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RELIGION



SOCIOLOGY

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Summary of Koreshan Universology.

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

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

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

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

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

in his perfection and power is the God-man or the man-God, the Seed of 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 Falling of the Stars of Heaven.

The Descent of Spiritual Entities into Natural Mind and Form; Antithetical Phases of Manifestation; the Shaking of the Fig-Tree by the Mighty Wind.

KORESH.

"And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."

THE STARS OF HEAVEN in the spiritual degree imply knowledges, but in the literal degree they signify those who possess knowledges. These stars are represented by the five centers of modern antichrist, upon which depend the powers of antichristian spiritualism and the various phenomena exhibited through the corrupt mediums by whom the phenomena are manifest. The insignificance of their powers as compared with the powers of the genuine Sons of God; the insignificance of their knowledges as compared with the divine knowledges manifest through the elect, and even the annihilation of both their phenomena and assumed knowledge, are here meant by the falling of the stars of heaven.

The falling of the stars has another meaning with the elect of God. With them it implies the descent of the spiritual heavens into the natural man, thus forming conjunction between the two degrees. This is the actual translation of the children of God through their possession of knowledges. They are transposed to the position of the stars, or rather, the stars are transposed to their position. This is the change of state by conjunction—the very descent of the spiritual entities into the natural mind and form, and also the exaltation of the natural mind to the sphere or domain of heavenly knowledges, a state in which, in either case, the knowledges no longer appear as above them, because they are in them and possess them.

Why should the falling of the stars be likened to the fig-tree? The highest or arch-natural life, the life to which the divine-natural man attains before his transposition to the heavens of the celestial degree, is repre-

sented by the fig-tree. The life of the spiritual degree is symbolized by the grape and the vine, but the divine-natural life by the fig. The leaf of the fig signifies the science of natural life. When our "first parents" had partaken of the forbidden fruit, they sewed fig leaves together and made for themselves girdles, which is translated or rendered aprons. A girdle is something to bind the loins. The binding of the loins, in the highest sense, means to control the sex desire and potency, by which they are dedicated to the Lord, and are the means of conjunction with him. It therefore means marriage; and in the highest degree, marriage to God. To gird the loins in the sensual degree, is to cover the shame of natural adultery with the common marital bond. It is the moral covering of an unhallowed indulgence, by which it is made to appear respectable in the eyes of the world. It does not change the status of the relation. It merely covers the shame of such relation by putting upon it the stamp of man's license to beget in sin and shape in iniquity, and thus to bring forth the children of mortality.

The fig-tree produces, in the same season, figs of various degrees of goodness, ripened at successive stages. The first to ripen are the best. Corresponding to this order, the new Church or Kingdom has its grades according to the order of manifestation. In an opposite sense, those who are in states of evil manifest these states according to grades. In modern spiritualism, the doctrine of life or immortality is exhibited in its various grades or phases. In its highest presentment, the one which is antithetical to the divine doctrine of life, herein portrayed as the true order, is that wherein is promulgated the idea that man will come into a state of im-

mortality in the flesh, and live forever in the natural world. This is one phase of spiritualistic dogma. Another phase is, that man is already immortal as to his spirit, and that his death is merely the change from the mortal to the immortal side of life, which is the spiritual side. These are representative ideas of modern spiritualism, and are untimely figs to be cast to the earth at the shaking of the fig-tree by the divine "mighty wind." The genuine fig signifies the final union of the male and female in the Lord, through which the two forms are made one and are thus bound together with the girdle of immortality, not to live eternally in the natural world, but to be related for a season to both the external and the internal degrees until, in the process of time, the world shall so decline that these Sons of God will again be compelled to recede from the view of the natural, sensual man.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of its place." The separation of the elect from the non-elect in the spiritual world, is a process of rapid involution which finally culminates in a vortex or whirlwind. This is pivoted in the Messenger of the

Covenant, through whom the Elijah comes. This is the pivot around which modern spiritualism swings. When the six degrees of translation or theocrasis are completed, the heavens of the new spiritual degree pass away by conjunction with the natural and celestial heavens, all of which now become one. At the accomplishment of this, modern spiritualism falls to the ground, and those who profess to be in and teach a divine life (the mountains), and who are the instruments of the powers of hell, lose their mediumistic qualities, and spiritualism ceases to prevail as an anti-christian influence. Those also who teach lies (the islands) and deceive the people, will no longer have any power of persuasion in opposition to and in the light of those who are in the order of the divine propaganda.

In the opposite sense, the Sons of God who are in the life of the Lord and the delights of genuine doctrine, have power to hide themselves from the view of the natural and sensual man. In the conjunction which takes place in the external or natural degree, (by which the two forms, male and female, become one,) the love or desire for life becomes unified with the truth or doctrine of life, and thus the mountain and island become the one divine human organism, and are separated and hidden from the view of the sensual world.

The Cherubim and the Flaming Sword.

KORESH.

IT WAS FOUND ESSENTIAL, when Adam violated the sacred trust imposed in him, and through it the necessity arose for his excommunication from Eden, to guard the sacred Tree by placing cherubim at the east of the Garden, and a *flaming sword* which turned every way to keep the way of the Tree of Life. God has made it so easy for man to comprehend this divine truth, that, so far as the Scriptural exposition of it is concerned, with all the literary talent and theological culture that have been devoted to the purpose of preparing men for an exposition of Scriptures, it seems astonishing that they have been kept so long in ignorance of this sublime presentation of the divine method, and of the fundamental principles of divine economy by which humanity is to attain immortal life.

There are three symbols, intimately related, pointing directly to the great central truth concerning man's redemption; but we have never yet been able to find a man, literate or illiterate, clergyman or layman, who could present one concise and defined thought regarding the significance of these symbols. We allude to the cherubim, the chariot of the cherubim, and the ark with the covenant immediately under the chariot. By the cherubim is signified the literal Word; and as John has declared the Word to be God, the literal Word is the incarnate and visible manhood of Jehovah. This would be the promised Seed, the Seed man. As the perpetuity

of the Tree of Life, or the protection of it, would be through the preservation and planting of its Seed, so, to guard this Tree, God placed the cherubim at the east or rising (the word east signifies rising) of the Garden. These cherubim or seed men placed at the east of the Garden of Eden to keep the way of the Tree, are Enoch, Elias, and Jesus; and the chariot of the cherubim is the translation itself, for by the translation the Spirit of truth is communicated.

The *flaming sword* is the Word communicated, and is nothing less than the rapid dissolution of the visible structure by an intense combustion which consumes, by the fires of biological force, the outer structure and form, while the soul is liberated by the new and living way; namely, the dissolving of the body without corruptible dissolution. When Elijah was translated Elisha cried: "My father; my father; the chariot of Israel and the horsemen thereof." The statement regarding the ascension of Elijah is this: "And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, the horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." This fire and whirlwind constitute the *flaming sword*. It is the Word imparted or communicated, which turns every way to keep the way of the Tree of Life.

The theocrasis, therefore, was the means of the com-

munication of the Word, which it was impossible to impart by any other method than through that wonderful passing out of visible presence, through a process commonly called translation, and which we may denomi-

nate the new and living way—the *high* way; that is, the lifting up through which Enoch, Elijah, and Jesus took their departure, and by which it is the Lord's purpose that all who love him are to finally pass into the celestial realm.

The Period of the Roman Kings.

Elective Monarchy the First Form of Roman Government; a Review of Two Hundred and Forty-four Years; the Story of the Tarquins and Their Overthrow.

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

OF THE seven hundred and fifty-three years before Christ, the first two hundred and forty-four were under an elective monarchy. Of these kings, seven in number, the first—succeeding Romulus—was Numa Pompilius, a Sabine, unanimously chosen on account of his great piety. During the time of his nearly forty years' reign, the people were mainly called away from active warfare and busied in building temples and other public buildings, which pious and useful occupations added much to their influence with surrounding nations. The king was head of the church as well as of the state; but subordinate to him (a sort of church king) Pontifex Maximus was appointed to administer the minor church functions, in connection with four subordinates. Succeeding Numa, lest the state should become weakened by a too long-continued peace, Fullus Hostilius was chosen king. As his name indicates, he was of the warrior class whose reign was mostly one strenuous and mainly successful effort to subdue surrounding nations, among which the parent state, Alba Longa, succumbed to the stronger, and most of its citizens were removed to Rome and given Mount Caelius as a dwelling place.

The next king was Ancus Martius, grandson of Numa, who—like his grandsire—desired peace and the restoration of the worship of the gods, which had been mostly neglected under his warlike predecessor. Despite his natural inclination, the new king was forced to conduct several wars, which he carried to a successful issue. Among his peace labors were the fortification of Mars Janiculum and connecting it by a wooden bridge to the Palatine, gaining possession of both banks of the Tiber as far as its mouth, where he built Ostia—the seaport of Rome. He dug the "Ditch of the Quirites," and built the first Roman prison,—as the historian naively remarks,—“a proof that civilization had really commenced.”

Demaratus, a Corinthian noble, leaving his native Greece, settled at Tarquinii, in Etruria, where he married an Etruscan wife, whose son, Lucumo, married into an Etruscan family of the highest nobility. Being a foreigner he could not become a noble, so following his wise and ambitious wife's counsel, they migrated to the new city of Rome, where ambitious merit could readily rise to the highest place. Being wealthy, they marched with an imposing train of followers; as they approached the Janiculum, the bird of Jove—an eagle,

swooped down and seizing his cap bore it aloft, then descending, replaced it on his head. From this, Tanaquil—who was deeply skilled in augury—foretold the highest honors for her husband. They were hospitably received at Rome, where he gave out the name of Tarquinius Priscus. He soon rose to high distinction and was made the guardian of the king's sons. He was kind and indulgent, and politic withal, seeing to it that upon the king's death, when the time of election of his successor came, his wards should be away from home enjoying their sports. The polished arts of Tarquinius Priscus easily won for him the coveted seat of royalty, and his reign was the most successful and splendid of the seven at Rome. His military exploits against the Italians, Sabines, and Etruscans were brilliant and generally successful. His most renowned achievements, however, were those of peace. The cloaca maxima—the city's great sewers, are yet perfect and useful as ever. He laid out the circus maximus and the Forum, instituted the great games, built the capitoline temple, and wrought great political and sacerdotal changes. After a wise and successful reign of thirty-eight years, he was assassinated at the instigation of the sons of Ancus Martius, who, owing to the shrewdness of Tanaquil, did not reap the coveted advantage of their crime which they had expected. Before her enemies had time to act she caused her favorite son-in-law, Servius Tullius, to be securely seated on the throne. He was a wise ruler and wrought great reforms in the state.

Tarquinius Priscus left two sons and two daughters. His sons married daughters of Servius Tullius, while one of his daughters married Servius himself. One of these sons was ambitious and unscrupulous, as was also one of the daughters of Servius. It so chanced that the ambitious Tarquin married the gentle and unambitious daughter, while the ambitious and unscrupulous daughter of Servius was mated to the mild and innocent Tarquin. As the historian Livy affirms, this matrimonial arrangement prolonged the useful reign of Tullius, until by their intrigues and crimes the two vicious partners had secured the death of the virtuous ones and united their destinies. They soon secured the assassination of Tullius, when this female monster—on the way to congratulate her criminal husband on his accession to power—drove her chariot over the dead body of her murdered father, which lay in the street.

Under the title Tarquinius Superbus—the Proud, this double-dyed murderer and usurper signalized his reign, destined to be the last, at Rome, by his effort to neutralize and destroy the reforms of his immediate predecessors. To fortify himself against the natural results of his crimes, he surrounded himself with a body guard. He also banished from the state such nobles and influential men as he feared. He showed much ability in extending and strengthening his power by both civil and military operations. He sent two of his sons to Delphi to consult the Oracle, along with their cousin, L. Junius Brutus, who had played court fool for many years to save his own life, and whose father and brother the tyrant had killed in order to possess himself of their great wealth. After transacting their father's business, they essayed a little on their own account; they inquired which of them should succeed his father in the kingdom. Misunderstanding the ambiguous answer, that it would be he who first kissed his mother, the two sons of the king hastened to accomplish that osculatory feat. Their wiser fool cousin awkwardly managed to fall down and kiss mother earth—the mother intended, and became one

of the first two consuls who succeeded the king in the government.

On the return of the king's sons, they joined their father who was conducting the siege of Ardea. There in camp arose the famous dispute between Sextus Tarquinius and his cousin Tarquinius Collatinus, concerning the excellence of their respective wives. To test the matter, Sextus hid him away to his cousin's home, where, arriving late at night, he found his cousin's wife busily engaged at the loom, weaving to supply the needs of her household, instead of reveling in luxury and pleasure. He was tendered the hospitality of their home, but becoming enamored of his cousin's wife, in the dead of night he basely violated that hospitality and the person of his hostess. Vowing that no woman should ever plead her example and cling to life under such circumstances of shame, she plunged a dagger into her heart.

In a tumult of rage, the people of Collatia threw off all allegiance to the Tarquins. Brutus carried the news to Rome, where the senate and people followed their example; the revolt extended to the troops before Ardea, upon which the Tarquins fled. Three attempts were made to restore them, but in vain. Thus ended kingly government at Rome.

The Victory of Life Over Death.

Death is an Enemy to Humanity, not a Friend; the Power of the Resurrection Manifest in Personality; the Industrial Arts of the New Kingdom.

BERTHALDINE, MATRONA.

BY DIVINE INSPIRATION the following statements were indited: "The wages of sin is death." "The soul that sinneth it shall die." "The last enemy to be destroyed is death." The popular and much admired founder of the Roycroft movement closes the account of his work and interesting personality, published in the *Cosmopolitan*, with this paragraph: "We will not be here forever, any way. Soon death, the kind old nurse, will come and rock us all to sleep, and we had better help one another while we can. We are going the same way; let us go hand in hand."

Death, the chief enemy of life, "a kind old nurse"! People who nurse the vain hope that death is other than the enemy of life; other than the "wages of sin;" other than the corruptible disintegration and dissipation of all the constructive forces of the forms and functions of our personalities, need to carefully consider the plain testimony of the ever-operative laws of form and function concerning plain death, that most dreaded of all the consequences of sin, whose origin is in ignorance of the divine concept of natural truth and good. To ignore the supreme scientific fulfilment of the law for the perpetuity of the universe is to commit the sin unpardonable, save during the presence of the Sower and the Reaper of the holy Seed of life, and his times of refreshing. Mortality is the culmination of all unholy inclinations, precipitating the lowermost of man to the outermost form of life for its transmutation and redemption, which are effected by the sacrificial offices of the most circumferential man of God—by Him who condescends to men of low estate.

Man is at his lowest when death becomes his friend, for he is then without the only living and true God—the Lord of life and glory. Life and immortality are brought to light through the science of the gospel of Jehovah. The evil potency of the mental suggestion that death is a friend to any but his destroyer, comes from the power behind the throne, whose involuntary potency is in the generation of fallacy and evil. Christian science, with its siren song of "no sin, no sickness, no death," originates in this involuntary power of Deity by which the sphere of evil is created that opposes the will of God, the motor of all the constructive forces of life. There is but one power in the universe equal to the destruction of death, and that is generated by a scientific obedience to the laws of life and is embodied in the Prince of life.

There is no life apart from form and function, and form and function are expressed by organization. The organization in which life obtains is the image and likeness of God. Apart from this, there are to be found various forms of existence, with recurrent breaks in their continuity, called death. When death is swallowed up in victory in the form and functions of perfected life, then there is no more death for this form of life. Death is destroyed as death, and transmuted to a power by which the immortal goes in and out by the new and living way, from the spheres of natural manifestation to the inherent spiritual spheres of eternal life. The Head of mankind is the Christ of its erection, by aspirations animating faith and works for the attainment of the Eternal life of God, who only hath immor-

tality. The potency in every age focalizes in this Christ or anointed Head, and destroys death in each degree of man's being, for the dying man is mortal—spirit, soul, and body; and he cannot be immortal until by obedience to the laws of life he has attained the power to intelligently lay down his life and take it again in the form and comeliness of his Godhood by the exercise of his voluntary power.

The Christ is the seed form of the progressive life of the human race, which passes, by the eating of the pass-over Lamb of God, from one cycle to another, and inherits the power and glory of each successively. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise." Those who are God-begotten by the Holy Spirit of the Christ at the beginning of an age, are made progressive by virtue of that begetting, and are prepared to recognize or know the Christ when he comes again as the Lord of the harvest, and as the Sower of a newly-prepared field of humanity which must become the earth of his future inheritance. In each field he must overcome, by the potency of his life, the forces of disintegration, and produce from it a harvest of vital and progressive forms and forces of his own implanting. These vital forces are thoughts, progressive entities, the spirits of the just made perfect, who seek and obtain incarnation in the image and likeness of God, in the kingdom of the Gods, at the end of the sixth day of the creative week. The Seed-man or Christ of an age is the microcosmic form of God, and the final kingdom of the Gods is the Grand Man or macrocosmic form. The science of the laws of life and immortality is always the ruling power of the life of the Christ, in the degree or degrees of his divinity of being due to be manifest.

At the present moment the world that is to come awaits the redemption of man's body from the power of the grave. The man who would do good in this present evil and mortal world finds the evil of impending corruptible dissolution ever within him. He is diseased and dying from his birth, till the grave or the crematory claims him for the complete disintegration and dissipation of his organism; his spiritual forces being dissipated, pass into the still existing forms and mentalities of humanity, according to their qualities and specific levity and gravity. Spirits tending to Godliness ascend to the kindred humanities in the order of progress; those inclined to ungodliness descend in the degenerations of the ungodly. There is no regathering of the forces of man till the day of his redemption draweth nigh—when the Godly man finds himself as such in conflict with the embodied forces of his ungodliness, an image and likeness of death and distrust, his man of sin, his last enemy, his land to be conquered, subdued, and tilled. This is done by the constraining power of the love of Christ. This constraining power is the science of the law which is at one with the love of truth. The Science of Universology is a man's sole protection from the delusions of fallacy, science falsely so called. The only living and true God hides himself in the thick darkness for the generation of light. The

devil disguises himself as an angel of light, and produces all manner of signs and lying wonders to deceive the unwise, whom he teaches to call death a "kind old nurse" instead of the most destructive enemy.

The happy Roycrofters are visited and admired by the tens of thousands, because they can exhibit productions of a well-directed successful coöperative effort, which are creditable and wonderful. They produce works of excellent quality in an environment that tends to the cultivation of much that is beautiful in useful social relations. Hero worship animates the workers to the extent that they give the hearty allegiance of respectful obedience to the founder of their social industrial life; and they trust him as the director-general of the expenditures of the products of their industry. This worship of coöperative effort in allegiance to their leader is the essence of their success, at which so many marvel. It is to be hoped that the refuge of lies with which he has clothed death for himself and them, in the disguise of a kind old nurse, will be swept away by the wind of sound doctrine; and that forces of scientific truth generated by the pure river of the water of life, flowing fresh from the throne of God, may focalize in the Star of East Aurora, making of him a leader after God's own heart, who will press forward toward the mark of God's high calling for all true leaders of men—the kingdom of divine righteousness.

The kingdom of industrial arts for divine uses centers in the Christ of this age, from whom emanates the City Beautiful of celestial descent. In this City the true Roycrofters called of God, will serve their King with gladness in the service of each other without money and without price, animated by the supreme love, the King's love of the true, the beautiful, and the good. In the City Beautiful by the Southern sea will be the vitellus for a generation of kingly craftsmen such as this world has not seen, who will fill the world to come with undreamed-of marvels of science and art in unity, and symphonies of divine harmony produced by all the organs of Nature, attuned to their Creator's praise by his powers supernatural.

God walks in the garden with man—the Christ-man, in the cool of the day, and gives him the earth of humanity to subdue and to till. He lays the foundations of the Temple which becomes his living soul in the righteousness of the law of love which establishes communism and defies competition. He calls into coöperation with himself, all the Roycrofters of the world, and through the coöperation of the chosen few, ripe to respond to his call, he will electrify and illumine the universe with light of his life. He will create a battery of the polarized forces of hero worship which, opposed by the worship of mammon, will prove potent to destroy the positive pole of the forces of sin and create thereby a vortex of consuming love, the burning hunger and thirst for righteousness which shall be filled. Man shall know his God origin and destiny; sorrow and sighing shall flee away; death shall be swallowed up in victory, and the weary shall rest, comforted by one who comforteth as a Mother God—the Life of the world.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

THE UNIVERSAL SOLVENT.

Koreshanity an Absolute Standard which Settles all Points of Human Controversy.

THE NECESSITY for some absolute criterion of judgment was never more apparent than at the present time, when every day sees the birth of some new doctrine which becomes the fad of the hour. All kinds of ideas are put forth and the utmost license prevails in the mental world. Old creeds are crumbling into dust and no belief, however sacredly held, is safe from attack. Leaders of the various schools of thought rally around their colors and try to preserve intact the groundwork of their faith. But it is all in vain. The bullets of the enemy whistle through their intrenchments and they are soon forced to yield their position.

In the midst of general uncertainty and confusion of mind a new standard has been lifted. Koreshan Science subjects the tenets of theology to a searching examination. Its measuring line is the chord of arc, by which it has demonstrated the contour of the earth's surface by a faultless method. It has laid thereby the foundation of a system of physical science. It has proved its premise and logically developed its argument. Hence its conclusions are inevitably correct. Here then is a criterion of reference established. Every question of theology, ethics, or sociology may be submitted to the test of facts. Is this dogma which has passed current for centuries, in accordance with the actual truths of Nature? If not, let it go with all the rest of the theological rubbish that has been accumulated. Do the laws of Nature warrant such an estimation of the character of the Supreme Being? If they do not, learn from her the nobility and the grandeur of the God who shares in every stage of physical and intellectual progress, evolving from the constituency of the primeval atom to the perfect manhood which is divine—the very fulness of the Godhead bodily. No conceptions which are out of harmony with the phenomena of Nature can be entertained; no emotions that conflict with laws thus discovered and explained.

The necessity for an unvarying standard to settle points of controversy and bring order out of chaos, has resulted in the birth of Koreshanity. Religion apart from science has no existence in fact, and is but a simulacrum which error has fashioned and placed in the shrine of divinity to deceive the populace. It was the policy of the Egyptian priesthood to furnish the people with a miracle manufactured to suit the occasion, whenever they gave signs of insubordination. Thus its fetters were tightened; thus religion became the handmaid of error. Koreshanity is the voice of God calling his Son out of Egypt—out of the darkness of superstition into the marvelous light of knowledge. It does not deal in mysteries; it has no *deus ex machina*. It flashes the torch of science into the secret recesses of the universe, and it gives the world understanding of things termed

occult, which have formed the trading capital of those who minister around the polluted altars of religion. Koreshanity desires to advance its own interests because they are identical with the interests of humanity. It serves no ends save those of truth and justice.



Theories Concerning Human Destiny.

IN REGARD to the ultimate destiny of the human race many theories have been advanced, each one, however, in rapport with some corresponding system of cosmogony. The Buddhists believe that man is to be finally absorbed into Nirvana—that he is to lose his own identity and consciousness in an ocean of spirit as the dewdrop slips into the shining sea. This concept is neither inspiring nor logical. A sense of personal identity marks the highest phase of animal development, and to lose it would be to retrogress again toward the mineral. Of all theories, that of the agnostic is, perhaps, the most irrational. That the universe should travail in birth to bring forth her chief product, a living, sentient being endowed with capacity to think and reason, able to conceive of the possibility of a future state more exalted in wisdom and righteousness, only to consign this creature, the pride and glory of creation, to annihilation—this is unthinkable! The atom they say is persistent so long as the universe to which it belongs shall endure, but man after a few brief years of mortal existence is doomed to be snuffed out like the dying flame of a candle. Death is inevitable and it ends all,—thus the agnostic strives in vain to cut the “master knot of human fate.” Christianity and paganism find their nexus in the idea of death as a continuous necessity. While the former accords to the soul another life beyond the tomb, in which to progress forever toward the receding goal of divinity, it is thoroughly pagan in its subservience to the last enemy. The image of death is crowned with flowers at all its feasts. The dark valley is praised and magnified as the passageway to heaven. Not even the triumph of the Savior, who rose the third day and subsequently dissolved his material frame in the sight of many witnesses, can inspire a better hope.

In contrast with these beliefs which are thoroughly in harmony with the Copernican cosmogony, the Koreshan predicts for man a nobler destiny, finding authority for his assertions in the form and construction of the physical universe. Having demonstrated that the earth is concave, it is plain that all perpendiculars will converge toward the center—that is, every point in the circumference sustains a direct relation to the central point. The relationship between the biologic center and circumference must be analogous. The existence of any quality implies that of its opposite; the positive pole presupposes the negative. If death as a quality or state pertains to the circumference, then eternal life without break in the continuity of consciousness must pertain to the center. In order to pass from death unto life, from center to circumference, the perpendicular must be drawn; the life must be exalted in righteousness.

Instability of South American Republics.

THE SOUTH AMERICAN republics are in a state of ferment. The instability of government is a constant menace to life and property. The rebellion now centering in Colombia and Venezuela is one of those recurrent outbreaks which hinder the development of continental resources and threaten to destroy the friendly relations of the Western world. A forcible lesson upon the advantages of unity is taught. These petty states are learning through suffering that it is better to consolidate territorial interests than to try the difficult experiment of self-government. It is better to be happily united under strong and successful leadership in a great confederation, than to be independent in a state of siege. Under present conditions these republics are but a jest and a byword, devoid of national dignity. All the energies of the people are spent in the painful effort to maintain order, while the native revenues are heavily taxed to quell insubordination and repel invasion. Foreign investors hesitate to place their capital where factional riots are liable to occur at any moment. Growth under such circumstances is impossible.

To the eye of the wise, these insurrections belong to the process by which the Southern continent of America is being prepared for alliance with a great empire to embrace in its protecting unity, all the divisions of the Western world. Under such auspices, the wealth of mountain, sea, and forest will accrue to the people, serving to insure their happiness. An empire which is founded in justice and maintained by righteousness cannot fail to secure the largest possible share of liberty to its subjects. Its power and glory will endure for ages, until the law of periodic change again sweeps the race into declension.

The Heart as the Origin of Emotion.

IS IT IN ACCORDANCE with scientific phraseology to speak of the desires of the heart? The will is the seat of desire. It is the psychic or soul force specifically generated in the cortical cells by the transformation of matter to spirit. The heart is the center of the vascular system. It receives and transmits all the blood of the body, therefore it is the commercial center. The force of desire or the psychic energy is the spirit of the blood. As desire is the origin of traffic in organic society, so the heart derives its impulse from the desires of the tissues for life. They ask to be replenished by the blood. It is therefore metaphorically correct to speak of the heart as the origin of emotion, according to that figure of speech known as metonymy, which adapts names to relationship. It transfers to the object some one of its attributes or accompaniments, being founded not on resemblance, but on relation of parts. An example of this figure is found in the name given by zoologists to the male of the red deer, which is called the hart. The deer is not the emblem directly representative of the heart in scientific symbology. This is the lion, but inasmuch as the deer is the special object of the former's desire and its natural sustenance, a name indicative of this relation was applied. The acme of fervent desire is rendered by the Psalmist under a different figure—simile which, unlike metonymy, presents simple resemblance: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God." The mind is charmed by the scientific exactitude of the complex image which involves both figures, no less than by its beauty.

By obedience to the law man rises above the law.

LA NOUVELLE GEODESIE.

Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.
TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Nous croyons agir avec franchise—autant que nos lumières nous le permettent. En publiant au monde le Système Koreshan, l'unité de la science avec la religion, nous voulons simplement que d'autres puissent venir à l'apprécier et à tirer leur part des principes, des lois et des faits révélés par son Fondateur illustre qui a devancé en ceci tous ceux qui se sont dévoués corps et âme à la grande oeuvre d'approfondir et de développer la science naturelle.

Plus que tout autre ceux qui savent l'existence d'une foule de questions embarrassantes auxquelles le système populaire ne fournit point de réponse, doivent se presser pour demander la solution de ces problèmes; mais nous parlons franchement en disant que l'on ne parviendra pas au but en poursuivant ses recherches par des méthodes ordinaires; les questions devant nous sort trop grandes pour se traiter de la sorte. Nous offrons donc au monde une méthode nouvelle inventée par nous-mêmes pour s'informer avec sûreté du contour terrestre. Si nous ne nous trompons pas nous avons trouvé le moyen d'aplaner les obstacles dans le chemin de la science; si nous manquons le but il nous les faudra laisser toujours à la même place.

Nous agissons maintenant dans le but de décider les hommes qui travaillent à la science moderne—les astronomes, les mathématiciens, les géodésiens et les ingénieurs,—de porter leur attention sur la Cosmogonie Koreshanne et de l'étudier non seulement comme présentée par nous mais d'après les faits rapportés par des expériences actuelles; à l'esprit de ceux qui se donnent à la science moderne, notre système d'astronomie malgré l'unité merveilleuse paraît contre la raison, étant en toutes choses l'opposé des idées du jour.

L'objection portée le plus souvent en premier lieu contre la Cosmogonie Cellulaire c'est ce qui paraît la difficulté énorme de faire entrer tous les corps célestes sous une sphère creuse de 8,000 milles de diamètre. On ne devrait pas juger de notre système sous l'influence des préjugés; il faut le soumettre aux épreuves. Si nous avons raison en disant que la terre est concave, tout esprit net sera forcé à admettre que toutes les perpendiculaires se réuniront au centre et que la distance et la dimension du soleil, de la lune et des astres doivent se computer autrement que sur un corps convexe.

Nous nous sommes mis au courant des obstacles rencontrés par l'arpenteur et l'ingénieur civil; même les travaux exécutés par le gouvernement manquent de précision; il est difficile pour plusieurs raisons de prendre la mesure des arcs méridiens. La boussole, la réfraction et la courbe de vision y sont pour beaucoup,—surtout le raccourcissement dont on ne tient pas du tout compte, ni sur le terrain, ni dans aucune des opérations, des expériences par lesquelles on croit avoir suffisamment indiqué les dimensions de la terre. Ce sont là des choses sur lesquelles les physiciens n'ont pas jusqu'ici donné d'explications nettes—choses, pourtant, de nature à renverser toutes les opinions formées d'après des recherches poursuivies par les méthodes les plus usitées. C'est pour cela que nous appuyons fortement sur le besoin de se servir dans ces expériences d'une méthode inventée par nous. C'est un moyen simple de démontrer le contour de la surface de la terre.

Il est évident que sur un corps convexe, une ligne horizontale indiquant le niveau touché par les eaux de la mer à une partie quelconque de sa surface, ne saurait pas en se prolongeant toucher de nouveau à aucun endroit de la surface terrestre; au contraire elle y serait tangente. (*a continuer.*)

Pour obtenir la Littérature Koreshanne il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A."



In The Editorial Perspective.

THE EDITOR.



THE SPREAD OF ANARCHY is sufficiently rapid to alarm the nations of the civilized world; and measures are being taken to restrain its assassins and to suppress its doctrines. The wisest and most effective course to pursue constitutes a problem which confronts the men who stand at the helm of the ship of state. Mutiny threatens, and the sea of humanity shows ominous signs of coming storm; but the mutineers, who believe that the ship can sail as well without direction as with it, cannot be quieted and locked in the hold without endangering the safety of the ship's treasures of free press and free speech. The world is in search of a remedy for anarchism; an effective one has not been agreed upon, for the reason that the doctors of law cannot ascertain the cause of its existence. The anarchist is considered by many reformers to be a mere product of the present social order—that is, undesirable environment with its many forms of injustice, may be leading minds to rebel against the powers that be. Of course, those who take this view advocate a change of environment; but governments desire to deal with the anarchistic evil as it presents itself in criminal attacks upon the heads of governments. The cause of anarchism involves more than the world has yet suspected; it is not in environment, but rather in that which is environed; it is the inevitable tendency of classes of minds in revolutionary and reactionary periods of history—a tendency now specially manifest in universal disintegration in the lapping of the ages, in the period of transition between the old and the new. Anarchy consists of states of chaos resulting from the breaking-up of old institutions. It is not confined to that school of thought which is termed anarchy, but is manifest in other spheres of human affairs. It is but a step from the independence of nations to the independence of individuals. Democracy, reduced to its last analysis, contains the very elements of so called liberty claimed by the individual anarchist. We may find the counterpart of anarchism in the world of religious thought—among those who claim that all men embody the "I Am," and that there is no higher power than that contained in the individual man. The spirit of division which crept into the church and spread rapidly, after the Reformation, has continued until it has reached the stage of individualism. The division of governments into fragments has reached its last stages in the tendency toward so called individual liberty. The remedy for anarchy in all its phases, involving the chaos of society, of church and state, the schools of individualism, the propaganda of the philosophic anarchists, and the aggressive cult of murder and assassination, must be as broad in its application as the field which chaos covers; it must be in the New Order of things, in a new organic power which shall change the human heart as well as human environment, and grant genuine liberty under the restraints of absolute justice to every man.

In these days of universal prevalence of individualism, the dominance of selfishness, and existence of strife between

man and man, the loving of the neighbor as one's self is considered impossible, and the divine precept to love one another is ignored. Competition is a destroyer of love and a deadener of the sense of moral responsibility; suspicion instead of trust and confidence characterizes business transactions, because the selfish mind is instinct with the spirit of greed. There is no love of the neighbor where competition rules, for the reason that competition is contrary to the spirit of brotherhood. The present order of things makes it difficult in every way to fulfil the divine law of love and life; but it is only through its fulfilment to the very letter, that the new order can come. The neighbor is one who, through a kindred spirit of service and sacrifice, merits and attracts the love of another. Minds filled with the same spirit, acting under the same impulse, in accordance with the same exalted purpose, are neighbors. Their interests are common, and their destiny the same; they are mutually related by a common bond—a tie which makes them brothers in truth. An example of the fellowship and communism of neighbors is found in the conduct of the primitive Christians; their hearts were endeared to one another through discipleship in the same truth and sincere worship of the same personality; and mutual service was inevitable. The commandment to love one another—to love the neighbor as one's self, was given to all that circle of disciples who, through common belief, purpose, and aspiration, became neighbors. In the fulfilment of the divine law of love, there must be a revival of the same spirit of communism and fellowship in divine truth. The time has come for the voluntary association in organic unity, of all those who are destined to reap the rewards of the dawning age.

Under the light of genuine Religio-Science, the Apostolic succession is resolved into the question of the Messianic succession. To Peter the Apostle the keys of the kingdom of heaven were committed, with promise of power to rule in heaven and in earth. Authority over all creation was given to Jesus when he had conquered the powers of death; and it would seem that the one who succeeds the Messiah in the right of divine inheritance should win the crown through a similar victory. The possession of the keys during the short period of one generation would not adequately fulfil the divine purpose. The Apostle Peter had no authority to deliver the keys to another; and we maintain that he has been in possession of them throughout the period of the Christian dispensation—not in the line of the succession of the heads of papacy, but as the central spirit of the Apostle who, through divine aspiration, has become the chief Shepherd and Messianic successor. The papal line of succession in the apostate church is antithetical to the true median line of divine progress during the age. The prophecies of Abate Malachia, made some years ago, are exercising minds in religious circles in Rome. These prophecies refer to the rule of Lumen de Coelo, or the Light of the Heavens, after Pope Pius IX, and to yet another pope described as Ignis Arden, or the Burning fire.

We remark that there is a profound significance in these terms, as they are applicable at this time; they apply in the highest sense to the anthropostic Sun, the Guiding Star of human destiny, who will reach the culmination of his career in the external world in the theocrasis of the burning fire, in the spreading of which thousands of people will dematerialize and enter into conjunction with the divine elements of the new kingdom.

Professor Totten has attempted to honor the Yale University by naming a newly discovered universal cycle, "Yaleon." The Yalensian cycle is a period of 4,320,448 years, the great eon of conjunction; that is, all the planets, together with the sun and moon, are in conjunction once every cycle or eon of 4,320,448 years. The least common multiple of all planetary periods is expressed in the *earth's time*. The primary functions and elements of this great cycle, however, are points of interest at this juncture. Of the round number 4,320,000 years, 1440 is one of 3,000 periods which comprise the cycle. 1440 is the multiple of four prophetic years of years (4×360), also the multiple of the minutes in a day. There is a fitness all the way from minutes to the largest number which expressed the length of the cycle; in fact, Professor Totten asserts that "We can resolve the function into minutes, hours, days, weeks, months, lunations, Metonic cycles, solar cycles, prophetic years, solar years, Sabbatic years, Metonic cycles of cycles, and great years." Of course, all these periods and cycles have to do with the great period now designated as the Yalensian or universal cycle. The particular point of interest is that the singular fitness of things should be found in terms of the *earth's time*; some of the periods of this cycle have even to do with events in human history. It would seem to us that with such an array of numbers related to the *earth* itself, the mind of Professor Totten should be sufficiently logical to perceive that the earth is the basis of all solar, lunar, and planetary motions and activities.

Professor Pickering, of Harvard University, considers that his work is in a fair way to overthrow many astronomical conclusions concerning the moon. It is generally believed that the moon is a dead body, an extinct planet, as it were, devoid of moisture. Late photographs of the moon taken by Professor Pickering, seem to indicate to his mind that snow exists on the lunar sphere; that clouds move over its surface; and that in all probability the moon is inhabited. The question is asked, May not the mysterious lines which radiate from the crater Tycho and extend across the plains of Plato, be deep lunar fissures filled with snow drifts? It might be a source of enlightenment to the astronomer to know that the moon is but an image of the earth, and that Tycho and surrounding area picture the north polar regions of the earth. Are clouds seen on the moon? There are clouds in our atmosphere which may be dense and dark enough to be pictured on the lunar orb. Should cities be seen, they would be but lunar images of cities built upon the earth's surface. Lunar reflections of things which exist on the earth's habitable surface, while seeming to the modern mind to corroborate the conclusions of the astronomer, would, in fact, demonstrate the Koreshan

conception of the character and function of the moon in the complex system of the great Cellular world.

A modern writer in considering the subject of new revelations, states that "Truth is ever seeking recognition and demonstration. We may almost imagine Reality, or that which *is*, as a charming personality, earnestly knocking at our door and awaiting our intimacy. Truth has been waiting for man, and his search for it has also been untiring. Like supply and demand, they are mutually attractive, and in due season must come together." The inquiring mind naturally asks *where* truth exists while waiting for men? Does this all-powerful something which is seeking for recognition, exist in space apart from man, and ever and anon enters into conjunction with the human mind? Truth is intensely and divinely human; it is inseparable from man and from personality. Truth in its completeness and purity is, in reality, a charming personality who awaits the intimacy of discipleship. He who came nineteen hundred years ago affirmed that he was the Truth; in him in concrete form in the philosophic degree, it was manifest. His coming was a fresh revelation, the beginning of a new religion, the power of a new dispensation. Genuine science is the discrete degree of divine truth; it is a new revelation and a new demonstration, through the instrumentality of its own chosen Messenger.

Two rich young men, separated in time by the length of the present dispensation, stand in comparison and in contrast. The one came to Jesus to ask what he should do to inherit eternal life; he was told to give what he possessed to the poor by way of restoration of that which had been taken from them. The other is the Rockefeller, Junior, who stands before a Bible class with a New Testament in his hand. He keeps his riches while endeavoring to instruct minds in the way of divine life. The first refused to obey, but was sorrowful because he could not be a disciple; the second refuses to obey, yet he is presumptuous enough to consider that he is a Christian!

The policy of President Monroe led the American Government to assume a distinct attitude toward the nations of Europe, and to perform the functions of guardianship over the nations of Pan-America. The Monroe doctrine has proved to be an effectual blockade against further invasion of the West Indies and South America by European and Asiatic powers. The destiny of the West will be fulfilled in the enforcement of the American policy, and in the refined influence of the new civilization. The spirit of world-power is in America, and it protects its wards that it may finally inherit and rule the world.

Spirit is the result of the dematerialization of matter; energy is spirit in activity—it is working force; power is energy applied.

It is a great honor to be the man of the hour; but it is a greater honor to be the Man of the age.

The most enlightened nation is the one which leads in the world of civilization.

A cycle is a circle of time.

The Open Court of Inquiry.

THE EDITOR.

Do Surveyors Allow for Convexity?

EDITOR FLAMING SWORD:—While visiting the Pan-American Exposition at Buffalo, I had a talk with DR. CYRUS R. TEED about the Koreshan theory of the earth being a concave sphere, and I became very much interested in it. I purchased one of the books entitled *THE CELLULAR COSMOGONY*; and several of my neighbors are interested. I am much taken up with the theory, but I cannot say that as yet I believe it. I want to know more about it, and am seeking for information. How do you account for the fact that in digging canals an allowance of 8 inches to the mile has to be made for the convexity of the earth? I mentioned this fact to DR. TEED in our discussion with him, but he said that it was not so; however, I have since found that it is so. At that time I could not refute his statements, and probably could not now were he here.—J. E. V., Principal Union School, Lafargeville, N. Y.

Allowance for the earth's *convexity*, 8 inches to the mile, is made by those who are not practical surveyors; such allowance is made only in the mind. We know that it cannot be made in fact in practical work, because the earth is not convex. Every surveyor knows that an allowance of 8 inches to the mile would not be practicable, because it is considered that atmospheric refraction makes the visual line depart from the earth's surface only about six inches to the mile; so that allowance of the *full 8 inches* must be considered as entirely out of the question at the very beginning of our consideration of the subject.

Let us suppose that an allowance for some kind of curvature is made in canal surveying and engineering. It is assumed that the earth is convex, and that lines of vision are straight, minus refraction. If we level a transit instrument 6 feet above still water, and observe the horizon through the instrument, the cross-hair will appear to be 2' above the water horizon. From the basis of this apparent dip of the surface, the surveyor concludes that the earth is convex because of his assumption that the line of vision is practically straight. Let a target be placed in line with the cross-hair at a distance of one mile; the center of the target is found to be 5 or 6 inches higher than the instrument. The only actual fact apparent in such observa-

tions is that the line of vision and the earth's surface are not parallel but divergent to the extent of 5 or 6 inches to the mile. We maintain that the visual line curves more rapidly than the earth's *concave* surface. A diagram of our conception of the relation the visual line sustains to the concavity, appears on page 52 of *THE CELLULAR COSMOGONY*. Now it is certain that if the surveyor were to make long sights in his work of leveling, without employing the back and fore sight method, allowance for curvature would have to be made. It would not be for the earth's convexity, but for the curvature of the visual line from the instrument to the target.

Surveyors and engineers employ a method in which it is not necessary to take any curvature into account. It is the back and fore sight method used in field work, and in geodetic surveying and canal engineering where precise leveling is necessary. Back sights and fore sights eliminate curvature. Datum lines surveyed by this process follow the water level, whether the earth be considered as convex, flat, or concave. Concerning field surveying, Johnson's "Theory and Practice of Surveying," a standard work, says on page 74, that where the back sights and fore sights are equal, no matter how long the sights may be, all error as well as the effect of the earth's curvature is eliminated; that is, without duplicating the observations, a line extended for a hundred miles or more, would follow the level of the earth without making any allowance for curvature at all. The leveling of the instrument at each setting would make this inevitable.

Again, on page 576, in considering precise leveling as applied in geodetic surveying, the surveyor is cautioned to keep the back and fore sights equal between the bench-marks; otherwise there will be an excess which must be eliminated. "The curvature of a level surface would also enter into this excess, but it is usually so small a residual distance that the correction for curvature is quite insignificant. There are, however, three instrumental cor-

rections to be applied for the amount of excess; namely, corrections for collimation, inclination of the bubble, and inequality of pivots." These last *do* amount to something; and there are involved in them elements of discrepancy which the surveyor may trace to convexity or to other fancied causes with equal consistency.

We believe that there are surveyors who honestly suppose, while they do not deduct a given amount of calculated convexity, that in precise leveling by the back and fore sight method, allowance for curvature is virtually made. The expert surveyor, however, knows that he makes no allowance for that which he does not have to consider in his work. The majority of surveyors deny that allowance for any curvature is made in actual, practical work. In reply to inquiries, the Chief Engineer of the Manchester Ship Canal, constructed a few years ago, gave out the emphatic statement that no allowance for curvature was made in its construction. A number of years ago, engineers perpetrated several blunders in endeavoring to make what is termed allowance for the earth's convexity; as a result, the English House of Lords issued a standing order forbidding allowance for curvature in all surveying and engineering work for the government.

Chronology and the Bible.

EDITOR FLAMING SWORD:—From your statements I apprehend that from Adam to KORESH there is a period of about 24,000 years. According to Bible chronology it is only about 6,000 years. Where does the missing time come in? Kindly give your time division of Bible events. You state that Koreshanity accepts the Bible in full. Does this include the Apocryphal books, or do you exclude them?—W. B., Orange, Tex.

The cycle of solar precession is a period of 24,000 years; that is, it requires twelve periods of 2,000 years each for the sign Aries to pass through all the constellations of the Zodiac and return to the initial or zero point of right ascension. Correspondingly, there is a cycle of 24,000 years in the human world; twelve dispensations are required to fulfil the round period of divine progress. At the beginning of every such cycle the typical microcosmic Man appears; he is the sign Aries in humanity, the Lamb of God. He came nineteen hundred years ago; he was Adam, and corresponded to the per-

sonal Adam of Genesis who lived about 26,000 years ago. We determine the length of the Zodiacal cycle in accordance with the facts of astronomical observation.

The so called Bible chronology is erroneous; that is, Usher's system that is published in connection with the Bible, and similar systems of chronology, are founded upon a false premise—the assumption that there is a distinct line of sensual generation from Adam to Abraham, and that we may determine the lapse of time by the ages of father and son from generation to generation. This is a great mistake; Adam and his successors were Sons of God, and their names refer not only to perfect individuals, but also to the churches which constituted their following. The "missing time" comes in between the divine manifestations, or the personalities in the lines of the divine-spiritual generation.

It is true that Adam lived 130 years and begat Seth. If we assume that such begetting was by the processes of mortal generation, the conclusion would be inevitable that Seth was born the same year, and we should hold to the usual system of computing time from the records of their ages. But if Seth was begotten in accordance with a higher law, in the matrix of a church, the time of gestation must cover a period of centuries. Jesus lived thirty-three years and begat the 144,000 Sons of God; but the period of the Christian dispensation is the period of divine regeneration, and the birth of the 144,000 perfect men occurs about 2,000 years from the time of their begetting. The utter failure of the so called Bible chronologists to compute the length of time elapsing between Adam and Jesus is thus made apparent.

The Bible begins its record of sensual generation with Abraham; and from the time of Abraham, the usual method of chronologists is applicable. Abraham was the head of the Jewish dispensation—a period of about 2,000 years. He entered into conjunction or covenant with the divine Being, and projected the involved life through distinct lines of his mortal progeny. Concerning the chronology of events from Abraham to Jesus, the system devised by Bishop Usher, though con-

taining many minor errors, may be taken as true in a general way. We consider that for the periods of the Jewish and Christian dispensations, Professor Totten's system of chronology—founded on astronomical time—is more nearly correct.

When we refer to the Bible, we mean the compilation of sixty-six books from Genesis to Revelation, exclusive of the Apocryphal writings, both Hebrew and Christian. We do not intend by this to intimate that the Apocryphal books are false, but the character of the Apocryphal literature is not on the same plane as that of the books which comprise the Protestant Bible. We accept all the books of the ancients as true from certain standpoints; but they are not all inspired by the divine mind. Mahomet was a teacher of truths suited to the genius of the people to whom he was sent. The Koran was inspired by the spirit

KORESH IN CHICAGO.

We are pleased to announce that the Founder of Koreshanity is now in Chicago on a visit from the Koreshan Headquarters at San Estero, Fla., and will perhaps remain with us a few weeks.

Lectures will be given by him while in the city, at the Koreshan Hall, 315 Englewood Ave., on Sundays, 3 p. m., and Tuesday evenings, 8 o'clock.

A cordial invitation is extended to all interested in advanced thought.

which he contained—the spirit received from the Nestorian Christians after the church began to decline. The divine Spirit which inspired the books of the Hebrew and Christian Scriptures has conspired, through human instrumentality, to divide the sacred books of the two dispensations into two classes—the accepted and the Apocryphal; the division is the result of the sifting of the centuries.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

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.

Notable Year's Record.

The Saturday Evening Post's Review of Events of the Year 1901.

During the year just closed, the two greatest nations of the world changed rulers. Queen Victoria died at 6:30 p. m., January 22, and the Prince of Wales became king, with the title of Edward VII. On the sixth of September Leon Czolgosz twice shot President McKinley, and the victim lingered until 2:15 o'clock, Saturday morning, September 14. The afternoon of the same day, Vice-President Theodore Roosevelt took the oath of office. The Ameer of Afghanistan died on October 3, and five other deaths notable in the politics of the world were those of Ex President Benjamin Harrison, on March 13; Hoshi Toru, Japanese statesman, assassinated June 21; Prince von Hohenlohe, who died on July 6; Signor Crispi on August 11, and Li Hung Chang on November 6.

The war in Africa dragged along at an expense to the British of millions a week. So far the cost is about a billion dollars, and the English losses in men have been about 20,000. In the Philippines, Aguinaldo was captured by the brilliant Funston, and the effort was made to inaugurate civil government in the islands, but the pacification is by no means complete, and the year ended with fears of a general uprising, and with a message from General Chaffee that he would need all his 60,000 soldiers for twelve months or more to come. Matters improved in Cuba, and a President will be elected on the twenty fourth of February next. The powers withdrew from China and the Court began its return to Peking.

In our national affairs important progress was made. The re-apportionment based on the census of 1900 increased the membership of the House of Representatives to 386. The army canteen was abolished. The centennial anniversary of the elevation of John Marshall to the head of the Supreme Court was celebrated. The count of the electoral votes gave McKinley and Roosevelt 292 each, Bryan and Stevenson 155 each. The most important decision of the Supreme Court concerned our relations with our new possessions. By narrow majorities it was held that the Constitution follows the flag, subject to the action and regulation of Congress. This led to special legislation for Porto Rico and the Philippines. President Roosevelt urged reciprocity with Cuba. The various reciprocity treaties which have been hanging fire for more than a year are still unacted upon. The Pan-American Congress in

the City of Mexico was a social success and a political failure. The great international fact of the year was the Hay-Pauncefote treaty, by which Great Britain allowed to this country the right to go ahead and build the Isthmian canal. The treaty was ratified by an overwhelming vote.

For almost three months the people followed the proceedings of the Schley Court of Inquiry, of which Admiral Dewey was President. Admirals Benham and Ramsay, a majority, found against Schley on eleven out of thirteen points specified in the precept. Admiral Dewey gave him the full credit for the victory at Santiago. In England, General Buller was driven from an important command by indiscretion of speech, but he was greeted with great popular enthusiasm. Queen Wilhelmina's unhappy marriage filled much space in the newspapers. In Prussia, Polish parents were imprisoned because they would not make their children learn their prayers in the German language. Brigands captured Miss Stone and held her in captivity for a large ransom. France made Turkey pay up her old debts by the influence of a naval demonstration. The usual insurrections took place in Central and South America. Tammany was beaten in Greater New York.

Marconi was the scientific hero of the year. He succeeded in making wireless telegraphy commercially practicable. It was a year of enormous consolidations of industrial enterprises and railroads. The Northern Pacific speculation was the sensation of Wall street. The great strike of the steel workers failed. Mr. Carnegie surpassed all records in giving away money, including \$5,200,000 to New York City and \$10,000,000 to an American University, not to mention the many millions more that went to both Great Britain and the United States. But the largest single gift not only of the year but of all other years, was Mrs. Stanford's present of \$30,000,000 to the Stanford University. Santos Dumont won 100,000 francs for a balloon that could be steered. Sir Thomas Lipton did not lift the cup. Buffalo lost several millions on its Exposition. Charleston opened one December 1, and St. Louis is busy on another which may be opened next year. In spite of persistent rumors, Captain Richard P. Hobson did not get married; Senator Chauncey M. Depew did. Last but not least, Booker T. Washington dined with the President. —Editorial in *Saturday Evening Post*, Philadelphia, January 11, 1902

Summary of the World's News.

Jan. 22.—Engagement of Marconi and Miss Holman broken off.—Reports say that Rockefeller will give \$26,000,000 to Chicago University to complete ideas of Dr. Harper.—Frick plans a \$5,000,000 hotel for Pittsburg.—Boston's teamsters threaten to strike.—W. J. Bryan addresses graduates of Illinois College.—Gov. Taft says that Filipino rebellion is about to end.—Jan. 23.—A Chicago man invents an electrical divining rod for locating ores.—

Cleveland advocates reciprocity for Cuba.—Big fire at Columbus, O.—Colombian insurgents threaten to attack other Isthmian ports.—Coronation of young king of Spain planned for next May.—Chicago railroads and packers promise to obey interstate commerce law.—Jan. 24.—Millionaire Cooper murdered in St. Louis Turkish bath-room.—Denmark expresses willingness to sell West Indian islands to U. S.—Liberal arts hall, Iowa State University, dedicated.—Hill and Harriman, railroad magnates, to appear before interstate commerce commission.—Great demonstration at Havana favoring Cuban reciprocity.—Envoys of foreign powers now recognized by emperor of China.—Jan. 25.—Rear-Admiral Schley arrives in Chicago; many receptions and feasts arranged in his honor.—Dust explosion in Oskaloosa mine kills 21 persons.—London scientists advocate electricity as a microbe destroyer.—16 Democratic congressmen vote with republicans on Philippine questions.—Denmark cedes Danish West Indies to U. S.; Senate to take action regarding cession.—Jan. 26.—Rear-Admiral Schley the center of attraction in Chicago; royally welcomed by citizens.—X rays advocated as a cancer cure.—Harriman discusses advantages of trusts before commerce commission.—Congress may decide on Nicaragua for canal site.—Santos Dumont prepares for aerial voyage from Monte Carlo to Corsica.—Jan. 27.—Chicago temperature 10 degrees below zero.—Indianapolis striking miners ask for arbitration.—Kruger invited to visit America.—Effort made to free Miss Stone; delegates with ransom funds in touch with the brigands at Yapyak, Turkey.—Carnegie may give \$4,000,000 for libraries in Mexico.—London markets dull.—Health officers purpose vaccinating entire population of Boston.—Jan. 28.—Big bribery scandal unearthed in St. Louis; 3 members of House of Delegates arrested.—Train runs into a Chicago street-car and injures a score of persons.—Explosion in New York rapid transit tunnel claims over a hundred victims; property loss \$1,000,000.—Birthday of German Kaiser celebrated yesterday.

The Flaming Sword's Exchanges.

Leslie's Weekly.—The issue for January 23 contained many articles and illustrations of interest. The return of the royal Chinese Court to Peking is the subject of a full-page illustration; two pages of photographs are devoted to the work of the Salvation Army in New York City. The articles discuss topics of national interest, such as merchant marines, enlargement of the Navy, and the Isthmian canal. The issue for the current week will devote a page to Admiral Schley, and another page to Miss Alice Roosevelt, who has been chosen to christen the Kaiser's new yacht. 10 cents per copy. Judge Company, 110 Fifth avenue, New York City.

The Saturday Evening Post.—The Midwinter Romance Number is very attractive in every way, with colored covers, beautiful designs, and orderly arrangement of matter. The March of a Nation to the Sea, is the story of Russia's progress eastward toward the Pacific—a story entertainingly told by Senator Beveridge, who has written a number of excellent articles on the advance of Russia. The Making of a Statesman, by Joel Chandler Harris, is good; also, The Business Man's Reading. Fiction is much in evidence. 5 cents per copy. Philadelphia, Pa.

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