

SOLAR FESTIVAL NUMBER.



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ASTRONOMY

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## Summary of Koreshan Universology.

**K**ORESHAN 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 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 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 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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## The Descent of the Mighty Angel.

An Appropriate Study for the Semi-Annual Festival of Koreshans; the Significance of the Angel Clothed with a Cloud; the Voice of the Seven Thunders.

KORESH.

KORESHANITY RECOGNIZES two semi-annual festivals, one April 10, the other October 18. As we go to press this issue, we are about to enter upon the celebration of the Solar festivities. At Estero, Lee Co., Florida, the entertainment will embrace a program suited to the convenience and taste of the Southern Division of the Guiding Star Assembly; at Chicago, where the Northern Division of the Guiding Star Assembly is located, it will suit the circumstances of the occasion, including the fact that KORESH, the Founder of the System, and VICTORIA GRATIA, Pre-eminent of the Unity, will both be present. On this occasion we aim to felicitate the students of Koreshanity with some specially entertaining reading, something appealing to the deeper consciousness. The basis of all that we hold dear in the development of our work, is that religious bond of unity which shall ultimate in the creation of the biunities that will

constitute the Sons of God. One of the most inspiring subjects for our consideration, may be derived from the wonderful Book called the Apocalypse of the great Seer, John the Revelator. We have taken for our selection the first few verses of the tenth chapter.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth; and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying

unto me, Seal up those things which the seven thunders uttered, and write them not."

Emanuel Swedenborg has to a very elaborate



KORESH, (Dr. Cyrus R. Teed.)



degree exposit the spiritual "sense" of the book of Revelation. We will not here attempt to add anything to what Swedenborg has denominated the spiritual "sense" of the Word. We will, however, reiterate Swedenborg's own reference to the literal "sense" of the Word. He says that "the Word is in its fulness, in its holiness, and in its power, in the literal or natural "sense." This being the case, we want that part exposit in which the Word is in its fulness and holiness and power; therefore we will proceed to exposit this part of the literal "sense," which we denominate the literal or natural Word. By the Word, we do not mean the Bible, but rather what the Bible itself denominates as the Word. That the reader may not make any mistake, we will quote from the Bible that it may tell its own story.

"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. In him was life; and the life was the light of men.\*\*\* 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." A candid observation of this Scripture will convince the student that the Word is the man as manifest nineteen hundred years ago, the Son of God. The Word is the man, and his literal degree ("sense") is his visible and tangible manifestation. Having thus defined what is signified by the literal "sense" of the Word, we are prepared to proceed with our exposition of this portion of the Revelator's vision. John saw things which were to come to pass, notwithstanding the fact that he wrote in the past tense.

"And I saw another mighty angel come down from heaven, clothed with a cloud." In the natural "sense" (degree), an angel is a man; coming down from heaven signifies that the man had his mind opened to comprehend the heavenly things of being. Coming down means coming from the interior to the exterior, where they are in the scientific and outward degree of the mentality. Things cannot come from the interior to the exterior of the mind without there is a mind to enter; and there can be no mind without brains in the outward man. The angel in the literal degree is a man in whom this state can obtain. This angel was to be clothed with a cloud. It is impossible to understand the significance of a cloud, without knowing what relation a cloud in the alchemico-organic world sustains to the source of that cloud in the same world, and then to be conscious of the correspondence between that cloud and the cloud in the anthropostic world.

The ordinary cloud is produced by the union of an ascending physical and a descending physical spirit. In common physics these would be called energies. At

the point of the union of these energies, more strictly, these levic and gravic qualities of spirit, the cloud materializes, and so soon as the cloud is formed it falls to the earth by the weight of its own gravic direction. The cloud is the preparation for the precipitation; it forms into water and falls to the earth. The cloud in this physical sphere is the conflict of two opposing energies; the production of the rain is the victory in the conflict. But John's vision had no reference to such a cloud. What, then, did he mean? Merely what in the anthropostic domain constitutes a cloud, and this can only be known through the law of correspondences.

This particular angel was clothed with a cloud. What the physical cloud is to the waters of the earth, so the anthropostic cloud is to the waters of humanity. "The waters which thou sawest \* \* \* are peoples, and multitudes, and nations, and tongues." He was clothed with something which would result in the formation of waters; and if the waters which the Revelator saw, as interpreted by the angel who came to him, were multitudes of men, then the cloud with which this angel was clothed was something that would precipitate in the formation of waters, which are men according to the angel's testimony to John. This was a mighty angel; this is the power of truth in the mind of a natural, literal man. It will be understood, then, that the cloud with which the angel was clothed is something that will produce water, and that water is what the angel declared it to be when he came to him and said: "The waters which thou sawest \* \* \* are peoples, and multitudes, and nations, and tongues."

"A rainbow was upon his head." What makes the rainbow? Is it not the separation of the solar spectrum through the prismatic action of the raindrops? It is spectral analysis. It is the division of the light of the sun into its seven natural divisions—violet, indigo, blue, green, yellow, orange, and red. The solar spectrum is naturally divided into these seven elements and no more. This analysis is the result of the rainfall and the action of the sun's rays upon the water. It follows that the rainbow upon his head was the analysis of the solar spectrum, which is the solar light. Now, as we are not analyzing the physical solar light, but getting at what the mental solar light is, we must reach the analysis through the law of natural correspondences.

We have shown that the rainbow in the physical heavens is the effect of the water on the solar spectrum. We find that this angel's "face was as it were the sun." The rays of the physical, alchemico-organic sun are the correspondence of the rays of the mental sun, or of the light of the mind. The light of the mind is the truth; the light of the natural mind is the literal divine Word as to truth. The sun is only complete in its light and heat; but as the light of the sun is the most conspicuous thing, we cannot be familiar with its principles of



heat only in its analysis. This analysis gives us the appearance of the seven colors, which are the seven unions of the divisions of its light and heat.

Light and heat correspond to love and wisdom; it therefore follows that there are seven distinctive degrees of love and wisdom in this analysis. What is referred to is not the physical rainbow, but the anthropotic rainbow. This being a mighty angel, signifies that his mission had a broader application than to a few people; it is to the thousands who should come under the influence of his power. His power is as great in the anthropotic, as the sun is in the physical world. What are the significations of the primary colors of the physical rainbow? The interior color, defining the analysis from the interior to the exterior, means the first thing the natural mind would perform in its analysis of the spectrum of the sun. The first question the mind would ask is, What does it mean? This, then, is research, investigation of mystery. This would be the first prompting of the mind. Investigation, then, is what the first, the most interior natural ray signifies. In the second place, the mind would analyze what it was observing or looking into. The second ray means analysis.

What would be the third operation of the mind? It would make an application of what it had analyzed. The fourth color from the interior is green. To what is the use of application; to life? Then the fourth color would signify life. This a natural color, seen by the natural eye and comprehended by the natural mind, and therefore its application would be to natural life. But as that which is called life is but the dying condition, it must apply to something higher than the common existence which is falsely called life, but which is really nothing but death. This analysis would pertain to immortal life; and as immortal life is something pertaining to the external man, it would be the attainment of immortal life in the body, necessarily. Here are four primary principles of the power encircling the brow of this mighty angel.

When life comes to men, what is the next thing in the operation of the mind? It is to obtain the utilities of life for the distribution of these utilities. Yellow signifies the same as gold; therefore it implies the same as gold, which signifies the goods of commerce. The fifth color, yellow, signifies the collections and distributions of the things which pertain to life in every domain. The orange color implies the uses of the things of life, and the red implies the appropriations. These seven principles encircled the brow of the angel. "His feet were as pillars of fire." The feet constitute the extremities of the man's walk; his walk is his life. The extremity of life is the fire which consumes the man in his final theocrasis. As this was a mighty angel, his walk signifies the multitudes, peoples, nations, and tongues as

implied in the cloud and bow. His life pertains to the people who constitute his feet, therefore it relates to the great conflagration in which the world terminates. This has reference to the burning of the world; that is, the consummation of the age in the dematerialization that will follow this analysis at the proper time. Pillars signify supports, therefore the conflagration in its first aspects means the conflagration of the biologic battery upon which the general conflagration depends.

"And he had in his hand a little book open." A little book is what follows in the analysis of the solar spectrum, for it is the product of the rainbow; it is the Word revealed. It is a little book because it is the Word—God in his least form; namely, the form of the one angel. He set his right foot, the power of love, upon the sea, and his left foot upon the earth. It will be noticed that setting the foot follows the opening of the little book. To stand upon the sea is to direct the life, for the foot is the extremity of the walk. The right foot as to life, means the things which pertain to life in the best and first sense, which is in the sense of religion. As the church is the conservator of the religious principle, and in the church is marriage, the unity of God and man, to set the right foot means to establish the true religious element; and to set the left foot, means to establish the true secular principle in the operations of life.

"He cried with a loud voice as when a lion roareth." This signifies the power of truth in last principles and in last applications. The power of truth is what truth accomplishes in its application to life. This application is the roaring of the lion. And when he had cried, seven thunders uttered their voices. Seven thunders uttered their voices, because the voice of the mighty angel signified the product of the voice, in the magnitude of the utterance. This signifies the production of the waters, which would fall as the rain because of the thundering; therefore, as waters mean multitudes, peoples, nations, and tongues, it would imply that the seven thunders are the seven natural churches that will proceed from the office of this angel.

"And when the seven thunders had uttered their voices, I was about to write." To write is to transmit the life to posterity through the natural laws of propagation; to write is to commit to posterity, because what is written is preserved and handed down. John was told to seal it up and not to write it. This signifies that the life which the thunders bring is immaculate, and is to be conserved; for these seven churches are the seven new genera of immortal beings. It is declared that "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God;" therefore, the life is sealed, and is not transmitted to posterity through propagation.



## The World's Need of a Savior.

Law Operative in the Descent of Life and Fall of Man; the Origin of Evil is in the Creator of Good; World-Redemption Through the Central Man.

AMANDA T. POTTER.

THE WORLD'S NEED, beyond every other conceivable need, is a Savior. No saving process can be redemptive which fails to infuse into humanity the *necessity* of keeping, and finally the *ability* to keep the commandments. THE FLAMING SWORD has never quite so constantly and persistently held up any other Korreshan tenet as it has this prime concept upon which all other tenets depend—the observance of the ten principles of the Decalogue. We have made use of the term “tenet;” but this does not convey adequate idea of the profundity and sacredness righteously and inseparably attached to divine law. The force of the relation between the law and God may be conveyed in these words: *Blot out the Almighty and law is not.*

From the throne and altar of Deity to the outmost stratum of the universe, God created and constantly recreates. Not one iota of the whole fails subserviency to law. If we note the operation of a law inimical to righteous process, we still ascribe it to the Fountain Head of perpetuity and progress, and reverently repeat: “I form the light and create darkness: I make peace, and create evil: I the Lord do all these things.” Some are unaware that these declarations exist; others doubt their source having been an all-wise and all-righteous being. To those who have not already exhausted this process of reasoning upon the point in question, a consideration of some correspondences of physical phenomena with that of the central Light of the anthropotic world, will be interesting: The central Sun of humanity is component of pure love and pure wisdom. Love and wisdom are the products of the destruction of material substance; physical light and heat are also product of the destruction of material substance. Correspondential processes govern the production of these correspondential products, and correspondential effects follow the production.

While light and heat are grateful guests in the humblest and most luxurious apartment, the necessary flue is conveying away emanations inimical in deadly degree. In painful illustration the world laments a Zola; yet, carbonic anhydride and its fellows have their uses, and so, concluding upon rational basis, we were indeed irrational not to concede, yes, even the world's *need* for God's emanations antipodal of wisdom and love. We may also appreciate that while evil is to be shunned by the righteous (“Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee”), it is as necessary a creation as are the poisons engendered by light and heat, with uses ranging as far above the uses of the noxious gases as the realm anthropotic is above the inanimate domain.

Man, in his descent from Godhood, ceases to say that “evil shall not dwell with him.” The lower he descends the more complete his absorption of, and his

pleasure in that which the Almighty will not permit to dwell with him. From being above the law, from operating the law, he falls beneath the law's operation. Beneath the law is the domain of inversion and therefore perversion; for every law has its inverted and hence perverted degree. He inheres antithetical degrees in exact consonance with his delinquency in obedience, until he becomes the diametrical opposite of his primary Deific origin. As the field most thoroughly admixed with the filth spurned by common men makes most ready and satisfactory response to the efforts of the common husbandman, so the man completely submerged in the evils ejected from and rejected by the All-wise, makes most responsive and satisfactory basis for the efforts of the Deific Husbandman. Epochal and partial revitalizations from the source of genuine life prepare him to receive the power enabling him to awake in the central throne; for “as many as received Him, to them gave he power to become the Sons of God.” Those who received the one Son become the many Sons through the same method by which the one was thus exalted—obedience: “Though He were a Son, yet learned he obedience by the things which he suffered; and being made perfect [which implies exaltation from an imperfect state], he became the author of eternal salvation unto all them that obey him.”

In the antitypical crucifixion, the more stern reality to which the type pointed, our Lord from being numbered with transgressors, actually became a transgressor in the race of his implantation for his own and their regeneration. “He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand,” and inseparably connected with this is the following: “That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure.” The Lord Christ will arise in his seed and in them prolong his days when is fulfilled the mission of this Messenger—Joseph, the Shepherd and Stone (crystallized truth) of Israel. The Lord is “the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory.” It is God's pleasure that the dishonorable who struggle on to honor, be raised in glory; and to this end he has sent this long foretold, this Anointed whose hand he has holden to subdue nations before him. The risen Joseph is ventured in the coat—genuine doctrines of life. To be arrayed in the coat is to inherit the cloak—the genuine life or perfect flesh proceeding from the application of the doctrines or principles of life. The Messenger offers these to all who will receive. It is his to complete the work of redemption, for the series of preparation draws on to fulfilment, when the Sun of Righteousness shall envelop man in a glory transcending the glory of the coming alchemico-organic luminary which shall encompass the heavens.



# The Great Light of the World.

Wonderful Discoveries in the Domain of Physical Energy; the Marvelous Becquerel Ray; the Piercing Rays From the Sun of the Human World.

BERTHALDINE, MATRONA.

INVESTIGATORS in the alchemico-organic universe are constantly making discoveries which should profoundly impress them with the science of their own ignorance regarding the universe in which they struggle to maintain a precarious existence. The wonders of the Röntgen ray but recently filled the world with thrills of astonishment; and now the world is being thrilled again because of what is known as the Becquerel ray, "in honor of the profound studies of Becquerel, through whom the marvelous properties of radium came to be known to the world of science." It has been estimated that but a small amount of radium would furnish "a light for economic purposes so brilliant that the human eye would have to be protected from its influence;" and there are men who argue that "if it has retained these tremendous properties from the beginning of creation, its powers will know no decrease for ages." At present, the known store of this valuable substance weighs one thirtieth of an ounce. The first grain of radium is said to have cost ten thousand dollars; and according to the report of a *Cosmopolitan* writer on the subject, "the world will now be ransacked for the ore found to contain the highest percentage of radium," which in time may become a commodity capable of "revolutionizing certain of the world's great industries."

This world is "thrilled" by an announcement of the discovery of a material substance, the dematerialization of which generates an energy that will supply it with a blinding, disintegrating light, and display revolutionary potencies in the fields of certain industries; yet for thirty years and more it has heard, unmoved, of the discovery of a substance which when dematerialized will burn up the world, and precipitate a new heaven and a new earth, and revolutionize all thought and all human industries. The Koreshan radium is in the form of a "little cloud no bigger than one man's hand," which is the body or form of man. This substantial form once purified by the pure river of the water of life—the applied science of truth—and dematerialized, will generate a light that will give sight to the blind, a sound that will give hearing to the deaf, and a potency that will give life to the dead. A Star is on the horizon of human destiny—a star which will project a sun of world-illuminating power in our atmosphere, making in the world a zone of light, a Zodiac expressing the life of God in earth, and reflecting it in the heavens as a sign of his visible presence in man. The world that now is, as to its form, is a degenerate, an embodiment of disintegrating and opposing forces that will cast it down as rays of darkness to the nether world of forces which combine to rise again, till they can refocalize and reproduce the radium of a future cycle among the unreckoned ages of times to come.

The universe is a great battery cell with a focal point of radium at the center, "a man standing in the sun," who gyrates from manhood to womanhood, causing the sun to be called "he" by one nation and "she" by

another, according to the relations of the nation to the Father-Mother principles or attributes of Deity. The correspondence between the alchemico-organic universe and the anthropotic is made complete within the limits of a given cycle, the length of which is defined by the movement of the sign Aries through the constellations of the Zodiac, which means the cycle of God's animal life. God has an animal life on which his spiritual life depends for continuous replenishment. His animal life in its least form, that of "the only begotten Son of God" who precedes the begetting of his many Sons, is the radium which projects into the mental atmosphere of natural life, the Sun of human righteousness, the science of man's being. This science discovers to man the substance from which the anthropotic radium is created, gives to man the alchemic formula for its creation, and aids him in its creation by revolutionizing his entire vital and social structure. The Sun of divine love makes "love's labor light," and changes the entire industrial system of human life, making all energy or love at work recreative, giving rest to the weary and heavy laden. The time will come when silver and gold and every precious stone will be sacrificed for the divine anthropotic radium; the earth will be "ransacked" for substances from which it can be produced, and the most unseemly may prove the most readily transmutable, for it is written that "not many wise, not many mighty are called;" and that God hath chosen the weak and the base things that are naught to bring to naught the things that are.

The "wise and the mighty" so called of this world, will seek the radium of the nether world, because their money god is in it who will make them basic when the now basic—the weary and oppressed and heavy laden—are made levic by the solar radiance of the "radium" of God. Elijah the Prophet is the Master in Israel to reproduce by the applied science of polarization, this radium of the Israel of God. He constitutes the cloud from which, as the Father of the multitude, he precipitates the "latter rain" which revivifies the earth, his inheritance. His breath of consuming fire imparts the ozone of a higher life, God's life in humanity. The way to this priceless radium, the body of God, the flesh of Christ, is guarded by the *flaming sword*, and he who wields its power is the Messenger of the Covenant. The Messenger descended into the bowels of the earth and moved heaven and earth by his divine compassion to yield to him all "the treasures of darkness and hidden riches of secret places," which the Almighty can transmute to radium sufficient to girdle the earth with a zone of the light of his life, and project suns among the sons of men which can so enlighten them that the knowledge of God shall cover the earth as the waters cover the sea.

More light! more light! is the cry; and the Eye of God will pierce the darkness until every element transmutable to radium is found and gathered into his storehouse; and when all is gathered there will be light enough generated for men to see that the Sower and the Reaper are one. "None hath immortality but God;" having it, he has the powers of life and death. He can lay down his life, the "radium" of the universe, and he can take it again as the hidden riches of secret places and shine forth in the kingdom of his Fatherhood, the kingdom of his many Sons in glory.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE FESTIVAL OF THE SUN.

*The Birth of the Great Discoverer Marks the Beginning of a New Era of Progress.*

THE REVOLUTION of the sun in his orbit marks the approach of the Solar Festival, dear to all Koreshans and celebrated by them in honor of the birthday of their revered master, KORESH, the discoverer of a new system of organized truth. It is an occasion especially adapted to draw together the members of the new faith in the bonds of higher fellowship, such as filled the hearts and inspired the lives of the primitive church. There is much in connection with the recurrence of this event to stimulate courage, to awaken hope, and to bring every believer in the laws and principles promulgated by Koreshanity into harmonious relations toward the entire body. The dominant chord to which the music of the day is set should be joy—joy and deep gratitude that the Master mind of the scientific age has prevailed to wrest from the universe its arch-secret, and is now proclaiming to the whole world the mystery of the "IMMORTAL MANHOOD,"—a matchless conception of the powers and possible achievements of humanity. The world has waited for the harvest in pain and travail, but there is an earnest that its hopes will be crowned in the introduction of a classified body of organic truth proved and demonstrated, known as the Koreshan System of Universology.

The precession of the equinoxes is defined by the sun's path through the Zodiac. When in the median line of human progress a great personality appears, the event is recorded by celestial tokens. The movement of the sign upon the ecliptic completes itself in a great cycle of time. The sign Aries, as the ram or lamb, signifies the Lord in his capacity to regenerate himself from the human race. The time required for the sign Aries to pass through the constellations of the Zodiacal belt back to the head or starting point at the constellation Aries, denotes the period necessary to redeem a limited number from the race. When in the course of his passage through the human Zodiac, whose stars are men, the Lord reaches the age of divine truth in scientific, a certain portion of mankind has been prepared and cultured for the reception of higher knowledge. A part of the race has the mental expansion to comprehend and seize with avidity those precious truths, the inestimable boon of God to man by which he learns the possibility of redemption. Brought into relations with the quickening and revivifying powers of Almighty God, man, the frail aspirant to Deific honors, comes to see that in the mighty and resistless sweep of human progress he may yet be crowned, immortal!

The disseminator of these glorious truths is the focal point of divine inflowing. Made to be the receptacle of those spiritual forces which from age to age are

incorporated by humanity, he becomes at last the means of redemption to the race. In this personality have been stored all the treasures of wisdom and knowledge which God has hidden away until the last days. God keeps nothing back. He gives to the uttermost, but his gifts are proportioned in time to a degree of receptivity requisite in his people. The baptismal energy to rejuvenate the world, typified by the ewer of water carried by Aquarius, the sign-bearer of the new age, will be poured out in answer to persistent demand from those who confess their sins. Confession and obedience are the keys to immortal life. •

Jesus said: "I, if I be lifted up will draw all men unto me." The Lord Jesus Christ is lifted up in the promulgation of his gospel, purified from the accretion of error due to a false theology and completed by the announcement of all truth relative to the physical universe—truth which the world was not ready to understand nineteen hundred years ago. The development of the scientific spirit has resulted from the sowing of the Word who was its continent. Now, the chief characteristic of the age is a desire to explore the realm of Nature—a desire which has found its gratification through the teachings of KORESH.

The world is indebted to him for the most important scientific discoveries ever promulgated. The nature of light, heat, gravity, and electricity; a thorough and demonstrable exposition of the X or Roentgen ray, years before its existence was reported by other investigators; the science of mind, including the relation of spirit to matter, and the interconvertibility of what he calls two forms of universal substance—these, not to mention the astronomical basis of the new Cosmogony, are some of the facts which KORESH has brought before the public.

## *The Origin and Destiny of Comets.*

MODERN ASTRONOMY teaches that the same comets return, after fulfilling their periodic times and cycle in their orbits, once more in sight of terrestrial observers. Most of the uninitiated suppose that these bodies present certain points of appearance which determine their identity—that Biela's comet or Halley's was distinguishable by its luminous features, length of train, or other peculiarity. On the contrary, astronomers say that the telescope—that marvelous instrument which to the vulgar mind can work such miracles—reveals no characteristics to identify these eccentric visitants blazing through the upper air. It is indeed one of the many puzzling phenomena to watch them undergo a mighty change, even during the short time that they remain within the field of observation. A comet which only a week before showed long and glistening rays streaming athwart the sky, may be shorn of its locks like Sampson and dwindle into insignificant size. The glory of a comet is its hair, whence comes its name,



and when its strength is departed it is ready to be drawn into the solar vortex. Its mission is to feed the fires that burn forever in the smelting place of all material substances.

The only means by which astronomers determine, as they suppose, that the same comets present themselves periodically, is by computing what are termed the elements of their orbits. If a comet follows the same path in the heavens as some predecessor, visible it may be hundreds of years before, they suppose that because it fulfils mathematical data it must be the same body; but they cannot prove that it is the same. They cannot account for the existence of such bodies. The origin and destiny of the comet are as great a mystery to the Copernican astronomer as the origin and destiny of man himself. The wonderful increase of vision afforded by the greatest of modern telescopes, strange to say, has elicited no information in regard to the source of what have been considered powerful engines of destruction menacing every member of the solar system.

The Koreshan scientist, reasoning from the basis of his demonstrated knowledge that the earth is concave, learns that the sun and all the heavenly bodies are only vortices for the rapid metamorphosis of matter to physical spirit of various kinds, and vice versa. He is assured that the small amount of material substance in a comet can in nowise prove inimical to the safe conduct of the universe, of whose stability he is aware. While there are general laws and principles which determine the relations of the universe, in its least parts as well as in its greatest, there are also principles of analogy which explain many phenomena hitherto unsolved. Koreshan Science has introduced the laws of analogy into the domain of practical research.

A small lens or burning glass held in the sunlight will induce a sheaf of light carrying heat enough to set fire to inflammable substance. Comets are lenticular reflections of the sun's rays, formed by causes too intricate to be mastered by a material mind—one that denies the possible existence of subtle spiritual forces. There are as many degrees of energy as there are qualities of mind or spirit. Hair represents the life of the individual flowing into extremities or ultimates. The story of Sampson in a cosmical phase of interpretation, shows the sun of the physical world shorn of his glory as he most assuredly would be were the fuel which he receives constantly from cometic sources cut off like the giant's locks. Comets are the sun's hair.

The colures are the prime meridians intersecting the equator at right angles. At these four points the flow of the solar energies is periodically suspended and reflexed. A suspension of crucic force, which is the crystal-forming agent, produces rings or lenses. Here is the nucleus of a comet, and by its interception of magnetic rays its train is formed. Comets never return.



The Word was made flesh and *dwelt among us* because there is no other world, no planet nor star where flesh may dwell, save here among men.

### LA NOUVELLE GEODESIE.\*

Afin de mettre la sûreté du rectilinéateur hors de toute épreuve, nous avons rebroussé chemin, portant la droite en arrière en réunissant les pièces comme auparavant, jusqu'au bout d'un demi mille; on prit la dernière réunion sur la ligne portée en avant pour la première sur la ligne de retour. On savait que si le fil en crin sur les pièces retournait aux enseignes laissées sur les bâtons de marée ce serait une preuve de plus de la perfection atteinte dans nos travaux. La moindre déviation de la droite devrait se révéler au retour à cause des enseignes qu'on avait laissées sur les bâtons de marée en parcourant le terrain pour la première fois. Arrivé à ces enseignes le fil en crin sur l'attirail tombait sur l'endroit même ou peu s'en fallut—chose qui montre la précision infaillible de l'attirail usité par ceux qui sont parvenus à son aide à établir pour la première fois et par l'expérience actuelle la vérité concernant le contour de la surface habitable de la terre.

Comme le Rectilinéateur fut porté en avant pièce par pièce suivant la direction des bâtons de marée il a été facile de comparer le fil en crin sur les pièces avec l'altitude de 128 pouces ou le plan de niveau secondaire. Nulle part la ligne faite par les pièces jointes n'est-elle montée à un plus haut niveau que celui-là pris au départ. D'abord lorsque 660 pieds du terrain avaient été parcourus, à l'endroit où la courbure calculée devait remonter à .125 pouce, le fil en crin sur les pièces est tombé .15 pouce au dessous de 128 pouces ce qui ne fait qu'une différence de .025 pouce. Il est facile de comparer cela avec ce qui devrait en résulter si la surface de la terre se courbait dans le sens de la convexité. Sur une terre convexe le fil en crin sur les pièces se serait trouvé à peu près .125 pouce plus haut que le niveau de 128 pouces. Les bâtons de marée étaient autant de phares jettant une lumière brillante sur la route. En effet toute mesure prise a été une preuve éclatante établissant non seulement le fait de la concavité mais aussi la rapidité de la courbure.

TABEAU A FAIRE VOIR L'EXCES EN HAUTEUR DE LA DROITE SUR LE PLAN DE NIVEAU. CES MESURES SE VOIENT COMPAREES AVEC LA COURBURE ACCEPTEE.

| Dates des mesures faites sur les bâtons de marée. | Pieds de distance traversés. | Milles de distance traversés. | Totalité de réunions faites. | Bâtons de marée rangés le long de la côte. | Chiffres à montrer l'exces pris en pouces de la droite sur le plan de niveau. | Chiffres à montrer par combien la droite est elle tombée au dessous du plan de niveau secondaire. | Courbure uniforme comptée en pouces sur la terre concave. | Différence entre la courbure telle que nous l'avons trouvée et la courbure comptée, prise en pouces. |
|---|------------------------------|-------------------------------|------------------------------|--|---|---|---|--|
| Mars 18   | 0                            | 0                             | 0                            | 1  | 128   | 0.  | 0.  | 0.   |
| " 19  | 660                          |                               | 55                           | 2  | 127.85  | .15   | .125  | .025   |
| " 23  | 1,320                        |                               | 110                          | 3  | 127.74  | .26   | .5  | .24  |
| " 24  | 1,980                        |                               | 165                          | 4  | 126.625   | 1.375   | 1.125   | .25  |
| " 25  | 2,640                        |                               | 220                          | 5  | 126.125   | 1.875   | 2.  | .125   |
| " 27  | 3,300                        |                               | 275                          | 6  | 124.125   | 3.875   | 3.125   | .75  |
| " 30  | 3,960                        |                               | 330                          | 7  | 123.675   | 4.375   | 4.5   | .125   |
| " 31  | 4,620                        |                               | 385                          | 8  | 121.57  | 6.43  | 6.125   | .305   |
| Avril 1   | 5,280                        | 1                             | 440                          | 9  | 119.98  | 8.02  | 8.  | .02  |
| " 2   | 5,940                        | 1 $\frac{1}{2}$               | 495                          | 10   | 117.875   | 10.125  | 10.125  | 0  |
| " 8   | 6,600                        | 1 $\frac{1}{2}$               | 550                          | 11   | 116.44  | 11.56   | 12.5  | .94  |
| " 9   | 7,260                        | 1 $\frac{1}{2}$               | 605                          | 12   | 113.69  | 14.31   | 15.125  | .815   |
| " 13  | 7,920                        | 1 $\frac{1}{2}$               | 660                          | 13   | 111.07  | 16.93   | 18.   | 1.07   |
| " 14  | 8,580                        | 1 $\frac{1}{2}$               | 715                          | 14   | 107.19  | 20.81   | 21.125  | .315   |
| " 14  | 9,240                        | 1 $\frac{1}{2}$               | 770                          | 15   | 104.69  | 23.31   | 24.5  | 1.19   |
| " 15  | 9,900                        | 1 $\frac{1}{2}$               | 825                          | 16   | 101.69  | 26.31   | 28.125  | 1.825  |
| " 16  | 10,560                       | 2                             | 880                          | 17   | 97.38   | 30.62   | 32.   | 1.38   |
| " 24  | 11,220                       | 2 $\frac{1}{2}$               | 935                          | 18   | 93.44   | 34.56   | 36.125  | 1.565  |
| " 26  | 11,880                       | 2 $\frac{1}{2}$               | 990                          | 19   | 85.32   | 42.68   | 40.5  | 2.18   |
| " 27  | 12,540                       | 2 $\frac{1}{2}$               | 1,045                        | 20   | 79.75   | 48.25   | 45.125  | 3.125  |
| Mai 8   | 13,200                       | 2 $\frac{1}{2}$               |                              | 21   | 74.   | 54.   | 50.   | 4.   |
| " 8   | 13,860                       | 2 $\frac{1}{2}$               |                              | 22   | 68.   | 60.   | 55.125  | 4.875  |
| " 8   | 14,520                       | 2 $\frac{1}{2}$               |                              | 23   | 63.   | 65.   | 60.5  | 4.5  |
| " 8   | 15,180                       | 3                             |                              | 24   | 53.   | 75.   | 72.   | 3.   |
| " 8   | 21,780                       | 4 $\frac{1}{2}$               |                              | 25   | 0.  | 128.  | 136.125   | 8.125  |

### AU RETOUR.

|      |        |                 |       |    |       |       |        |       |
|------|--------|-----------------|-------|----|-------|-------|--------|-------|
| " 6  | 12,540 | 2 $\frac{1}{2}$ | 1,084 | 20 | 79.75 | 48.25 | 45.125 | 3.125 |
| " 11 | 11,880 | 2 $\frac{1}{2}$ | 1,140 | 19 | 85.47 | 42.53 | 40.5   | 2.03  |
| " 11 | 11,220 | 2 $\frac{1}{2}$ | 1,194 | 18 | 93.68 | 34.32 | 36.125 | 1.805 |
| " 11 | 10,560 | 2               | 1,250 | 17 | 97.13 | 30.87 | 32.    | 1.13  |

(a continuer.)





## In The Editorial Perspective.

THE EDITOR.



THE KORESHAN DISPENSATION has been in progress sixty-three years; the chronology of the New Era dates from October 18, 1839, the time of the birth of that personality in whom the destiny of the world centers. There could be no more propitious period of the world's history for the manifestation of such a character. There must be a medium of transition from the old to the new; and at the time the world inquires in the desperation of its ignorance, a man must be prepared to answer all inquiries, solve all problems, and meet all the demands of the world for truth and its application to all human affairs. History records the past; the world realizes its present with its adverse conditions; but what is to be its future? It requires but little observation to perceive the fact that the world is hastening to a crisis, a great climax—a time of trouble and a time of triumph. There is a power inimical to the highest interests of mankind; it would work the world's destruction if that power were not thwarted, aye, conquered by a Man of Destiny! From the Koreshan point of view we look forward with happy anticipation in perfect confidence that the absolute truth must ultimately triumph over fallacy, that life must rise victorious over death. Nature affords many examples of adequate provision to meet all emergencies; and the Power which moves the universe has vouchsafed protection of the elements of progress in times of great anthropotic catastrophes, such as the impending revolution must bring. But we see beyond the dark veil of revolution; we see a world such as has not been within the memory of man. The present tendency to centralization is an indication that the powers of truth and good are gathering momentum preparatory to making the world what it should be—all that it is possible to be of goodness and greatness. The old world is nearing its culmination; the old order is ending, and the new is here in the tangible form of the Head of the dispensation of life. Humanity is being prepared to love and to enjoy all the goods of life; but the world at present cannot estimate the value, the stupendous import, of those factors which are destined to revolutionize the mind and environment of man, to bring order out of chaos, to liberate all in the bondage of ignorance, and to restore the harmony of the Golden Age. Koreshans have learned what these factors are, and rejoice in the present realization of truth, and anticipate the rewards which truth and its application alone can bring. The disciples of Koreshanity appreciate the wonderful privileges accorded them; no people in the earth are more richly and markedly favored by the divine Hand, and none will attain to greater heights, to greater honors, in the conduct of the temporal and spiritual affairs of the world to come. In view of the prophecies of the past, the promises of the present, and the prospects of the future, is it any wonder that we seek to honor the Instrumentality through whom we have received these treasures of truth? Millions of people are concerned about events that occurred at the beginning of the Christian dispensation; but the central figure of the events of that period is of no avail except as he works through the agencies

of the present. Present available power is of the greatest moment; we confront new issues, and they must be settled in a way that will meet present demands and insure peace for ages to come. We cannot look into the past for help or protection, or life; but we can work in the present, and be prepared for the greatest future that the world has ever seen.

The ancients possessed a knowledge of astrobiology or astroanthroposophy, the science of the relation of man and cosmos. The basis of such a system consisted in well-defined principles and laws of cosmic form and function. The universe of humanity was known to correspond to the form of the physical cosmos, and it was also known that the movements in the physical heavens indicate corresponding movements in the world of man. The astrobiological system taught by Ptolemy was a perversion of the truth in vogue ages before his time. His astrological system is considered to be the forerunner of astronomy, as alchemy gave birth to chemistry. But when the Copernican system of astronomy began to prevail, astrology fell into disrepute, because the conceptions of Copernicus furnished no basis of relation between the cosmos and the human world. But there has been a revival of astrology in modern times; the traditions of Ptolemy have been revamped, and the heliocentric system of astrology is the result—a system adapted to the Copernican astronomy. The electric theory of the cosmos has given the new astrology plausibility in many minds, and the subtle influences of the planets are reduced to the plane of mere physical energy. The new astrology has recently been reviewed by Professor Serviss, an astronomical writer who, while he does not champion the system, regards it as being at least reasonable, "but at present rests upon an insufficient foundation." In addition, he affirms that "the most hidebound of conservatives must admit that neither astronomy nor any other branch of science has reached perfection." For the same reason that he cannot accept modern astrology as a whole, he should refuse to accept modern astronomy; but such an attitude is merely negative. The standpoint of the Koreshan System is *positive*; we do not reject the Copernican system merely because of insufficient evidence to support it, but because we have positive evidence that it is not true—the evidence that the earth is cellular. In the founding of the Cellular System, the true Astrobiology is restored to the world; its basis is scientific, and its conclusions are logical and certain.

The revival of the old, not the bringing of the entirely new, is the effort of leaders of modern thought. There are many movements which seem to be radical departures from time-worn customs and lines of thought; but when subjected to a critical analysis, they are but efforts to perpetuate the old order. The biologist seeks to discover something outside of man that will bring new life to the old body; all kinds of lymphs, elixirs, systems of physical culture, electrical treatments, and dietetics have been applied in vain. Economic reformers promulgate numerous chimeras to the end that the



world may be made to grow into a marvelous harmony of mental, social, and industrial activity. If some one of these various schemes could be successfully applied—that is, popularly accepted and put into practice, what would be the result? The answer is very strikingly given in a popular work of fiction, "Dr. Nikola's Experiment," by Guy Boothby. A physician traveling in a province of Asia, secures by strategy from an oath-bound brotherhood, the secret of youth and long life; upon his return to civilization, he seeks to apply the great secret, and selects for his patient a feeble old man who has nearly reached the century mark in life. At the end of several weeks' patience and persistence, the Doctor succeeds in reviving the senile form, and restores the color and blood of youth. But at the very time when success seemed to be ready to crown his efforts, there occurred a most unexpected change in his patient; before him was a giant, as ferocious and hideous as a guerilla—an animal, an imbecile! Let those who desire to revive and reform the old body social by unnatural means, consider the results of the French commune, with its anarchistic reign of terror, its unmeasured power of destruction; it was the power of the mob which desires license instead of liberty. There is but one way to rejuvenate the old and produce all the desirable concomitants of life—and that is through the definite laws of life set forth in the Koreshan Universology—through the laws of polarization, which require that all energies from all circumferences return to one common center for revitalization, recombustion, reformulation, and renewal of life; it is through the principles of Messianism.

It has been said that no naturalist has ever been an atheist. To the student of Nature the world teems with evidences of the marvelous design of a supreme intellect—an intellect capable of conceiving of all the manifold possibilities of life in myriads of forms of manifestation. In the universe of life there is a fitness of all things to all things that could not possibly have happened by chance. Into whatever domain or realm of life we may enter in our investigations, there are wonders and marvels; we may study man; or animal, insect, and vegetable life; or the mineral kingdom. These are fields which have engaged the attention of thousands of minds, and the fields are not yet fully explored; they are far from being understood by the modern scientist; they are mysteries to the world. But the profound student of nature knows that every pebble has a history, every flower a design, every insect a cause. There is a wonderful co-operation between flowers and insects. It is impossible for the ovules to grow seed without pollen. Thousands of flowers may bloom in the same field, but they are helpless without insects to carry pollen from flower to flower. What inducement do the flowers offer to their beneficent helpers? They produce honey to invite and insure co-operation. Plants which depend upon moths or other insects which fly at night, are of light color that they may be seen in the dark, and they generate a strong perfume so as to attract their little visitors. These are striking evidences of design. There is a wide field of thought here, and it appears wider and wider as we note that in all the products of Nature there is a use, an appropriateness of form and function. If we should call this a scheme of Nature

devised by some mind, how wonderful that mind should seem to us! The marvels of the universe are the expressions of the marvelous mind of Deity—not the mind of an incomprehensible being, but the mind of the perfect man. The harmony and fitness of things in Nature are due to the unity of all their impressions in the consciousness of eternal Cause, the creator and perpetuator of eternal effect. *God is;* the evidences of his existence are seen in everything that we behold. We may read his character in the universe of his expression, and perceive his power in the activities and functions of all life.

It has been announced through the daily press that Camille Flammarion has discovered a proof of the earth's convexity—that he has actually seen the earth's convex curvature. Of course, whatever may be taken in support of the undemonstrated theory of the earth's convexity is intensely interesting to the modern scientists; it would be a decided relief to them if they *could* discover some proof of their premise which does not contain an element of assumption. Flammarion has seen the crepuscular curve, the twilight bow in the heavens, a definite line between the sunlight and the shadow of the earth. It is an arc which appears to curve downward from the apex or middle. It cannot be justly claimed that Flammarion is the first to notice this curve, and we doubt if he makes the claim to its discovery, for it is a part of astronomical history that the crepuscular curve was seen by La Caille, a French astronomer of the eighteenth century, while at sea in the South Atlantic. The view is a rare one, it is admitted, because if the curve is seen at all it must be under the most favorable circumstances and in the clearest atmosphere. The crepuscular curve is not a convex arc, but a concave one; it appears to be convex because of the operation of the principles which cause the concave earth to appear convex—the principles of foreshortening.

The idea that God is to humanity what the sun is to the physical cosmos is certainly expressed in the Bible. From Him proceeds all light mental and spiritual. But the modern Christian conception forbids the thought that God is the central man, though the gospel of Jesus the Christ had for its origin a real, tangible human being. The "new thought" movement confuses the terms God and good. Webster remarks that though the words God and good were written alike (though doubtless pronounced differently) in the Anglo-Saxon, there is no etymological proof that the words sprang from a common root; there is no similarity in corresponding words in other languages. God is not called God because of his goodness, but because of his supremacy. The word God conveys vastly more than the word good. God is good, but he possesses other characteristics than goodness. The Gothic for God is *guth*, allied to the Persian *khoda* and Hindu *khuda*. These words are derived from the Sanscrit *jut* or *dyut*, which means "to shine." The realm of Deity is the solar realm, and the Messianic characters are solar men. God is the Sun of the human world, the central Star of the anthropotic universe.

Fallacy may resemble truth as a shadow may resemble the human figure, because it is a dark reflex.



# The Open Court of Inquiry.

THE EDITOR.

## Character and Destiny of Cyrus the Great.

EDITOR FLAMING SWORD:—A great deal is said in the Koreshan Literature about the prophecies concerning Cyrus. I have examined these prophecies, as well as other texts in which his name is mentioned in the Bible, and I wish to ask, if candidly you do not think that these prophecies have direct reference to Cyrus the Great, king of Persia? Modern commentators so look upon them, and it seems to me that there is nothing in them to warrant their application to any personality living at the present time. Is it not true that Cyrus the Great released the children of Israel from captivity, and rebuilt the city of Jerusalem and the temple as the prophet declared?—INQUIRER.

It is appropriate that we discuss the character and destiny of Cyrus the Great in this the Solar Festival Number of THE FLAMING SWORD; and it will not be out of place if we give a brief sketch of his career and his relation to the Hebrew race. No man has figured more conspicuously in ancient history in the making of nations, and it should be easy for the mind to perceive that in the order of progress through manifold embodiments he should reach the highest destiny possible to man. Cyrus the Great came upon the stage of action at the time of the declension of the Babylonian empire. He ascended the throne of the kingdom of Persia at the death of his father Cambyses, and wielded a power that reached the confines of civilization. Through many campaigns he reduced tributary peoples to submission, and finally conquered Babylon, the first of a great series of universal empires.

He instituted a policy of government and treatment of the peoples of the different nations, which contributed to his power. He was a diplomat; he was conciliatory toward the various religions of his time; he restored the images and shrines of the heathens, and won the favor of the Jews by releasing them from captivity and rebuilding the city of Jerusalem and its temple. He was politic and considerate, and knew how to use the sentiments of others for large political ends; he was the friend of struggling peoples, and delivered many a small nation from tyranny.

The qualities of a determined, rapid, successful, politic, benignant conqueror are those that perpetuate his fame.

The name of Cyrus is mentioned twenty-two times in the Bible; some of the references are matters of history, others are prophetic. It was declared that he should deliver Israel from captivity, and rebuild Jerusalem and the great temple; and both profane and sacred history show that he did fulfil prophecy in what he accomplished on behalf of the Jews. We claim that these prophecies do refer to Cyrus the Great, king of Persia; but we also affirm that in his career as king of Persia he fulfilled these prophecies only in a medial or typical sense, as we will show.

It must be admitted by all students of the Bible that the Almighty established a specific relation between himself and Cyrus the king. During the first year of the reign of Cyrus, "the Lord stirred up the spirit of Cyrus the king of Persia," and caused the king to issue his famous proclamation to all the people of his kingdom: "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." Nearly two hundred years before the time of this proclamation, the Almighty made some wonderful declarations concerning the king, through Isaiah the prophet: "I am the Lord \* \* that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid." Here Cyrus receives the title of Shepherd. In his deliverance of the Jews he did perform the work of a shepherd in an exoteric and typical sense, but the sequel proves that his work was by no means complete, for instead of delivering the entire twelve tribes, he sent back to Jerusalem the tribes of Benjamin and Judah, and a portion of the tribe of Levi. At that time Cyrus was not the shepherd, even in the typical sense, of all Israel, and did not perform all the Lord's pleasure concerning the children of Abraham. The work will not be

complete until all Israel is gathered—in other words, not until CYRUS fulfils his own destiny in the complete performance of all the Lord's pleasures and purposes concerning humanity.

There is another declaration concerning this notable character that is specific and emphatic: "Thus saith the Lord to his Anointed (*mashiach*, Messiah; Greek, *Christos*), to CYRUS, whose right hand I have holden to subdue nations before him." Was Cyrus the king of Persia the veritable Messiah of the divine covenant? This was a promise made to him; it is clear to be seen that during his embodiment as king of Persia he did not perform the Messianic function—but he *must* do so at some time, else the prophecy is false. At some time Cyrus must receive the homage of the nations, and peoples shall make supplication unto him saying: "Surely, God is in thee; there is none else, there is no other God." Was the king of Persia the embodiment of Deity in the sixth century before the Christian era? Did the Almighty accomplish through him at that time all that was declared by Isaiah the prophet concerning him? We answer most emphatically, no; he must yet possess the nations of the earth in a greater and grander sense; he must perform fully and completely the functions of Messiahship, shepherd all Israel, rebuild the antitypical Jerusalem, and lay the foundations of the Almighty's temple of immortal flesh. The mystery of his attainment to those heights is solvable only through a knowledge of the laws of re-embodiment and reincarnation. He was not a retrogressive character; he did not recede into the shades of oblivion. He lives through the centuries in such characters as Alexander the Great, Charlemagne, Napoleon, and Washington; and the ultimate of his progress is greater than all.

As parallel cases, we cite Abraham and David. To Abraham the promise was made that he should inherit the earth; he lived and passed away, the Apostle says, without having received his wonderful reward; but that fact did not invalidate the promise, for he



came into his inheritance as heir of the world in the person and character of Jesus the Messiah. The promise was made to David that he should become the Almighty's first-born, higher than the kings of the earth; David's throne was to be made the throne of the Almighty, and he was to inherit all nations. Were these promises realized by David, the king of Israel? Not until he was exalted in that personality who was both David's son and Lord. Both Abraham and David reached their inheritance in the primary resurrection of the age—the perfection of God's heart and humanity in the Messianic personality of nineteen hundred years ago.

The Sun of Righteousness is yet to shed his beams over all the earth; he must possess a name that is in keeping with his office and function; it must be the *new* name of the Almighty. He will shepherd Israel in himself; he will construct the city of the New Jerusalem, and perform all the Lord's pleasure concerning the destiny of Israel, and the destiny of all humanity. His name must imply that he is the sun. Cyrus is from the Hebrew word *Koresh*, which means the sun, the smelting-place. In the Persian it is *K'ur'ush*; Babylonian, *Kuras*; Greek, *K'uros*. The rising Sun of humanity brings another day of human progress, another period of development, another age of enlightenment. According to the Scriptures some one must come bearing the name of CYRUS, some one sustaining a natural relation to the tribe of Ephraim; for he must be the Shepherd, the Stone of Israel, descending from Joseph through the natural lineage of Joseph. "From thence (from Joseph) is the Shepherd, the Stone of Israel." It is evident that Jesus was of the tribe of Judah; there must be *another* Shepherd, and *yet the same*, for the stick of Joseph must unite with the stick of Judah and become *one* in the hand of the Lord.

A personality bearing the name of the Man of destiny now calls the attention of the world. He founds a new system of science for the redemption of the world from the bondage of ignorance and death; his credentials are the prophecies concerning his name and mission; the signs of the times; the world's chronology, and the demonstrations of the

absolute truth and divinity of his doctrines. He gives a marvelous interpretation of the Bible and Nature, and out of the depths of unmistakable sincerity of heart and firmness of purpose he promises deliverance to all who obey the scientific laws of life; and those who have made a long study of his character, his doctrines, and his work are grounded in the knowledge that a composite character, involving men of destiny, is fulfilling the prophecies and promises made for this and future ages.



#### Questions on Alchemy and Theology.

EDITOR FLAMING SWORD:—(1) A friend, who is an inventor, electrician, and theologian, declared yesterday that in the battery in which zinc is used in the generation of electricity, none of the material disappears nor is destroyed as matter, but that the electrical energy is simply a quality inherent in the metal and acid. How can it be positively demonstrated that the substance of zinc is lacking in the oxides? (2) He is of the opinion that Gen. v: 1, 2, simply means that the descendants of the first man received the surname Adam; and the Hebrew word Elohim in Gen. i: 1, he says, cannot be construed as the plural form of the noun, but must mean simply "the God spirit." I would like to see an exposition of the truth regarding these points in the columns of THE FLAMING SWORD.—M. W., Ottumwa, Ia.

(1) In all probability the next electrician questioned by our correspondent will say that electricity is not a quality inherent in the substances of the battery, but a fluid which may be utilized through the agency of the battery, dynamo, or other processes. Another may hold that electricity is a mere mode of motion, and that nothing whatever is conducted along the wires; while still another would say that the currents of electricity are composed of rapidly moving corpuscles which flow from the zinc that is being dissolved. This latter conclusion is entertained by some of the most prominent and authoritative electricians in the world; and the conclusion is at variance with the conclusion of the chemist, that no substance escapes from the battery.

Every one who has had any experience with batteries knows that the acid attacks the zinc and destroys it—that the form of the zinc may entirely disappear. But the chemist holds that all

of the zinc remains in the battery. If sulphuric acid is used, the deposit is sulphate of zinc; if sal-ammoniac is used, chloride of zinc remains. Now it is known that if either of these products be subjected to the electric current, zinc is deposited at the negative pole of the battery; hence, the chemist concludes that none of the zinc has escaped from the battery.

We maintain that the oxides resulting from the destruction of zinc in the battery are neither zinc nor acid, nor a mere combination of the two, but a *new product* created through the combustion of the zinc through the action of the acid. Zinc and sulphuric acid may be produced from a solution of sulphate of zinc—but what must be done in order to accomplish it? Why, the chemist or electrician must *destroy more zinc* in another battery and conduct the electricity to the battery holding the solution; thus zinc energy enters the solution and the amount of zinc destroyed in the first place is re-created.

If a given amount of zinc and acid produces a given amount of sulphate of zinc, and the same amount of electricity is employed in the reproduction as was conducted away as a result of the destruction of the zinc, the same amount of zinc will be materialized. There is not a particle of zinc in sulphate of zinc, because sulphate of zinc is an entirely different material in every sense of the term. Sulphate of zinc is the ash resulting from the combustion in the battery, and is as distinct from the zinc as the carbon of the burnt match is distinct from the silicon in the match previous to combustion. There is no poison in the diamond—it is a pure crystal; but subject the diamond to intense combustion, and an energy is generated, the diamond disappears, and carbonic anhydride, a deadly poison, remains. There was no carbonic anhydride in the diamond; the poison remaining is a new creation resulting from the destruction of the carbon crystal. This is a positive demonstration of the actual destruction of matter as matter.

(2) The "opinions" of a clergyman do not count for much in the interpretation of the Bible, which says most emphatically that the beings created in the image and likeness of Deity were



both male and female; the male and the female were so conjoined as to constitute one flesh or bodily form of the individual or undivided man. The individuals referred to in Gen. v: 1, 2, were the descendants of Adam, but they were Sons of God, the offspring of the one Son of God—Adam, just as the 144,000 coming Sons of God are the offspring of the divine Fatherhood of Jesus the Christ, who was sown in the race at the beginning of this dispensation of regeneration.

We maintain that cause cannot put forth that which it does not contain. In the created world of effect, the world of vidual humanity, we find the male and the female; and this fact is positive, logical proof that the male and the female were in unity in the cause—that is, God in his perfection is both male and female in one personality. Adam was such a personality, for he was in the image and likeness of God; therefore, he was just like God, spiritually and naturally, and the offspring of Adam were both male and female. Adam was certainly male and female before the woman was taken out of him.

He who asserts that the Hebrew word Elohim is not the plural form of Eloah, either knows nothing concerning the Hebrew language, or else he desires to make the declarations of Scripture fit a theological conception. There is not a Hebrew scholar in the world who does not know and teach that Elohim is plural; it is not denied by men of standing; they simply offer different explanations concerning the use of the word. Dr. Young gives the definition as "Gods, gods, objects of worship;" and the Schaff-Herzog Encyclopædia of Religious Knowledge gives the word as plural. But recognized authority is not necessary to prove that the suffix *im* in Hebrew is plural; a few examples will be sufficient to prove that one form of the Hebrew plural terminates with *im*, just as plurals in English end with the letter *s*. We instance a few words with which the Bible readers are familiar—words which have been transposed, not translated: Cherub, singular—cherubim, plural; seraph, singular—seraphim, plural. Urim and Thummim are both plural. We give the following for comparison: Woman, *ishshah*,—women, *nashim*; foot, *regel*—feet, *raglayim*; day, *yom*—days, *yamayim*; gate, *deleth*—gates, *delaythayim*; house, *bayith*—houses, *bottim*; hand, *kaph*—hands, *chophmayim*; fir, *berosh*—firs, *berothim*; nine, *tishah*—ninety (ten nines) *tishim*; height, *gaboah*—heights, *gabnunnim*; mercy, *racham*—mercies, *rachamin*. The following are plurals: Men, *methim*; images, *chammanim*; bowels, *meim*; nobles, *alsilim*; heavens, *shamayim*; shades, *raphaim*; clouds, *ariphim*.

In all of the above, and hundreds of other instances, the Hebrew plurals end with *im*, the plural suffix; and inasmuch as Elohim has the plural termination, it positively follows that *Barashith bara Elohim eth hashamayim veth h'arets* is correctly translated, "In the beginning (or in the head) the Gods created the heavens and the earth." The word Elohim has *El* as the masculine stem, and *h*, which is distinctly feminine, and *im*, as the plural. Therefore, according to a correct analysis of the word, the Gods were both male and female, that is, *men-women*, virginal or biune beings.

### The Flaming Sword's Exchanges.

THE EDITOR.

Wilshire's Magazine.—After a battle with the postal department and removal to Canada in order to secure second-class postage rates, this magazine is admitted as second-class matter in the United States, and is now published in New York. Wilshire is known as the millionaire socialist, and is producing a very creditable

### SERVICES AND LECTURES.

We are authorized to announce that the regular services of the Koreshan Ecclesia are held at the Koreshan Hall, 315 Englewood Avenue, Chicago, Sundays, 3 p. m.

Also, regular meetings of the Society Arch-Triumphphant will be held in same Hall, on Tuesday evenings at 8 o'clock.

Lectures on Universology will be given by the Founder of Koreshanity. Interested friends are cordially invited.

publication on social and economic subjects. The October number is full of interest, but we have no space to describe its contents. The magazine is of the same size and typographical style as the popular 10-cent magazines. The price is \$1.00 per year, but the October number contains the most remarkable offer in the history of magazine publication. Wilshire offers to send his magazine one year for only 25 cents. It says many good things, and doubtless many of our readers will avail themselves of this offer and secure the best socialist publication in existence. Address, H. Gaylord Wilshire, 125 E. 23d street, New York City.

Suggestion.—This is Herbert A. Parkyn's magazine, devoted to the study and advancement of suggestive therapeutics and investigation of occult phenomena. Thompson J. Hudson contributed an article in the October number—How I Became Convinced of the Truth of Telepathy. Other subjects discussed in this number are: The Power of Thought; Occultism, Spiritualism, etc.; The Self-Conscious Me; besides Questions and Answers, and Editorials. 10 cents per copy. 4020 Drexel Boulevard, Chicago, Ill.

The Arena.—This monthly magazine of reform has been given a new impetus through the selection and co-operation of a board of Associate Editors and Special Contributors, comprised of some of the ablest writers of our times. The October number is one of the best ever issued from the Arena press. Anarchism at Close Quarters, by R. Warren Conant, M.D., suggests some causes of anarchism. An article of merit is The Movement to Restrict Child Labor, by Lenora Beck Ellis. The Co-operative Brotherhood, by W. E. Copeland, describes the social and business life of the colonists at Burley, Wash. 25 cents per copy. Alliance Publishing Company, 569 Fifth avenue, New York City.

Leslie's Weekly.—The current issue is richly embellished by a full-page photograph of Wall Street—appropriate for the "Wall Street Number." Its letter press contains reports of the great gathering of eminent bankers at New York in August; and articles concerning banking institutions of America. Numerous photographs of banks and great financiers appear, and much valuable information concerning monetary interests and institutions. 10 cents per copy. 110 Fifth avenue, New York City.

The Republic of Love.—This is one of the neatest little publications that come to our office. Formerly it was called *Republic of the World*, but now appears as a pocket magazine. It looks to the abolition of factional powers, and to the unity of all peoples under a universal form of government. The October number contains a few quotations from THE FLAMING SWORD and other matter in the line of advanced thought. 10 cents per copy; \$1.00 yearly. 121 Fifth street, Milwaukee, Wis.

### Summary of the World's News.

AMANDA T. POTTER.

Oct. 8.—Two houses wrecked by dynamite and a workman fatally beaten by unknown persons in strike district.—Gov. Stone says he had no communication with President Roosevelt prior to ordering out all the state militia of Pa.—Fire again in Beaumont oil field; 5 derricks burned; loss of life reported.—President Roosevelt praised for aid in securing good features of irrigation bill.—Oct. 9.—Attack on coal roads on ground of illegal combinations, begun in Philadelphia courts.—Freight-clearing house established on Sixty-third and West Fortieth street, 10 miles south of Chicago, for the 23 railroads entering city and representing 100,000 miles of track; 450 switches operated by electric buttons in tower.—\$300,000 allowed for new sea wall on Lake Shore drive; work finished next year.—Strike breakers from Chicago figure in New Orleans riot; several persons shot, one fatally; state troops ordered out.—Anthracite strikers vote to hold out for concessions.—Kaiser's proposed audience with Boer generals abandoned.—Oct. 10.—President Mitchell, of United Mine Workers, replying to suggestion of President Roosevelt, refuses to order resumption of work pending a Government investigation. Per Herbert Stone, Chicago is one of the great literary centers and is producing writers who are doing serious work and forcing recognition in the East.—Oct. 11.—Chiefs of anthracite roads tell senators and others who meet them in peace conference in New York that no concessions will be granted. Gov. Odell of N. Y. emphatically rebukes President Baer's assertion that the coal operators will not accept political



advice nor allow the interference of politicians; apology follows.—Representative of coal operators informs President Roosevelt that mine workers union violates anti-trust laws and is subject to action for destroying interstate traffic.—Counsel for Reading Railroad Company files answer to the Hearst bill, denying all the charges of illegal combination.—Striking girls on West Side, Chicago, engage in physical conflict with girls who continue work.—Oct. 12.—Ex-Secretary of State Olney denounces coal barons, praises President Roosevelt's course, but holds republican party responsible for conditions.—Flour and grain shipments from Chicago and near points compare unfavorably with those of last year.—Oct. 13.—Prohibitive price of coal causes raids on Chicago sidewalks and paving blocks.—New Orleans street railway strike blocked traffic two weeks; settled through governor.—Famous Vienna surgeon operates on little daughter of J. Ogden Armour, Chicago; fee, \$20,000; predicts cure.—Grand total of loss due to anthracite strike, 20 fatalities; \$135,970,000, not including assessments to sustain strikers nor loss to the public as coal consumers.—Oct. 14.—Original plan of Mitchell acceded to by mine owners who submit strike to arbitration; end of struggle thought to be in sight.—Methodist minister tells Rock River conference that their hymns are like dances, and that their Sunday schools lack reverence.—Sir Michael Herbert, British ambassador, presents his credentials to President Roosevelt.

#### NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch Triumphant of the Koreshan Unity, whose annual dues are in arrears, will bear it in mind and remit as soon as possible. Respectfully, VIRGINIA H. ANDREWS, Sec. K. U., 6310 Harvard Ave., Chicago, Ill.

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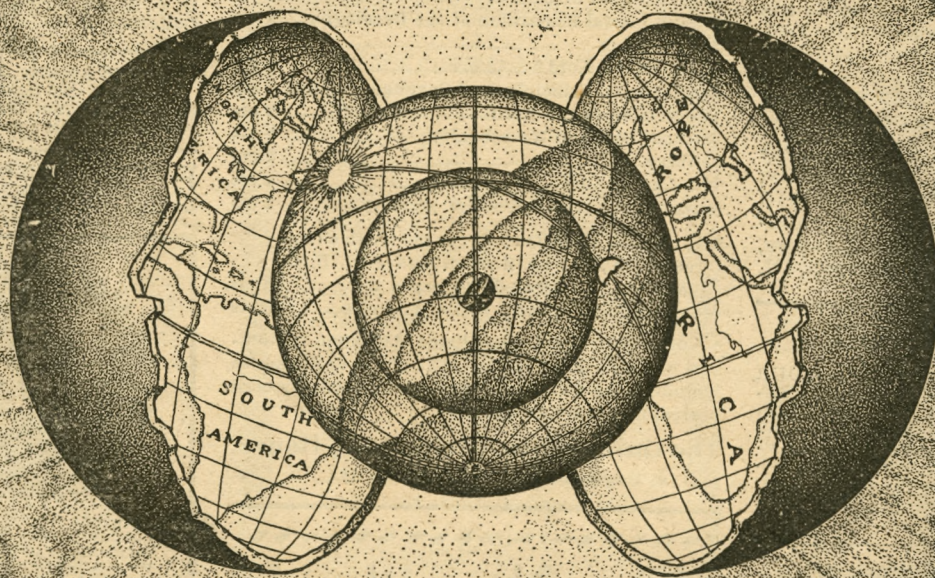
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