that there are false religions. Counterfeits demonstrate the existence of the genuine; imitations prove the real, and perversions are palpable evidences of the fact that there must be a true religion. This conclusion is absolutely scientific, because, in accordance with the great law of antithesis, there can be no thought, no form, no function, no condition or state, that has not its opposite.

We note the general trend of events of history; generations succeed each other through the laws of propagation of life and thought; nations rise and fall; forms of government come and go; conceptions change, and peoples manifest specific characteristics as a result of relations and associations, common ambitions and desires. These successive changes cannot be accounted for on the basis of mere drift of mind. There is something that impulses the thought and desire of races in given directions—something that produces effects which extend through the centuries. What gives specific character to the people of an age? Whence come the impulses which cause civilization to move along given zones in the great cell of existence? What is the *strongest* tie which makes the people of a nation akin—if it be not religion?

Something operates in the interior life and mind of man—something guards and guides central lines of progress, on exactly the same principles and in accordance with the same laws that the central line of persistence in a plant leads thousands of corpuscles beyond the narrow limits of the experience of individual cells to final unity in the seed. Whatever that is which gives direction to human momentum and makes history and destiny, it expresses itself in the spheres of religious

thought, desires, and aspirations. There is such a thing as *dispensational propagation*—propagation of life and mentality on a higher and more interior plane than that which creates life in mortal embodiments. It extends not simply from generation to generation, but from dispensation to dispensation, through a stupendous impulse from the involved product of humanity—the Seed-man, the foundation of dispensational order, the root of dispensational progress.

Koreshanity maintains that whatever is expressed in the world of existence comes in accordance with immutable law. The most conservative agnostic must admit that whatever we observe in the three kingdoms beneath man is *natural*, and belongs to the sphere of universal economy. The existence of a thing makes it a veritable fact, whether one likes it or not; that which operates in Nature does not consult human caprice and ignorance concerning what it shall produce in the various natural kingdoms. We cannot say there is anything in these kingdoms that is absolutely useless; things are here, puzzling as they are to the scientific world, and their existence cannot be denied; neither can the fact that they, as effects, are the result of cause which operates according to immutable and eternal law.

Who would think of endeavoring to abolish physical forces and elements, whether destructive or not? Someone might feel prejudiced against fire, because it burned a child; or against the sea, because it swallows up helpless lives; or someone feel prejudiced against religion, because modern sects are productive of evil. It is a wise economy that makes deterioration, vitiation, and fermentation possible; and it is a wise economy that admits of the apostasy of religion; it is as essential as the workings of the elements of progress. Retrogression is the eternal coördinate of progression. Storms and tidal waves are as natural as the calm; winter is as essential as the freshness of spring; and death itself is as necessary in the economy of existence as life. If all these things occur in Nature in accordance with law, it is neither reasonable nor rational to conclude that that which is the product of mental activity, and which involves the potent factors of life itself, may be set aside because certain minds have become disgusted with the teachings of an apostate church, and have not mental capacity to read the symbols of art, Nature, and the Bible!

The arts have not come by chance. All true art is full of soul and spirit; that is not art which does not express great principles of life; without these, no matter what be the combination of colors or of forms, there is no art. The very highest and most central thought of art of all ages is *religion*. The sculptor embodies religious principles in clay and marble; great religious conceptions are spread on the canvas; all true music vibrates in the interior, religious soul of man; and

the architecture expresses national and racial religious character. The highest and most central principle expressed in all these arts is religion.

Do the arts count for naught in their testimony concerning the greatness of true religious conceptions? Is art so false to humanity as to choose only a transient and false thing as its very soul and spirit? Is that which moves men, which rolls the centuries, which opens and closes dispensations with unvarying regularity, so *untrue to Nature*; is that which guards and guides

the central lines of progress, so ignorant of the purpose of existence as to make a stupendous mistake concerning religion, and to finally invite, by force of necessity, the advice of agnostics concerning what should and what should not be eliminated from the economy of the universe? Let the modern mind be consistent, even if mistaken; then let it accept as a great fact, that because of its eternal persistence, religion is absolutely essential to the well-being, happiness, and perpetuity of humanity and of the universe!

The Tendency of Governments to Despotism.

Causes and Consequences of the French Revolution; Results of America's Adoption of England's Financial System; the Enthronement of the Money Power.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

The freest government, if it could exist, would not be long acceptable if the tendency of the laws were to create a rapid accumulation of property in few hands, and to render the great mass of the population dependent and penniless.—DANIEL WEBSTER.

THE REPUBLIC OF FRANCE seems to furnish a striking example of the soundness of the above principle. At the close of the Revolution of 1793, that great upheaval of the oppressed masses against the soulless greed of priest, noble, and king, large numbers of the great landed estates were divided into small holdings and sold to what had been the disinherited poor. These soon formed a large class of independent farmers who now, despite the constant plottings of monarchists, aristocrats, and priests, make free government possible. French law, that forces the nearly equal division of estates among legal heirs, serves greatly to preserve something like equality among citizens; still further to prevent the greed of usurers from absorbing the lands into few hands by means of their cutthroat mortgages, the government provides special facilities for farmers to get money, which they must sometimes have to make their farms remunerative.

This is something like an enlightened endeavor, so far as it goes, to maintain free institutions, and is in striking contrast with the reckless policy of other countries, that even boast of their freedom, and yet put no curb upon the greed and cunning that in numberless ways are grasping every foot of earth, and every bounty of Nature and work of man, and monopolizing them for the benefit of the few at the expense of the many. When this short-sighted policy has brought forth its legitimate fruits,—the few wallowing in boundless wealth and the vices which it breeds, and the great masses struggling in hopeless poverty and the vices, ignorance, and crimes which are its invariable attendants,—then the favored rich, fearing for the permanency of the tenure by which they hold their ill gotten gains, begin to clamor for a strong government—as they vainly fancy that of monarchy to be.

Adopting England's pernicious financial policy, our country has made more rapid strides toward the conditions that ultimately result in despotic government

than the world has ever seen. If present tendencies are suffered to bring their legitimate fruit,—which providentially for us they will not be,—nothing can save this country from ultimating in a despotism worse than that which in the end destroyed free Rome. The destructive power of usury has nowhere been so unrestrained as here, and its deadly work was never more certain than at the present time.

The money-changer now sits enthroned, and all governments and the great masses of men are his willing or unwilling slaves, having neither the intelligence nor will to break their fetters; yet those fetters will be broken, and the oppressed will go free. This beneficent change will not come through any church or political party of the present. All alike are subjects of, and partakers with the money-changer. So great is the corrupting power of gold at present, that no party nor combination of men is proof against it; and yet it will be destroyed—and that in the not distant future.

As an object lesson, showing what He would accomplish when he came again according to his promise, Jesus cast out the money-changers from God's typical temple, and poured their money into the street, stigmatizing their calling as robbery,—which every intelligent man knows to be true. "Man's extremity is God's opportunity." This is the time which the prophet Isaiah referred to when he said: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment."

As a result of His observation, seeing no arm to deliver, God himself resolved to restore justice and bring salvation to lost and ruined men, *not spirits*, which he will soon accomplish in a perfectly natural way, yet unknown to the reputed wise men of the world. When the human battery which he is now forming is perfected, and its power is manifest, it will then appear that "the kingdoms of this world [age] are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever," Greek, for an age of ages.

In the new kingdom to be set up here in earth, there will be no injustice, no monopoly, no despotic, absolute rule of men. It will then appear that God has vindicated his righteous law, which declares that "the land shall not be sold forever; for the land is mine," and

provides that every man born into the world shall have a portion of it, of which no usurer nor tax-gatherer can deprive him; and which he himself cannot alienate so that it will not come back to him in the jubilee. Under this law, the accumulation of all property in few hands, with its consequent despotism, will be impossible.

In the Editorial Perspective.

THE EDITOR.

"MAN'S INHUMANITY TO MAN makes countless thousands mourn." The manifest perversion of human loves is apparent throughout the wide world; and the facts of the universally prevailing conditions of society and government disprove the popular idea of the brotherhood of man and the Fatherhood of God. Man as he exists today, is not the offspring of Deity—men are not now Sons of God; if they were, they would manifest that supreme love, interest, regard, and concern for the welfare of their kind, which characterize Deity. The prevailing conception in this age of the world is on a par with the idea which prevailed among the Jews nineteen hundred years ago; while each full-blooded Jew could trace his lineage directly to Abraham, Jesus denied that the people of his time were the true children of the great ethnological head of Judaism, and reminded them of the fact that if they were the children of Abraham they would perform his works, and would not ask to be made free. Their condition of bondage disproved their claim; likewise today, the fact that men are under the curse of death, with all its concomitant states, evinces the startling truth that men are *not* brothers nor sons of the Eternal. If there were such a thing as a righteous brotherhood of man today, there would be no selfishness nor sorrow; no inhumanity nor inharmony; no usurpation nor oppression; no wars nor woes. We see the utter disregard of the modern man for his fellows. A low estimate is placed upon human life; the interests of the coming generation are not considered. Offspring are begotten in lust, and come into existence almost by chance, under the most corrupt conditions of mind and body. The perverted love of money in the three great domains of commerce, the passions of man, the sensuality of the world, make no provision for the happiness of the millions of the future; men eat and drink, and are made merry only in indulgence and gratification of their appetites. There is no superficial reform that can ever reach the *roots of evil*; and until the roots of evil are reached, the roots of life itself are a mystery. There is no true reform in legislation; no change of environment will purify the heart of man. Reform must begin where the evil originates; there is no other way, and the sooner modern reformers learn this great lesson, the sooner they will be able to perceive the truth of the great system of world-renovation and world reformation which is promulgated through the literature of Koreshanity. It removes false conceptions of life from the mind; and through the power of intellectual comprehension of scientific law, it will remove evil from the human heart. Let the mind reach the conception that the present generation goes into the coming one, and that when man makes provision for the welfare of the coming generation, he is but making desirable future environments for himself and contributing to the forces of world-progress. The making of all things new involves the recreation and reconstruction, not only of the forms of society and government, but of man. A humane race must appear, to abolish inhumanity and inharmony—a race that shall constitute the *true brotherhood*, whose Father is Deity. The coming of this new genus is the coming of the new Kingdom, the introduction of a new era of

human relations; and then, *man's humanity to man* will make countless thousands rejoice in the life, light, and love of the Golden Age!

President Hadley, of Yale college, in his recent speech at San Francisco, dealt with the problem of the trusts, and with the questions of democratic government. The remedy he offers for the trust evil is the arousing of public sentiment through education of the masses—a remedy which is as impotent as the abolition of the liquor traffic through moral persuasion—or, for that matter, through such legislation as has been directed against the manufacture and sale of intoxicants in a number of states. Powers that rise above and control legislation are not to be prohibited by any ordinary legal or educational processes. The education of the masses along the line of the trusts and other evils of the cursed competitive system, must be in the school of adverse experience, where tuition is paid in terms of value of the vast amount of wealth which the people produce but never enjoy. Prof. Hadley observes that "There are two theories of democratic government: The individualistic, which relies on the self-interest of the various citizens acting independently; and the socialistic, which relies mainly on the votes of thousands of citizens acting in a body. Neither has proved entirely satisfactory. * * A democratic government is subject to special difficulties in exercising its power. It lacks the compelling force behind it which is felt in a monarchy or aristocracy—for what is everybody's business is nobody's business; and laws which were passed with enthusiasm often go unenforced." This must be because there is something wrong with the fundamentals of democracy. We observe that there is little difficulty standing in the way of the present commercial and industrial imperialism exercising its power; it is thoroughly organized; it has the compelling force, before which democracy in its weakness has yielded. The American nation is not governed by the people, for the reason that they are incapable of governing themselves. The competitive system is producing its ultimate fruit; the imperialism of the trusts is here—and revolution is at hand! The reign of righteousness must supplant the rule of the money gods!

Astronomer Holden writes on the subject of "What We Know About Mars," in March *McClures*; but our conclusion is, that what the astronomer does *not* know about Mars is vastly more important than that which he assumes to know; in other words, truth is greater than opinion. It was assumed years ago that Mars was inhabited; that the people were engaged in agricultural pursuits, while the capitalists were engaged in an extensive and unparalleled canal business for irrigation and navigation; that the reddish portions of the Martian surface were land, while the bluish or greenish in color were thought to be water—oceans and seas. But later investigations indicate to equally fanciful minds, that the *reverse* is true. This conclusion is reached by Prof. Barnard and his associates. Such a conclusion places the Martian *canals*—at first instituted in hypothesis for irrigation and navigation—away out in the oceans and seas on the planet! Indicative of the kind of science which today

fills the world, Prof. Holden refers to the scientific methods of Roentgen: "When Prof. Roentgen discovered the action of his wonderful 'rays,' he was in doubt about their nature. In a truly *scientific fashion*, he named them 'X rays;' that is to say, rays whose nature we do not yet comprehend!" Speculations about things which the modern mind does not comprehend, make up the changing fashions, fallacies, and fads of the opening century!

A feeling of insecurity pervades the most powerful nations of the world; and the great Russian dynasty is not exempt from disturbing influences, and even danger. In every great nation there are subtle forces at work, threatening to undermine government; they are forces and elements of disintegration. Thrones of modern empires have no firm foundation. Russia is honeycombed with Nihilism; the spirit of anarchy has not been suppressed by the extreme vigilance of the Russian secret service. Alarming reports come from St. Petersburg, that Russia is on the verge of revolution. But revolutionists will find the power of Russia a vigorous and formidable one to attack; an empire which embraces one seventh of the habitable world, filled with the spirit of expansion, will not pass away in a day; but successive convulsions are significant. The cry of peace fulfils prophecy. There will be no permanent peace on the basis of the world's present relations; the interests of the powers conflict; war is imminent, and the final crash is inevitable.

There is considerable discussion in astronomical circles regarding the planet Mars, the question of its habitability, and the possibility of intercommunication of the people of the earth and the Martians. Koreshans would have no interest in this discussion, but for the fact that it manifests the most *consummate ignorance* of the astronomers concerning the form and character of the universe. Scientists of the Martian school advocate the possibility of signaling to inhabitants of the sky; this school includes such men as Flammarion, Lowell, Tesla, and others; while another class includes astronomers of high standing and rank in the scientific world, who assert that it is impossible to communicate with distant planets. Upon this question, as well as upon all other problems suggested to the modern mind, the scientists are divided; and it is as true today as when Airy flourished, that "the whole thing [modern astronomy] is left in a most delightful state of uncertainty, and we should be glad if some one can be found to help us out of it"!

The *Coast Seamen's Journal* says: "Trade unionism in any locality will never amount to much more than a potentiality until every organization is affiliated in the local chartered central body. Organizations that remain outside of the central bodies are a weakness in themselves and a menace to others;" while the *Advance* asserts that "To dethrone them [the capitalists] we will need the strongest organization, the ablest direction, and the widest propaganda." Democratic reformers have discovered the fact that *leadership and organization* are absolutely essential to success; and they must ultimately discover, by force of circumstances, that the needed "ablest direction" must come from the absolutely true science of world-reformation. This is what Koreshanity has advocated for thirty years—a universal reform trust, with a central power of organization and concentration of forces under the leadership of some supreme genius, a social architect who comprehends the principles and laws of universal construction.

A correspondent in the Baltimore *World* quotes our editorial concerning the Chicago bureau of charities, in issue of THE FLAMING SWORD of March 15; and remarks: "THE FLAMING SWORD seeks the utter abolition of every existing church, and the sequestration of every priest and minister. Give us one

paper like it in every city of the country, and the churches will either go, or the editors will be hung by the clergy." In other words, when a man reaches a truly *safe* position on subjects of greatest human interest and welfare, he is in danger of martyrdom at the hands of the leaders of the old order; thus it is sometimes dangerous to be safe! The leaders of the old church had to do with the crucifixion of Jesus the Messiah, who dared to tell the truth about the social, moral, and religious conditions of the people nineteen hundred years ago. The people have not materially changed in their nature; and truth today is no less severe and exacting than it was when Jesus aroused the hatred of the priesthood.

The superintendent of Chicago public schools has concluded that it is desirable to introduce a scheme of practical education, and advocates a plan of teaching business, of establishing a commercial high school. It is desired that the children learn the tricks of trade, that they may grow up in familiarity with the principles of money-making, fully armed with all the competitive weapons of offense against the neighbor. This is in keeping with the order of things. There are schools where men learn the principles of warfare; where men learn how to act in the pulpit, and where men are taught how to administer poison to the people who are sick. Let the rising generation be trained in the arts of robbery; keep the people in ignorance of the principles of righteousness, that the world may not progress beyond the conceptions and the customs of the past century; but for our part, we advocate a radical change in both motives and methods.

The fact that there are but 7 planets is indicated by the number of letters in the word planets—just 7. Take the planets in their order—*Mercury*, *Venus*, *Mars*, *Jupiter*, *Saturn*, *Uranus*, and *Neptune*—and note that the names of the first, middle, and last planet have each 7 letters. The number of letters in the 7 names is 42, corresponding to the 42 generations in a dispensation; the 42 mental faculties; and the 42 original constellations in the physical heavens. The number of letters in the two major planets—*Venus* and *Jupiter*—is 12, corresponding to the 12 constellations of the Zodiac; while the numerical value of the names of the 7 planets, reduced to the lowest terms by successive additions and sums of the figures employed, is 7; and the letters in the names of the 7 Messiahs, and also in the names of the 12 constellations of the Zodiac, are correspondingly reduced to the final 7.

The question, "Will the Trust Prevent Panics?" is being widely discussed. Without a doubt, thorough organization will secure immunity against flurries in the money market. Commercial power is centralizing for the purpose of preventing disaster to its concerns, and it may succeed for a time in averting panics, because it has control of the factors which produce them; but the forces which are thus kept in check must ultimately break out and produce an appalling catastrophe in the modern world. Revolution is inevitable; and the longer the energies are pent up, the greater will be the force of the final outbreak, and the more terrible the work of destruction of modern institutions. These forces are in the people; and who can check the power of an enraged public when it determines to rebel against the existing tyrannical money power?

It is announced that Carnegie purposes giving \$5,000,000 to his old employes; and for this he is applauded as a philanthropist. He has simply concluded that for every \$30 that labor has given him, he will give back the sum of \$1. Suppose that 20,000 people have, through years of labor, contributed to Carnegie's wealth. If he should distribute \$5,000,000 among this number, each one would receive only \$250; whereas, if the 20,000 persons had received and wisely used all that has been

stolen from them, each one would possess the sum of \$7,500, instead of being in poverty as he is today. This is said to be a government by the people and for the people; but that is not true. The many are the slaves; the few are the rulers in the domains that have to do with the very life and existence of man.

The Bible teaches that opportunity for salvation, for escape from hell, will be given to all people when they have advanced to the stage of recognition of the Messiah. When Jesus came nineteen hundred years ago, the poor and despised classes were the fortunate ones from the standpoint of the Messianic personality; but he did not forever debar the people who rejected him. He said to them: "The publicans and harlots go into the kingdom of God *before you*." There would be no sense in these words unless at some period of the world's progress, the hypocrites, after graduation in the school of experience, should follow those who went into the kingdom *before* them.

There is a vast difference between the Koreshan conception of the humanity of Deity and the fallacious idea, the godhood of modern humanity. Koreshans point to the perfect man Jesus as the manifest personality of God, as distinct from the mortal stock of the chaotic world; while numerous would-be teachers are endeavoring to persuade the masses that they are divine in their selfishness; pure in their corruption; chaste in their sensuality; just in their barbarism; refined in their coarseness; happy in their discontent; harmonious in their discord; thoroughly alive in their death, and saved in their sins!

The President of Yale college asserts that the "American people are gentlemen, and therefore capable of self-government."

In contrast with this statement we note a newly organized society for the suppression of numerous ungentlemanly nuisances and unbearable boors, in Chicago—a great industrial, commercial, and educational center of civilization, where the people should be morally, socially, and politically pure, but in reality where a wholesale protest against the conduct of unrefined and uncultured citizens is necessary.

The Chicago board of trade has secured legislation against bucket-shop concerns, after a bitter war for a number of years. It is found necessary to keep successful robbery within certain limits. Bucket-shops are but boards of trade on a small scale; there is practically no difference in the methods of the smaller and the larger concerns, for the business of the board of trade is to regulate prices, not on the basis of justice, but for the special benefit of the members who have experience in commercial manipulation.

American commercial imperialism has all the specific characteristics of an empire; it has its *landlords*; its *money kings*; its *cotton and cattle kings*; its *corn kings*, and its *coal barons*; and the people are marrying *princes, counts, and dukes* into the royal aristocracy of the West. The titled kings and barons of America rank higher and exercise greater power than men of corresponding titles in the feudalism of medieval times!

Evolutionists must admit that the trusts have evolved from the conditions of modern competism.

Occultists imagine that by going into the silence they can hear the voice of the seven thunders.

A strike is a labor panic.

Editorial Discussions and Miscellany.

THE EDITOR.

The Messiah and His Miracles.

EDITOR FLAMING SWORD:—Concerning the Bible, I would like to ask: (1) Are the narrative and historical portions of the Scriptures to be received as reliable statements of actual occurrences and facts? (2) Did Jesus and his apostles actually do the things and say the words attributed to them? Were they all real characters in history, or were some or all of them fictitious, like those in Bunyan's "Pilgrim's Progress," used to illustrate principles, doctrines, characters, etc.? (3) Are the accounts of the miracles of the Christ and his apostles to be received as accurate statements of fact? For example; did Jesus actually feed the multitudes with a few loaves and fishes; walk on the sea; raise the dead; direct the fishes of the deep; create in the fish's mouth the tribute money, etc.? If he did, can such things be scientifically explained? If they can, please explain them. Is it possible that some other than the almighty power of God could do such things?—GEO. F. H., Ft. Worth, Tex.

(1) The books of the Bible constitute one great record of the experience and progress of Deity in humanity. These books are written in the language of symbolism mainly; and many of the narratives are records of what occurred in the domain of human life, while, according to the uninterpreted language of symbolism, they appear to have occurred in the physical world. All of the books of the

Bible do not express truth in the same degree; and therefore, to correctly comprehend their contents, there must be exercised a scientific discrimination. All that is contained in the Bible is reliable and true; its history is correct; its statements are accurate; its authority is reliable; and its truth is eternal.

(2) The New Testament records of the work of Jesus and his apostles are records of facts. Jesus was a real man in the flesh, the Son of God, the actual manifestation and personality of Deity. His disciples were real men and women; he taught them, and prepared them to receive the baptism of his life when he should disappear as a visible presence. All the names of the Bible refer to personalities, and the meaning of the names is the key to the character of the personalities. Every great movement originates with a personality; and the fact of the existence of the Christian church, is proof that *some man* lived and founded it. No one doubts that Mohammed and Buddha lived—they founded great religions. Jesus lived and established the new church, which succeeded the Jewish church; he stood at the head of the new dispensation; and the great religious im-

pulse which has given character to the dispensation, is a powerful and age-long testimony to the great fact that Jesus existed as a man, and taught a tangible following.

(3) A miracle is simply a wonder. Jesus did many things which the people could not understand; to them, the things which he did were wonders—miracles. None of the miracles wrought by Jesus were in violation of any natural or spiritual law. He was able to perform his wonderful works because he understood law and was able to conform to it. The miracles of Jesus and the apostles actually occurred; and they can be and are all scientifically explained in Koreshanity; none of them are mysterious when understood. Many of the wonderful things in the scientific world of the present were miracles when first announced. Every genius is a miracle-worker; Jesus was a miracle-worker of a very high order; and when he went into his disciples he continued to work through them until the church began to decline.

Jesus possessed in perfection, all the pneumatic and psychic gifts and powers which today are perverted and feebly expressed in mediums of various types. He

understood the relation of mind and matter, and understood the law of transmission of energy, and the law of transmutation of matter; hence he was able to perform many mental and physiological wonders, and finally transmuted himself, and transmitted his life to his following. He was the Logos (which was spirit) made flesh; he was the Bread from heaven; he was God tabernacling among men. He was born in Bethlehem, which means the House of Bread; he came as the Bread to thousands, and it was fitting in the order of things, that such a character should symbolize his mission by some great external sign—and this he did by feeding the multitudes on a few occasions, with only a few loaves and fishes at the beginning of the distribution. This miracle cannot possibly be comprehended from the basis of chemistry. Unless spirit and matter are interconvertible, not only would such a miracle be absolutely impossible, but also there could be no light, no heat, no sensation, no activity, no motion, no thought, nor any life. The great mass of food which Jesus gave the multitudes at the time of the miracle of the loaves and the fishes, was *materialized* from his own mind.

The Messiah was able to walk on the water through the generation of an energy which disintegrated gravity. This energy was the result of the agitation of the spleen, through the operation of which his body had no weight so long as gravity was neutralized in him. He raised the dead by imparting life to the dead forms by powerful pneumo-psychic processes—by the impartation of mental substances, through which the functions and activities of the body and mind were resumed. He knew, psychologically, on which side of the ship the fish were located; and it should seem as easy for the Messiah to psychologize fish as for mediums to attract *human perverts* today; and the fact that by the same processes he could locate the fish which had failed to swallow the coin, is not more strange than the processes by which mediums today recover lost articles or hidden treasures.

Miracles were a sign of Messiahship nineteen hundred years ago; but Jesus foresaw that at the end of this dispensation, many who are antichristian and without the divine truth, should be able to accomplish many such wonders as he wrought. The powers of the heavens are reflexed in the hells; the devil imitates the power of God, and thus deceives—by doctrines and miracles. There is a number of things, however, which the devil cannot do, and these are among the greater things which Jesus said would be done by those who followed him in the regeneration. The devil is the Almighty's dark reflex, God's antithet; and he is able at the close of dispensations, to counterfeit the doctrines and works of the divine Messenger.

The Limitation of Form.

EDITOR FLAMING SWORD:—Will you please explain where the discrepancy is in the following mathematical problem, wherein your axiom is employed? Form is the proof of existence; limitation lines or boundary lines are the proofs of the particulars and superficial contents or area of forms.

The limitation line in a 7-inch circle is about 22 inches; its area is about 38.5 square inches. The same limitation line forced into a square form, contains but 30.5 square inches. As we cannot conceive of a form without a limitation or boundary line, and the size of said form is absolutely determined by its limits, does it not seem that to follow it indefinitely to its extremes, we could conceive of a minute circular form with the smallest possible area; and it being susceptible of loss by being formed into a square, it would take with it the limitations, and pass out of our conception of its area, limit, form, and existence? I do not claim to be a mathematician, but simply a practical mechanic; and I am in a quandary as to the above.—J. T. M., Springfield, Mo.

Geometry is the science of the properties and relations of magnitudes; it treats of the measurement of solids, surfaces, lines, and angles, and applies to the smallest as well as to the largest forms. There could be no geometry if every form were not limited and definite, no matter what shape it may be. When we declare that limitation is a property of form, we declare the very essential and fundamental principles of the geometry of existence. If geometry is true, it is true universally; and therefore the universe is limited. The Koreshan geometrical axioms and postulates are not assumptions; they are true in fundamentals and rational in application and conclusion.

The discrepancy in the above is primarily in the misconception as to what constitutes limitation; or, at least, it is in the conception that a circular line 22 inches in length represents the same limitation as the four sides of a square aggregating 22 inches in length. This would be dealing with lines to the exclusion of areas. If the line were a wire, it would not change the limitation of the wire to bend it into any shape; but the same wire would bound different areas if considered as the boundary of figures representing surfaces, for every new form, arc, or angle made. In the above, 8 square inches are taken away from the original circle 7 inches in diameter, and the limitation of the square figure is *less* than the circle. Limitations cannot be equal unless they *bound equal areas or enclose equal spaces*.

A circle and a square have the same limitation if they contain the same area. A sphere and a cube of solid gold have the same limitation if they have the same weight; it is the same limitation ex-

pressed in different forms; the superficial areas differ, but the contents are the same, and the forms are exact co ordinates. The co-ordinate of the square is the circle; the co-ordinate of the cube is the sphere; the co-ordinate of a rectangle is the ellipse. We must consider an object as occupying a given space; the measures of that space are the *measures of its limitation*.

If we conceive of a minute circle of the smallest possible area, there would be no loss of space if the circle were made to assume any form having the *same* number of square units; but if such a minute circle were forced to pass beyond the smallest possible area, it would pass out of our conception; it would have no area, no form, no existence; in other words, there could be no going beyond the smallest form or area without a transformation, because the vanishing point would be reached.

Take an atom, for instance; suppose it to be spherical—matter of a given kind, reduced to the smallest possible form in which it can exist. If the matter be reduced to such a point, and it should be represented in our mind by the smallest conceivable circle, the very next vibration would dematerialize the atom; its form would be destroyed, and the substance of the material atom would be reduced to energy. When an atom has reached the terminal point of its existence, it has reached its *fourth dimension*—a geometrical limitation differing in quality from the three dimensions of length, breadth, and thickness, and obtaining only at the terminal points of existence of matter—at the points of materialization and dematerialization.

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The Precession of the Equinoxes.

Astrological Evidences that the World is Entering the Aquarian Age.

The Signs and Constellations.

There are two Zodiacs which bear the same name. The Zodiac of constellations is called "fixed," while the Zodiac of the signs is "movable." The equinoctial points of the movable Zodiac have a retrograde motion around the Zodiac of constellations. Although the constellations are called "fixed," they have their motion. The circle of the Zodiac has a great cross in the center, upon which revolves the sun. To this sun upon the cross must we look for life; and if it were destroyed, all things upon our planet would perish. The four points of the cross reach out to the ecliptic, and form four other crosses where the intersection takes place. The Zodiac is a great circle in the heavens, and contains the twelve signs of the Zodiac, each sign containing thirty degrees each. The points of the equinox have a retrograde motion along the ecliptic, called "the recession of the equinoxes."

For the last 2,154 years, the constellation Pisces has been upon the vernal equinox, but the recession of the equinoxes has brought the point of the vernal equinox into the constellation Aquarius,

the Water-bearer. There is a question among students in astrology and the occult sciences, as to when the sun will enter the constellation at the spring equinox.

Probable Source of Totten's Cryptogram.

In order to explain matters, we look to the astrology of the Scriptures. In chapter IV. of Revelation, is a plan of the heavens, as follows: The throne in the center is the glorious sun; the rainbow about the throne is the starry constellations around the heavens. The four and twenty seats are the twenty-four divisions of the movable Zodiac, or the periods of time of 25,848 years. [The factor of foreshortening of time, which astrologers and astronomers do not understand, makes the Zodiacal cycle 24,000 years in length, and each dispensation 2,000 years, instead of 2,154.—EDITOR.] The four and twenty elders are the constellations as they fill the twenty-four hours of time in the Zodiac. The crowns are the names of the Zodiac. The seven lamps of fire about the throne, are the seven heavenly bodies that were known to the ancients, and the seven Spirits of God denote the magnetic influence of the planets. The sea of glass like unto crystal is the transparent atmosphere, from which we draw oxygen, or the breath of life.

The four beasts full of eyes before and behind are the four constellations; viz., Taurus, the bull; Leo, the lion; Sagittarius, the archer, and Aquila, the eagle. The eyes before and behind are centuries, years, months, weeks, days, hours, minutes, seconds, etc. This denotes time, that sees all things, that was and is to be. The six wings of each beast denote the six periods of time, or six cycles of time, allotted to a quarter of the Zodiac. Each beast represents a period of time, or 6,462 years, or three times of cycles of 2,154.

Four Great Nations Symbolized.

The Scriptures speak of the four corners of the earth, and it denotes that there are to be four great empires upon the earth, or the countries that are to become the four great republics. The beast with the face of a lion is Leo the lion, and has dominion over that part of the earth that is to be under the rule of the nation which has a lion for its emblem, or England. The beast with the face of a calf is Taurus, and has dominion over that part of the earth that is to be ruled by the nation under Taurus, or Russia.

The beast with the face of a man is Sagittarius, the archer, and has dominion over that part of the earth that is to be ruled by the nation which is to be under Sagittarius, or Spain. Spain has been cut off for a time for her injustice to her subjects, but she will regenerate under another speaking tongue, when her period of time is due, and will become a republic. The fourth and last beast like a flying eagle is Aquila, the eagle that lies above Aquarius in the Zodiac. The eagle has dominion over that part of the earth that is to come under the rule of the nation who has an eagle for its emblem, or the United States.

At present, under the new cycle of time of Aquarius, great changes are taking place. The Lion of England is treading upon different parts of the earth, and is gaining territory. The Bull of Russia is about to devour the dragon of China, and

will gain territory. Sagittarius, the horse and archer, being far below the autumnal equinox, shows the fallen condition of Spain. Like the horse, she has won in the race, but now resembles a broken-down nag, drawing a cart with a heavy load.

The eagle of freedom, or emblem of the United States, is spreading its wings over the seas and islands, and they now reach from Porto Rico to the Philippine Islands. Probably its head will in time be at the North Pole, and the feathers of its tail at Cape Horn.

The woman in the Scriptures with a crown of stars over her head is Columbia, the mother of freedom. The male child, who shall rule the world with a rod of iron, represents liberty and freedom, and is influencing the destiny of every true man and woman. I would add, that in time, the English-speaking tongue will rule the world; for where that language is used the nations become amalgamated.

General Disturbance and Disintegration.

The whole world at present appears to be under some exciting and disturbing influence, which is affecting empires, countries, and the mental qualities of humanity, because we are coming under a new cycle and a new influence. For the last 2,154 years we have been under the influence of the constellation of Pisces, a watery sign, but the recession of the equinoxes has

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brought the vernal equinox into the constellation of Aquarius, the Water-bearer.

The Scriptures say, there was the noise of a cry from the first fish-gate, and a howling from the second. The second fish-gate was passed during 1899, and the result has been floods, shipwrecks, and many deaths by water, and we will feel the effects for some time to come. During the cycle of Pisces, the waters have been sailed over, and navigation has made great strides, and we have developed the powers of the waters and steam to the utmost.

Aquarius, at the vernal equinox, will bring in the electrical age, and many wonderful inventions and great discoveries will be made, and the powers of the air will become developed. Aquarius will bring about great changes; old things will pass away, and new things will be ushered in, for the next cycle of Aquarius of 2,154 years will bring in a new religion; the sixth sense will be developed, and become a mental gift to humanity, and we will all be intuitive and magnetic.

The poles of the equinoxes retrograde along the ecliptic about 2½ seconds of a degree per year. The points of the equinoxes make a recession of one degree in 71½ years, or one whole sign in 2,154 years.

The Signs and Dispensational History.

In the Scriptures, the constellation of Pisces ends with the "times of the

Gentiles." These began when Nabopolassar assumed the crown of Babylon. His accession took place in the year 3377, A. M. the "times of the Gentiles" ended 2,520 years after, or in March of 5897, A. M., or the spring of 1899, A. D., when Aquarius was at the vernal equinox. According to some astrological calculations, it gave Sunday, Feb. 12, 1899, as the period for the cycle of Aquarius to begin.

When Leo was at the vernal equinox, about 12,944 years ago, the Egyptians probably carved the Sphinx—Virgo and Leo, represented by the body of a lion and the face of a woman. When Aries the Ram was at the spring equinox, Moses led the children of Israel out of Egypt, and he slaughtered a male lamb to commemorate that cycle of time. The children of Israel were not inclined to worship a new religion, and relapsed back into the Taurus worship, by making a golden calf and worshiping it.

Revelation says that "the blood shall flow to the horse bridles." The constellation Pegasus is the horse that is in the heavens above Aquarius. From this prophecy, the cycle of Aquarius will be filled with wars, or terrible accidents that will destroy life. [Rather, it will begin with revolution.—Ed.] "As ye enter into the city, there will meet you a man bearing a pitcher of water." This relates to the Passover into Aquarius.

The Vernal Equinox Entering Aquarius.

We will leave to future generations the result of what Aquarius will produce. May the great pyramids and the Sphinx be preserved for future ages, when Leo and Virgo again return to the vernal equinox. At the time the constellation Argo Navis was at the vernal equinox, the flood occurred; and when the star "Naos," in the oar-lock of the ship, was on a line with the equinox, Noah entered the ark. This is probably the period of time when Atlantis sank, leaving the peaks of its mountains above the sea, which mountain peaks are now known as the Azores.

The point of the vernal equinox is truly the finger of time, and it signifies what has been and what is to be. About 16,078 years ago, when the scientific constellation Virgo was at the vernal equinox, there must have been a great civilization on the earth; and when Leo was at the vernal equinox the astrologers foresaw that some great calamity would overtake the world by water.

Then comes the period of Noah, and from this the history of the world dates. The cycles of time give us Noah, Moses, Christ, Mahomet, Christopher Columbus, Gustavus Adolphus, Luther, Washington, and others will follow, such as Edison, who opens the way to the electrical or Aquarius age.—CHARLES HATFIELD, in the *Sphinx*, Jan. 1901.

The Astronomers Baffled Again.

"The world is round and it goes round, Uncle Rastus," said the small grandson of the old colored man's former owner. "Don't you understand about it?"

"No, honey, I can't say I does," admitted Uncle Rastus, surveying the well vanished apple with which his little guest had illustrated his argument. "W'at holds de world up? Dat's wa't I'd like to know, chile."

"Why, it goes round the sun, Uncle Rastus," said the boy eagerly, "and the sun holds it up by the law of attraction."

"Uh, honey, I reckon you ain' gone quite far 'nough in yo' reasoning yet," said the old man, with a smile of patronizing good nature. "In dat case, w'at would keep de world up when de sun's done gone down? Answer me dat, chile."—*Youth's Companion*.

The World's News.

March 20.—300 convicts at Lansing, Kas., strike and precipitate riot; long hours of labor, short rations, and ill treatment, the cause; rebellion quelled with guns.—Japan reported eager to declare war against Russia.—Gen. Botha rejects Kitchener's overtures of peace.—Nihilists active in Russia; officials fear attack on life of the Czar.—Wu Ting Fang lectures at Chicago University.—March 21.—War cloud rising between Great Britain and Russia; trouble over disputed territory at Tientsin, China.—British capitalists desire U. S. to retain possession of Cuba; ready to invest \$10,000,000 at once in Cuban enterprises.—Mobs of strikers endanger life at Marseilles, France; dock strike unsettled.—Destructive floods in Italy.—Maryland passes bill to disfranchise 50,000 illiterate voters.—South American scientific congress meets at Montevideo.—March 22.—Russia and Germany smooth over their Tientsin difficulty.—Civil administration declared to succeed military rule in the Philippines, after June 30.—20,000 Scandinavians purpose emigrating to America.—Haney and Harrison vigorously conduct mayoralty fight at Chicago.—Battle reported in progress between British and Boers at Thaba N'Chu.—Cuban convention reported willing to accede to demands of U. S.—March 23.—Mrs. Geo. D. Herron granted divorce from Dr. Herron, at Algona, Ia.—Allies in China continue to haggle over indemnity; will probably ask China to pay \$250,000,000; division of funds likely to produce trouble.—British capture 200 Boers, 120,000 sheep, and 5,000 horses at Thaba N'Chu.—Thieves and hold-ups reap a harvest in Chicago.—March 24.—Chicago courts decide that corporations must pay taxes on \$200,000,000 worth of property not hitherto assessed.—Gen. Funston endeavors to capture Aguinaldo by strategy.—Boers wreck an English provision train in eastern Transvaal.—Czar fears assassination, and flees from St. Petersburg to a palace at Gatschine.—Traffic in southeastern France paralyzed by strike at Marseilles; strikers number 20,000.—Britain purposes adopting high tariff.—Millionaire Ellwood opposes the steel trust.—March 25.—Cossacks kill 100 workmen in riot at St. Petersburg.—Students start riot at Northwestern University, Chicago.—Admiral Mello and others arrested for conspiracy against Brazilian republic.—Tornado kills 25 people at Birmingham, Ala.—Mine explodes and kills 5 at Connellsville, Pa.—March 26.—McKinley refuses to intervene in behalf of China.—Japan desires to prevent Russia from seizing Manchuria; said to be preparing for war.—Warship Mayflower ordered by Washington government to Porto Rico to quell labor troubles.

* * *

The Flaming Sword's Exchanges.

The *Cosmopolitan*.—What constitutes the ideal wife, is discussed in an able article by Lavinia Hart, in the April *Cosmopolitan*; the position taken is that the ideal wife has it in her power to make the ideal husband; harmony of temperament and equal social status are considered important in the marital relations. An interesting feature of this number is

the publication of an article on The British Aristocracy, found among the papers of the late Grant Allen. The subject is handled without gloves. It is probable that he did not care to place himself before the English reading public in the position of entire frankness which he had assumed while writing this article, and that consequently it was held until after his death, for publication. The editor, Mr. John Brisbane Walker, discusses the position which the Pierpont-Morgan trust holds with reference to the business and political world. The title of the article is, The World's Greatest Revolution. The picture drawn will doubtless surprise a great majority of people who have not given the subject thoughtful attention. 10 cents per copy. At news-stands.

Cram's Magazine.—In its issue for March, *Cram's Magazine* reaches us unusually well provided with acceptable illustrations which lend interest to the following articles, among others: Queen Victoria, by Milton Reeves; the Pan American Exposition, by Dr. Murray-Aaron; Louisa, Queen of Prussia, by James Q. Howard, A. M.; and a Child's Visit to an Ostrich Farm. The departments of Books of the Hour, the World's Doings, In Washington Corridors, etc., appear as usual, with other matter of special interest for those who desire to keep in touch with the broader facts of the world's movements. 25 cents per copy. Geo. F. Cram, 61-63 Plymouth Place, Chicago.

American Monthly Review of Reviews.—Industrial topics are prominent in the editorial discussion, which occupies the opening pages of the April *Review of Reviews*. The editor's comments on the formation of the billion dollar steel trust, coal strikes, railroad consolidations, and modern transportation problems in general, are pointed and instructive. Sketches of the lives of Gen. Harrison and Wm. M. Evarts appear. France on the Wrong Track, is by Baron de Coubertin, who says that socialism is the greatest danger that threatens France today. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—We were much interested in reading the opening article in the April number, entitled The Passing of the Declaration, by Prof. L. C. Prince, of Dickinson college, Carlisle, Pa.; he declares the Declaration of Independence to be an obsolete document and full of false principles; it is a thoughtful review of the history of the American government from the founding to the present time. Another article discusses modern science; and still another reviews the life and character of Tolstoi. The *Arena* is progressive and covers a wide field in the scope of its reviews. \$2.50 per year. Alliance publishing Co., New York City.

Frank Leslie's Popular Monthly.—A special feature of the April number is Mr. Curtis Brown's description of the inauguration of King Edward VII, accompanied by illustrations from sketches and photographs. Another interesting feature is an entertaining article concerning the Lake Front island discovered and claimed by Capt. Streeter, at Chicago. The processes of shooting oil wells are described and beautifully illustrated. The fiction of this number is specially good and meritorious. 10 cents per copy; at news-stands.

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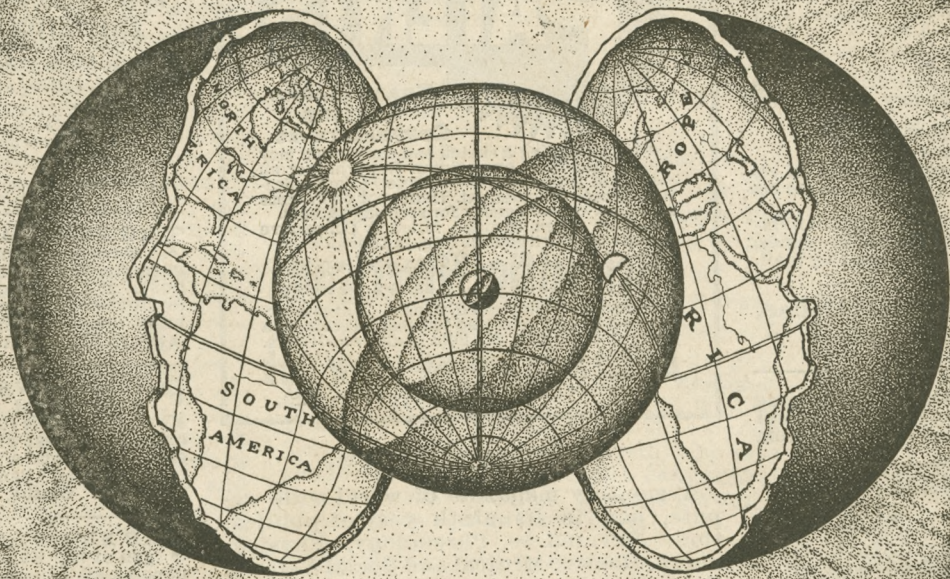
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