



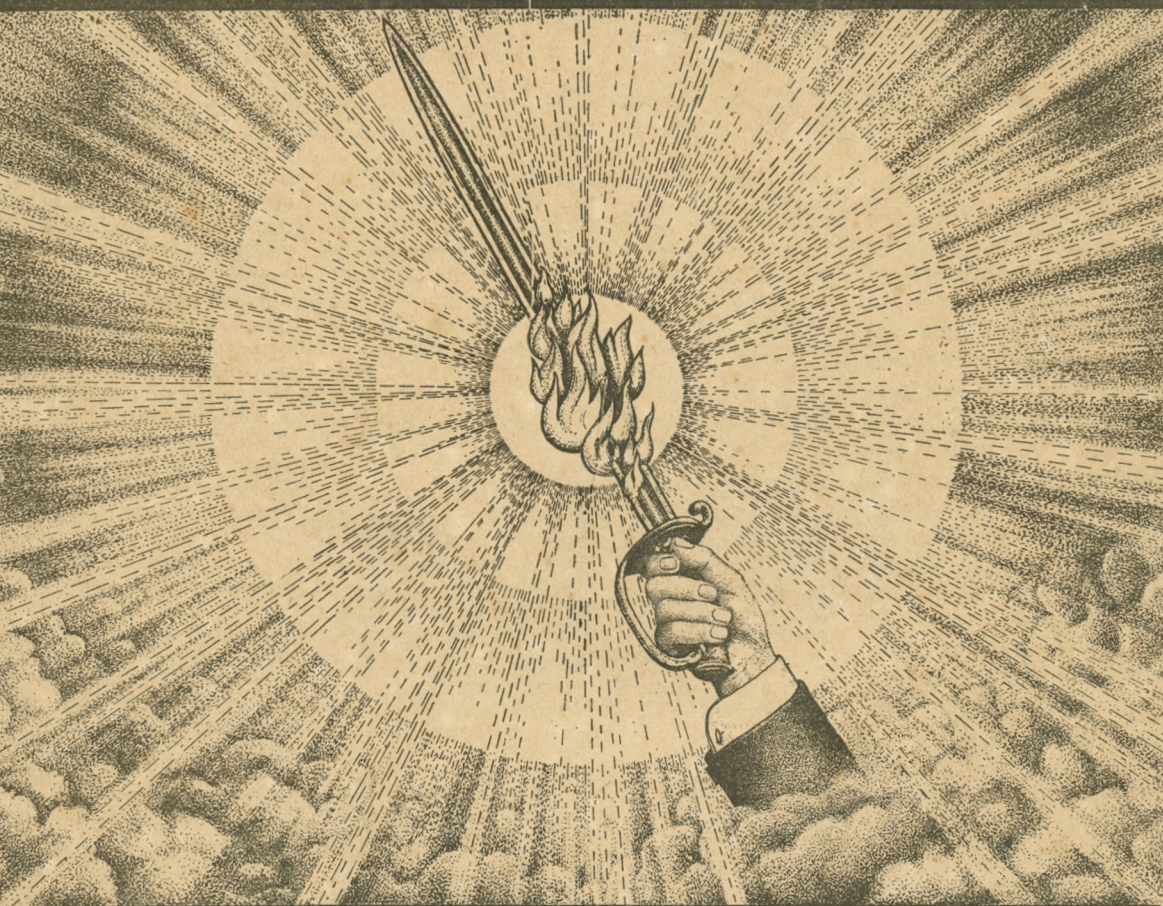
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

W. F. McCreedy.

The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world

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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
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 universal 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 Communitic. 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 emplaced 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., NOVEMBER 22, 1901. A. K. 62.

Whole No. 468

The Great Law of Divine Perpetuity.

Seed-Sowings and Harvests of Successive Dispensations; the Humanity of Deity and the Objective Focus of Human Affection; the Secret of Divine Sonship and Eternal Life.

SEED-SOWING AND HARVEST are definite periods of time belonging to every domain of activity in the universe. The existence and perpetuity of Deity are no exception to this law. The tendency of all domains is toward centralization, but only the final plane of natural life reaches the point of absolute centralization. Humanity attains the acme of focal potency in the heading up of the mentality of the race in the divine Man, the point of central Sonship, where God himself awakes out of sleep as it is written: "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine." In the development of the Son of God, there is a progression from the lowermost conditions to the attainment of that final perfection which constitutes Sonship, when the Godhead has arisen in material and natural fruition. This is the Son of God, produced from the human race and made perfect by development. When natural perfection is attained in the Son, death is overcome and the Son sits down in the throne of God, in the center and heart of the universe, where the Son becomes the fulness of the invisible Divinity. The Son of God does not sit on the throne by the side of another God; to sit down at the right

hand of the Father, means to sit down in supreme authority.

The central seed-time and harvest pertain to the development of the Son of God. The Son—produced in one grand cycle of time—when perfected, becomes one with the central throne of Being. This Son is the supreme Godhead until the production, in time, of another Son to be taken into the Godhead as the preceding Son was taken. Each Son walks "with God and is not," because God takes him. He is absorbed into the invisible Divinity. There is no end to this succession of seed-times and harvest times in the generations of the Son of God.

Dispensational Revelations and Manifestations.

God reveals himself to men according to the stage of the development of the age. Nineteen hundred years ago he revealed himself as the Son of God, without determining for the world the science of that Sonship. Jesus was to the world the only begotten Son of God. Christianity was left without the science of that Sonship, because the mentality of the church was not sufficiently ripe to entertain a full conception of the science. The

world has advanced another dispensation, and the mentality of the progressive element of the church has attained the scientific degree of its progress, and is ready to apply itself to the exploration of the scientific purposes of the Deific mind. Now, at the end of the age, God makes another and distinct revelation of himself to his church. There can be no true science except through that element of the humanity which can partake of the divine afflatus, in the form of the higher illumination. It is the height of absurdity to think that the world, independent of divine illumination, can perceive the truth.

True science will come through a recognition of the personal Divinity—that personal Divinity manifest in the visible humanity as the veritable Son of God. The truth will not come to the world through atheism, agnosticism, nor infidelity, but only through the acknowledgment of the Son of God manifest in the flesh. The fact is now revealed that the term, "the only begotten," has its special significance in that it means begotten as the one Son of Deity. It does not signify that there can be no *succeeding* manifestation of a like nature. When it is considered that astronomical cycles repeat themselves with corresponding results in the progress of human events, and that astronomical cycles determine and correspond to human cycles, it can easily be seen how there is a constant recurrence of the same phenomenon as pertaining to the development of the Only Begotten.

The Sign Aries and the Central Personality.

We will take for illustration, the one of the many astronomical cycles called the cycle of the Zodiac. This cycle is determined by the precession of the equinoxes. This is the movement of the sign on the ecliptic. This cycle involves a period of twenty-four thousand years. This sign is in Aries at the beginning of the cycle; it passes through all of the constellations until it returns to the constellation Aries. This movement of the sign on the ecliptic is constant, in the determination of the never-ending series of rotation. When the sign Aries culminates in the constellation Aries, there is invariably a corresponding event in the development of the race. When it is considered that God made two great lights, the greater light to rule the day, the lesser light to rule the night, and that he made the stars also, and set them in the firmament of heaven to give light upon the earth, and for signs and for seasons, for days and for years, we may feel ourselves justified in taking this statement as having the broad meaning which is involved in its declaration. When the sign reaches its culmination in the constellation Aries, there will reappear the only begotten Son of God. Such a seed-time and harvest will never cease. The purpose for which Deity raises up such a Son, is to replenish the otherwise wasting energies of the Deific center. Were it not for the fact and

existence of the law of the reproduction of *the* Son, and the absorption of that Son into the invisible center, the Godhead would cease to exist.

There is a series of personal manifestations during the Zodiacal movement, but the one in Aries is the perfect and supreme one as to life itself; that is, as to the central life. There are coördinate seed-time and harvest pertaining to the many Sons of God. The generation of the one Son is the initial step toward the begetting of the multiple Sonship. God produces one Son; from this one he reproduces the Sons of God. The production is generation, that is, production; the development of many Sons from this one Son is regeneration, that is, reproduction. God reproduces many Sons from the "Only Begotten." The law of the perpetuity of the center also pertains to the circumference. The invisible Deities are replenished by a coördinate absorption into their lives, from the Sons which are regenerated in time and raised up in their natural, Arch-natural, manhood. There is perpetually maintained a central and supreme order of Deific individualities around the throne of the universe.

Absorption from the Visible Sonship.

Having entered into the arcana of this science, it is seen that while the invisible Divinity, as to his central throne, is eternal, that eternal perpetuity is only maintained by a never-ending series of absorptions from the visible Sonship made manifest from human development. It is seen that, though the invisible Godhead has ever existed in the invisible, invisibility is constantly from the visible; and that the invisible is made so from the visible. It is shown by this science that the invisible God was the visible man, that the invisible God has his origin constantly from the natural humanity. Adam, Enoch, Noah, Moses, Elias, and Jesus were centrally absorbed. There is no distinct Adam, Enoch, Noah, Moses, Elias, and Jesus in the heavens, for they—in their absorption—have put on the consciousness of the Eternal. There has been no loss of individual identity, because the identity of the supreme Divinity was taken in turn by each, each becoming in turn the Divinity himself. This is what is meant by central absorption. This is not an ocean of uncertainty; it is the God consciousness as a central nucleus and focal point of mental continuity. It is the central Star of humanity, and corresponds to the central star of the alchemico-organic universe. There is no absorption into any ocean of doubtful mentality or universal consciousness.

Absorption without the death of the body is the ultimate destiny of the human race, and this destiny is to obtain now, at the end of the Christian dispensation. This will be the result of a voluntary application of the science of immortal life, the central principle

of which resides in the conservation and appropriation of the sex energies. Those who are accounted worthy to obtain that world (cosmos, that order which shall succeed the Christian age) and the resurrection from the dead, neither marry nor are given in marriage. This is the language of Jesus, and it is as binding, as a principle of righteousness, as when he himself pronounced it.

The application of the principle of celibacy will not effect the work of conservation. There are two kinds of mental force, which in the general sense make the sum of organic consciousness in the individual man. One of these is the intellectual, the other is the affectional force. One is the light of the mind, the other is the heat of the mind, and they correspond to the light and heat of physics. These two forces are as substantial as matter, though they are not matter; but, emphatically, they are substance. They are the masculine and feminine essences, and are reciprocally the feeders and receivers of the germinal and sperminal essences of human life. When the mind is so thoroughly imbued with the importance of living the divine life as to be taken from the tendencies of the sensual flesh, it will control the seminal wastes, both voluntary and involuntary.

Conservation and Polarization of Mental Energy.

It must be remembered that the exaltation of the mind is not to be of an esoteric character. To look within is to look for destruction. The first thing to be done is to look without. The reason for such an observation at this time in the history of the world, is because there will be an external manifestation as the introduction of the great and dreadful day of the Lord. God is true to principle and to prediction. The final truth will be given to the world scientifically, and this is from the exoteric source. The love of the truth, that is, the science of life, (this involves all sciences, the science of physical cosmogony constituting the fundamental scientific,) must comprise the central force for determining the salvatory status of the mind. The supreme truth is the only power that can control the supreme potency of mental energy, and this truth comes through personal manifestation.

To make the subject of conservation and appropriation comprehensible, let us suppose that ten thousand people are determined to enter into the perfect life. No matter how much they strive, there is no conservation without polarization. Polarity is a fundamental law of being. How shall ten thousand people utilize the two qualities of the energy they may wish to conserve? Can they do this by looking within? That will depend upon whether this is the true law of conservation. It would be on the assumption that an animal life could exist with a natural body having an invisible head. Every natural body, to be complete, must have a natural head. The head must be external as well as the body; therefore,

when the Life of the world comes to its fruitage, it will come with a natural head as well as with a natural body. It is for this reason that it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Elijah constitutes a visible head, and therefore makes it possible for the world to direct its affections. Elijah brings the final truth to the world; those who love this truth, naturally turn to the personal manifestation for the science of life. This direction of the minds of thousands will constitute the essential polarization for the appropriation of the potencies of wisdom and love, the true potencies of reproductive life, no longer dissipated through sensual generation. The recognition of the Messianic center is the first step toward the conservation of the life forces. This recognition and confession comprise the observation of the first commandment: "Thou shalt have no other gods before me."

The Exoteric Cult of Koreshanity.

Koreshanity is definitely and distinctively an exoteric cult. This is one of its distinguishing characteristics; and by it, Koreshanity may be known from other cults, and Koreshans from other claimants to divine authority. Koreshans know no God as a universal spirit of truth. The source of truth is the mind; the mind is in the brains, and the place for brains is in connection with the human organism. When the Lord was present with his Disciples, there was the human organic form, in which existed the mentality of the man. His intellect was the Throne of Deity, and his will, the seat of affection, was the Altar of the Almighty. There was the visible Lord, in whom was the invisible God. The visible and the invisible constituted the fulness of the Godhead bodily. This was the central Man of the human race; he was the Son of God. In Him were the center and the heart of the universe. God was in the generation of that righteous Man; it was his tabernacle, the place of his supreme abode. The natural mind, in contemplating that character, cannot conceive of the possibilities residing there, from the ordinary sensual point of view.

Jesus was the Light of the world; that Light, as a source of outward illumination, reached comparatively few people. He was not the scientist; his was not the day of intellectual development as a scientific portrayal, hence his sayings have had comparatively little influence in shaping the scientific phases of external thought. He did not constitute a scientific expositor. His life was the seat of the divine will, love manifest in its concreteness. It was the seat of the philos-sophia; therefore He was the Philosopher, the lover of wisdom and the doer of the law of God. He himself constituted the will of God; consequently he could do, perform, the will of the Almighty; he was thence the Almighty God, the Lord.

After the Lord's absorption, he lost his personality.

When it is understood that person comes from persona, mask, and that the mask or covering of God is the human visible manifestation of the Lord, and that the only use of language is its true application to the things which it is intended to portray, it will be readily understood that the person of God can only exist while the covering is visible and manifest. Elohim is the plural form of the noun Eloah. Eloah is God, Elohim, Gods. God is the invisible, but the Lord, Jehovah, is the personal manifestation. Jehovah is correctly rendered Lord. The Lord is so called because he was Jehovah. Lord is an old Saxon word signifying bread-keeper. Jehovah is the Bread-Keeper for the Gods, for the children of men, that they may become the Sons of God. Said Jesus the Lord: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. * * * Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

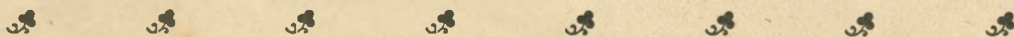
The Focal Star of Human Mentality.

The Christian church, at least in modern times, has had no conception of what is involved in these declarations of the Lord. From the Zion of Koreshanity, the only true source of scientific exposition, there proceeds the science of the law. We challenge the church and the world to confront us on the charge we make, that this declaration of the great Teacher is absolutely nullified in the attitude of the Christian world regarding this fundamental enunciation of the Christ: "I am the living bread which came down from heaven." "I came to be eaten." We contend that the Lord was eaten, as he declared he would be. We are making war on the church upon the basis of this proposition: The Lord was eaten by his early Disciples. The subject resolves itself to the simple question, How was it accomplished? The secret is in the law of the cross of the Lord. This

resides in the law of the higher alchemy. His material form, the persona, the mask, was dissolved, converted to spirit, and was absorbed by the early church. This was the seed-time of the world; it was the time that God the Almighty planted the germs of creation by planting his own life, the Christ, the life of the world, in that portion of the human race sufficiently developed to partake of the Seed of the Most High.

The planting of the Christ in the church was the beginning of the creation of God, for the reason that the Son of God, in his person, constituted the Seed of the universe. Buddhism has an indefinite conception of this great law of absorption. When the person of God was dissolved and Jesus existed no more in personal form, he did not cease to be as the invisible Deity. As before, He constituted the nucleus of the universe. In His descending life, the life by which he baptized the church, he radiated as the diffusive Spirit of regeneration. The radiation of the Holy Spirit, Holy Ghost, was the dissemination, seed-sowing, of the Word; that is, of the Logos. This was a diffusion of spiritual entities as the germs of regeneration—reproduction.

When the Lord's body was dissolved and radiated as Holy Spirit, there was at the same time an inflowing and centralizing of his Spirit. This was at the focal point of the universe, in the race. This was the point of the congeries of mental centralization. God is the focal Star of the mentality of men. When the celestial eye of the invisible humanity is opened to behold the arcana of the life and illumination of the universe, it will see that the spirit which is diffused throughout the fields of the divine exploitation, proceeds from the intellectual center of radiation. The energies of love and wisdom, the light and heat of the universe, proceed from the focal point of mental combustion. These eternal fires are constantly replenished from the visible and tangible form of the Jehovah, as the Son of God produced from men, made the Son of God by virtue of the laws of development.



EMANUEL SWEDENBORG constituted the terminus or line of demarkation between the old and the new in the spiritual world. His mission was Messianic to that world, to introduce judgment or to cause separation between the elect and the non-elect. In the consummation of that judgment the new spiritual heavens is established, called the New Jerusalem. This is a process of involution (rolling together the heavens as a scroll, a book folded or rolled up), which completes itself as a city. John saw this city coming down from God out of heaven, prepared as a bride adorned for her husband. If the reader will accept Swedenborg's statement of the meaning of the term city, in the symbolism of the spirit-

ual degree ("sense"), which, according to him, is doctrine, it follows that John saw the new doctrine descending from God out of heaven; the doctrine of the new dispensation. The doctrine of the new order cannot descend in its purity until the Sign of the Lord's coming is manifest, because the special Sign is the great Teacher, and therefore the real precursor of judgment to the natural or external degree. The New Jerusalem, which is in the spiritual world, has its center. This center is seen there as the Sun. Swedenborg was absorbed into that Sun, and is known in the spiritual heavens, not as Swedenborg, but merely as Emanuel, of whom it is said: "And they shall call his name Emanuel, which, being interpreted, is God with us."

The Science of Divine Manifestation.

The Invisible Spirit of Deity and the Processes of Its Materialization; the Seed and Source of all Being; Cycles of Progress and the Fruit of the Ages.

BERTHALDINE, MATRONA.

"GOD IS SPIRIT." This quotation of sacred Scriptures is a familiar one. The Scriptural record of the facts relating to the materialization of the divine Spirit is also familiar to millions. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. * * And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" It is an eternal verity that in the timic order of law, Deific Spirit makes personal manifestation of itself as the ego of Jehovah, to personified spirits ripe to acquaint themselves with their God origin and destiny, in an external and natural way. The materialized personification of Deific potencies and attributes, gives men in process of creation as such, an illustrative object lesson on Deity in ultimates, which inspires an incentive to discipleship that they may learn the science of his being and of their own in contrast.

The entire universe is of one substance in the two primary and coördinate conditions of spirit and matter. There is no spirit in the universe that is not the product of the destruction or dematerialization of matter as such; and no matter that is not the product of the destruction of spirit as spirit, by the constructive forces of materialization. To acquaint man with the various degrees of the fulness of divine Being, which correspond to those of his own in the ultimates of life, the Almighty projects his energies through and into human receptacles prepared for progress toward his own Alpha and Omega, by the evolution of vital precipitates from himself as the Seed of all power and the source of all being. God, as the Alpha and Omega, the origin and destiny of all things visible and invisible, is, as to his material form of life involving all potency, the involved product or outcome of all things invisibly operative in all things visible, to the end of making a revelation or unveiling of the highest and holiest productions of almighty power in ultimates.

God the Lord, visible nineteen hundred years ago as the fulness of the Godhead bodily, the revered Jehovah of all science, was the Seed or perpetuator of the spirit and life of God in the universe, and in its every inherent form and function. Koreshan Science teaches us that the creation of this grandest form of God, animated by his Spirit in the highest ratio of its power, requires for its development, seven great periods of time marked by

special epochs which, in their relation to the movements of the physical heavens, are controlled by the action of the seven planets in their relation to the Zodiacal cycle or Mazzaroth. These seven periods or distinct divisions of time embrace a cycle of 24,000 years. Mazzaroth or the Zodiacal belt, as a year cycle, is divided into twelve sections, but as a week of another cycle, it has seven divisions into days of one week for the grand movement, with periods of about 3,500 years for one day. In a period of 3,500 years we have a night and a day, the average length of each being a little more than 1,700 years. It is in this cycle of seven days or about 24,000 years, that the work of our full series of creation progresses, and in which the seventh or last part, the sabbath, is involved. The ordinary week being a corresponding cycle of a lesser period, it was made the natural symbol or sign of the greater division. Through Moses, who knew the law, the seventh day or Saturday was appointed as the symbol or sign of the great Sabbath of God, in which he rests from his labors in the grand Temple of his perfected humanity, and richly enjoys all things. This great Sabbath is just at hand, and the science of approaching rest in the active omnipotence of God giveth joy—the joy of the Lord.

The day of the Lord, in a primary sense, is the *Dei* or Deity of the Lord—Eloah, Elijah the Prophet—who knows and teaches all truth concerning all things visible and invisible, and is supremely and supernaturally the Scientist. The science of truth involves the quickening or vitalizing principle of all seed, men must know to do, and become the power or motory force of knowledge. Therefore, the prophet Daniel foretold that as a sign of the last day of the week of days, knowledge should increase and go to and fro in the earth, vitalizing and quickening all her powers to bring forth the Sons of this living, vitalizing God (Eloah-Jehovah)—the Sons who are the Gods, the motormen of all his electrifying and magnetic energies, of which we already see a reflex in the mortal spheres. Elijah, God the Lord and of the Lord, is the Sign of the Son of man in heaven. Illuminated, he is the Illuminator, the "Electric Tower" of the Rainbow City of the seven Spirits of God, whose lines of radiation go out to recreate the confines of the earth, the universe, man's habitation and God's environment of regenerative substance. "The Word was made flesh," and the flesh given for the life of the world, the world becomes the kingdom of our Lord and of his Anointed, his new Name. This Name is the Days-man, Creator of day, the Lord's day and generation, the kingdom of the God-men who image his likeness, revealing all his sublime qualities and qualifications for the being of the King of kings and Lord of lords. The Sign of the Son of Man, not the Son of man, but the Sign, comes first—the Ensign unto the Gentiles, "the root of Jesse," the

righteous Branch of David made the Son of the Highest, the true Vine.

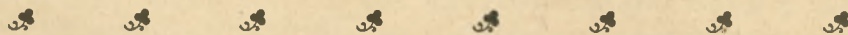
On State street, of Chicago, which serves the purpose in this city, of Mars Hill at Athens, a place where we may hear the confusion of tongues, characterizing the fall of Babylon the great, we saw a few nights ago, a woman preaching before a great canvas, the painting on which represented the coming of "the day of the Lord," and the descent of the Lord in the clouds of heaven. To the Koreshan, the painting could be naught but serio comic, so far was it, as an evolution of science falsely so called, from that which might be depicted by the science of truth. The coming of the Lord in the clouds of heaven—the Gods who rule the day—is the materialization of the mighty One of forces, to the forms of the 144,000 Sons of God whose foundation of being is the science of obedience to the law of Moses, which operated to produce the Lamb of God and the Lion of the tribe of Judah—the commercial power of God to make men in his image and likeness.

The wicked are said to be "clouds without water"—men without knowledge, who are consumed by the zeal of their own lusts, till knowledge focalizes in them as the burning power of the Almighty, a consuming fire destructive to sin and all its concomitants, and reconstructive of righteousness and all of its concomitants. Men are "the clouds" who are receptive to the transubstantiating forces of truth, the almightiness of love's powers of goodness. The mighty One of forces operating in the man of sin to exalt him "above all that is called God" by the folly of sinful men, will first reveal himself as "a little cloud no larger than a man's hand"—no greater than one man's power for the service of the truth of God. This one man's power shall become a center for the aggregation of all power—all men's powers for the service of truth; and there will be a cloud-burst of latter rain that shall deluge the earth and cleanse and renew all creation, making it a fit habitat for Gods and men. So, and so alone, will the Lord descend in the clouds of heaven, in exact obedience to the laws governing the precipitation of all grades of creative forces.

The "tombstones" that will burst at the ushering in of the judgment day, are in the graven images of dead men which godly men are forbidden to make. The "graves" are the mortal bodies of mortal men, identified with burial and corruptible dissolution from birth. The "thunderings and lightnings" of "the great and dreadful day of the Lord," so vividly portrayed by

the painter's art of the materialistic thinker, are the demands of the law voiced by all Nature and Nature's God, and the enlightenments of divine science which reveal the nakedness of man and the degradation of his seed, till he be clothed with the righteousness of Christ, by the exaltation of the horns of his altar to the power of the unicorn—the eunuch for the kingdom of heaven's sake. The restraints of a chaste understanding of the laws of the living "Word made flesh" must be exercised upon the whole being and life of man before he can hope to realize in himself, even a foretaste of what is meant by the coming of the Lord in the clouds of heaven, and the joy of obedience in the day of the Lord. The science of these self-restraints must be learned from the "Sign of the Son of man in heaven"—the preparer of the way of the Lord and the usherer of his day. He is Elijah the Prophet, the victory of whose powers of life over death will reproduce the Sun of Righteousness, who gives the world the healing of the breath of God, the pneuma, the Holy Spirit; he is the baptizer of his race into newness of life, the quickener of all dead in trespasses and sins. Every one baptized will be "caught up," exalted into the power and dominion of the God of day, during the Lord's day; so shall he be forever with the Lord, at rest in the perpetuity of his creation.

The Voice of one crying in the wilderness calls, "Prepare ye the way of the Lord;" the herald angels cry, "Go ye out to meet him," "and be baptized, every one of you, for the remission of your sins." This world is on the verge of final destruction; minor signs and symbols everywhere indicate the presence of the Sign. Every temple of science, art, and religion has become but "the form of godliness, denying the power thereof," and has enshrined gods of gold and gods of silver, and graven images of false gods. The beautiful shrines are hollow mockeries in which the pilgrim and stranger seeking the eternal City of God with its living Temple, can find no rest. Pilgrims and strangers must wander on till they see the Sign and hear the Voice which alone can guide them to the resting place of Shiloh, the pillow of Jacob, the Shepherd, the Stone of Israel. He lays in Zion its chief corner-stone of the Temple. He restores the waste places, builds again the wall upon which the daughters of Joseph shall mount to proclaim him King of kings, the God of day, beside whom there is no other God. His confessor is the Lord of hosts, whose spirit discerns the rising sun and the descending rain that prepare the earth for its last and greatest day of Maz-zaroth, illumined by the solar annulus of Melchizedek.



The baptism of the rising church is the only possible preparation for the organic unity of the world. The spirit of brotherhood does not now exist. The world and church have been educated in the spirit and principle of competition. The law of *meum et tuum* governs all human relations, and nothing less potential than the baptismal fire of Almighty God can burn it out,

and make place for the indwelling of the spirit of divine fellowship and brotherly love.

The Lord Christ by his eternally established and enduring testimony, confirmed not only the righteousness of the law and the prophets which he came to fulfil, but his will and testament, the genuine codicil, was the corroborator of the verity of the Jewish code, but not the Hebrew traditions.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE PERFECT CORRESPONDENCE between the universe in its least form and in its greatest, furnishes a theme unsurpassed in magnitude and beauty among the concepts of art and philosophy. The microcosm is the perfect man as exemplified in the person of Jesus Christ, the Seed destined to be multiplied and unfolded in the 144,000 Sons of God, endowed with all the characteristics of their Progenitor. Coincident with the production of the crowning species, the physical world also passes through certain changes which bring it to perfection. The analogy is at once apparent between the reproduction of the one Son in the many, in the biologic world, and the amplification of the physical sun into a zone of effulgent light, girdling the earth. The present path of the projected sun is called the ecliptic or eclipse-cycle, because all eclipses occur upon this line. In the present unfinished condition of the macrocosm, the light of the world is subject to temporary eclipses. The Chinese have a curious custom, which has just been witnessed for the first time by foreigners resident in Pekin. A partial eclipse furnished occasion for an interesting ceremony, when the high officials of the Celestial Empire assembled "to rescue the sun." Beating of drums, prostrations, and incense were the means employed in the accomplishment of this charitable purpose. Like many another ancient rite, it guards a deep significance. When the ecliptic and the equator coincide, and an annulus of golden light extends 15° north and south of the latter circle, the eclipse cycle will be no more, and the sun will be rescued during the Golden Age, from periods of obscurity. The extension of the sun's light in fulfilment of the prophecy, "There shall be no night there," is caused by the conjunction of solar and lunar spheres. Precisely analogous to this, is the conjunction of energies requisite toward the manifestation of the biologic circle of living Light. There will be no eclipse of Truth in the various departments of knowledge while the Theocratic kingdom lasts.

Those who question the judgment of THE FLAMING SWORD or feel inclined to cavil at the severity of its strictures upon society, are cordially advised to read the article by Mr. Walter L. Hawley in the October number of the *North American Review*. It is a pen picture drawn to the life, its subject being that organization, notorious throughout the world, whose accepted emblem is the tiger. Look at the portrait. Mr. Hawley says: "The weakness of Tammany, like its strength, lies in the unchangeable characteristics of human nature. Its chief bond of cohesion is human selfishness or greed, and no other tie is so easily broken. It is never disinterested; never grateful. When the units of its strength weaken they are cast out. It is loyal to no leader, faithful to no man beyond the stage of intense self-interest. Its party loyalty is a pretense; its devotion to principles a sham." Now, with all due respect for Mr. Hawley's ability as an artist and a hearty concurrence in the fidelity of his portraiture, it must be said that in one point, his views are too pessimistic for Koreshans. He thinks that

human nature is fixed, while a lively hope in the transformation of its dominant traits is among the first articles of the Koreshan's creed of optimism. The tiger has been routed. He has been forced to sneak away into the jungle with an angry snarl. Let us rejoice in his defeat. Though the man-eater's eyes gleam from the covert where he lies watching to make a stealthy return, let us hail the fact that the American people have driven him into hiding. Let us see in it an omen of deliverance for the future, when the tiger shall become as the lamb: not through the gradual evolution of finer qualities in the race, but through its sudden and complete metamorphosis.

The fate of Miss Stone hangs trembling in the balance, while the barbarity and greed which led to her capture have received no summary check. Her headquarters as a missionary have been at Salonica, built upon the site of the ancient town of Thessalonica, where another famous missionary labored to introduce Christianity. St. Paul taught the gospel in its primitive purity, modified but slightly as the people there were able to receive it, while the Christianity that is now taught has perverted every principle that the Lord Christ gave. "God is able of these stones to raise up children unto Abraham." Even among those mountain fastnesses are some whose hearts will be turned to receive a fresh outpouring of truth. The stones referred to are the seven stones of fire or the Messianic manifestations during the cycle, each in succession involving his predecessors. Finally, in the simultaneous order all unite in the Shepherd from Joseph, the resurrected *Petros*, the rock. The children of the resurrection will be gathered in from among all nations and baptized with fire in the theocrasis of this Personality. This was one of the doctrines of the early church which the Thessalonians once received.

Chief among the rights of men is the right to protest against iniquity. No legislative body, either secular or ecclesiastical, can in justice deprive any individual of the legitimate exercise of this function within the bounds of order and reason. By speech and by vote every man who discerns evil is not only permitted but in duty bound to wield a restraining influence. Father Crowley of Chicago, who is under the ban of the church because he has brought charges of dereliction against certain of her bishops and ministers, says: "My only offense is that I sought to cleanse my beloved church of the presence of evil men. I have no other church, and they cannot drive me from her bosom." Savonarola was equally loyal, and his devotion brought him to the stake. The communion of saints in the visible church comprehends the enjoyment of community of goods. The application of truth to life, resulting in meekness, gentleness, goodness, and the concomitant fruits of the Spirit, constitutes those goods in a spiritual sense. The precious commodities must be vitiated when the church casts out her faithful servants simply because they dare to rebuke unrighteousness.

The theory of color in its relation to body, soul, and spirit is attracting attention just now, and the press has devoted some space to a prominent Denver clergyman's views on this subject. Apropos of the interest awakened, it may be pleasant to review some points set forth by Koreshan. The reduction of the seven primary colors of the solar spectrum into three categories, corresponds to the reduction of the seven Messianic manifestations in the successive order, to the triunity of attributes inherent in the one Personality. The three reds—yellow, orange, and red—as representing the natural life, form conjunction with the spiritual as represented by the blue category, through the green, which typifies the intermediate stage of arch-natural existence. Hence science originates in the red and inspiration in the blue. Considered solely with reference to common life, colors represent inverted principles directed toward the maintenance of the animal propensities.

A statement that bears directly upon Koreshan predictions, is made in the last issue of the *Review of Reviews*. The editor says that in no one of the forty-five states of the Union is there any movement on foot to prevent the formation of new trusts or restrict the action of those already formed. Nor is there any evidence that governmental aid will be invoked to regulate the matter. This is an important admission. It shows, not that the trusts are really proving beneficial to the country, but that they are waxing so powerful that no legislative measures will avail against them. The editor of the magazine says that complete authority over the great corporations would seem to involve an amendment to the Constitution. Who believes that such an amendment could be carried or put into effect against institutions so colossal as the Standard Oil Company or the Steel Trust? The check—for come it must, will be from another quarter.

The fate of South America is a conundrum that engages the wit of the world. Europe is casting covetous eyes upon her luxuriant forests, her unquarried mountains, her untilled soil. Will she become independent, or fall into the hands of some European country, or be annexed to the United States, regardless of the Monroe Doctrine? For twenty-four thousand years, events have been conspiring toward the establishment of a holy nation in earth. By a wonderful blending of races, the people who are to form that nation have been prepared. Must not the same power that molds the destiny of nations, prepare a place where the coming race may dwell? The New World was held in reserve to be colonized by those who sought freedom to worship God. The southern land still waits for those who shall worship Him in the beauty of holiness.

Two representatives of Hearst's *Chicago American* have been indicted for contempt of court. This paper has taken a bold, decided stand for the interests of the people and the liberty of the press. Its fearlessness has stirred up a multitude of enemies like a swarm of gnats. Because it is enterprising and successful in the pursuit of news, it is called sensational. Because it offers humorous caricature like *Judge* and *Puck*, with English journals of the same kind, it is styled loud, irreverent, and anarchistic in its tendencies.

But it gives the people what they want—a clean, wholesome, and decent sheet, as the times go, and it will continue to be read and applauded when the organs of Plutocracy are dead and cremated. This newspaper stands at the head of the dailies of the country, as the working man's friend.

Fear is a potent cause of the deterioration of the nervous system observable to a marked degree in the present generation. Let any person who is suffering from loss of nerve stamina, subject his thoughts and emotions to rigorous scrutiny and analysis for the space of one day. He will be surprised to find how largely fear figures among them, and he may discover that he is but a slave scourged and driven hither and thither at the bidding of this cruel taskmaster. Like Proteus, fear assumes a thousand shapes while the one great fear that overshadows life from first to last is fear of death.

The right of woman to control her person and resist the demands of an enforced maternity is a subject that cannot be put aside, for it is directly concerned with the development and preservation of the finer racial types. Children born under antagonistic conditions are liable to embody retrogressive and malicious entities which should find expression in the lower grades of ethnic progress. Out of their proper spheres, they become factors of inharmony.

God in his great mercy, when he brings the earth (humanity) into judgment, is pleased to spare the chief of sinners so that the divine order may be replenished. Such replenishment is effected through transubstantiation. The common elements are transformed to divine substance. As the coarsest clay may be converted into the most precious gold, so the poorest qualities of human earth may be changed into the pure flesh of Christ.

Every member of the united body social brings a quality that is needed by all—most needed, perhaps, by those who disclaim its usefulness. Herein lies the force of the Apostle's injunction: "Count it all joy, my brethren, when ye fall into *great tribulation*."

It is possible to cultivate the intellect at the expense of the will. This is done where knowledge is sought to exalt self, not to promulgate the truth in love to the neighbor. Notoriety is the object of many who lay claim to divine powers.

Those who want to get into the sun, must not complain if they are scorched in its beams.

The crown of ambition is reached through the gate of sacrifice.

Men are integers in heaven, mere common fractions in earth.

The contiguity of atoms is not regulated by accident.

Obedience is the principle of levitation.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Ethnological Problems Considered.

EDITOR FLAMING SWORD:—As I have been a reader of your paper ever since its publication, I wish to ask the following questions: (1) Was the Adam described in the sixth chapter of Genesis, a white man? (2) Was Elijah the prophet, God the Lord, who was fed by the ravens, or the black Arabs, to which race KORESH says he belonged, a black man? (3) Is it any sin for a pure white woman to marry a man of pure Negro blood, and if so, why? (4) What kind of a beast is described in the third chapter of Jonah, which was commanded to cry mightily unto God?—W. P. B., Berryville, Texas.

(1) When the attributes of Divinity clothe themselves in their perfect flesh and appear in the natural world, their similitude is like unto a jasper stone, most precious. Being made in the image and likeness of God, the members of the higher order are fairer than the children of men. The word Adam means red earth. As applied to the complexion, it signifies fair and ruddy, not copper colored like the Indian. Greek mythology says that the gods had white blood in their veins, which was termed *ichor*. Here is truth preserved in tradition, like a winged messenger from the past, caught and embalmed in amber. An artery is an air-vessel. The name shows the perfect function which it formerly expressed. After His resurrection, Jesus had no venous blood. The taint of mortality was eliminated. The Sons of God mentioned in the second verse of the sixth chapter of Genesis were like the new order, offspring of the Lord and the product of his planting, soon to reappear in earth.

(2) To say that Elijah was fed by the ravens, signifies that God the Lord is dependent upon common humanity, dark and foul in its spiritual aspect, for the sustenance by which his being is maintained in perpetuity. The question of the Prophet's descent and complexion involves the laws and factors of ethnic blending. It is solved by recourse to the law of analogy. Elijah was a type of the Messenger to come up out of sinful humanity at the end of the age, bearing its sins, which he puts off by overcoming. He was also the burnt offering for the sins of the people. From all accounts, it is

natural to suppose that he showed some outer characteristics of the darker races. The question is of secondary importance in comparison with the vital truth portrayed, which concerns all men.

(3) There are two planes of generation, one natural, the other spiritual. On the lower plane, man perpetuates the natural life from age to age, subject to successive breaks in the continuity of consciousness. On the higher plane, God begets offspring and reproduces himself in his Sons. He does this by planting himself in the wills of the members of the visible church. His offspring are like himself, pure and holy. Jesus said: "Those who are worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels in heaven." On the lower plane, to which the human institution of marriage belongs, all men are born in sin and shapen in iniquity—that is, sin is common to this stage of existence, whatsoever the color of the affiliating factors. In the happy age to which all signs are pointing, marriage will be different, and race amalgamation will proceed under the inspiring influence of religion, along the lines of decency and order. Religious culture and uniformity of habits and ideals will serve to harmonize and soften racial differences, preparatory to any affiliation.

(4) The book of Jonah depicts eternal verities under the guise of an allegory. These truths pertain, not to one great cycle merely, but to each as it recurs, limited and divided by the passage of the sign upon the ecliptic. Jonah means the dove or the Holy Spirit, referring to Christ in his descent into the race, and Nineveh, the life of the fish, or the movement of the sign Aries through the Zodiacal constellation Pisces during the Christian dispensation. At its close, Jonah, released from captivity in the hells, comes as the Messenger of the Covenant, to the people of Nineveh who represent the ascending life of the age. The beast signifies the animal tendencies of the people, from which they

mourn and cry to be set free. Both the beast and the people were commanded to cry mightily unto God. The association of the human and the inverted animal qualities has become painful in the extreme.

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Trend Toward Anarchy.

Increase of Crime and Alarming Outbreak of Lawlessness in Execution of Criminals by Mobs.

The current number of the *Presbyterian Quarterly* (Charlotte, N. C.) contains a discussion of the present anarchistic tendencies in this country, from the pen of the Rev. E. C. Gordon, D.D. This article is interesting as giving a representative Southerner's views on the dangers now confronting the American people. Dr. Gordon says, in part:

"The trouble is not so much that flagrant, horrid, outbreaking crimes are committed by bad men in ever-increasing numbers. This is to be expected. The portentous facts are that good men, honorable men, men highly esteemed by their neighbors, disregard the law when they are, or when they think they are, sustained by public opinion; that the officers of the law, men paid to execute the law, men who have sworn to do this, in many circumstances are indifferent to its execution; nay, more, they connive at its persistent violation, and boldly declare that they have no intention of seeing to the execution of the law unless public opinion forces them to perform their duty. Here may be mentioned the growing practice of lynching, which unless speedily checked will become a very serious menace to the welfare of the country. A rare case of lynching, under exceptional and peculiarly trying circumstances, however much it might be deplored, would not excite alarm. But when it becomes common for mobs to execute criminals, real or supposed, without any legal process, the practice must be regarded as a symptom of a lawless temper, marking a most ominous trend toward anarchy. In no other way can the facts be accounted for. Neither race prejudice, potent as it is, nor the desire to shield women from the witness-stand in cases of rape, nor both combined, account for the increase of lynching. The practice now extends to every species of crime, to criminals real or alleged of every race. It is fast becoming an orgy of lawlessness, a fierce expression of the passions of men who regard themselves as sovereigns, respon-

sible for their beliefs and doings only to themselves. These manifestations of lawlessness are all the more ominous because the masses of the people remain indifferent to them, whether made by individuals, or by officials, or by mobs, except as some event or series of events, more than commonly shocking, arouses them temporarily from their habitual unconcern."

Causes of Popular Indifference.

Regarding this attitude of indifference to lawlessness on the part of the people who as a race are law-abiding, Dr. Gordon says:

"Unquestionably, this attitude is partly due to the absorption of the people of this country in creating wealth and in enjoying the comforts and luxuries of a splendid material civilization. As long as anyone can make money and enjoy spending it in safety, he is willing for the world to wag on its way, for officials to disregard their oaths, for mobs to execute criminals, for men to cheat the law if they can. He is not altogether unwilling to do this last for himself, if he can at the same time avoid losing his social position and the esteem of his fellows.

"Undoubtedly, this temper so tolerant of lawlessness, is partly due to an optimistic spirit born of an inordinate national self-esteem. As a people, we have infinite confidence in our ability to manage ourselves and all the world besides. We are so sure that whenever we get ready we shall be able to suppress mobs, to reform municipal corruption, to make everybody law-abiding, that we fail to see how serious the situation is, and to appreciate the truth that the time may come when a strict enforcement of law will not be so easy as it now appears to be—when we shall be face to face with the dread alternatives, anarchy or despotism."

The cure for all this is to be found in a return to the principle of obedience—in family, church, and state.—*American Monthly Review of Reviews*, for October, 1901.

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The Slavery of Today.

Slavery, just as horrible as existed before the war, exists in this so called land of the free today in West Virginia. The poor miners are forced to work ten hours a day in the bowels of the earth for a mere pittance. I have seen them when they have come to the surface after their day's work was done. Many of the poor fellows would drop from exhaustion as they stepped out. Forced to drudge all day, with two or three biscuits to keep up their strength, they are in worse bondage than were the colored men. They must live in the capitalistic dog kennels owned by the company; they must buy all their necessities of life from the company store and contribute to the support of the company doctor. Every cent they earn finds its way back into the hands of the trust.—MOTHER JONES.

Planets in Conjunction.

Extraordinary Clustering of Venus, Jupiter, and Saturn in Sagittarius.

A rare conjunction of planets is about to occur. Jupiter has for months been slowly overtaking Saturn, and, just before they come to their nearest approach, Venus, whose eastward motion is much swifter, will catch up with them both. Venus passes Jupiter on the night of Nov. 17 and Saturn on Nov. 18. The two will be then about a degree apart, while Venus will be three degrees south of them, so that all three planets will be crowded into a small space. The group which they form will be by far the most conspicuous thing in the evening sky, and will remain in sight for two hours and a half after sunset.

Though these three planets seem so near together, their real distances from the earth are, of course, vastly different. Venus is very much the nearest, being but 74,000,000 miles distant. Jupiter is more than seven times as far away, its distance being 540,000,000 miles. Finally, Saturn is almost 1,000,000,000 miles from the earth—as far beyond Jupiter as Jupiter is beyond Venus. It is to its nearness, both to the earth and the sun, that Venus owes its great brightness, for it is but one eleventh as large as Jupiter, and, were it at Jupiter's distance it would not be as bright as the pole star. If Venus were as far off as Saturn, it would be invisible to the naked eye.

Venus, however, being now so near the sun, and therefore so bright, could be seen more distinctly by an observer on Saturn than can Saturn by an observer on the earth. If Jupiter were in Venus' place, it would show to observers on the earth at favorable times as a crescent about one quarter the size of the moon, and would give a pretty fair sort of moonlight. However, the attraction of so great a planet so near to the earth might so change the earth's orbit as to bring this planet uncomfortably near the sun, or to send it so far from the sun that we should all be frozen.

It will not be till 1921 that observers on the earth will see Jupiter and Saturn close together again as they are this month, and such conjunctions will recur every twenty years. But, on the average, only one out of sixty or seventy conjunctions of Jupiter and Saturn will be marked by the presence of Venus also. That is, such a display as occurs this month will happen, in the long run, once in about twelve hundred years.—*Chicago Daily News*.

NOTE.—The natural language of the people as well as of the astronomer, is given in the first paragraph of the above.

Conjunction of the visible planets occur in the sphere of the heavens, and they approach each other in fact. There is a real clustering of the brilliant discs in the constellation Sagittarius—a fact borne out by observation, with which Koreshan Astronomy is strictly in keeping. The writer of the above leaves the sublime and takes up the ridiculous at one step, when he gives the Copernican conception of planetary distances; for in modern astronomy there are really no constellations (star-groupings), nor any clustering of the planets.—EDITOR FLAMING SWORD.

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Koreshanity at the Exposition.

A Magazine Writer Attempts to Describe a Typical Scene at the Koreshan Pan-American Booth.

Another variation of the schoolmarm type held forth in the Graphic Arts Gallery. She occupied a booth decorated with spheres, charts, maps, and tracts, and tried to convince Pan-American visitors that the earth's habitable surface is concave instead of convex. The crowd, whose tongues take on a kind of Exposition looseness, chaffed her considerably and asked vital questions at the wrong moment, each time necessitating a fresh start. When the young woman [REV. E. M. CASTLE] at last was permitted to reach the end of her argument, an old lady asked pertinently what difference concavity or convexity would make to the folks living on the earth, anyway.

"It will make this difference," replied the young woman: "we can prove that the earth is concave, while Copernicus never proved, but only supposed, the earth to be convex. Now if you start with a supposition, you have no solid foundation for your science, astronomy, religion or the relations of God and man. But if you start with knowledge—"

"What's knowledge got to do with religion?" interrupted the old lady. "Didn't the Lord say all you needed was faith?"

"Oh, faith is all very well," replied the expounder of "Koreshanity," "but knowledge is better."

"Humph!" said the old lady. "You ain't married, be you?"

"No, indeed," replied the young woman. "Do I look it?"

"No," said the old lady critically, "you don't; and you don't talk it. If you was married, you'd figure that little knowledge and much faith was the surest road to happiness. I reckon the Lord knew what he was talking about."

The women laughed, and the men—where were the men? All over the fair grounds there seemed to be a dozen women to every man.—LAVINIA HART, in THE COSMOPOLITAN, September, 1901.

Astronomers in Conflict.

A Chicago Editor Writes Concerning Disagreement of Two Eminent Scientists.

Sir Robert Ball, one of the world's most eminent astronomers, delivered a lecture a few days ago in Philadelphia on the probability, or improbability, of establishing communications between the earth and Mars. Sir Robert is not hopeful of the accomplishment of anything in this line. According to his figures it would be necessary, if we attempted to communicate with the Martians by means of the wigwagging process, to use a flag 300 miles long and 200 miles wide, attached to a pole 500 miles in length, assuming that the signal man on Mars was looking through a telescope as great as the most powerful ones we have here on earth. Or if we could fill Lake Superior with petroleum and set it afire, the Martians might, by using such telescopes as our most powerful ones, be able to discern a new speck of light on this planet if they were watching specially for it. Otherwise, it would be likely to escape their notice.

A few months ago Professor Edward S. Holden published in *McClure's Magazine* an article on Mars, in which he not only scouted the theory that it may ever be possible for us to communicate with people on that planet, but declared that Mars probably isn't inhabited at all. The marks on Mars that have been supposed to be canals, he said, are not canals at all, and he gave it as his deliberate opinion that animal life on our interesting neighbor is impossible. Professor Holden is an eminent astronomer himself, and has had unsurpassed opportunities for studying the conditions on Mars and other celestial bodies.

Sir Robert Ball, on the other hand, said in his Philadelphia lecture, that he believed Mars to be inhabited, and that he looked upon the canal theory as reasonable. The reasons he gives for believing that the Martian lines must be canals, are their regularity and the changes they seem to be undergoing. No rivers or permanent bodies of water have been seen upon the surface of Mars, and its supplies of water, Sir Robert thinks, must be derived from the melting ice and snow in the summer at the poles. He believes the changes are due to extensions of the canal system. The canals may serve the double purpose of providing water supplies for the people in the temperate and tropical zones, and furnishing navigable ways across the plains.

What are the conclusions to be drawn from the opinions of the two eminent professors? Is it not reasonable for the layman to believe he knows just as much about affairs on Mars as the great astronomers themselves do? And if one scientist thinks Mars is inhabited by a race of intelligent beings, while another is convinced that Martian conditions preclude the possibility of the existence of animal life upon that planet, why should either or both of them be taken seriously when they say communication between

that planet and the earth never can be established? The only absolutely sure thing about the matter, is that there is a whole lot concerning the stars which the professors have not yet found out.—Editorial in Chicago *Record Herald*, Nov. 18, 1901.

* * *

Class and Society Meetings.

Koreshan Theology Taught and Discussed at Koreshan Unity Hall, Sundays, 3:00 p. m.

Instead of the usual Sunday afternoon services of the Koreshan Ecclesia, arrangements are made for the conduct of Class Instruction by Rev. Berthaldine, in the Koreshan Science of Theology, at the Koreshan Unity Hall, 315 Englewood Avenue, Chicago. Persons wishing to investigate the theologic phases of the Koreshan System are specially and cordially invited. At each meeting of the Class, after the lesson, opportunity will be given for general questions bearing on the subject discussed. These meetings promise to be very profitable, not only for investigators, but for all Koreshans as well. Everybody welcome. Sunday afternoons, 3 o'clock.

Society Arch-Triumphant.—The regular meetings of the Society Arch-Triumphant are held every Tuesday evening, at 8 o'clock. Program and Lecture evenings are very interesting and profitable. Science, Religion, and Sociology are discussed. These meetings are public and free, and we invite interested friends to meet with us.

* * *

NOTICE.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koreshanity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership.

Respectfully,
VIRGINIA H. ANDREWS,
Sec'y K. U.,
6310 Harvard Ave., Chicago, Ill.

* * *

The World's News.

Nov. 13.—Judge Hanecy sentences city editor and reporter of Hearst's *Chicago American* to jail for contempt of court; defendants are then released by Judge Dunne, under bonds.—Paris publishers alarmed at book tax, talk of moving to provinces.—17,000 Boers, well armed, still in the field.—Emperor William orders jingoism to cease attacks upon this country.—Carnegie gives \$2,000,000 to Pittsburg; one half the sum will found a Polytechnic School.—Senator Mason, of Illinois, says he will fight to reduce the war taxes.—Fire in Cleveland, Ohio, destroys property to the amount of \$500,000.—Nov. 14.—English coast swept by a terrible gale; over a hundred lives lost; storm unabated; Denmark under five feet of snow.—Turkey agrees to settle claims of Austria-Hungary.—Delegation from commercial organizations asks President Roosevelt to consider our trade relations with Canada.—British Secretary of war charges Boers

with murdering Kaffirs.—Nov. 15.—Col. J. H. Mapleson, the operatic manager, dies in London.—Several earthquake shocks cause damage in Utah.—Fire in Chicago box factory raises panic among 500 girls employed; no lives lost.—Many injured by explosions in a Virginia mine.—Queen Wilhelmina of Holland seriously ill.—Nov. 16.—Secretary Long advises construction of twenty-two new war ships.—Earthquake at Buena Vista, Colorado.—All grains higher.—Prince Christian of Denmark ill with scarlatina.—Negro in South Carolina flogs boy of 10 to death.—Masked bandits take \$800 from cashier of Hearst's *Chicago American* receiving station for collectors.—Report that Lord Roberts may resign.—Nov. 17.—Brigands reduce Miss Stone's ransom.—Revolution spreads in Venezuela.—O. B. Wheeler, Jr., arrested in New York for forging notes to the amount of \$150,000.—Mayor of Ottawa loses his office for buying a drink during hours prohibited by license act.—20 Chicago saloons said to maintain playrooms where candy and liquor are served to children.—India again threatened with famine from failure of crops.—Minneapolis flier collides with milk train in Illinois; girl caught between timbers and burned to death; seven others badly injured.—Nov. 18.—Chicago trade-unions about to organize new political party.—Riot between striking miners and non-union men in Kentucky; two men killed.—Company E of Ninth Infantry repels attack from superior force of Bolomen in Samar.—Said Pasha reappointed grand vizier in succession to Halil Rifat deceased.—Remains of two Mississippi deputy marshalls found in ashes of house occupied by counterfeiter.—Nov. 19.—Lord Pauncefoot and Secretary Hay sign new Nicaraguan canal treaty.—Princess Sophia from India enters woman's medical college in Chicago.—Dowie charged with fraud; his brother-in-law asks court to appoint receiver for Zion lace works.—10 Japanese killed and 28 injured by accident on great Northern R. R. in Montana.—Three weeks' armistice between Colombia and Venezuela.—Two farmers' wives fight duel with revolvers near Cayuga Lake, N. Y.—Franchise tax delay refused by Judge Thompson of Chicago.

* * *

The Flaming Sword's Exchanges.

The Interpreter.—This number, Oct.-Dec., completes the first volume of a magazine that is firm in its allegiance to Koreshanity and its Founder. The Angel of the Reincarnation, a serial story of the last days, by the Editor, is continued in an interesting style. Two chapters discuss the theme of immortality, giving the keynotes of the subject straight from the fountain-head of illumination. Chapter xxiii gives an amusing account, full of good points, showing how a local conference directed against the Koreshan Home, came to naught. Edited and published by Major Ogden Whitlock, 1557 Larimer St., Room 14, Denver, Colorado. 5 cents a copy.

Health Culture.—Devoted to practical hygiene and bodily culture. The Physical Education of the Working Girl, The Philosophy of Eating, and The Hygiene of Clothing are among the articles in the November issue. This magazine is characterized by common sense, and contains many good suggestions. Health Culture Co., 481 Fifth Ave., New York.

The American Microscopical Journal.—Contains scientific reports of value to all microscopists. Published monthly by Chas. W. Smiley, May Building, Washington, D. C.

La Csmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De
Maites Oeuvres Scientifiques.

PARTIE II.—Par M. Le Professeur U. G. Morrow, Astronome et Geodiste En Chef De L'Unite Koreshanne, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Avant-Propos.

CE VOLUME SCIENTIFIQUE dévoué en grande partie aux détails de la démonstration mécanique de la concavité de, la terre ne sert que de préface à l'exposition la plus étonnante, la plus étendue que l'esprit humain ait jamais conçue et achevée. Sur l'hypothèse de la convexité de la surface terrestre, on a fondé cette déception gigantesque, le système Copernicien lequel, comme admettent ses partisans les plus ardents, ne renferme aucune preuve positive d'une exactitude scientifique.

En 1870, l'auteur du Système de l'Universologie Koreshanne, à la suite des raisonnements fondés sur les lois de l'analogie comparative, annonça la découverte de la forme du kosmos qu'il déclara dès lors être cellulaire et la surface de la terre concave, la courbure en étant de 8 pouces le mille anglais. Telle étant la rapidité de la courbe décrite, il en résulte un diamètre de 8000 milles et une circonférence de 25000 milles. En faisant application des lois et des principes ordinaires de l'optique, ceux du raccourcissement de l'objet en perspective y étant compris, nous nous sommes rendu compte d'une manière scientifique de tous les phénomènes des illusions d'optique et nous avons prouvé optiquement que la terre est concave quoique les apparences s'y opposent.

Après avoir cherché en vain pendant vingt sept ans dans l'espoir de trouver un homme de mérite et de capacité à comprendre les principes du raccourcissement dans tous leurs rapports illusoire, —un homme sensible aux obligations que la découverte de la vérité impose, nous nous sommes laissés gagner par l'idée de transporter nos efforts d'éclairer le monde sur la forme du kosmos, du domaine de l'optique à celui de la mécanique. Sous l'impulsion de cette idée et, notre homme trouvé, nous avons fortement appuyé sur le besoin de trouver quelque moyen mécanique de tirer une ligne droite partant d'un point vertical, perpendiculaire à la surface de la terre. Au Professor U. G. Morrow remonte l'honneur de l'invention qui établit mécaniquement la concavité de la terre de manière à ne pas laisser aucun doute quant à son véritable contour dans l'esprit de quiconque veuille examiner sans préjugés les preuves offertes.

Au Professeur Morrow remonte, en outre, l'honneur d'avoir conduit toutes les expériences qui ont contribué au succès éclatant et irréfutable, attesté par la géométrie et par la mécanique, de la démonstration géodésique. Cette oeuvre, pourtant, n'est que la *confirmation rendue* par la géométrie et la mécanique à une certaine partie d'un immense système fondé sur la structure cosmique dont nous avons déjà énoncé la forme et la fonction. Le kosmos alchimico organique (l'univers physique) est la dernière et par conséquent l'expression la plus extérieure de la puissance créatrice. C'est le langage de la causation écrit en symboles. Connaissant la forme du kosmos avec sa fonction on en connaît de nécessité la cause.

Dieu, si l'on se sert de ce terme pour désigner la source suprême de l'existence et de l'activité, ne peut être compris avant de connaître absolument la structure et la fonction de l'univers; donc, l'humanité est en ignorance de Dieu avant d'avoir bien déchiffré son écriture. Connaître Dieu qui, quoique le monde l'ignore n'est pas *incompréhensible*, est, pourtant, le but suprême de toutes les recherches intellectuelles et de tout le progrès.

Si nous acceptons la logique du système déceptif de Copernic, nous sommes amenés à la conclusion que l'univers et sa cause

sont également illimitables et incompréhensibles; donc, l'univers, non seulement se trouverait-il à jamais éloigné de la perspective intellectuelle des aspirations et des efforts humains, mais Dieu lui-même serait hors de la portée de notre esprit et par conséquent de notre adoration.

La Cosmogonie Koreshanne réduit l'univers aux proportions convenables et sa cause à la portée de l'esprit humain. Elle démontre à l'homme la possibilité d'atteindre à son héritage suprême, à l'autorité souveraine de l'univers, le restituant ainsi au plus haut point d'exaltation, —au trône de l'Eternel d'où il prit son origine.

Le système dont la forme externe du kosmos n'est que la cellule extérieure, embrasse aussi son correspondant, le macrocosme ou le Grand Homme. A l'extérieur, c'est l'humanité, visible en procès de développement, qui s'avance vers l'état de perfection n'atteinte jusqu'ici que par le Seigneur Christ qui en était le germe, —les prémices du genre perfectionné.

La cellule alchimico organique a sa forme définie. C'est l'oeuf d'où s'écloie le macrosme humain; donc, il faut que l'humanité, quand elle sera organisée, revête la forme de l'organisme correspondant. D'où il suit que, connaissant la forme universelle qui règne dans le kosmos alchimico organique (physique), on peut traduire le langage de cette forme en celui de la structure légitime de la société; l'un est le type de l'autre. Les fonctions et les activités du kosmos se traduisent aussi facilement dans le langage des fonctions et des activités sociales. De véritables relations sociales aboutiront enfin à l'unité organique, développée par l'application et sous la direction de l'énergie intellectuelle. La société deviendra le correspondant anthropomorphe du monde alchimico organique (physique). La connaissance de la forme et de la fonction du kosmos alchimico organique est la base de la théologie organisée, essentielle à la perpétuité du genre humain. Quoique un faux système de théologie ait entretenu le monde dans un état de guerre offensive et défensive, dans l'anarchie et dans le chaos, il ne s'ensuit pas qu'une véritable connaissance de Dieu et de ses rapports réciproques avec l'homme ne soit pas nécessaire à la véritable perfection et au bonheur du genre humain. Pour appuyer le contraste, quant au but à atteindre, entre le faux et le vrai système de cosmogonie (celui de Copernic et celui de Koresh) nous soutenons que toutes les recherches, tout le temps et toutes les richesses prodigués dans l'intérêt de la déception Copernicienne n'ont pas de but définitif.

A quoi bon savoir que la terre soit mobile ou stable? Si l'univers est illimitable, il est également hors de la portée de l'intelligence humaine. Pourquoi l'humanité devrait-elle perdre ses forces dans l'effort de comprendre ce qu'elle a déjà prononcé incompréhensible, inconnu et au delà de toute conception —étant illimitable? Nous avons cherché à connaître la forme exacte de l'univers parceque nous savions que c'était le langage de la cause; et, sachant l'*effet*, nous nous sommes assurés de la cause afin de pouvoir, en vertu de cette connaissance, y entrer et en devenir le mobile. L'esprit Koreshan veut tout savoir parceque la connaissance de toutes choses nous rend capable de servir intellectuellement à l'organisation de la société, atteignant ainsi à la perfection sociale et individuelle et de là à l'immortalité universelle et individuelle.

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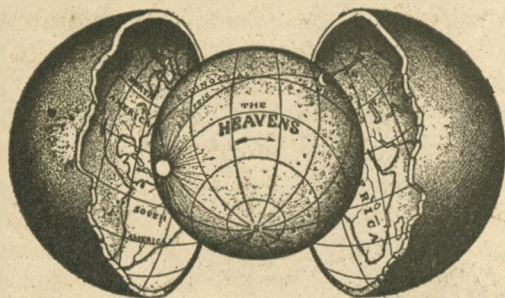
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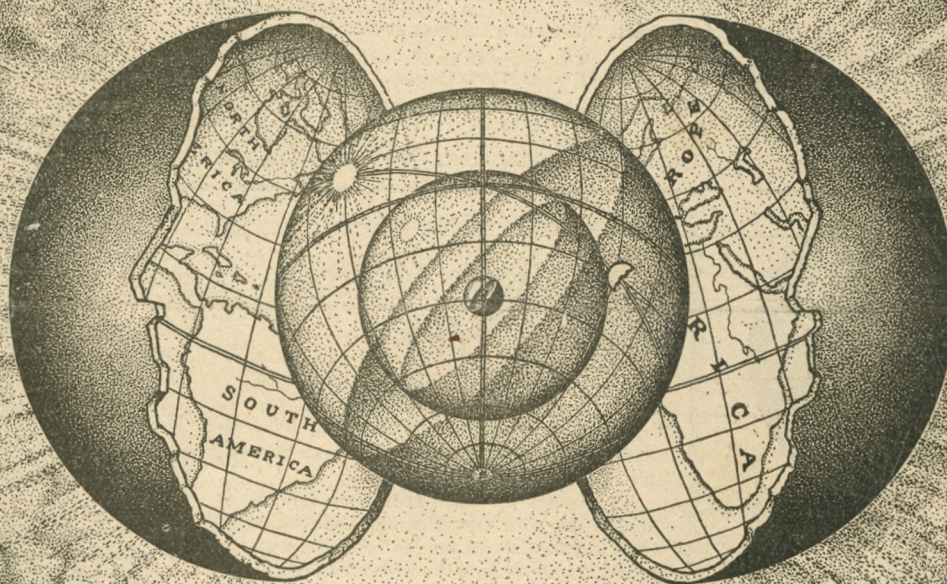
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NUMBER 1.



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