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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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CHICAGO, ILL., MAY 30, 1902. A. K. 62.

Whole No. 495

The Power of Commercial Imperialism.

Reason Why the Filipinos Should be Subjugated by the American Government; the Policy of Expansion and Decrees of Fate; Commercial Supremacy of America Necessary.

KORESH.

THE UNITED STATES is—unfortunately from one point of view—at war with a people in rebellion against its authority. The Eastern world has its "goo goo" eyes of political and commercial absorption upon the Philippines, which will either become the bone of the world's contention and will be swallowed up by the various powers whose rapacious maws of commercial greed are unsatiated short of the monopoly of the world, or they will be governed along the lines of the prosperity of a modern civilization incorporating the principles of a liberty which has in its possibilities the evolution of the highest standard of a religious, spiritual, moral, social, and economical development.

The republican party, with all it represents, is sweeping like a whirlwind toward the maelstrom of its elephantine commercial vortex, and marks in its career the destiny of a corporate power controlled by the forces of the laws of competition. The supreme goal of the competitive impulse is the centralization of power incorporated in the constructive possibilities of that ultimate coördination known as commercial imperialism. It is useless to contend against the decrees of fate. The laws of progress have ordained that the principles of competition shall proceed to their legitimate fruition in the focalization of the commercial energy.

There is but one power stronger than the power of money, and that is the power of God; and God does not exist in the methods in vogue at the present stage of the political and financial game. The money power rules the legislative halls of the world today. Who can note the accelerated ratio of monetary centralization since the murder of James Fiske, and not be able to read the handwriting on the wall? The power which is

moving the hand of the Administration to subdue the insurrection in the Philippines, is the force of commercial imperialism. It were far better that the Filipinos be brought under subjection to the mighty power of this organic centralization now, than to be left as a bone of contention for the greedy cormorants of European and Asiatic dissection later in the development of the commercial octopus, to be swallowed through another agony.

But for the fact that political capital is involved in the discussion of the Philippine question, there would be no war in those islands at the present time. A critical examination of the charges of cruelty brought against the Administration's policy in the conduct of the war, shows these cruelties to be reduced to a very few instances, and that these severe measures were justified by the laws of war, which is anything but civilization. If we were to compare the venom of the opposition to the Philippine policy of the Government, with the cruelty in the spirit of determination to bring the war to a successful issue, it would be as the bite of the rattlesnake to the puncture of the mosquito. The true policy, from the broadest conception of philanthropy, is the reduction of that people to the discipline of organic power. It is the policy which the most advanced powers of the world must finally adopt, that there be stability and safety to the more civilized in the countries of the wild and savage tribes so numerous throughout the intellectually darkened regions of the earth.

There is in process of evolution a new, divine fellowship, a civilization incorporating the principles of that intellectual amplitude so all-embracing as to involve the comprehension of the divine character, of human

obligation to Deity, and of the supreme sense of moral law and moral obligation. It will constitute the order in which there is a practical cognition of the Fatherhood of God and the brotherhood of man. It will not include the world. The anode and cathode of human progress and retrogress are as definite in the operation of the life of the race of men as in every other domain of physical and physiological activity. That which is called life in man is both ascending and descending. The ascending life is impregnated with the life of God. The descending or falling humanity is destitute of the divine principle, and there can be no fellowship of light with darkness. That order now about to become the refulgent galaxy of the world's illumination will be conscious of the Fatherhood and Motherhood of God, because it will have incorporated both the Father and Mother of Deity, and will constitute the living Temple of the Most High, the habitation of the Almighty. These are the kings and priests unto God, and can have no fellowship with the general inhabitants of the world, who will continue to revel in the filth of their own corruption.

When the perfect kingdom of righteousness matures in the world, the hells of human iniquity will be subjugated and reduced to order, and all the lower fields of human depravity will be made subject to the laws of the higher civilization. The discipline of the world will be as rigid as the force of the moral law; and thousands of the lower phases of barbarous, semi-civilized, and degenerate inhabitants of the world will be compelled to submit to the laws of order instituted by the Sons of God. It is ordained that the United States of America shall hold the potencies of the divine civilization, and that, preparatory to the subjection of the human hells of barbarism, the great American Government shall have extended its political and commercial influence beyond the limitations of the partial continent of its primitive occupation. The development of the United States to the amplitude of a world power, is an idea compatible with the pride of the American people; and to stem this tide of popular sentiment is to work against the decrees of fate; and to be foolhardy enough to waste one's energy in battling against this overwhelming tide and impetus of achievement, is to place on exhibition the puerility of the animus which would attempt to stem this mighty avalanche of progress.

Were we to choose between the monopoly of a combination involving the organic power of a forceful government, with the commercial impetus controlling legislation supported by the military power as the arm of enforcement, and a trust of labor with the venom of the reptile, the ferocity of the tiger, and with the ignorance which the degradation of labor has entailed, we would choose the former. We would greatly prefer to be under the power of organic unity. We are threat-

ened with two great monopolies. The principles of the trust are incorporated in both. One is the trust of the money power, the other is the trust of labor. The world's great conflict is the contention of these two prodigious enemies of the human race. They are both the product of the competitive system of industry and activity. They both sprang from the same root, and both are the product of hell. The battle of Gog and Magog, toward which the world is hastening, is between these two antagonistic powers which have developed through a misconception of the principles of uses as defined by the Son of God.

We cannot be in sympathy with the animus which impels one class of laboring men to form a trust against another, and to compel—by brute force—the opposite class to conform to the dictum of its arbitrary authority. The party out of power would utilize this rabble of insubordination for its political purposes, and is appealing to the lowest sentiments in the human mind to accomplish its will. The party out of power is forced to the most extreme measures; and there is evidently nothing too mean as its dernier resort. The fates have ordained that the centralization of government, the centralization of the money power, and the amplification of imperialism shall proceed to their fruition. There is no party so well adapted to the conditions of advancement as the party now in power. It is the party of so called protection, for it protects the powers which combine to create the trust of the wealth of the world, and is the most instrumental in making millionaires for the United States, and in giving to the United States the commercial supremacy of the world. As these things are inevitable to the final cataclysm, why contend against the decree?

The opposition to the Government's policy in the conduct of the Philippine war, is purely political and obviously a very short-sighted kind of politics. The Philippine business was worked for all it was worth in the last presidential campaign, and was overwhelmingly defeated. The voting population declared by the ballot that it wanted expansion. This sentiment has not abated, and the opposition is in the great minority as is shown by the means to which the weaker party resorts to accomplish its ends. Its very methods are those of the weaker party to the controversy. In our talk of cruelty, let us not forget that God is cruel. Comprehending Deity from the modern Christian point of view, nothing is more cruel than the subjection of the human race to the cruelties of the discipline essential to the development of the race. The hell in which humanity places itself in its pursuit of pleasure, is a thousand-fold more cruel than the discipline of the terrible Filipino in the effort to make him tractable to the culture of a comparatively civilized nation. The wild tribes of the world may yet compel the more advanced

nations to take a drastic course in final subjugation and discipline. When in the Sepoy rebellion the cruelties of the warriors of the British government were mooted throughout the civilized world, even Christianity of the modern type had to confess that it was the least cruel thing possible to the salvation of the British empire in India.

The world's discipline is a cruel fate, but there is no other line of progress from the lower to the higher con-

ditions of the race. There will come a time when in the perfect kingdom there will be no cruelty. Nothing shall hurt nor destroy in all my holy mountain, saith the Lord of Hosts. This condition will fall to the lot of those who are in the Zion of regeneration. Heaven and hell are perpetual states. Neither can exist without the other, and hell is eternally cruel. Hell disciplines her denizens for the heavenly state, and the eliminations of heaven are resupplied from the disciplines of the human hells.

Significance of the Martinique Disaster.

Eruption of Mont Pelee in Consonance With the Birth of the Cuban Republic; Correlation of Mental Agitation and Geogonic Disturbances.

KORESH.

OUR READERS MAY BE INTERESTED in a statement of the Koreshan view of the great discharge from the alimentary canal of the cosmic rind of the alchemico-organic egg, the eruption of Mont Pelee. To the ordinary Adventist, this means the end of the world. It is a catastrophe which ranks with the greatest of the world's history, yet this is only the beginning of the series of events which mark the end and the beginning of dispensations. In the consideration of this phenomenon, which, according to report is puzzling the scientists as out of the ordinary line of volcanic eruptions, we will include the launching forth of an infant republic. Why should the throes of Nature manifest in consonance with the birth of a nation? When Christopher Columbus, name significant of the office which he fulfilled in the discovery of a new continent, sailed on his voyage of exploration, his genius of omen directed his course toward the point destined to become the initiatory locus of the new hylegiacal center of the Aquarian age of the world. What the isles of Great Britain have been to the Piscatorial or Christian age of the world, that and more, will the Antilles be to the Aquarian or Koreshan dispensation. The new dispensation begins with the initiation of a new race of men, the basis of which will be the dark skin. Before this race will have taken sufficient form as to distinguish it as the launching of a new people, to such as are not advanced in the laws of the higher ethnological progress, the Sons of God will have made their appearance also among men.

There is a natural correlation of the mental agitation which culminates in the birth of a people, and the geogonic agitations which naturally coincide; and it is significant that both of these agitations should be operative in that given area of the land and water surface of the earth. All volcanic activity occurs at the extremities of what corresponds to the alimentary canal in the human body, and is to the alchemico-organic world what the Gehenna was to the destruction of the human excrement of the Jew. The new order or race of the arch-natural genus is about to appear in the world. It is the highest genus of men, the archetype be-

ing the Son of God who began the Christian dispensation. This new race of men will be the result of the metamorphic operations taking place with men as they now exist. This mortal shall put on immortality, and this corruptible shall put on incorruptibility. This is to be accomplished in the flesh and in the world at a definite period. The metamorphic work will be wrought through the operation of the High Priest of the Levitical order, the Elijah of this age.

The Gehenna fires of the material world, the display of which is now exciting and causing men to wonder, have their correspondence in the fires which will soon demonstrate the full significance of prophetic ability in the old prophets, whose predictions will rapidly culminate. The people who comprise the foremost product of the Christian age, and by whose metamorphic operations the new genus will appear, are the debris of the excrementary processes of the dispensation. There is about to occur the great conflagration, which has long been predicted as the burning up of the world. The burning of the world is the dematerialization of thousands of the inhabitants of the human race, by an electro-magnetic combustion in which there will disappear tens of thousands who are ready to enter the fires of purification, and from which they will emerge as the Sons of God. According to the Adventists, "I am good and you are bad; we will be saved, but you will be destroyed root and branch." According to Koreshanity, "We are the wicked and have made the discovery; we will be burned to purify us from our wickedness." This burning will be the result of the recognition of the true Elijah, who comes as a refining fire. He comes to purify the sons of Levi—the sons of conjunction of God with men.

Elijah holds the New Jerusalem, and through him it will descend into the processes of conflagration through which the elements (of men) shall melt with fervent heat. The burning of the world as predicted in Scripture, means nothing less than the burning of men by an electro-magnetic combustion, which will dissolve tens of thousands as the one Man was dissolved nineteen hundred years ago. The beginning of this conflagration

gration is with the final office of the true Elijah. In the recognition of Elijah, the hearts of those who can receive him will be turned to his personality as the objective center of their affection. Mental force is the most substantial of all things, and the polarization of this force from thousands of people will begin the conflagration with Elijah, who is the center and focal point of all their loves. The hate of the world will also be turned toward the same center, and therefore the dematerialization will begin. Out of this fire the Sons of God will materialize. There is but one man in the world who can comprehend this possibility and operation sufficiently to become the center through whom it will be wrought.

The debris of the Christian dispensation is eliminated at the end of the age, and this debris will be turned to the gold of righteousness, as the cumulative debris of the alimentary canal of the alchemico-organic world will be turned by volcanic action to the gold of

commerce. The first genus of the new order will be the product of the Germanic family; and the Elijah of the race will not only be the son of the Anglo-Saxon, but will have been born in the United States of America.

The volcanic eruption at Martinique is in consonance with the birth of the new nation. The correlation of the event at the Island of Martinique, with the birth of the Cuban Republic, is as absolute as the correlation of the star of the wise men with the appearance of the Lord, the Son of God. As the desire of the people of that stricken island is to depart from its terror-producing phenomena, so will be the spirit of those who have been destroyed in the catastrophe, to find a safe spiritual harbor, and they will flee naturally to the new and reorganizing life of a new born people. The destruction of thirty thousand people was an essential factor in the projection of the new race. It seems a great catastrophe, and so it is, but it is a providence as well, which belongs to the involuntary workings of the Divine mind.

The Coming Imperialism of Righteousness.

The World's Great Need of a Caesarean Era; the Process of Development of the New Order; the Fall of Lucifer and the Return of the Prodigal.

BERTHALDINE, MATRONA.

IN AN ARTICLE on the democracy of Julius Caesar, the Rev. Thomas B. Gregory states that "Caesar was the prince of autocrats, the father of imperialism, the most absolute monarch that ever sat upon a throne." He states also with equal correctness, that "Caesar was a democrat, the greatest and most useful one the world has ever seen."

A Caesarean era rapidly approaches in which the laws of the universe, as a known "integer vitæ," will constitute the firm foundations of a constitutional, imperial government for the world, that can legitimately be called a social theocracy, imperio-republico-regal—a social theocracy presided over by a representative of the highest form of divine humanity capable of generating the Deific forms of life, individual and social. The power of God Almighty heads up in a Caesar far greater than Julius in imperial power and democratic spirit. His name shall be called Wonderful, Counsellor, the mighty God, the age-lasting Father, the Prince of Peace; and so called because from him will extend the eagle wings of the divine imperialism of the power of truth in ultimates, the genuine sciences of all things; they will extend as the Almighty's protectorate over a democracy representing a theocracy of which it is the coördinating power. No social order, even of the divine ideal sort, can ever give rest to the millions of earth's weary and heavy laden ones, until the laws of balance, of supply and demand, of conservation and expenditure, which maintain the equilibrium and order of the physical universe, are known and obeyed by men in the anthropotic universe. These laws can be known and obeyed by men only as they are made known and obeyed by the man of God, the Messenger of the Covenant of God's conjunction with man.

Lucifer the light-bearer, falls; in falling he conde-

scends to men of low estate. He familiarizes himself with the low or mortal estate of man; he becomes one with the mortal family. *In extremis*, he becomes the son of the mortal Jesse—Jesse signifying flat or low land. As such, he is the sign of the end, an ensign of the end of the age to all peoples, nations, and tongues. He falls prostrate in earth, prone to sin, a man of sin, sin-laden, the accursed of Canaan. Nevertheless, Canaan is the land of promise, the land of the promised seed, the harvest of the one holy seed which fell into the ground to die that the earth might yield her increase; and God, even our own God, bless us who aspire to constitute that increase.

The Lord Jesus was an Imperialist who, in the highest form of life in the divine social order, used the whole force of his imperial power of divine love and wisdom to establish law and order—that is, to institute a power of organic unity that should create and preserve the brotherhood of man in the recognition of the Father-Motherhood of the God in him. The Lord Jesus said, "One is your Master, even Christ; and all ye are brethren." These brethren, as they multiplied and formulated as the body of their anointed head, found functional or official and subservient uses for themselves in relation to their masterful Head and to each other. Having as many members united themselves in a body to a head cut off and buried, they too in turn, as members, were cut off and buried with him to share the death of his cross and the power of its regenerating passion. The whole Man—head and body recognized by the head as Abraham's seed—fell into prepared human soil and died, to be raised again in newness of life, in power and great glory, from the soil into which it fell, with all the increase that nineteen centuries of the active multiplying potencies of the richest anthro-

postic soil in the universe could give to it. It is raised as it went down—an imperial head, with a body of many members fulfilling the law of love in all the avocations of natural life, with no member endued with the spirit of that head presuming to say to a fellow member, "I have no need of thee;" and with every member active in the recognition of the almighty truth that if one member suffers all must suffer in consequence.

Cæsar means cut out of or from. The Stone cut out of the divine Kingdom to become its holy seed of reproduction was laid in Zion, the sphere of the law of love, to become the key or headstone of that supporting arch of the universe, the arch-natural life of the Gods. Let the scholarship of the world study the life of Julius Cæsar, and as a result, conceive if they can of a man of God, a king raised up from among men to become, by virtue of that greatest of all victories—that of the self-conqueror, an imperial ruler of the universe, whose every exercise of imperial power would be for the good of every being related to him by the tie of Jehovah's blood, and the response of the sympathetic nerve. Such an imperial potentate is made rationally conceivable by the science of Universology, founded as it is on the science of the Cellular Cosmogony of the universe, which emplaces its anointed and anointing imperial Center within its environing and dependent confines as its interdependent, to receive and perpetuate its life, husbanding and replenishing its vitality from its inherent storehouse of resources and transmitter of energies.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The rich are today called upon to suffer with the Christ, who was rich but became poor that through his poverty the many might be made rich. Men have heaped up riches against the day of wrath, the day of consummation and transmutation. The time has come for men to be consumed by the unquenchable fires of divine love, and the equally unquenchable fires of selfish lusts; the one unfolding them in the harvest glories of heaven, and the other infolding them in the lowest depths of hell. The rich man of this world can never enter heaven but by the way of Christ, the way of sacrifice for the commonwealth of Israel. He must make of his wealth, however vast, community wealth, and share the weal or woe of his fellow man, however poor, according to the uses he performs in his functional relations in obedience to the law of love. Thousands of men are today entrusted with great wealth of resources, to be used in this day of final judgment for their own age-lasting weal or woe. If all their tithes are sent in to the God-appointed storehouse, the treasury of the one commonwealth organized as the reproduced body of Christ in obedience to the laws of Messianic function, a blessing is assured them. On the contrary, if their ill-gotten gains of usury be withheld and hidden, that which they seem to have will be taken from them in the order of law and given to others by the ruler of the Lord's house, the increase of his wealth by obedience to the law of sacrifice.

Both capital and labor so called await the coming Man, the sovereign protector of their separate interests.

Demagogues and demigods come and go as words that fail; but the living Word, the God-man, waits to bless all who wait upon him. He waits to unify, waits to bridge the awful yawning chasm, as the keystone of the supporting arch of that royal line that reaches from the Orient to the Occident, bridging the confines of the earth as a span, over which walks the angel of the Lord from age to age as the Sign of the way—the way, the truth, and the life. Ye that hold the wealth of the world in your hands, prepare ye the way of the Lord; for his sake become poor! Yield to Him who, for this world's sake, became poor, his rightful inheritance.

To the returning Prodigal belong the best robe and the ring. For him should be killed the fatted calf of all human desire, for he is the desire of all nations; and in the embrace of the Father, he is legitimate heir to all the wealth of the world. In his extremity he learned wisdom and obtained understanding, and said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants"—obedient under the law. Out of the mouth confession is made unto salvation. The rich of this world must make an end of their hypocrisy and self-righteousness. They have named in vain the name of Christ. Confession of sin is all that remains to them of divine possibility and power—confession of sin attested by obedience to the law in the Father's house. Nothing may be claimed for self, and all must be yielded to God's humanity ere the Father can confess you as sons and heirs. The rich are the self-sufficient, the self-righteous; in the eye of God they are poor and naked, whether they are housed in palaces or cots, whether they are capitalists or laborers.

This world is deceived by the delusions of science falsely so called. It spends its wealth of energy in riotous living, swine-feeding, and husk-eating. Confession of sin, restoring and refocalizing of energies for the service of the Father's house, can alone secure for it rest, recuperation, and restoration to the divine Sonship. The rich of this world are in sore need of missionaries to preach to them the gospel of the kingdom; they are the poorest of the poor, the deepest in the degradation of the slums, where the swine feed and fatten on the garbage of fallacy. They are trusting the devil with the wealth that belongs to God and his outraged humanity. The octopus of the greed of gain rules the "trusts" of the great combines of the whole commercial and industrial system; its tentacles have the entire present order of things in their deadly grip. The monster needs a slayer, a hero, to plunge the sword of truth into the vitellus of its corruptions. To locate and touch it, he must know the laws of its being, and also his own strength and skill to dare and do; he must be a Cæsar in imperial power, a Christ in spirit, a man among men in presence and fellowship. Plunging as a nail driven into a sure place, an entering wedge, he will open the door of hope to all believers and make a way into new heavens and a new earth wherein shall dwell righteousness, making right the might of the imperialism strong to deliver and mighty to save.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

DEMAND FOR FICTION.

The Modern Mind Seeks Artificial Stimulus Instead of Wholesome Food For Thought.

THE PREPONDERANCE of fiction upon the shelves of the public libraries indicates the people's choice. They ask for novels, and the yearly output exceeds that of the various forms of literature combined. The majority do not read for improvement. They seek escape from wearisome surroundings and sorrowful thoughts. Real life is so full of care and distress! For most persons, it is compounded of bitter memories and anxious forebodings. Yesterday was sad, and there is small cheer for tomorrow.

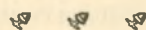
Fiction furnishes an artificial stimulus in a cheap and attractive form. It cloyes the senses and gives respite from pain. While absorbed in the tale before him, the reader forgets himself. Unfortunately, modern types of fiction blunt the sensibilities and destroy the appetite for higher intellectual enjoyment. Some readers devour a book a day. Overcrowding weakens the memory and atrophies the reasoning faculty. Its effect upon the mind is analogous to that of a diet composed entirely of sweetmeats, upon the body. There is nothing to make intellectual brawn and sinew.

The burden of fiction is love—the desire of the heart for sympathetic companionship. In the novel, the universal wish finds what is supposed to be its complete fulfilment. The heroine is fair, the hero is brave, and their union as consummated is thought to be ideal. So, while realism or naturalism has its champions, romantic fiction keeps the place of first regard among the masses.

It is, however, a mistake to imagine that the kind of happiness depicted in works of fiction is in any sense ideal. It is formed upon no conception of heavenly delights. Its horizon is bounded by the pleasures received through the ordinary channels of affection. Despite the universal failure to realize joy from this source, the search continues, for no higher means of gratification is known. There are, however, real types of racial progression about to come upon the scene. These new beings who appear in earth, will teach humanity the difference between love as presented in fiction and as realized in a nobler form. The fellowship of kindred minds here cannot be likened to the heavenly union, for this comprehends the fusion of complementary entities in the one mind and the one body. Such love is supremely beautiful. These pure souls are living characters in comparison with whom mortal men wear but the semblance of reality.

The universal impulse which pushes humanity on through varied scenes of culminating experience, is the wish to be conjoined in counterpartal relations. No lesser union can yield satisfaction. There is no order other than this, whose dearest ties are not liable to

disruption. Death may occur at any moment, sudden and terrible. The higher bond is indissoluble. It was inevitable that the knowledge of this wonderful scientific fact which touches the race more nearly than any other truth, should be veiled from its eyes. Coincident with the revelation, comes restoration to the pleasures of primeval purity. Fiction will lose the glamour of its prestige when real life eclipses its charms, when happiness shall be more than a dream.



Harmony and Stability of the Universe.

THERE IS PROBABLY no subject which has caused more fear to susceptible persons than the end of the world. Theology founded upon a misconception of the Bible has instilled this dread into the minds of the young. In times of trouble or calamity it returns to haunt them. "God is going to burn up the earth." This belief is held by thousands of persons, many of whom would be ashamed to confess it, since they have become avowedly agnostic. In the scheme of existence whose point of departure is the cellular universe, this fear has no place. Genuine science has found no element of instability in the cosmos. The world-order is harmonious and constant.

If the earth be considered merely as a convex body circling in its orbit about the sun with tremendous speed, while revolving on its axis once in twenty-four hours, the friction from this cause introduces an element of danger that may well daunt the bravest heart. Suppose it encounter an obstacle and perish in the collision. Being one of millions it would never be missed from the catalogue of worlds. It is often likened to a single grain of sand. In relative importance, it is scarcely greater according to the Copernican hypothesis, which seems to have been invented to humiliate the inhabitants of mother earth. It is vastly more ennobling to the whole human family and relieves it from fear of destruction, to learn of the hollow globe with its firmness and stability—the container of all created things. Instead of joining in a mad whirl with suns and planets innumerable, the earth is the mother of all life. Within a safe encompassment the heavens revolve. There is no theory so degrading to man as the Copernican hypothesis, because no other rates the earth so low. There is nothing which exalts man in dignity and importance like the discovery of the earth's true character. He may well be proud, knowing that he inhabits the universe, not some petty world kin liable at any moment to be snuffed out of existence.

In consideration of the fact that God has revealed himself to man in the person of a Savior, it is unreasonable to suppose that he has doomed any portion of existing life to destruction. Even the physical body of man is returned to him from the star whither its elements were transited at dissolution. The voice of true

science rings out in words of cheer. The message which it carries is full of comfort. There is not a circumstance amid all the phenomena related of the recent volcanic outburst, that conflicts in any manner with the Cellular Cosmogony.

Extinction of the Ancient Caribs.

THE VOLCANIC ERUPTION in the West Indies has caused the extinction of an ancient race. It is said that the last Carib perished in the deadly blast from the burning mountain. The Caribbean Sea took its name from them. They were a brave and stirring people as signified by the word Carib in its root meaning. Coincident with the destruction of one race comes the creation of a new. Nature abhors a vacuum. The principle is true in every domain, and she is constantly creating fresh forms by metamorphic action to replace what has become effete. The Caribs form a branch of the red Indian tribes of America, being a remnant of the Adamic man created twenty-four thousand years ago by the blending of divine and human stock. Another Adamic race will speedily follow the extirpation of the conarium in the grand or universal man. The laws of race culture are inexorable. Neither grapes of thorns nor figs of thistles can be shown. To make Gods out of men a God must be planted in the race; then, when the harvest is come, he will be multiplied according to his kind. Thus Jesus Christ who was sown in humanity by the dissemination of the Holy Spirit must bring forth a Branch.

The Force of a Simple Fact.

IF A SHIP has been hidden from sight by a bulge of water it does not require a knowledge of mathematics, only a little logical faculty, to understand that no telescope can return it to view. Koreshan Science is not founded upon abstruse calculations. It is simple, and practical, and its first principles may be taught to any child who is old enough to study geography. The telescope has brought back into sight ships that seemed to be partially hidden by a bulge of water, therefore is it plain that the convex theory does not fit. There must be some cause other than this to account for the ship's going out of sight as it does. It is oftentimes more difficult to teach grown persons than children, because the adult mind has been clouded by errors long held dear. It is hard to confess that the cherished beliefs of a lifetime have been knocked over by a simple fact. This is just what all who accept the testimony of the telescope will have to admit. It is not a question of mathematical ability but of axioms.

The Contentment of Confidence.

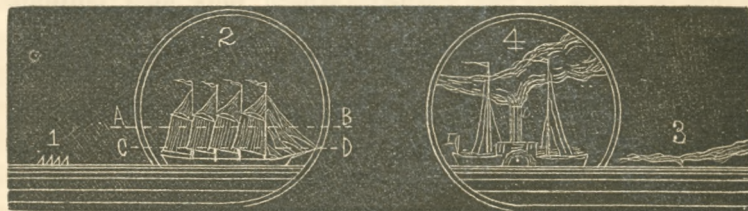
"FEAR NOT, little flock, for it is your Father's good pleasure to give you the kingdom." If it be within the scope of the Lord's purposes to give unto his children the crown of righteous effort, wherefore should they be disquieted? Content with the knowledge of His designs, they may safely entrust the manner of their accomplishment into the hands of Almighty God. The mind at ease on this point is free to engage in suitable activities under the direction of the Lord's Messenger.

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.

Le moyen de dire que le navire en se présentant à nos yeux était à mi-parts caché et que nous n'en avons pu discerner davantage à l'oeil nu? Voilà ce que nous allons tacher de montrer à l'aide du dessin. C'est l'esquisse rude ci-dessous donnée pour faire voir tous les quatre mâts du navire. Les huniers comme on voit se penchent depuis les mâts de hune à l'ampleur des grand'voiles ce qui fait des ouvertures en pointe entre eux. Figure 1 montre le vaisseau comme il est paru à l'oeil simple, les ouvertures entre les huniers se faisant voir peu au-dessus de l'horizon. L'horizontale ponctuée A B, dans l'esquisse 2, fait voir les relations apparentes entre les huniers et l'horizon comme on les a vus sans aucune aide à la vision. Cette esquisse marquée 2 montre le navire tel qu'il parut vu à l'aide du télescope pendant tout le temps que l'observation a duré. Ainsi ces esquisses 1 et 2 font-elles moyen de comparer l'apparence du vaisseau vu à l'oeil nu et à l'aide de la lunette. On s'est aussi servi d'un lorgnon de la puissance de six diamètres à peu près qui a suffi de faire voir les grand'voiles en grande partie mais non pas le corps. A regarder par le lorgnon on put voir tout le vaisseau au-dessus de la ligne ponctuée C D. Les plus puissants furent les moyens mis à renforcer la vue, plus l'horizon s'est reculé au loin.

Le 19 janvier sur les 4 h. de l'après-midi, nous vîmes une trace noire comme un nuage de fumée poindre sur l'horizon au sud. Un petit entonnoir passant du nuage à l'horizon semblait donner lieu de croire qu'un bateau à vapeur s'avancait sur notre



horizon. Rien que de la fumée ne se rendait pas à l'oeil nu. Nous avons essayé de reproduire l'horizon comme vu par l'esquisse 3. Le Mangrove, barque qui servait le phare et qui est devenu célèbre dans la flotte du contre amiral Sampson se distingua à regarder par le télescope. Le corps du navire jusqu'à la ligne d'eau, le cordage, le mâtage et la cabine du pilote étaient visibles comme on voit par figure 4. L'observation a été satisfaisante à tous les égards à cause de l'atmosphère dont la pureté rendit une vue nette de l'horizon et de la fumée, circonstance qui rehaussait la différence entre les observations mises en contraste. Au moyen de cette expérience le télescope a fait voir tout le corps du Mangrove en même temps qu'il refusait de se rendre au regard simple.

Le 7 février à 5 heures de l'après-midi, une goëlette à deux mâts avec deux clinfocs parut et semblait à l'oeil nu éclipser environ à mi-partie, nulle portion du corps ne s'offrant pas aux regards. Il n'y a pas eu moyen de se tromper à cet égard puisque un soleil du sud-ouest couvrait de ses rayons le vaisseau comme il se faisait voir sur le quartier du nord. Au moyen du télescope bien posé, dont la puissance était de cinquante diamètres tout ou plus, on put voir les voiles, les mâts et le corps du navire qui se distinguait nettement de la surface de la mer. On a vu en même temps avec la goëlette à deux mâts quelques sloups comme des taches blanches sur le point de l'horizon. Au moyen du télescope ceux-ci offraient voiles, mâts, clinfoc et corps à nos regards.

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 GREAT VALUE of the Koreshan System resides in the fact that it is intensely practical; it contains truth in the scientific degree, within the grasp of the intellect, and susceptible of being applied in all domains and departments of human thought and activity. The systems now in vogue have not got beyond the experimental stage; empiricism prevails because in no department of life have the scientists discovered the source of knowledge. Facts are classified, conceptions formed, hypotheses evolved as working bases. Hypotheses are employed in the absence of a knowledge of the principles and laws operative in Nature. Pursuing a course outlined by hypotheses, new fields are invaded and discoveries accidentally made; the hypotheses have merely opened new fields of investigation—they have not revealed what is embraced in them. Geology, false as it is, has been of service to humanity, because it has led to the discovery of valuable resources underground. With a knowledge of the laws of world-formation, would not still greater discoveries have been made? Chemistry has been of service in the world of industry. The theory of the chemist leads him to experimentation, and surprising results are accidentally obtained. Would not the truth concerning the relation of energy and matter open up untold possibilities of discovery? Knowledge would lead to certain results, where now men stumble onto treasures while following will-o'-the-wisps. Religion has been of service, because it has kept in the minds of the people a conception of a supreme power and intelligence, and cultivated the faculty of reverence. Definite knowledge of Deity would certainly accomplish more in enabling man to reach the goal of destiny, than any effort at blindly following an uneducated conscience and all kinds of occult forces alike misleading and dangerous, and deadening to the moral senses. The world is now struggling with the problems of social, industrial, and political economy; these are problems which have to do with man's environment, with the uses he performs, and with the substances upon which he subsists. There is something missing from all these departments; there lacks a knowledge of central principles of human relationship upon which the regulation of human affairs depends. Where ignorance now does its best, knowledge may perform a perfect work—a work as thorough and complete as that which constructs the cosmos itself. Conception is the process of apprehension, the formation of ideas; the power that moves the world begins in the mind. The possibilities of mental attainment are great; all things are possible to man when he learns how to achieve them. But the idea must first come; without it man can do nothing. The great discovery of KORĒSH involves the knowledge of the principles and laws of the relation of actual, existing things; and this knowledge has come to take the place of hypotheses; to give light where darkness now prevails; to give to the world new working bases; to open up new fields of research; and to rejuvenate and save the world from the curse. Such a work is both practical and possible; it is the great achievement of the ages.

The United States Senate is exercised over the problem of the Philippine Islands, and in the discussions much has been said on both sides of the question which, for the most part, is familiar to the American people. The recent speech of Senator Hoar, of Massachusetts, has attracted considerable attention; his eloquence was brought forcibly to bear against the policy of the Administration, denouncing the course as imperialistic and dangerous to the spirit of American liberty. He has since given out for publication what he would do for the Filipinos if it were in his power. He would have Congress declare independence for the inhabitants of the Islands, savage though two thirds of them are; call together the insurgent leaders for conference, and leave them and the people of the Islands to form a government of their own. This course the Senator considers to be the best that America could pursue to save the Government from the disgrace and dangers which he imagines are involved in the war upon what he terms the only Christian people in the Orient. His objection to the policy of the Administration is not so much that American control would be despotic, but that the principle of imperialism is wrong. He does not like the terms imperialism, autonomy, suzerainty; his views are extremely sentimental. He blames the Administration for not making emphatic declarations of what it intended to do with the distracted people, and suggests that if the same course had been pursued with them as with the Cubans, war would have been averted. We believe the Administration was wise in not declaring its policy until it had time to investigate the character of the people. With the Cubans we were already acquainted; but we knew nothing of the Filipinos. The Government took possession of the Philippines as it did of Cuba; and before any agreement could be reached with the leaders of the insurrection against Spain, they declared war against the United States. Had the Cubans pursued the same course, there would have been no other course for the Government to pursue than to enforce peace by use of arms. The Cubans have shown some fitness to govern themselves, but the Filipinos have not; and the American Government, if it meets the responsibility imposed upon it as the result of a humanitarian war, must assert its power, stop the guerilla warfare, establish a form of government, educate the people, and await future developments. In the meantime, let the people of America learn that true national greatness obtains through the spirit of imperialism. Let the power of America spread until it embraces the world!

The world of labor has been likened to a smoldering volcano which threatens violent eruption; the pent-up fires of discontent need only a general agitation in the human earth to reach the critical stage of the impending crisis. The convulsions of Nature are not unlike upheavals in society, and they are frequently simultaneous. Immediately following the great Martinique disaster came the news of the great miners' strike in the East, and the threatening strike of all the miners of the nation. Coronations, strikes and riots, the rapid formation of the trusts, the eruption in

Congress over the army and Cuban reciprocity bills, the downfall of the South African republics and the rise of Cuba, constitute a series of events which will go down in history alongside the Martinique disaster. The power of labor is manifest in the vast wealth it produces; it may also be shown in a general uprising against capital. The remedy is not in arbitration, nor in adjustment of things under present conditions; the pressure must be relieved and the oppression removed. We are at the beginning merely of a series of convulsions which will shake the world of civilization to its foundations. The prophets of old will yet be vindicated in the actual fulfilment of their predictions. The time of trouble which the prophets foresaw should end the present age is at hand, as indicated by all the ominous signs of the times. How could the prophets know that away down at the beginning of the twentieth century, the world might not progress to the state of universal peace? They were in touch with the great prescient spirit in humanity, which speaks through personalities as approaching seasons speak through Nature. Koreshanity teaches the science of the relation of man and cosmos, and points to catastrophes in the human world and its environment. The spirit of liberty struggles for freedom, and the rumblings of revolution are accompanied by disturbances in the physical world; the fires must burn, and catastrophes must occur in both domains.

It is amusing to note the discussions of the clergymen in their pulpits concerning the eruptions of Mont Pelee and La Soufriere. The Martinique disaster is made the text for many a sermon. According to some, it was but a repetition of the doom of Sodom and Gomorrah; while others declare that the Almighty has nothing to do with volcanoes. The superstitious say that God devised the whole frightful affair as a special warning to the world, though it is obvious that the inhabitants of adjacent cities and towns did not understand its portent. The Seventh-day Adventists are again making dire predictions of the destruction of the world; they declare that the great pyrotechnic display in the French West Indies portends the end; a sign that the earth is to be destroyed and recreated for the habitation of a comparatively few people who, in the meantime, will live somewhere in the sky. Taking their cue from orthodox interpretations of the Bible, they could scarcely expect anything else than the burning up of the physical world. The end of the old order of things is at hand; but the world that is to be destroyed is the order of church and state—and this is in accordance with the meaning of the word from which the word world is translated; it means arrangement or order of human affairs during a given dispensation. So the end of the age is at hand, but the physical world and the world of humanity will continue to exist long after the false prophets are forgotten. The earthquakes, the great conflagration, the rolling together of the heavens, and the portentous signs of the end of which the prophets speak, are all in the human world; these occur at the end of dispensations; disturbances in the physical world are correlated events.

A sectarian conflict impends in England over a bill now before parliament, placing education entirely under the con-

trol of the clergy of the church of England, who have conspired to instigate a great educational trust which threatens to prove a menace to religious liberty. The nonconformists bitterly oppose the measure, and declare that they will resist to the last any attempt to force upon their children the religious conceptions of the established church. Of course, under the clerical regime all teachers would be of the orthodox stripe, and the books used would be those endorsed by the church. The spirit of medievalism seeks to return to England to reverse the wheel of progress; but it is in the order of destiny that England should decline after reaching the zenith of power. The state church of England has long felt the effect of the religious agitation of the sects, and now it endeavors to take advantage of the power of the educational trust which the passage of the bill may make possible. England is in a poor way these last few years; the unjust war upon the South African republics has greatly added to her discredit if not disgrace. Recently, the noted journalist and ex-member of parliament, Henry Labouchere, predicted that, owing to American thrift, British supremacy in trade is doomed. He is progressive, and sees evidences of decay in the British empire.

The cause of human liberty has made progress during past centuries. The first great document was that of the English Magna Charta, a bulwark against the unrestricted despotism of kings; the second, the Declaration of Independence; the third, Lincoln's Emancipation Proclamation; the fourth, America's Declaration of Independence of Cuba. Neither of these documents is perfect—they do not express the fundamentals of human freedom, genuine liberty; they do not cover the entire scope of human rights. There is yet to be a fifth, the Declaration of the Interdependence of all peoples. The other four declarations paved the way for its successful enforcement. The time hastens, and the world's forces accelerate. 600 years elapsed between the Magna Charta and the Declaration of Independence; then it was 88 years to the time of the freedom of the American slaves; then 24 years to the Declaration of the Independence of Cuba. The proportion makes the fifth follow quickly.

The Martinique disaster is used as an argument in favor of Panama and against the Nicaragua Canal route, because of extinct volcanoes in Central America. Fear is expressed that an eruption in the vicinity would destroy an artificial water-way. We would suggest that the Strait of Magellan is an excellent canal; but the one trouble is that it is too far away. The nearer to the great body of North America a canal is located, the greater will be its usefulness to American industry and commerce.

The border-line between sanity and insanity is very vague and ill-defined; if clearly drawn it would surprise many on both sides of the old line. A sound mind cannot be determined by mere possession of "sound money."

Conceit uses the object-glass of the mental telescope for the eye-piece; it minimizes others while magnifying itself.

Character is not established upon the basis of words uttered, but upon deeds done.

The Open Court of Inquiry.

THE EDITOR.

The True Scientific Spirit.

EDITOR FLAMING SWORD:—Since you have invited the opinions of those who have read the CELLULAR COSMOGONY, I will comply with a candid statement of mine, after a careful perusal of the book. I began reading it with a strong effort to put aside all prejudice; but the dogmatic egotism of KORESH, and the use of such elegant terms as "mountebank," toward the most honored scientists of the day, made it impossible for me to regard him as being possessed of the true scientific spirit. Nevertheless, as I am a truth-seeker to the core, I read and reread many of the statements and arguments, and I am compelled to say that I cannot conceive how any sane man could have imagined such a fantastic system, nor how any honest man could try to impress such views upon the world, from the basis of such a foundation.—PROF. W. F. P., St. Louis, Mo.

The above is a portion of a long letter of criticism received by us sometime ago from one who has given the CELLULAR COSMOGONY a little study from the standpoint of the prevailing system of astronomy. The other portions of this letter we have noticed from time to time in these columns; we have answered all the arguments and covered the ground of the objections urged in the various paragraphs, notwithstanding the fact that our correspondent expressed himself as being fearful that we would not touch upon any of the points. There remains now but the first paragraph, which we have reserved until the last.

It is not strange that the modern mind should at first fail to perceive that Koreshanity is wholly and absolutely true in its definition of the character, form, and function of the universe; it holds no conclusions in common with the mental productions of the scientific world. It is not strange that men should honestly oppose it and consider it fantastic and wholly unworthy of notice; it stands in such bold contrast with the conceptions of the men who have been engaged in the field of investigation for centuries, that the mind can hardly conceive of such a system having any basis in fact; yet this is the attitude of the popular mind toward every new and revolutionary school of thought. A suc-

ceeding generation readily accepts what the preceding generation strongly condemned and rejected.

The true scientific spirit is the spirit of knowledge. Science is knowledge; and the character of one who possesses knowledge is in harmony with the intent and purpose of knowledge for the benefit of humanity. But empiricism is not knowledge; mere classification of facts to serve as a basis of hypotheses, is not science. The modern scientific world is full of empirics or experimentalists; from the basis of facts classified they form conceptions which, from the very nature of the case, must be fragmentary and illusive because of the inability of the mind to determine by such processes, the character of the universe as a whole. The fact that the conclusions of modern scientists are continually changing is proof that they have not yet discovered the *basis* of all knowledge—a proof that they do not possess the true scientific spirit. Men are honored for putting forth systems of conclusions which are cast aside when new aspirants enter the field of investigation.

The world did not consider that Jesus the Christ was a true philosopher because he was forceful in his denunciation of the honored teachers of his day. He confronted an army of pretenders; and he was not afraid to tell the people concerning the true character of those who presumed to lead and teach the masses. He applied to them various terms which served to exasperate the men who were unable to defend themselves against the radical truth which the Messiah declared. The sequel proved that Jesus had the true spirit of philosophy, while his opponents were filled with prejudice and bitter hatred. The doctrines of Jesus were fantastic in the eyes of those who had reputations to sustain; but the force of his character has moved the civilized world for nearly 2,000 years.

One of the chief characteristics of truth is the courage to place itself in contrast with fallacy, and to call things by their right names. Truth is so certain and so positive in the force of its very inherent consciousness that it can

make no compromise with those who oppose it. Our correspondent does not believe that it is right to call modern scientists "mountebanks," which merely means pretenders or quacks in their profession; and yet, he could not close the first paragraph of his letter without insinuating that Koreshanity has insanity and dishonesty behind it.

The true scientific spirit declared over thirty years ago, in the founding of Koreshanity, that the earth is a great concavity, in opposition to the admittedly *unproven hypothesis* that the earth is convex. That declaration has been corroborated by many startling facts of phenomena, research, and experimentation. The form of the universe has been demonstrated by comparative anatomy, and its character determined by the principle of the cell; it is in harmony with the meaning of words and with the laws of the perpetuity of life; a chord of arc has been surveyed; the surface of water has been tested by actual observation; and many phenomena which are utterly inexplicable from the standpoint of the old astronomy, are readily explained. Within the past few months a score of experiments conducted by means of plumb-lines at the Tamarack mines, Calumet, Michigan, show a downward (instead of upward) divergence of the rays of gravity; the plumb-lines hung farther apart at the bottom of the shafts. The Tamarack experiments were not conducted by Koreshan scientists, but by reputable mining engineers, whose testimony no one can deny.

In July, 1897, we wrote and published in THE FLAMING SWORD, an article concerning the suspension of plumb-lines, from which the following quotation is an extract: "When men of the scientific world awake to the importance of a thorough investigation of the facts and revision of all their present conclusions sufficient to suspend plumb-lines from the Eiffel Tower, or the leaning Tower of Pisa, or *down the mining shaft a mile in depth at Calumet, Michigan, or into a similar one at Pittsburg, Pa., they will find a measurable divergence* indicating that

the perpendiculars extend from a central point in the physical heavens down to the earth's concave surface." Such experiments were conducted *four years after the above was written*, with the results which we *knew* to be inevitable, because the Koreshan System is absolutely true, and contains the true scientific spirit.



Accuracy of Mechanical Adjustments.

EDITOR FLAMING SWORD:— Many thanks for answer to recent inquiries in THE FLAMING SWORD: but I have somewhat against thee, namely, that having condensed my questions (which was right and proper) you should immediately have followed them with the statement that the concave and convex theories cannot both be right, leaving the inference that I thought that both or parts of both theories might be right. I think that was a sly dig below the belt. If I knew positively that the Florida survey was absolutely accurate, I should seek to make all facts conform to the concave theory. A year or two ago I said to a machinist in a well-appointed shop: "I have an iron post 12 feet long and 4 inches in diameter; I want it turned in your lathe so that one end shall be one twelve thousandths of an inch smaller than the other end—a true taper." He said it could not be done, afterward qualifying by saying that it might possibly be done by grinding. Your Florida survey asks me to believe that you could adjust your instrument on the open ground about 1,400 times, with greater accuracy than is possible to the machinist in his shop.—M. S. M., South Elgin, Ill.

What we desired to impress upon the mind, was the fact that it is useless to undertake to account for phenomena in the concave earth in accordance with certain conceptions which inhere in the modern system of astronomy. Almost every difficulty encountered in the consideration of phenomena from the concave basis, by students of Koreshanity, springs from an endeavor to make some prevailing conclusion fit in the hollow globe. We have frequently urged the necessity of completely eradicating from the mind every fallacious conception entertained in the old school. No part of the old system is true—neither its astronomy nor its physics. When we emphasize this fact for the benefit of those who are investigating the Koreshan System, we certainly mean no discourtesy whatever. It is a fact that those who endeavor to interpret cellular phenomena from the basis of modern

physics and the prevailing astronomical methods of arriving at conclusions, *do* entertain the idea that a part of the popular system is true; hence the endeavor to apply the same when considering phenomena in the hollow globe.

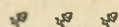
We can perhaps best discuss the question of accurate mechanical adjustments by referring to what has been accomplished by the most careful work. The possibilities of mechanical science are marvelous to contemplate in the light of accuracy already attained. The length of the standard inch, foot, or yard, must not vary. The standard inch is preserved by the English government by means of a micrometer, by which an excess or deficiency of less than .000001 of an inch may be detected. Micrometers are used to measure the thickness of paper, and a difference of a millionth of an inch is determined. The Brashear instrument works at Pittsburg recently constructed a micrometer for the German government, which was required to be many times more accurate than any instrument hitherto manufactured.

Geodesists have made many interesting estimates of the accuracy of the adjustment of their instruments. The average probable error for a single adjustment of the Colby apparatus in use in Europe, has been estimated to be only .0000015 of an inch; Struve, in making estimates, reduced the average nearly one half. Geodetic apparatus employed by the U. S. Government are susceptible of still greater accuracy. These apparatus are devised for the purpose of accurately measuring the distance between points. The method of adjustment is that of placing metal surfaces in contact. The Koreshan Geodetic Apparatus differs from those employed by the Government, not in points of accuracy, but in form; the principles of adjustment are practically the same. A trial survey of 228 feet and return brought the median line of our apparatus to the starting-point without the *slightest deviation*, which would not have been possible if absolutely accurate adjustments were not made.

The accurate adjustment of metal surfaces is not so difficult as the measuring of infinitesimal spaces. One can easily turn the thumb-screw on

a micrometer until the fingers are brought in contact; they cannot be brought any closer together after they touch. Accurate adjustment of metal surfaces or points on geodetic apparatus is just as easy. If these elements of accuracy obtain in the domain of mechanical science and are applied constantly in geodetic work, why may not one conceive of the possibility of making accurate adjustments by means of such an apparatus as the Koreshan geodesists employed?

In the making of telescope lenses, perhaps the greatest feat of mechanical accuracy is achieved. The size and curvature of a lens are first laid out by the optician; the block of glass is ground down until it conforms to the specifications. The lens must be without astigmatism, and the curvature must be uniform; but this accuracy could not be attained unless it were possible to detect by actual test, the smallest conceivable protuberance or depression on the surface of the lens.



Phenomena of Sunrise and Sunset.

EDITOR FLAMING SWORD:—I desire to ask a question for information: If the earth is concave, why does the sun appear to rise from beneath the horizon; and in setting, why does the earth appear to get between us and the sun and produce night? And why does not the sun shine over all parts of the earth at once? I would like for you to make this point as clear as you have made some others.—J. A. M., Gallion, La.

Why does the sun, if focused in our atmosphere, appear facing us when rising and setting? If it is true that the sun does not set behind the bulge of the earth, why cannot one see it with a telescope after it sets, the same as the ship after it has gone beyond the horizon?—M. D. W., Fenton, Mich.

The apparent rising and setting of the sun are the result of optical illusion produced by perspective and curvation of light. When the sun is rising, it is actually coming down toward our meridian; and actually going up when setting. The curved rays of sunlight sweep down and out through space, and enter the eye in a horizontal direction, when the sun is 90° east or west of us. The general arrangement of the visible heavenly bodies is that of a sphere, which is convex to us. We can see no more than a hemisphere of the heavens, for the simple reason that there can be no more than 180 degrees from horizon to horizon. No

one can see more than one half of the surface of a sphere at any given moment. The relief of the sphere of the heavens is reversed through the factors of visual impression and curvation of light.

The horizon is the apparent meeting-point between the sky and earth; hence the apparent interposition of the earth between us and the sun. As a crude illustration of how the sun appears to rise and set, we refer to an electric light on a tower in the distance; it appears near the horizon; but it appears to rise as we approach the tower until, when directly beneath the light, it appears to be in the zenith. The sun is an electric light on a large scale; as it comes toward us over the great concavity, it *appears* to rise; as the sun recedes to the west, it appears to go down until it apparently drops below the horizon.

We appear to see every part of the sphere of the heavens at right angles to the surface of the sphere, because the factors mentioned above reverse the relief of the sphere. The sun, therefore, appears to face us, no matter what its position is in the heavens. The reason the telescope does not restore the sun to view after setting, is because no telescope is powerful enough to overcome the effect of foreshortening of the earth's surface; it cannot project the horizon far enough beyond the limit of lateral vision of the unaided eye. The horizon appears against the sun's disc when the sun is setting; we can see no more of the sun with the telescope than with the naked eye, because the case is not altogether analogous to that of the disappearance of the ship's hull, which sails on the surface and may be restored to view, provided the ship is not beyond the telescopic horizon. The sun at setting is about 6,000 miles away; the ship, only a few miles.



**NOTICE TO MEMBERS OF THE SOCIETY
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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, Secretary K. U.,
6310 Harvard Ave., Chicago, Ill.

The Flaming Sword's Exchanges.

THE EDITOR.

The Arena.—The twenty-seventh volume of this well-known magazine closes with the June number, which has an excellent table of contents. The opening article by Hon. Samuel C. Parks, discusses the causes of the Philippine war; this is followed by a symposium on the late Cecil Rhodes. An interesting feature is an interview by the editor-in-chief with C. W. Penrose, of the Salt Lake *Deseret News*, on the Plural Marriage Problem. Among other excellent articles we note, An Echo of the Inquisition, A National Co-Operative Conference, The Russian Remedy, A Bit of Old Mexico, The Ancient Working People, and Are Women to Blame? The Topics of the Times and Books of the Day, by B. O. Flower, are more than usually interesting and instructive. 25 cents per copy; \$2.50 per year. Alliance Pub. Co., 569 Fifth Ave., New York City.

The Saturday Evening Post.—The May Special Number, 20 pages, illuminated covers, is exceptionally interesting. The President and His Patronage, by Grover Cleveland, points out some of the difficulties which a newly-elected President must confront—an army of office seekers and other things. The sketch of F. Marion Crawford and his literary work and habits is full of interest, ditto The Unknown Captains of Industry, by Paul Latzke, giving instances of inventions and discoveries which have become famous and revolutionized industry, while the men from which they sprang remain in comparative obscurity. "Woman's Washington" is always fine; the fiction of this number is good. 5 cents per copy. 425 Arch Street, Philadelphia, Pa.

Scientific American.—Readers interested in the subject of earthquakes and volcanoes will be interested in the article in this well-known scientific weekly, concerning the Martinique disaster and its explanation. It discusses the several theories put forth by geologists, and notes that scientists are rejecting the erstwhile popular theory of the earth's molten interior. 10 cents per copy. 361 Broadway, New York City.

Personal Rights.—A monthly journal of individualism; devoted to social, medical, and political reform, with a view to the protection of the rights of the individual; opposed to capital punishment, vaccination, unjust sentences, and prison cruelties. Published for the Personal Rights Association. Address, Editor Personal Rights, 32 Charing Cross, S. W., London, England.

The Exodus.—Official Organ of the Exodus Society, of Chicago Ill; edited by Mrs. Ursula N. Gestefeld. The Leading article in the June number is, The Greatest Need of the New Thought Movement; followed by addresses before the Exodus Society. The Editorial department always contains some bright suggestions. \$1.00 a year. Pelham, N. Y.

The Unionist.—Devoted to Christian Thought and Social Betterment; published by the Union Congregational Church, Green Bay, Wis. A creditable little magazine, discussing current topics.



Summary of the World's News.

AMANDA T. POTTER.

May 21.—City's population, per directory compilers, 2,149,000; increase nearly 70,000.—Cuba a republic at noon of May 20.—Waterspout strikes Cincinnati; damage \$2,000,000; 6 lives lost.—Injunction restraining combined packers from fixing prices, etc., issued by Judge Grosscup; packers will admit charges; claim Sherman anti-trust law not violated; contest. Aug. 4.—Mont Pelee terrorizes Fort de France. Body of American consul recovered.—Britain sends first minister to Cuban Republic.—Sankey joins Presbyterian church.—Monument to soldiers of Americo-Spanish war unveiled at Arlington; address by President Roosevelt.—**May 22.**—Hull House Woman's Club, discussing juvenile reading, bans Kipling, with two exceptions, Jules Verne, "Peck's Bad Boy," etc.—Per Judge Tuley, says Judge Grosscup is now country's beef magnate.—Governor Yates proclaims Friday May 30, Memorial Day.—Remaining inhabitants of Martinique will abandon island; Mont Pelee in eruption exceeding that of May 8; La Soufriere, St. Vincent, also violent.—Five-pound meteoric stone falls in St. Louis.—Earthquake tremors accompanied by detonations, at St. Augustine, Fla.—Cuban president plans rigid economy to prevent financial crisis.—Northwestern Railway bars tobacco and whiskey to employees on duty.—**May 23.**—Lansing, Tex., mob (4000) adds torture to Negro burning at stake.—Senator Hoar eloquently contrasts Cuban and Philippine policy; approves former.—Pelee menaces entire island; rivers of lava.—Denmark asks time on D. W. I. treaty.—County money drops in private purse, per Emil Carlson.—Injunction restraining strikers from threatening, upheld by Appellate Court.—**May 24.**—Mine explosion, Fernie, B. C.; fatalities 109.—End of Anglo-Boer war imminent.—Inhabitants flee Fort de France; Mont Pelee violent.—Hong Kong better governed, life safer than in Chicago, says Bishop Thoburn.—3,000 infuriated men and women in New York, precipitate kosher meat riot; shops, open or closed, wrecked; 20 hurt.—Lord Pauncefoot, British Ambassador, expires in Washington.—President Roosevelt and French envoys dedicate Rochambeau statue in Lafayette Square, Washington.—Cloudburst in Chicago; heavy damage; basements flooded; electric plants disabled, trolley service impeded.—**May 25.**—Electrical Supply Dealers' Association of United States said to be a trust; complaint to be filed with Attorney Gen. Knox.—Edward Everett Hale goes to Boston.—**May 26.**—Statistical authority contradicts vaccination as small-pox remedy.—Electrical Dealers'

Combine alarmed; dissolution advised.—Tornado in South Carolina; 6 fatalities, many injured.—Benjamin Constant, famous French portrait painter, expires in Paris.—May 27.—Chicago P. O. clerks to get increase of salary; more employed; eight-hour day.—St. Pierre's destruction due to Gov. Mouttet's disregard of official warning by Prof. Landes; cipher message in hands of government; forbade publication, allayed fear; Landes remained to share fate.—German liners agree not to call at English ports touched by ships of Morgan syndicate.—Beef famine likely from strike of the packers' teamsters.—Mosque of Omar, Jerusalem, world's most beautiful building, on site of Solomon's temple, ancient Mount Moriah.

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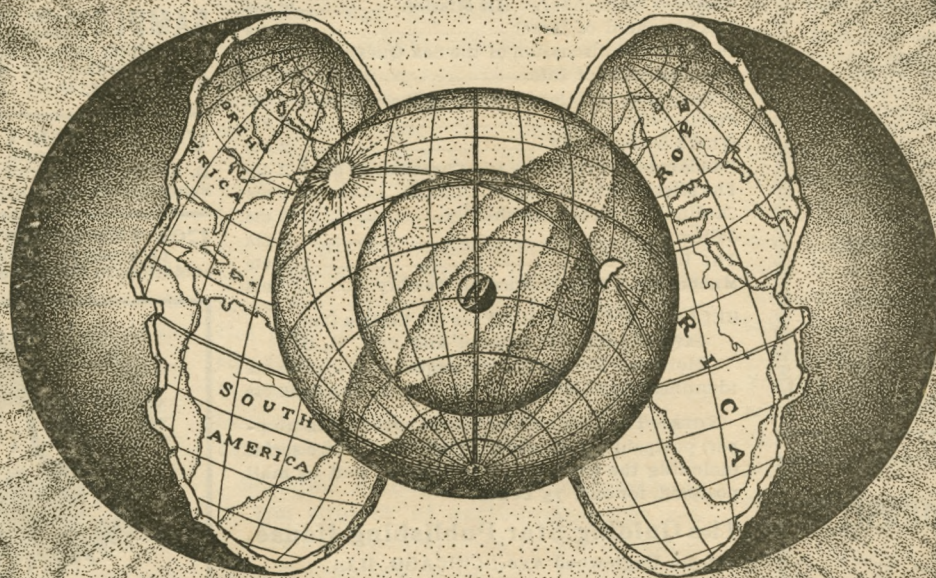
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