



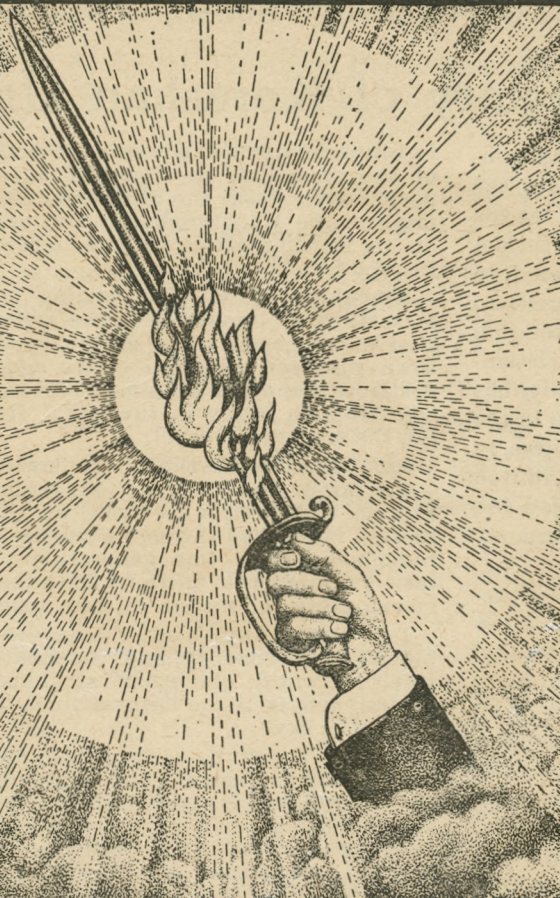
THE FLAMING SWORD

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ASTRONOMY

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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CHICAGO, ILL., AUGUST 8, 1902. A. K. 62.

Whole No. 505

Immortality the Arch-Natural Life.

The Fruit of the Tree of Life; Immortality Attained Through Processes of Overcoming; the Arch-Natural State Temporary; Evolution of the Sons of God.

KORESH.

THE FRUIT of the Tree of Life is immortality. Immortality is a condition belonging solely to the body. It is not eternal, nor is it a specially extended state; it is the Arch-natural product of human development. Jesus the Lord was the centrally developed seed of this tree, and constituted the root of its unfoldment. Any person attempting to advocate an immortality supposed to be a continuous life in the flesh, is merely demonstrating his ignorance of the laws of being. Elijah the Prophet overcame and passed out of the world without the corruptible dissolution of the body; but he did not go out without an incorruptible dissolution, for his body dissolved through an electromagnetic combustion which resolved his form to energy. Through overcoming he attained the point of absorption and, as it is declared, went up (in) a chariot of fire. This was the fire of his solution into spirit, which state is the point of human fruition. Elijah understood certain laws, performed the acts of those laws and reached the results of his purpose. There are seven points or degrees of central attainment in the progress of the experience of the personality who finally reaches the climax of the throne of the Eternal. Elijah's attainment was the fifth degree, and the attainment of the Lord was the stage of the perfection of life and constituted the sixth degree. Jesus was the firstfruits of the Tree of Life; he took the sixth degree of the altitude of the throne.

We cannot correctly say *physical immortality*, because immortality is physical, and there is no other immortality but the physical. We cannot correctly say *bodily immortality*, because immortality is of the body and of no other state. Mortality is the dying

state, and is merely a break in the continuity of consciousness. It is a condition of the entire man. Man is constituted of the pneuma (spirit), the psuche (soul), and the soma (body). These constitute the man, and so long as the man is in the mortal state, they are subject to breaks in the continuity of memory. People who dwell in the world and in the body remember only back into their childhood, forgetting what is beyond that, though they have had an existence far beyond the present body. Spiritualists suppose, because they think they can communicate with their friends who have passed out of the body, that they have the all-sufficient proofs of a perpetual life. The spirits in the spiritual world reach the end of given spheres of spiritual activity, terminate their careers in that sphere, and pass through what corresponds to death in the body. The spirit of the spirit at the time of the dissolution of the consciousness of the spirit has the anodic and cathodic directions of the change; the anode being an ascent of the inner spirit, the cathode being the descent of the precipitate, the part which is thrown down or back into the physical, this being the part which re-materializes in the reincarnation of the consciousness. The descending spirit loses its mental continuity, and this break is the mortality of the spirit. This is a continuous process of dying, and is therefore called the mortal state. In this state there is no God. The people in this state are without God, no matter what their claims or protestations. The spirit of the great "I AM," so rampant at the present time, belongs to this state of mortal existence, and knows the least of all of the true principles of immortal life.

Man (the whole man) is mortal until he has at-

tained immortality. We find a class of people trying to will themselves into immortal life. Helen Wilmans is a fair representative of this class. She has no use for the Lord Jesus, and does not even know that immortality will come from his planting of immortality at the beginning of the age. The Lord was the firstfruits of immortality; he was the promised Seed. In His dissolution (the acme of fruition) and conversion to the spirit of that dissolution, the Seed was planted in the church, and from that planting the process of regeneration began which will terminate in the fruition of the Sons of God. It is the fruit of the Tree of Life, the multiplied product of the planting of the Lord's body in the race.

Immortality is not a long-continued state in the flesh. The Tree of Life bears its fruit in the body; it is the Arch-natural state. When the fruit ripens, it is absorbed into the invisible Divinities who appropriate it. When the appropriation takes place there is a precipitate that begins the process of the reproduction of another development, which in the appointed period of time will regenerate the succeeding fruition, which at the proper time is again absorbed. The fruition of the Tree of Life in the amplified development comes at the end of the progress of the cycle of the Zodiac, which means the cycle of God's animal life. The culmination of immortality will not accrue as the result of a process of willing. There is nothing so pernicious in doctrine as this prostitution of the human thought. Immortality will come by a process of overcoming—the sex tendency lying at the very foundation of all effort. It is not to be supposed that a woman of Mrs. Wilman's tendencies would teach or believe in the separation of the sexes; but the Lord declared to his Disciples: "Those of you who are accounted worthy to obtain that kosmos [world—the order of progress succeeding the Christian age], neither marry nor are given in marriage." And following this explicit statement the Disciples did not marry; nor did the church countenance marriage until after it passed into its state of declension. Immortality will come through the conservation and union of the sex potencies through a higher physiological blending, from which the natural sexuality is absolutely eliminated.

The Jewish system of religion—culminating in its fruit, the manifestation of the Christ and his church—has given to the world the only recorded practical demonstration of the possibilities of human fruition. The principles of reincarnation were practically demonstrated in the creation of the Lord Jesus, whom the Scriptures declare to be the resurrected, reincarnated Abraham. The spiritual dissolution of the Lord in his theocrasis—his translation, is a practical demonstration of his absorption into the throne of the Eternal, and in his descent, into his Apostles and Disciples. His

absorption into the indissoluble unity of the invisible God according to the record, is a better basis for the belief of the doctrine of absorption into Nirvana than the vague traditions of Buddhism and the fallacies of theosophy. Jesus overcame and was absorbed. He did not accomplish this by any process of willing; he did it by a process of overcoming, in which was involved every principle of the Mosaic law as set forth in the Decalogue. His obedience to this fundamental law of immortality brought about the conditions through which he passed, in the attainment of the fruition of the Tree of Life.

Let us not confound immortality with eternal life. Immortality is not eternal life; it is the state of the Arch-natural manhood, through which we gain the eternal state. The vidual entities now residing in the body that will reach the state of attainment, culminating in a dematerialization of the body, do not in this body attain immortal life. There is coming a great conflagration of thousands of men and women; thousands will pass through the process of dematerialization, but this is not the immortal state. This process is merely the burning of the wicked. Those who attain this stage will have confessed their sins, will seek to be forgiven, and through obedience to the law of God will enter this fire of purification, when they will blend into the biunity of the new life. The Sons of God will not appear until after this conflagration. The conflagration is the reduction to spiritual energy of the males and females who are to enter the two-in-one-ness which the conflagration prepares them for. The dematerialization is the burning up of the world so often mentioned in the Scriptures. From this fire the Sons of God will arise, two-in-one, the biunities of immortal life. This blending of the immortal pairs in the consummate felicity of the divine connubiality constitutes the acme of human development in the flesh. It is the attainment of the incorruptible flesh—the flesh of Christ.

After the great conflagration, and the humanity of the new order is reduced to its spirit, the process of rematerialization will progress according to the fixed laws of organic order. The spirit of the tens of thousands will be gathered into the vortex of their reunity. There will be ordered a flow of this spirit into a material focal point. The woman of God's appointment will stand as the visible center and pole of this convergent fluxion, and through her the process of rematerialization will proceed until the thousands of the Sons of God will appear upon the stage of Arch-natural activity. In no other way will the fruition of the Sons of God be manifest. God, the Eternal, has ordained the law, and there is no other process through which immortality can or will obtain. We are the recipient of the key to the mystery of the evolution of the Sons of the universe, the offspring of the Eternal.

The time is at hand for the conflagration. When the law is comprehended, in the operation of which Elijah went up in the chariot of fire,—this, let it be understood, was the burning of his body,—and by which the Lord after his resurrection from the tomb of Joseph was translated, which was the electro-magnetic combustion of his person, the fact of a general electro-magnetic conflagration, embracing thousands of people, is not so mysterious a phenomenon after all. The age ends in just such a phenomenal manifestation. It does not come as a mere spontaneous culmination of human

progress, but through the intellectual application of the laws of organic life. There will be an organization of the prerequisite biologic battery, an arrangement of men and women into such an organic form as to provide for the institution of the fire of purification. This constitutes one of the supreme functions of Elijah the Prophet. The conflagration is not a painful one, nor does it obliterate the mental consciousness. It does ensure the transformation of the vidual to the individual, while it destroys the personality of the vidual and rematerializes the personality of the individual.

Enforcement of Law and Order.

The Koresshan View of the Coal Strike; the Rights of Corporations and Non-Union Laborers; Dangerous Tactics of Labor-Unions.

KORESH.

CAN ANY MAN, directly or indirectly interested with the corporations or with the strikers, and whose sympathy is with either one or the other, be constituted a proper judge for either party to the conflict? It cannot be denied that one man or thousands—so long as the laws of the country remain as they are—may refuse to work; nor can it be denied that a corporation may employ other thousands who are out of employment, and whose wives and children are as much in need of bread as the families of the strikers. Neither can it be denied that any man or any number of men may seek and find employment wheresoever it may be obtained. These rights belong to the liberties of the people.

How far may combinations of men extend their efforts to enforce demands for the recognition of claims made for what they regard as improved conditions? The judge of so important a matter, affecting so many millions of interested people and jeopardizing the interests of the industrial and commercial functions of the country and the world, ought by every principle of justice to be impartial; and the principles of justice as belonging to the courts of justice, have been so interpreted as to provide as much as possible against the insinuation of partial justice.

We see before us the activities of two conflicting factors in the great system of competitism. The competitive system is a curse. Whosoever is in league with it is under the curse, whether it be the corporation thief or the wage-slave; but the system of competitism is the one in vogue, the one legalized, and is the system supported by the order of law. Until the laws are changed, order under the law must be enforced.

Who shall be the judge of the righteousness of the cause of corporations or of the labor-unions—the man in sympathy with either party to the controversy, or the man who stands on neutral ground, having no special sympathy with either factor of a system condemned of God Almighty? We stand for the support and enforcement of law and order. It is the only safety of the citizen and of citizenship. Our sympathies

might impulsively extend to the thousands who struggle for higher wages, shorter hours, and freedom to expend the results of their labor where it will bring the greater returns for the outlay; but should we forget the thousands who are out of employment, whose wives and children are as dear as those of the union men who would deprive others of their rights as citizens of the commonwealth? Men out of employment have the right to seek it unmolested. Corporations have the right to employ men out of employment, though they be not members of a union; and no union or form of unionism should be allowed to compel men against their freedom to join the union for the right to work, in a country which professes to protect the rights of the individual citizen.

Any show of intimidation against a vidual or any body of men, by a combination of men opposing the rights of the vidual or body to seek, obtain, and execute (unmolested) labor which should be open to every man and to all men, is a menace to liberty and the rights of the people. It becomes a question, then, how far does the encampment about the works and grounds of the mining corporations, where thousands of men on a strike in the Pennsylvania coal regions, men performing picket duty, extending a cordon of interception around the works of those regions for the express purpose of preventing men from exercising their individual rights, threaten the liberties of the individual and the corporation? No man has a right to judicially pass upon this question who is in sympathy, distinctively, with either party to the controversy.

Any kind of intimidation by the combined efforts of a large body of men, as in the case of the strikers, is inimical to liberty and the principles of justice. It is cowardly and unfair for a body of men to coerce another class of men to subscribe to an arbitrary and illegitimate code of laws, in creating which they have had no voice whatever. Men individually or in combination may refuse to work; they may exercise the common right of all men to traverse the country in the promulgation of

their principles; they may employ means of logic and persuasion to direct the thought of the people in the acceptance of their theories, but they should be prevented from any compulsory efforts—through any system of arbitrary law instituted outside of the laws of the country and conflicting with them, or by intimidation—toward the enforcement of their claims.

The aggregation of a large body of men, such as we know imported miners to be, forming a cordon of interception around the works of a corporation, threatens the liberties of the corporations and also the liberties of non-union laborers whose rights are as sacred as the rights of the unions. There are millions of people and thousands of industries interested in the great coal miners' strike; thousands of poor people whose comfort and lives depend upon the freedom of the output of the coal mines. Are not these industries and these thousands of poor to be considered in this controversy between the corporations and their employes?

We are not sufficiently versed in the technicalities of law to decide upon the prerogatives of the Federal Courts, but we have no hesitancy in saying that the miners should make their fight on their own grounds and according to the principles of democracy. There should be some power sufficiently strong and supported by the laws of the land to compel a free passage to and from those mines, by one or many, without intimidation;

and this legal enforcement should extend to black as well as white, to the non-union as well as to the union man, if that unionist seeks the mines for the purpose of employment.

The corporations ask the right to employ men who are out of and who seek employment. These are their rights, and they may demand protection in those prerogatives. It does not look reasonable that the corporations will ask protection from the courts unless their rights are jeopardized; and if their liberties are endangered there should be some means of protection and redress. We are not championing the cause of the corporations, but we are questioning the judgment of those people who encourage the claims of unionism—the most dangerous trust against constitutional liberty that the devil ever instituted, while they forget the thousands of non-union men and women whose rights should also be respected.

We would urge the demolition of the union's cordon; compel them to confine themselves to legitimate methods of warfare. Sustain the rights of the corporations under the laws of the land, even though it be to sustain the competitive system until the world can be led up to a knowledge of the unrighteousness of the competitive system of commerce and industry, and the righteousness of the equitable adjustment of industry and the equitable distribution of wealth.

The Wonders of the Works of God.

The Key to the Treasures of Divine Truth Found in the Science of the Physical Cosmos; the Perfect Man, the Universe in its Least Form.

BERTHALDINE, MATRONA.

“WHO IS THIS that darkeneth counsel by words without knowledge?” Surely, it is that agency of antichrist, the popular “higher critic.” Intellectual degeneracy goes hand in hand with moral degeneracy, and the leaders of both are the great lights of science falsely so called. The Psalmist of the divinely inspired Book says: “The heavens declare the glory of God; and the firmament showeth his handiwork.” “I will triumph in the works of thy hands. O Lord, how great are thy works, and thy thoughts are very deep.” The physical universe is the most literal expression of the mind of God, and its least form—the perfect man, is its most potent Word. The mind of God cannot be understood and appreciated save by the correct interpretation of the letter of God's life; and this correct interpretation can be given to man by that man only who is anointed by the indwelling mind of God.

“Harken unto this, O Job: Stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancing of the clouds, the wondrous works of him that is perfect in knowledge?” There is one recognized in this passage as being perfect in knowledge, to whom the wondrous works of creation are attributed, and to whom the personal pronoun *him* is applied by divine inspiration. If man in his perfected state bears the image and likeness of God, the Almighty perfect in knowledge must have the personality of a man, as the most finished expression

of his mental and physical operations. Whenever we know God we must know him in his completeness as a Man, the finest finished product of his own evolution and involution. The Almighty has been known, and may be known again by mortal men ripening for the immortals.

The Apostle Peter was able to recognize the living Word as a personality. He exclaimed in the presence of Jesus: “Thou art the Christ, the Son of the living God.” The spirit of that Son, an indwelling spirit, revealed the divine nature of this—in the world's estimation—comparatively obscure personality, to Peter; while the majority of his fellow citizens said: “Is not this the carpenter's son?” Paul the Apostle declared the Almighty to that knowledge-seeking people, the Athenians, when he preached unto them Jesus the Christ, the one personality of Deity then known. This personality, the fulness of the Godhead bodily, Paul declared to be “the beginning of the creation of God.” Dispensations are successive and inclusive. Their beginnings are personalities, the involutions of all progressive entities prior to them, and of whom the personality is the supreme composite unity or finished product. Each dispensation finds its completeness in such an involution or beginning of another dispensation, made new in all things by the application of the law of the cross—the crossing of a perfected involution with a receptive evolution, of a holy Seed with a prepared field. In due season a word spoken, a seed sown,

a life-giving spirit breathed out by the "beginning" of a dispensation, completes its cycle of involution and evolution, and reveals its ripe fruit as food and seed of reproduction for yet another dispensation of the most progressive life.

Each dispensation has a form and a comeliness peculiar to itself, predicted by its "beginning" or Messiah, who represents its fourth dimension—its duration in time. He is its equity, its balance or justification. The most wonderful work of God is his Messianic manifestation; and when the "light of his cloud shines," the revelation of this great truth is complete; for by this "shining of his cloud," his theocrasis, men are inspired or illumined that they may know God—and knowing, love with a love that is redemptive. By this light we are enabled to "mark the perfect man and behold the upright," who contains the eternal City and the throne of God, the intellect, the profundity of whose thought is God, the mighty One of whom all creation is the ever-varying yet eternal expression. The literal Word as to truth is its science; as to life, it is supremely the manifest formate God-Man. As to both life and truth, or truth and good, it is the man perfected in life, in whom is also the truth as to that life. This man is the one true exponent of the universe (the universe known as to its form and functions), the one true exponent of the truth in the man—which is the science of all laws of being, discrete and concrete.

The Christian dispensation has reached its terminus. Obedience to the law of the cross has produced its herald of glad tidings of great joy for all people, its Messenger of a new and final covenant with Deity for the perfecting of man in his own image and likeness. To those who come with him as the evolution of the seed planted at the beginning of the Christian dispensation, he will be a savor of life unto life; to those who rejected the Seed of his origin and destiny, he will be a messenger of death unto death. He represents the cross of Christ in person, and is the way-mark dividing worlds, separating them as far as the east is from the west. He brings the one thing needful to those who love his appearing and kingdom—the science of both. To its communication and application he devotes every energy polarized in him. He awoke from among the dead as a strong man out of sleep—as a man made strong by the wine of a renewed life-giving spirit. He awoke to find that while men slept an enemy of all souls had been at work, and only the acme of divine discrimination could ever separate the wheat from the tares which had been sown in his field. The Messenger is a man of God "thoroughly furnished unto all good works," having on the whole armor of God, including the helmet of salvation, the divine wisdom given by an absolute science of the truth to the undying love of it—that power of God to whom darkness and light are alike in equality of power to serve his ends, the end of man's creation in God's image and likeness of divine human perfection.

All creation is now before the great white throne of an absolute science of Him whose white light has rays

ultra-penetrable, and there is no escape from the supreme power of truth in application to life. Truth is here to be known and applied by "whosoever will." Those who received the will of God into good and honest hearts nineteen hundred years ago, will receive it now. "Of his own will begat he us." In the unborn but God-begotten, the Almighty works to will and to do his own good pleasure. The Flaming Sword of truth is in the hands of God's Messenger; with it he will light his own funeral pyre and that of his widowed church. Phoenix-like, from its flames will come forth one new Man, the image and likeness of the Lord, in power and great glory. The wings of his knowledge will be its all-embracing love of renewed universal life, in forms fresh from divine conception and replete with all that can speak his praise.

In this most degenerate age of ours, the way of the press is the way of least resistance for the natural communication of the science of the truth of God to the mind of man. In the most circumferential sense, the printing press becomes God's wine-press from which he supplies the world with the doctrines of a life that is in accord with the science of the laws of his divine being. The records of His scientific statements must be made available to the people by the power of the press to multiply them proportionately to their growing receptivity. Only the leaves of the Tree of Life are "leaves of healing," and the Flaming Sword guards the way of the Tree of Life. Without the science of theocrasis there can be no Flaming Sword in the supreme sense; therefore, no guardian of the integrity of the Tree of Life, which from the natural standpoint is the tree of the knowledge of good and evil. People should beware how they accredit healing virtue to leaves from trees unguarded by the science or power of the Flaming Sword. They are liable to prove but sleeping potions to soothe the dying. "Awake, thou that sleepest! Arise from the dead and Christ shall give thee light"—light from the Flaming Sword that guards the way—the highway of holiness. This is not the time to be saying, "a little more sleep, a little more slumber, a little more folding of the hands;" but awake! do what thy hands find to do with thy might!—Do good and communicate! Good is the fulfilling of the law; the thing to communicate is the science and spirit of the law, God's knowledge of himself and his universe of form and function, which is made for man in his image and likeness.

The glorious service of the Koreshan Cosmogony is that it gives to the world the absolute science of the form and functions of creation, by which man may know himself as both the mortal and the immortal, in relation to the Eternal. Man as we know him may become an immortal Son of God, but he is a mortal child of the devil, whose works he is prone to do. The Apostle tells us that we must "*study* to show ourselves workmen approved unto God." A workman approved by God must exercise his zeal according to knowledge; he must be able to discriminate; he must know good and evil; to do this he must study, think soberly and rationally; he must reason with God from God's established premise, and build his house upon God's chosen Rock. In the hands or discriminating powers of this Rock are the keys of all knowledges. Studied with the God-given keys, even the secret of his secret presence may be known and proclaimed from the housetops. The Word to be spoken to produce an age of light, an age of reason, an age of good workmen, is the Word of an absolute science of God's truth applied to life.

New Century Studies and Reviews.

LUCIE PAGE BORDEN

ESSENTIALS OF REFORM.

Some Errors of Mental Scientists Concerning the Salvation of Man.

IT IS A MISTAKE to suppose that the only change necessary to reform humanity is a mental change. Man is complex, formed of spirit, soul, and body. The mind is indeed powerful, but its action is limited by the body which it cannot transcend. Thought alone, no matter how exalted its nature, is impotent to effect release from the conditions which attend the mortal state. This is at once apparent when the constitution of man is understood and the intimate relations between spirit and matter fully conceived. The body is not more surely the product of mind than mind itself is produced from the disintegration of matter. The elaboration of mental energy takes place in the brain, where there is a commingling of the finer fluids and essences with an actual destruction of the substance of cell and fiber.

It is incumbent upon those who profess allegiance to the doctrine of mind over matter, to show how much weight this doctrine has in determining the relations of man to society. If it be only necessary to concentrate mental energy upon the condition of the world in order to bring about a better state of affairs, why does the change delay? Surely there should be a sufficient number of disinterested persons willing to "enter into the silence" and remain there long enough to ensure success. If concentration of mind upon any given subject can control events, there ought to be a complete change in the body social; and if there be not, one of two conclusions is inevitable. Either men and women are too selfish to care what becomes of the world, supposing they have the power to work such change and use it not, or the method in itself is at fault.

It is only necessary to consider for a moment the absurdity of the logic which says that there is nothing either good or bad but thinking makes it so. When you see a man who is old and sick and worn out, transformed into a new being by the boasted power of thought, it will be time to look for the amelioration of society and the extinction of its vices through the use of the same medium and no other. Thought is a sovereign remedy for the toothache in some cases, but it has never yet effected the incorruptible dissolution of the physical body, nor raised a man from the depths of moral degradation to the status of Divinity.

If men want to be saved from their sins, they must resort to some power outside themselves, outside of corruptible humanity, in order to obtain salvation. It is easier for a camel to go through the eye of a needle, than for a man who is steeped in iniquity to think himself into the kingdom of heaven. Jesus said: "The kingdom of God is within you," but he was speaking to men in that age of the world who were about to become

the recipients of his Spirit, not to the brutal sensual humanity of the present day in whom the good Seed—the children of the kingdom—was not planted. A baptism from above is essential to deliver man from this body of mortal desire; to realize his dreams of a fraternal state; to lead him onward and upward into that supernal realm whence there is no recession. The specter of fear which haunts his footsteps from the cradle to the grave has left him now. His hands are clean; his heart is pure, and from this estate of blessedness and felicity he shall go no more out, even forevermore.

The Mysteries of the Increate.

THE DIFFERENCE between the character of the visible creation as distinguished from what may be termed the increate, is a difference in kind not simply in degree. The divine purpose is now to reveal all the mysteries of being. Those secrets which have been hidden from the vulgar eye because the mind of man had not expanded to conceive them, are at last to be determined with scientific accuracy. Creation is a ceaseless process, taking its initiative from the center of the biologic universe. To create is to beget; and the physical world, no less than all the life which it contains, is begotten from the seed. The astral center is the involution of all the qualities and potencies of its pediment or rind. The visible earth is but the unfoldment of these energies in a manner analogous to the unfoldment of the seed in the tree. Consciousness differentiates the animate from the inanimate forms of being, and yet it extends in some faint degree to every atom.

Where, then, may the increate be located, and what pertains to such a stage of being? Clearly it cannot be located outside the confines of the visible universe, because the latter contains everything and outside of it there is no thing. If it be found at all, it must lie within the boundaries of space as exemplified in the shell of the concave earth. The most vivid imagination aided by the keenest sight fails to discover anything answering to this description; since those objects which exist have form, and whatsoever has shape is visible to the sight. If there be anything to which this term may justly be applied, it must lie beyond the scope of mortal vision. The increate can only be the interior spirituous essence which animates all forms of creation, from the mineral to the God, rising in the scale of ascending consciousness until it reaches its climax in the bosom of the Father. Here spirit reaches its highest degree. Here love and wisdom not concentered blend in ardent flame. The apparent discrepancy between this statement and the oft repeated language of Koreshan Science, to the effect that life on every plane is perpetuated by that of the plane below, may be explained in toto by the statement that the essences of love and wisdom in their most interior degree do not descend. They pertain to the

interior degree or quality known as eternal life. They represent a phase of consciousness higher than immortality. The entities belonging to the latter plane descend to reproduce themselves, beget and are begotten. Eternity knows no recedence. I am that I am, was, shall be, one and indivisible—the Increate!

The Avatar of the Aztec Religion.

THE UNITED STATES with its territorial adjuncts has been launched upon a career of imperialism that is destined to reach its zenith under the new dispensation. The progress of events as ordered by divine Providence is very shortly to bring to birth a new creation. It is especially significant that America should be the site of the coming empire, because it is the seat of the ancient civilization developed by the Aztecs. This race of people under the leadership of Montezuma, reached a high degree of refinement and cultivated the arts to a considerable extent. They did not culminate in the line of scientific pursuits, but they accomplished far more in this direction than is generally supposed. Of all the races which have left an imprint upon the American continent, the Aztecs are most interesting because they professed to believe in a Deity who was regenerated periodically from among men. This avatar was the signal to open a new era, and when this god went away he always disappeared, going to some higher realm in his visible structure without tasting death. Remnants of such wisdom may have come down to this people from the Golden Age, together with other traditions once held. Certain it is that they never lost the idea of a god in human form, born into the world as a man among men, yet with all the evidences of inherent Godhood. There is food for thought in the suggestion that this race may have been chosen to perpetuate such knowledge in this continent, where in distant ages it was to be revived. The periodical advent of Deity is not admitted by the orthodox church, which has no glimmering of this great truth; but here among the forgotten lore of this far-off nation it has its place, shining out like a star from a mass of fables.

The Fallacious Doctrine of Equality.

THE PROPOSAL to build a church for the laboring man, where the mass of the people may assemble to worship God in freedom and equality, suggests a query. What essential object would be served by such an organization? Would the proletariat be happier and better with a creed framed to suit its crude conceptions of right and justice? In the days when the goddess of reason was enthroned in France and every church was closed, the masses tried to find satisfaction by murdering their legitimate rulers. They wanted to be free—free to gratify their desires and to rule themselves. But the story of those awful days was written in blood. Neither peace nor safety came to the nation until a firm hand grasped the reins of government. A man whose ability to rule was kingly, had to stand at the head of public affairs and restore order. Before a semblance of national unity could obtain, the people had to forswear their creed of equality by acknowledging the supreme authority of one man who stood head and shoulders above the crowd. It had to bow in fact to the principle which it denied in theory. If the principle of equality as it is conceived by the socialist were to be logically carried out, there could be no God; therefore the attempt to found a creed upon such a basis offers an inconsistency subversive of reason.

LA NOUVELLE GEODESIE.*

Les montants sont à plate-forme afin qu'ils ne s'enfoncent pas dans le sol. D'autres parties de l'attirail se posent sur des pieds triangulaires à bouts pointus faciles à percer le sol. Un plan détaillé pour retourner les pièces horizontales en rebrous-sant chemin corrige toute erreur possible en fait d'exactitude et empêche la moindre déviation des angles droits dans les traverses. C'est un moyen invincible de réfuter la charge d'avoir fait l'instrument sur un plan déterminé d'avance afin d'étendre une ligne courbe. Les pièces assemblées ont été mises à toutes les épreuves les plus rigoureuses que l'on sache pour déterminer la précision des angles droits et la jonction des fils en crin a été soumise au témoignage du microscope. En faisant les tours d'essai on retourna sur le chemin fait et il fut trouvé que l'axe en crin s'accordait juste avec le fil en crin sur la face de cuivre de la pièce initiale maintenue par le poteau solidement fixé au point de départ. La précision de l'instrument a été prouvée à ce moyen et a justifié abondamment l'espoir que nous avons conçu d'unir les pièces sans la moindre faute.

On verra d'après cela que le Rectilinéateur se distingue en fait de construction de tout l'attirail géodésique usité jusqu'ici en ce que les traverses présentent chacune deux faces à unir au lieu d'une seule comme il arrive dans le cas des verges unies par le bout seulement. Le but est de forcer une ligne droite et non pas d'en suivre une pour en mesurer l'étendue. L'objet en vue n'est pas d'étendre (nous ne parlons pas ici de la méthode ordinaire de viser) une droite par rapport avec la droite ou la gauche mais de pousser l'horizontale à partir du point vertical d'une perpendiculaire quelconque suivant les plans et les choses spécifiées dans le chapitre précédent. Ayant suivi le fil de nos raisonnements depuis la prémisse majeure jusqu'à l'incorporation de ces principes dans un attirail géodésique nous voici prêts à soumettre au lecteur un rapport détaillé de son emploi et des faits amoncelés à son usage. Le soir du 17 mars, 1897, la pièce initiale du Rectilinéateur se trouvait debout en tête de la ligne à être forcée, à Naples, Florida, attendant sa conjonction avec la seconde pièce, chose qui devait initier le premier et unique travail géodésique dans l'histoire du monde exécuté dans le but de déterminer le contour de la terre soit-elle plate, convexe ou concave.

L'Expedition Geodesique Conduite par le Corps Koreshan.

Ayant démontré les principes qui président à la construction des lignes droites et indiqué leur application dans la géodésie, il nous reste à faire voir la relation existante entre la ligne droite étendue par ces procédés et l'arc méridien de 8 milles et demi d'étendue. Nous avons déjà parlé des relations entre la corde et son arc, gouvernées par des principes appartenant aux méthodes de démonstration directe que nous avons introduites et développées de la proposition fondamentale. Nous avons à faire maintenant avec tout ce qui entre dans l'oeuvre d'observer les relations entre une corde construite à être tangible avec le grand arc de la circonférence de 25,000 milles. Afin que le lecteur soit à même de comprendre ces choses à fond et d'apprécier la force et le caractère de nos preuves il faut appeler son attention à nos travaux préliminaires, source de la précision obtenue dans l'expérience; à nos tours d'essai et aux méthodes usitées par lesquelles nous avons réussi à prendre des mesures justes du niveau du Golfe sujet aux flux et reflux journaliers.

(a continuer.)

[* Suite de la COSMOGONIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE. PARTIE II.—Par M. le Professeur U. G. MORROW. Traduction Française par Lucie Page Borden.]

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 FACTS OF LIFE are so numerous and the phenomena of life so easily observed and investigated, that no one should be left in doubt as to the actual and inevitable relation of form and function, body and life, matter and mind. To the enlightened mind it seems almost superfluous, a ridiculous necessity, to undertake to prove that no life is possible outside of form; yet the modern world is so far astray concerning the great problems of existence, man's origin and destiny, and the character of the divine Being, that in order to impress the absolute truth of Koreshanity upon the mind, we find it necessary to make use of every possible form of illustration. We observe the living forms of the animal and human kingdoms. The physical structures possess vitality, without which the forms would be motionless, inanimate; and on the other hand, without the structures there would be no basis for the spirit of life, and function would be impossible. Koreshan Biology is founded upon the demonstrated premise that matter is the groundwork of all life, the basis of all mind, from the lowest mentality to the intellect of Deity. A postulate of the System is that every form having functions has been brought into existence through a corresponding form having corresponding functions. This necessitates the conclusion that the Almighty who made man in his own image and likeness was a physical, personal being—Man on the plane of perfect manhood. Every kind of life is perpetuated through the seed of that life; and the divine Seed is the *nexus* between the natural and the spiritual, or the point of conjunction between the two. This is in accordance with the meaning of the root from which the word physical is derived. The Greek word φυσικός (*phusikos*) means physical, natural; and it is from φηω, to beget, to create, to have naturally. The created possesses natural physical life; and the Creator must also possess a natural life, for Cause can put forth only that which it contains. In the effect we observe personality, form, animal life; and we know that personality, form, and animal life obtain in the Cause. Man possesses both an animal and a spiritual life; this is almost universally recognized, and the thought is contained in every language under the sun. To live, according to lexicographers, is to possess capacity for vital functions; and the first definition of life is, a state in which the organs are capacitated to perform functions. The word life is closely allied to the old Anglo-Saxon *lif*, and the old German *lib*, which mean life and body, or bodily life. It is a most remarkable fact that the Greek words ζωή (*zoe*, life) and ζῶον (*zoon*, an animal) are from the same root ζαω (*zao*), to breathe, to live. The same relation between the words life and animal is found in all languages. The English word animal is the same as the Latin *animal*, which is from *anima*, breath or soul. *Anima* is from the Greek ἀνεμος (*anemos*), spirit or wind, from the Sanscrit *an*, to breathe, to live. Now, animate means to give life to, to vivify, to enliven through impartation of the spirit of life. God breathed into man in process of creation, and man became a living soul, possessing natural, animal life; and a degree of the life imparted was the animal, natural, or

soulical life of Deity. God made a natural man who, being in God's own image, was the *pattern* of the *pater*, the *vios* (*whios*) of the φύσας (*phusas*)—the divine-natural Son of the divine-natural Father. The great circle of life is the cycle of divine progress, a period of 24,000 years. The path of divine progress is in humanity, a naturo-spiritual world. The circle of life is the anthropostic Zodiac, which means the circle of God's animal life, from ζωδιακος (*zodiakos*) an animal circle. The world of humanity constitutes the *race* through which *Theos* runs from dispensation to dispensation, the world in which he periodically manifests himself as the climax of all progress, the Seed of all kingdoms.

The recent Antillean cataclysm gave the scientific world a new impulse, which has resulted in numerous speculations concerning the cause of the eruptions and the great destruction of life and property. The geologists upon investigation discovered a multitude of extraordinary facts, volcanic phenomena never before witnessed or experienced. The terrible sweep and frightful explosion of the noxious gases which destroyed St. Pierre and its inhabitants were unparalleled in the history of the world. We have pointed out why these eruptions were unique; they betokened the end of the dispensation, and stand first in a series of cataclysms which accompany the dissolution of the old order of things. The noxious gases from the bowels of the earth correspond to the death-laden atmosphere of fallacy from the infernal regions, the occult world of mortality. Geologically, it has been said that the eruption of Mont Pelee "was like the French revolution—it opened a new era and widened the intellectual arena. It smashed old theories as Napoleon smashed thrones. It has called for a readjustment of geology so far as volcanoes are concerned." Professor Serviss asks, "Did an earth-tide destroy St. Pierre?" In answer, he advocates a tidal theory of volcanic action, which involves the conception that the sun and moon produce tides of the materials of the earth's crust and also of the molten matter beneath the crust. It is supposed that the pressure at extraordinarily high tide, of molten lava is sufficient to force the burning liquid into every available volcanic vent. Notwithstanding the fact that the sun and moon were in conjunction at the time of the eruption of Mont Pelee, with extraordinarily high oceanic tides near the northern tropic, there was no general outburst of volcanoes in the volcanic belts which girt the earth; Mounts Vesuvius, Ætna, Hecla, Mauna Loa, Strombola, Krakatoa, and other famous volcanoes with free and constant open craters, remained inactive. Upon the basis of the new tidal theory all these volcanoes should have been active during the period of the West Indian eruptions. The Koreshan view, however, is more rational; instead of molten lava filling the great concave within the earth's shell, there are local fires in the crust, fed by mercurial amalgams in the metallic strata of the shell—the bowels of the earth, where peristaltic action corresponds to the

peristaltic action in the alimentary tract of the human body. The cosmic excreta accumulate in local cavities, and are forced to the surface through a tidal momentum in the universal alimentary canal. In the West Indian disaster the local cavities became full and were thrown out through the natural openings, while the vents of other cavities into which the substances cast off from the alimentary tract of the physical cosmos are drained, were silent and inactive.

Cecil Rhodes is said to have evolved his idea of imperialism from the fundamental principles of Darwinism; the "survival of the fittest" in Nature led him to conclude that the same law should be applied in commercial and political affairs. A recent writer has pointed out that Darwin was unwittingly the father of a doctrine of imperialism from a scientific or philosophic standpoint. Darwin conceived, after research and observation, that in some way the power operating in and through Nature, whatever power that may be, makes no arbitrary selections; but that in the evolutionary ethics, as well as in evolutionary life, the fittest to survive became victorious and dominant. Now Darwin did not formulate a true system of natural science, but he was a close observer of facts, and had a conception that in some way law prevailed throughout the universe. Had he seen the ultimate of evolution, the inevitable involution of all things; had he conceived that the universe is a great organic system of life with interdependent center and circumference, he would have seen that the righteous government, patterned after the cosmic order itself, is necessarily an imperial system. It has been conceded by astronomers that so far as the solar system is concerned, it manifests anything but democratic principles; and Virchow, the celebrated cellular pathologist, while holding that among the corpuscles of the human body there is a phase of democratic order, freely admits that the human system as a whole constitutes an imperial government. Man and cosmos are natural structures in which the laws of natural order prevail; and the Koreshan conception of the true form of government involves the empire, the kingdom, and the republic. Where these principles are segregated some elements of just government are necessarily lacking.

Koreshanity proclaims the great fact that Deity dwells in humanity—not in his purity in every man, but in a class of people who occupy the highest plane of moral, intellectual, and spiritual development. The idea that God dwells in the human race and periodically manifests himself in his own personality, is the very central thought of the Hebrew and Christian Scriptures. "God is in the generation of the righteous." This thought is involved in the word church, which means God's house. Now the church proper is comprised of human beings; a church building is merely a place in which the church worships. The English word church is derived from the Saxon *kerika*, and corresponding forms exist in all European languages. In Scottish, it is *kirk*; Swedish, *kyrka*; Danish, *kirke*, and German, *kirche*. Now all these forms are derived from the Greek, *κυριακόν* (*kuriakon*), the Lord's house, from *κυριακός* (*kuriakos*), concerning the Lord or Master, from *κύριος* (*kuriος*), Lord or Master. This definition is in keeping with the Apostolic idea: "Know

ye not that ye are the temple of God?" and with the Latin for church, which is *templum*. The conception that the church is the temple of God is not out of harmony with the fact that the word *ἐκκλησία* (*ekklesia*), which is rendered in English as church, means "the called-out ones" or "the elect," for the ecclesia constitutes God's temple. Modern religious organizations are not churches in the true sense of the term, for they contain the spirit of declension.

A note of alarm is sounded by the New York *Herald*. A degree of prosperity is experienced in America; industrial facilities are increasing, trade is expanding, and enormous crops are growing. The financial world is experiencing a great boom, and there are large stock speculations and reckless financiering in Wall street. The *Herald* likens the present boom to that of 1880, which culminated in the Grant and Ward panic of 1884. Overstimulation means ultimate depression; the boom runs stocks to the highest point and then a crash results. There is such a thing as reaching the end of all booms, of all inflations of the money market; and there is such a thing as a final collapse of the financial machinery which now taxes the strength of the producers of wealth, without whom the machinery of Wall street would be without motion. The greatest boom has not yet come; but it is at hand. It cannot long endure, because the foundation is insecure, and ultimate collapse is inevitable.

An early Christian writer assigned the care of the physical universe to the supreme Divinity, the souls of men to the Son, and the saints to the Holy Spirit. If he is as observant today as he was speculative centuries ago, he might be wondering if the second person of the Trinity has not sublet his contract and persuaded the Holy Spirit to cease operations altogether! The modern doctors of divinity are unable to make a satisfactory diagnosis.

Truth crushed to earth by its own descending force rises again in the resurrection of the age. The cathode and the anode are eternal co-ordinates. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Who *does* know? Koreshanity reveals both the knower and his knowledge.

All great works are performed by masters of great problems; some one is destined to perform the greatest work of all. The Lord of lords cannot be a democrat. The stars are brilliant in the night, but their light fades in the approaching dawn, the rising of the King of day.

Absolute truth, the greatest thing in the world, is most easily overlooked—at first, by those who do not desire it; but it has the faculty of powerfully impressing itself upon the world's memory.

Automobile scorching is a burning shame; but everything is burning in the modern hades.

An age is a period of time in which an order of the world grows old.

The Open Court of Inquiry.

THE EDITOR.

Is Space Something or Nothing?

EDITOR FLAMING SWORD:—In regard to the question of space, you state that "space involves the idea of room." The reverse is also a truism; namely, that room involves the idea of limited or measurable space, and that without enclosure space is illimitable or infinite. Now the American Dictionary and Encyclopædia defines space as being "Extension considered independently of that which it may contain." According to this, space is, as I stated before, "the absence of everything else." For instance, suppose that the universe (the totality of all things that exist) could be annihilated, there would be nothing but space. Furthermore, you state that "If space were the absence of everything, it would follow that there could be no space where everything is." Most assuredly so, because if a planet (being solid) measures about 8,000 miles in diameter, it occupies just that much space; in other words, it displaces just that much space. Hence, space is the openness in which the universe exists. I contend that space is infinite, whether the totality of all things exists within a concave cell or not. I wish you would answer the following question, namely: Is space something or nothing? I contend that it is nothing. If you can prove the opposite, I am willing to concede it.—G. E. L., Chicago, Ill.

If the scientific world comprehended what space is as related to organic life and form, the mind could not entertain such a vagary as modern astronomy, according to which, space is infinite vacuity, except specks of matter here and there. Such a conception is the product of the unfinished mind. The ultimate truth of universal relations, however, is exact in its conception and definition of all the properties and characteristics of all forms and functions. True science is therefore the product of the finished mind which conceives of a universe of proportions, with such definite qualities of extension in both time and space as to force recognition of the absolute limitation of all things with all their degrees and properties.

The above communication, while it expresses a popular belief, contains some curious inconsistencies to which the writer thereof is forced by reason of a false premise, a false conception of

space. Space is conceived to be absolutely nothing; and yet a solid is said to displace *so much space*. A peculiar thing about such a conception is that after considering space to be nothing, one should speak of so much or so little space being occupied by anything! How could nothing ever be *displaced*, when only form can have place anywhere? If absolute nothing were space, it would be inconsistent to speak of it as the absence of everything *else*—that is, every *other* thing. Where there is absolute nothing, there is nothing to be excepted; we could not say "everything else *but space*," in describing nothing. Make a clean sweep of everything where nothing is—and everything, every quality, degree, characteristic, or condition to which a name might be given in description of the same, would be swept away—not even space could *remain*, for if so, space would be something.

Why make nothing so specific as to apply to *extension* alone? Has nothing but one property? Is nothing always the same in kind, quality, quantity, and extent? If so, what imparts to nothing its invariable qualities, its constancy? And how is it that it possesses the particular quality of extension? Why not apply nothing to duration, and say that time is the absence of all motion? So soon as the mind begins to consider the relation that matter sustains to space, we must reach the conclusion that matter possesses spatial qualities and properties; that matter and space are inseparable, and that neither matter nor space can be truly considered independently of the other. Matter possesses certain universal properties, such that if there were no matter, its properties would be impossible.

In a former treatment of this subject we asked, What makes space? and answered, The extension of matter. This is literally true, and is the key to the whole question of space. Hence, if the universe were blotted out of existence there could be neither time nor space; for without matter there could be no duration, hence no time; nor any form, hence no extension. Space belongs to that property of

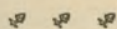
matter called extension; it involves all simultaneous relations of form. Matter possesses the property of duration; time is the measure of this quality of extension; it is the measure of all successive relations of all that exists in space. Time and space are correlate properties applicable to the world of Nature. We are cognizant of time and space through motion and extension; therefore, time and space apply only to the things which have extension and motion.

Matter occupies space. We do not mean by this, that it displaces space and is surrounded by a sea of nothingness. To occupy is to possess, to fill up, to take hold of. A cube possessing a mass of 100 cubic feet, *occupies* a volume of space of 100 cubic feet. If space were nothing, it would be impossible to determine *how much* space a cube occupies. Now, relatively, parts of the universe are situated in universal space; there is an openness in which things move. The mind is wont to extend such openness beyond the limits of the cosmos; but such extension is not warrantable, because universal conditions have no relation to anything outside of the universe.

We have shown that space cannot be nothing. Mathematically, both time and space may be considered abstractly, for all of the operations of mathematics may be carried on in the abstract. Geometrically, we may consider the space which any object occupies independently of the object; but such consideration does not make space possible of comprehension nor existence where form is impossible. We may consider the relations of time and space abstractly; but when we apply the mathematics of time and space, it immediately descends from the plane of the abstract to the concrete, and we give time and space units of value by virtue of the simple fact that they belong to the sphere of the natural cosmos. Matter is spatial—nothing else is. Therefore, space is applicable to matter. Is space then, to be considered as something? In so far as a property of matter is something, space is something. Space is conceivable; it is measurable; and it is limit-

able, because it belongs exclusively to measurable and limited things, the organic form of the universe and its contents.

If one wants to define space as absolute nothing, and hold that such space exists outside of the universal cosmic shell, we have no quarrel; but one should be consistent and careful to distinguish between the "nothing-space" or *no-space* on the outside, from that space in which we find things—material things existing—space that is definite, measurable, and limited. This in reality amounts to what we hold; that there is *no-space* on the outside, and *real space* on the inside.



Gravity and Geodetic Survey.

EDITOR FLAMING SWORD:—An astronomical friend of mine requested me to ask THE FLAMING SWORD the following: "Can you start out 300 feet with the Rectilineator and come back on a triangle to the starting point?" My friend claims that while you can carry a straight line out and back for that distance, you cannot run a triangle. He claims that you would fall below the line every time. For my own part, I do not see what difference it would make. He says if you can convince him of that, he is willing to believe in the correctness of the Gulf survey. He also says that a line carried out as was the one you made, would always tend to lower on account of gravity. I cannot see it that way myself; I cannot see what gravity has to do with it in the least. The same reasoning would cause a bridge to sag and fall down. He was a student of Professor Swift. I can see only one answer to the question he has asked, and that is that you could do it in the same way that you surveyed a straight line out and back; but perhaps you will have a different answer.—* * Buffalo, N. Y.

If all the objections against the Koreshan Geodetic Survey on the Gulf Coast of Florida, urged by scientific men and others during the past five years, were collated and published, they would form a volume. The criticisms are remarkable, not because they are numerous or even weighty, but because they are so strikingly contradictory. It would indeed be miraculous if *all* the things which have been pointed out to us, should have conspired to produce the results of the first attempt to determine by direct means the actual contour of the earth. All the conflicting criticisms go to show that the opposition has no *scientific* ground of attack on Koreshan Science

and its demonstrations. For instance; if gravity were the cause of the air line extending into the waters of the Gulf of Mexico at about four miles from the starting-point, then objections which have taxed the mental power of many opponents to originate—such objections as that we manipulated the apparatus to cause the line to "run down;" that a mistake was made in leveling at the beginning; that the apparatus was constructed to run a curved line; that the adjustments of the sections were not accurately made; that we purposely inclined the first section, and that we falsified the facts—must be set aside as vain attempts to explain away our survey.

If gravity caused our surveyed line to go down to meet the earth in about four miles from the starting-point, we were *singularly favored* with a descent at a ratio which conforms approximately to the calculated ratio of the earth's concave curvature. From beginning to end of the survey, the distance between the surveyed line and the datum line—the mean tide level—was what it *should* be between a rectiline extended over a concavity of 25,000 miles circumference. Gravity is as inadequate to explain the ratio of approach of the earth and the surveyed line, as any of the other so called points made by those who have adversely considered our work. It is not enough to urge mere contingencies. There is but *one* thing that would produce the results obtained—and that is the concavity of the earth itself!

We are asked if we could start out 300 feet with our apparatus, and come back on a triangle to the starting-point. We have never made such a test of the instrument; it was sufficient to return over the same ground in a trial survey of nearly 300 feet, to the exact point whence we started; but if we had made forward and back lines form a triangle, the result would have been the same, for the simple reason that the lines would necessarily have been in the same plane by virtue of the principles of the apparatus which made the return line in the test survey coincidental with the forward one. If gravity would cause a downward tendency of such a line in the survey of a triangle, the tendency would be the same in running back and forth; and on the basis of such a supposition, instead of striking

the same point, as we did, the return line should have fallen below the starting-point. There is no escape from this conclusion.

Of course, in the above it is understood that the triangle should be surveyed in the same way that we surveyed the trial line to and fro—that is, by surveying out and back by simple adjustment of the right-angles, leveling only at the starting-point. There is a way, however, of surveying a triangle with the Rectilineator, in which the point of return would be below the line at the initial point. This, if correctly conducted, would as effectually demonstrate the earth's concavity as did the survey we made on the Gulf Coast.

Suppose we lay out an equilateral triangle whose sides are each one mile in length. The three points or angles we may designate as A, B, and C, respectively. Start line AB at A at right-angles to the perpendicular; at B, AB would be 8 inches nearer the earth or the datum line than at A. At B begin the line at same altitude as the end of AB, making the line at right-angles to the perpendicular at B. BC would likewise approach the earth 8 inches at C. Repeat the process in surveying CA, and upon return to A, the median line of the apparatus would be 24 inches below the starting-point at A—and this would result, not because gravity could change the direction of the line, but because the earth is concave.

If, however, we should survey a triangle of same size as above, with a transit instrument, leveling the instrument at each angle, and taking sights one mile in length, line CA at A would be about 18 inches *above* line AB at A—and this would be due, not to the earth's convexity, but to those illusive factors of perspective foreshortening and visual curvilinearization which the modern astronomer and geodesist fail to take into consideration. The Rectilineator was invented and applied for the purpose of obviating refraction of the surveyed line, and to avoid the illusions of foreshortening; and by means of application of the principles involved, we purpose revolutionizing geodesy and thus leave the modern scientists without an avenue of escape from the conclusion that we live within a hollow globe about 8,000 miles in diameter.

The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—In the Editor's "Progress of the World," important current events and topics are reviewed and discussed in a most entertaining manner; the reviews cover campaign issues, civil government in the Philippines, the Canal bill, Congress and Cuba, the Philippine Friars, affairs in England, and other topics. The cartoon department is fine, and much matter of interest appears in the department "Leading Articles of the Month." The contributed matter covers a wide range this month, among which are The Cuban Municipality; Industrial and Commercial Conditions in Cuba; M. Bloch's Great War Museum. 25 cents a number; \$2.50 a year. Review of Reviews Co., 13 Astor Place, New York City.

Mind.—The August number contains matter of interest along "new thought" lines. The best article of the number is "Jesuitical Occultism," by Dr. J. R. Phelps, who comments on the power of the Catholic church. Other articles are: The Conception of Unity, by Eugene Del Mar; The Art of Enjoying, by L. C. Ashworth; The Completion of Humanity, by Lucinda B. Chandler; and Why Do We Suffer? by C. G. Oyston. 20 cents a copy. \$2.00 yearly. Alliance Publishing Co., 569 Fifth avenue, New York City.

Health Culture.—Prominent among the articles in the August number is Swimming as an Exercise, with suggestions as to how to obtain the best results and to avoid injury. The article is finely illustrated, showing various positions of the swimmer and bather. Home Treatment for the Eye; Appetite and Reason; Timely Suggestions, are all excellent contributions. \$1.00 a year. 481 Fifth avenue, New York City.

The Student's Journal.—Shorthand writers will be interested in Fred Irland's article on joined-vowel systems. Mr. Irland is one of the best reporters in Congress, and writes the Graham system. The August number contains facsimiles of reporters' notes, several pages of matter beautifully engraved in Standard Phonography, besides much in common letter-press. \$1.00 a year. 1135 Broadway, New York City.

The Coming Nation.—The best known socialist publication, with a history related to the Ruskin Colony; now published by Warren and Richardson, Rich Hill, Mo. It is still vigorous, notwithstanding its vicissitudes, and full of interest. The original policy of the paper has been carefully adhered to. 50 cents per year; weekly.

Pure Economy.—A pamphlet of about 50 pages, published by the Free Socialist Union, Austin, Ill. In the form of a dialogue between a reporter and a socialist,

concerning the problems of transformation in the world of industry. Price not given, but well worth 25 cents.

Brotherhood.—A monthly magazine designed to help the peaceful evolution of a juster and happier social order. Contains much news of socialist movements and colonies; neatly printed. No. 9 Charterhouse Buildings, Goswell Road, London, E. C. England.

Missouri Socialist.—Official organ of the Socialist party of Missouri; published every Saturday; 50 cents per year. 22 N. 4th st., St. Louis, Mo.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

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

NO LECTURES DURING AUGUST.

We are authorized to announce that during the month of August, the heated term, there will be no services of the Koreshan Ecclesia, nor meetings of the Society Arch-Triumphant at the Koreshan Hall nor elsewhere in Chicago.

In The Flaming Sword of August 29 announcements will be made of the order of Services and Lectures for following months.

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Summary of the World's News.

AMANDA T. POTTER.

July 30.—Nearly all of New York City's wealthiest escape taxation through non-residence plea.—U. S. Government warned to watch for Turkish anarchists.—Stockyards warehouse burned; loss \$240,000.—July 31.—Reports to comptroller of currency show remarkable prosperity of banks; but two fail in ten months.—Generals De Wet, Botha, and Delary receive ovation on their departure from Cape Town to Europe.—Chicago wins fight for cheap gas; decision for 75-cent rate rendered.—Cleveland Chinese merchant pays \$560 for a Chicago Chinese helpmeet, and expends \$5,000 on wedding.—5,000 striking miners and sym-

pathizers, against non-unionists and police in Shenandoah, Pa., create "reign of terror"; troops ordered out.—Seven distinct earthquake shocks in half hour do great damage in Santa Barbara Co., Cal.—Aug. 1.—Illinois Central Road suspends five of its locomotive crews for making excessive smoke.—Union Traction of Chicago to fight increased assessment of \$500,000 on its property.—Rock Island R. R. incorporates an Iowa company with capitalization of \$125,000,000.—Chicago Electrical workers threaten to tie up every job in city unless contractors employ none but union men.—Exports from U. S. during last fiscal year decreased \$106,000,000; imports increased over \$80,000,000.—Writer in *Liberal Review*, London, speaks of American educational institutions as superior to Oxford University.—Aug. 2.—Armours secure control of the two large Hammond meat packing companies; will include Swift-Morris interests and \$150,000,000 capital.—Demand made to assess leasehold rights of all public utility corporations; present valuation \$200,000,000.—Electrical workers strike against employment of non-union men; boiler makers strike for higher wages.—Grave diggers of Concordia, Chicago, on strike.—Eastern men unfavorable to reorganization of Rock Island Railroad.—Cuban government to face deficit at end of first year.—Explorer Baldwin arrives in Norway; a dash for the pole to be made in 1903.—Aug. 3.—Women eligible to seats in new Australian Parliament; most notable step yet in emancipation.—President Roosevelt defeats, with pistol and rifle, Commandant Snyman, famous crack shot of South Africa; puts five pistol shots in one hole in target; world's record broken.—Fresh outbreak between sheep and cattle men on frontier; many lives and nearly \$3,000,000 sacrificed in last ten years.—Philippines and Porto Rico subject to same immigration restrictions as foreigners.—Aug. 4.—Overproduction of coffee; prices discourage growers.—College of Cardinals refuses to beatify Joan of Arc.—Banner crop year in northwestern states.—Railroad presidents promise reduction on western grain rates.—Aug. 5.—Investigation of Kankakee insane asylum scandals stifled.—Cuba votes \$35,000,000 in government securities redeemable in 40 years with interest.—National Live Stock Association of U. S. will fight combine of packers.—Democrats expect to reduce republican majority in the House.—Rumors of plots against the soldiers in anthracite regions.—Chicago ninth city in shoe manufacturing.—Attorney for striking machinists alleges that paroled convicts were employed by Allis-Chalmers Company to replace strikers.

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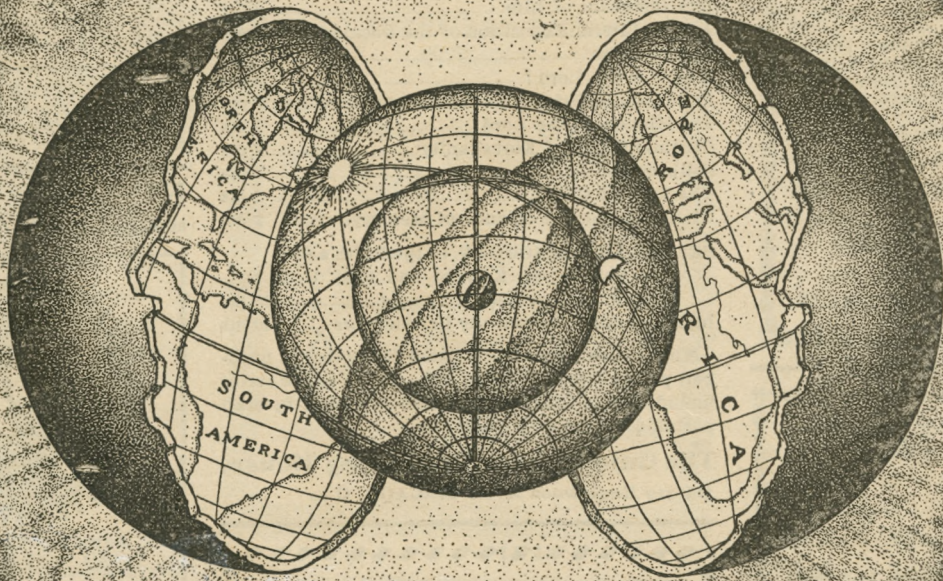
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