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ASTRONOMY

RELIGION



SOCIOLOGY

The Flaming Sword,

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The Best Thoughts of Modern Times on all Leading Subjects.

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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 embraced 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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Whole No. 511

Laws of Progression and Retrogression.

The False Theory of Social Evolutionists; Democracy Founded Upon Public Ownership Would Prove Disastrous; the Great Pole of Progressive Involution.

KORESH.

THE WORLD is densely ignorant of the fact that there is constantly operative the law of retrogressive development, the coördinating law of progressive development. It is for this reason that in the study of human progress, and especially the principles of social evolution, the investigations are all made and the conclusions reached on the assumption that the entire world is progressing. Those phases of thought which are on the retrogressive order of degeneration can have no conception of their declension; nor can they be made to see the progress of the superior tendency, for they are utterly blinded to the superiority of the thought and direction of the progressive orders.

The social evolutionist who predicates his prediction upon the modern conception of evolution, has nothing upon which to rest his conviction of social order. He conceives of a state of primordial universal chaos from which have sprung the conditions of the governments of the world as they at present exist. He sees that governments have failed to meet the demand of the necessities of an advancing civilization, and that therefore there must be substituted another experiment. As the principal experiments have been on the line of competition and private ownership, the next trial should be on the line of the public ownership of all public utilities; and the social evolutionist thinks the trial should be made on the basis of social democracy. There are as many phases of socialism as there are independent and pronounced thinkers on the subject; and a proportionate number of individual schemes for the institution of the social democratic utopia. The socialistic premise is the premise of chaos, a state of inorganic mass in which the universe is falsely believed to have had its

origin; a conclusion predicated on such a basis will be the conclusion of chaos.

Whatsoever we conceive to be the basis for the regulation of human life, we are compelled to consider the fact of the operation of an everlasting law of retrogression, which works in the conditions of human existence as well as in every sphere of activity; and while it is admitted that there will come a time when a certain part of the human race will become a law unto itself, there remains, and will forever remain, that indefinite and uncertain quantity which must come under the discipline of the laws of order, which are not intended for the government of things, but for the government of men. The human race will not jump at one bound into the conditions of the most advanced ideals of civilization. There are gradations of progress; and however much the fact may be deplored and denied, the retrogressive part of the race will force the necessity for the restraining laws of social order.

If one wishes to study the practical advancement of socialism and observe to what extent it has progressed toward its goal of unity, let him visit one of the socialistic conferences at any place of disputation, where the conglomerate mass of the conflicting elements of social progress is on exhibition, and there exploit the possibilities and promises of the utopia of democratic socialism. There will never come a time when it will not be a necessary part of human government to maintain a supremacy over the bells of anthrobiology. The social democrat and the nationalist must deal with the fact of the tendency of the human race to pass through its phases of declension, which is an undeniable factor of the cosmic and chaotic coördinates of all government,

except in the final and distinctive domain wherein there has been a complete separation of the heavens and the hells of antithetical coördination. When the true socialism has reached the point of its final evolution, it will have attained organic life of a divine imperialism in which the promise is fulfilled, of the presence of the Lord God as the inherent spirit of the principles of order.

One blinded to the truths of the righteous distinction between progression and retrogression as the two phases of human development, can only rest in the conviction that the order of evolution is a gradual system of progression, and that all true progress is in the line of what seems, to the superficial observer, to be toward democracy and democratic principles. Liberty without its coördinating and regulating principle is but the line of progress to the chaos of catastrophe. The democracy of the government of the United States is the liberty which has so resulted in the encroachment of one sphere of commercial and industrial activity upon another as to threaten a bloody revolution. Democracy founded on competism has produced the commercial trust, and coördinated that trust with another as thoroughly inimical to the good of society as the consolidation of the money power. A democracy established on the principles of public ownership will prove as disastrous as a democracy established on competism, because the law of human retrogression and the principles of polarity are not considered in its organization.

The evolutionary progress of the expiring dispensation, an age of the world marked by a chronological reckoning which defines the principle of limitation as denoting human periods, emphasizes the fact that our condition of progress and civilization had its root in the overshadowing of the race with the spirit of social unity; and it is for this reason that there has been the semblance of progress in the evolution of the age. All progress is made in cycles of partially or completely recurring epochs, characterized by similar events modified only by the additional development that the progress of the particular cycle may involve, as marked by the position the cycle holds in relation to the greater one in which it has its location. The most pronounced characteristic of the cycle which ended the Jewish and began the Christian dispensation, was the operation of the Holy Spirit which came to the world as a result of the incorruptible dissolution of the Lord's body. It was the afflatus of the person of the Lord; and had it not been for the personal presence there could have been no diffusion of the Spirit. That outpouring constituted the potency which changed the hearts of men and made it possible for the succeeding social organization and fellowship which characterized the condition of the early church.

The communism of the primitive Christianity was a pronounced feature of the relations which all Christians

sustained to one another during the Puritanic phase of its career. Communism was planted in the church from the Lord's person, because he was the embodiment of its principles, the typical imperialistic socialist, the King of kings and Lord of lords. "But why," it will be argued, "is there a necessity for another baptism at this remote period from the inauguration of the church of our Lord?" There is no conservation of energy without the application of the law of polarization; and every dispensation terminates in the focalization of the age, in the supreme personality of the epoch. It is for this reason that it is declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah is the personality and polar point of the dispensation; he constitutes the Sign of the Lord's coming. He is what his name implies—the manifestation of the Lord God. He does not come to proclaim the coming of one personal Christ, but to declare the law and consummate the work of the manifestation of the Sons of God. No Jesus will come down from the physical heavens. Men may watch a thousand years for this unnatural absurdity, and still be met with disappointment. No such event will ever occur. The things which mark the end of the age and the presence of the Elijah are transpiring daily, but they pass unnoticed because men are not versed in the laws of the consummation of the age.

It is declared: "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed [Christ, Messiah], to Cyrus, whose right hand I have holden, to subdue nations before him: and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: And I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." This is the name of the Shepherd of this dispensation, and to no other name nor man hath the Lord God committed the work of inaugurating his kingdom of righteousness in and throughout the world.

Following the work of the Messenger of the Covenant (conjunction) there will proceed his theocrasis, and with him a group of prepared disciples who constitute the biogenic battery which he organizes for the purpose of instituting the fire that will cremate the world. Were it not for the seriousness of the occasion, we would be compelled to smile at the pretensions of men like J. Alexander Dowie, who are as ignorant as horse-blocks of every principle of the manifestation of the order of Melchizedek—the Sons of God.

Moral Status of Labor-Unionism.

KORESH.

Nearly fifty different trades are involved in a strike which began recently, and which threatens to paralyze the industries of all Italy. Martial law has been declared and troops to the number of 50,000 assembled in this city and neighborhood to suppress violence. A special effort will be made to keep down the anarchists who are taking advantage of the labor trouble to become troublesome. Strikers have cut many of the gas mains, leaving a large part of the city in darkness. The gas works are practically tied up; the newspapers have been forced to suspend temporarily. The problem of feeding the population already has become a serious one. There are 40,000 workmen idle and the number is increasing every day. Violence much more serious than the few outbreaks which have occurred is feared when the masses begin to lack food.

Workmen who were repairing the belfry of the English church on Minchili street refused to join the strike. The strikers thereupon threw petroleum over the board fence surrounding the building and set it on fire. The flames were extinguished before serious damage resulted. Numerous arrests have been made and the jails are filled to overflowing. Large numbers of prisoners have been transferred to neighboring towns. What is most feared is that the strike contagion may spread to Milan, Genoa, and other industrial centers, where outbreaks are imminent. Strong infantry with fixed bayonets and cavalry patrols are parading the streets of Florence and its suburbs.

Arrangements have been made for fifty tons of bread to be brought daily into Florence from outside the city, and nobody will be allowed to purchase more than two pounds at a time. The troops are slaughtering animals to provide meat. The water supply of the city is assured. Owing to the cutting of gaspipes certain portions of Florence are now lighted with torches. The cafes are closed.—*Chicago Daily News*.

OUR OBJECTION to the labor-unions, and their opposition to individual liberty may be exemplified in the condition of Italy as given in above report taken from the *Chicago Daily News*. Labor-unionism is mob law and the history of the French Commune is too

fresh in our memory for us to enter into sympathy with what the venom of poverty's opposition to wealth implies, when poverty drives itself to extremes through the influence of whiskey, wine, and absinthe. If whiskey and its concomitant beverages, with the poison of the nicotine and the economic waste attending their uses, were expunged from the expense of the laborer, the wage-slave would be able to enjoy at least the comforts of life; and with the whiskey, beer, and tobacco out of his blood, it would not be nearly so bad, for he would be more apt to hesitate before precipitating the conditions which the commercial and industrial world is made to suffer at the whims of the walking delegates.

The *Chicago American* says, in its labor-day editorial, that the labor-unionist is a free man. It is an absolutely false statement. He has signed away every principle of his liberty when he signs the labor-union code of rules. Not only has he sold his birthright to American liberty, but he immediately attempts to compel others to sell their birthright, or to submit to the union's arbitrary purpose to either force men out of employment, or to force them to give away their rights to freedom. The labor parade in Chicago was characterized by devices through which the firms who did not sell under the union label were boycotted. The very banners of the labor parade were a violation of the laws of the country; and yet the *Chicago American* commends this anarchy.

The Mystery of Conjunctive Unity.

KORESH.

IN THE LAW of conjunctive mental unity may be found the greatest secret of being. It is the secret of the "white stone" given to him that overcometh, "which no man knoweth saving he that receiveth it." It embraces the mystery of that relationship of the Father and the Son which induced the controversy that impelled the Emperor Constantine to call the Council of Nice, wherein the doctrines of Athanasias were confirmed, and the Athanasian creed endorsed by the Christian church. Neither Arius nor Athanasias possessed the secret, therefore neither could formulate a creed which could define the mystery of this wonderful relation.

God is God from eternity and to all eternity. He is central to the life of the human race, and one in consciousness. He begets and generates his Son as heir to the central throne, from the natural spheres of existence, raising him through degrees and stages of prog-

ress until the Son attains that essential perfection which accounts him worthy of his inheritance. He is first generated (produced) from the human race, that he in turn may become the regenerator (the re-producer). When the consciousness of the Son has matured to an equation with the love and wisdom of the invisible Godhood, the consciousness of the Son enters into conjunctive unity with the throne of God, this throne being the wisdom of God.

The Son of God is raised up from beneath; but in his ascent he progresses through the influx of the higher spheres until nothing remains in him which he inherits from below, for all this is eliminated and transformed, until he becomes indissolubly conjoined to the central throne and heart of the anthropogenic consciousness. Now, because He is one absolutely with this nucleus of being, he is from eternity with the Father, because he is the Father, not in a trinity but in the

attributes of the triunity. He thus becomes the fulness of the Godhead bodily and the Creator. In His disappearance from the presence of his people he ascends to the central throne and sits down at the right hand (the hand of power) of the Father, because the Father in the Lord is the begetting essence which descends by the

processes of regeneration to the left hand, the hand and direction of declension. The absurdity that there are three Gods sitting on the same throne, entered the church with the controversy in which Athanasias, who figured so conspicuously, was the presiding genius of the Catholic declension.

The Language of the Golden Age.

Research in Philology Proves the Existence of Ages of Peace in the Remote Past; the Language of War of More Recent Origin.

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

THE ARYAN, or Arian, race or family of languages, otherwise known as Indo-European or Indo-Germanic, exists in two general divisions—Eastern and Western. The Eastern member includes the inhabitants of Armenia, Persia, Afghanistan, and of northern Hindustan; while the Western comprehends the languages of all Europe except the Turks, the Magyars of Hungary, and the Fins of Lapland. Between the Sanscrit, Zend, Greek, Latin, Celtic, Gothic, including English and Slavonic languages, philology finds resemblances which determine definitely that they are sisters sprung from one common mother. No language now extant can lay claim to that parental relationship. Among these resemblances are, in general, the names of the common relations of peaceful and domestic life, which all have in common. The words used in warfare and the hunt, in these languages, are very different, showing clearly that there must have been a time (and that their primal stage) when they constituted the common language of a people that had lived for ages in innocence as rational human beings who, as the Bible says, were in league with the beasts of the field, before the demon of war and aristocracy, whose labors are those of the chase, had yet assumed sway over them. This degeneracy did not come until, one by one, they had separated in the course of long ages from the parent common stock, developing each its added supply of words required to meet its needs for war and the hunt, to suit the savage state to which it had fallen.

When this degenerate human animal had acquired the taste for blood, like the man-eating lion, nothing else would satisfy his insane thirst; so the innocent, peaceable nation—race, had to disappear from the earth for long ages, leaving no monument of its existence but imperishable language, and that not its own. Not even did it live, a civilizing, enlightening force in its destroyers, as Greece did in hers to elevate them toward her higher state. Guilt can never forgive innocence, to which its continued existence is a perpetual reproach. Under such circumstances, of course, there can be no direct history after numberless ages, but necessary inference is as authoritative as the most positive records; following which, Prof. Max Müller has drawn a picture of the Aryan people while yet undivided, in which their thought, language, religion, and civilization are portrayed in many interesting details.

“It should be observed,” he says, “that most of the terms connected with warfare and the chase differ in each of the Aryan dialects, while words connected with more peaceful occupations belong generally to the common heirloom of the Aryan language. The proper appreciation of this fact in its general bearing, will show how a similar remark made by Neighbuhr, with regard to the Greek and Latin, requires a very different explanation from that which that great scholar, from his more restricted point of view, was able to give it. It will show that all the Aryan nations had led a long and peaceful life before they separated, and that their language acquired individuality and nationality as each colony started in search of new homes—new generations forming new terms connected with the warlike and adventurous life of their onward migrations. Hence it is that not only Greek and Latin, but all Aryan languages have their peaceful words in common; and hence it is that they all differ so strangely in their warlike expressions. Thus the domestic animals are generally known by the same name in England and in India, while the wild beasts have different names, even in Greek and Latin.”

From the advanced standpoint of the Koreshan, which is that of the wise man who said, “The thing that hath been is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun, is there anything whereof it may be said, see, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.” We are justified in applying the observation of Neighbuhr in a broader sense, even than that which had occurred to Prof Müller; that is, not only had these Aryan peoples for long ages lived in unity and perfect peace, but the time is hastening and almost here when, as has long been foretold by the prophets of all nations, “He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.”

The time is not far distant when the whole human race will be so ashamed of its record of blood and greed that it will hasten to forget, not only that record, but even the very tainted words in which it was written; and life, human and animal, will again be sacred, and in the whole earth there will be but one language, and that will be the language of peace, prosperity, and happiness. Such doubtless was, and must again be the language of the Golden Age restored and the Adamic race returned.

The Closing Period of a Great Cycle.

A Retrospective View of the World From the Standpoint of the Present; the Rolling of the Cycles and the Recurrence of Events; the Eve of the New Age.

AMANDA T. POTTER.

WE EXIST in a desperate time—in the iron age of the iron age of the grand cycle of 24,000 years. Because of reigning chaos which in a measure has subdued to itself the uses of terms, we say that we *live*; but the genuine discriminations of language bid us qualify wherever definition may be given; hence we say that now, at the foot of a dying cycle, we are in death. Koreshans are instructed in the laws of being; and if one of these should at the present time claim life for himself, he would utter falsehood. To be accounted among the liars, is to be adjudged filthy on the eve of that fast approaching event when He declares of men: "And he which is filthy let him be filthy still. * * * Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Logically none have right to the Tree of Life who keep not the law; and none may claim life who possess not the right to the Tree; hence is the world full of dead ones.

If we could transfer our observation to a date 24,000 years in the past, we should scan an exactitude of present transpiration. A cycle was in process of termination, attended by all the consequent disintegration and degeneracy. A Redeemer like unto the Lord Jesus, the Savior of men, had performed his ministrations to the world 2,000 years before, and from that divine supervision and parentage a portion of humanity existed in process of gestation as the children of the kingdom for whose coming he had taught his followers to pray. It was the eve of the ushering in of that great and dreadful day of the Lord to whose preparation Elijah the prophet was promised and sent. The contentions among men were violent, for the storm of human passions of origin and source satanic, of impulse suicidal, of attack murderous, were culminating their intensity. The devil had come down in great wrath, knowing his time was short. A mental picture of that past is established through experience of this present. Since there is no new thing under the sun, repetition is a law universal to which the saying of our Lord that he will make all things new offers no contradiction, because the former refers to the dispensational; for instance, the winter is no recurrence as considered in the series of years, while its appearance is unique in view of the twelvemonth.

There was in that far past an acceleration of ungodliness which could not have continued; it would have completed the destruction of mankind. Are any of this present so mad as to believe that the condition now obtaining is a possible accompaniment of perpetuity? It would seem that some look forward neither to check nor turning; and yet the chronicle of any large city, not to mention the aggregate of cities constituting the world, teems with all those things described as

abominations in the sight of Him who in unmistakable terms announces that he will come and repay men in accordance with their works. "Surely I come quickly," are the completing words of His last testament through the Revelator whose person was his abiding place.

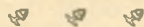
Man sees the tiny seed bestowed in the soil and the tender stalk upspringing and twining; it falls into leaf, bud, bloom, and fruitage. We may read therefrom the career of the Theo-anthropostic vine planted in the race as soil. "I am the Vine [said the Lord Jesus], ye are the branches." He gives the key to his progress through humanity in the declaration that he is the root and offspring of David. Not less than three distinct personalities are presented in this statement—the progenitor of David, David, and the Lord; and no reasoning mind can fail to see them as three manifestations of the one being. Most perfectly this progress is rendered in the first chapter of Matthew, where appears the entire line of names He bore from Abraham to his birth as Divinity. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." The Vine bore fruit, the fruit being the spiritual children of the kingdom; and the world is on the eve of recognizing the office of the Branch in bringing the spiritual children to the natural birth, which is the establishment of the kingdom for which the Lord taught his own to look.



The Trusts of Capital and Labor.

KORESH.

WE ARE opposed to every form of trust, whether it be commercial or industrial, whether it be the meat trust or the labor-union trust; they are both the product of the competitive system as against the system of communism inaugurated by the Lord. The trust is a part of the paganistic system which the church incorporated in its declension from primitive Christianity. The tariff is the parent of the trust, the competitive system is the parent of the tariff. The trust will go when the competitive system goes, and the competitive system will go when God gets into the hearts of the people. So long as satan holds sway and is enthroned in the hearts of the people, there is not much to be expected. The old devil is the source of the love of money, and the love of money is the root of all evil. It is easy to see where the seat of the love of money is. It is necessarily where we observe its accumulation for private or corporate exclusiveness.



One evidence of immortality is human aspiration or longing for it; another proof is the construction of the physical universe, with its center and circumference reciprocally interchanging forces that sustain and make it a perpetually existing form.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE SLEEP OF GENIUS.

Corrupting of the Life and Dimming of the Light of the Age Through Church Declension.

DURING THE PERIOD of time usually denominated the dark ages, the human race was passing through a stage of development corresponding very much to the chrysalis of the insect. It was not mentally active. Literary production was rare; invention languished; free speech was abolished; a corruption of the Latin tongue was the language of scholars. Nowhere could be found the alertness of mind that characterizes the awakened intellect. Genius, in the true sense of the term, was not manifest. Up to the time of the Reformation there was no attempt to break away from the fetters of Catholicism. Not long before Henry the Eighth quarreled with the Pope and defied him—a quarrel which resulted in the foundation of the Protestant church in England—Martin Luther and Zwingli began to preach liberty of conscience and emancipation from priestcraft.

While men slept under the benumbing influence of the papacy, an enemy came and sowed tares. The doctrine of justification by faith without the works of the law, and the right of the Catholic clergy to marry, were cardinal tenets among the reformers; and it is to the prevalence of these doctrines today that the Christian church owes its declension. The celibacy of the priesthood had been held as a divine appointment up to the time when Luther married the nun with whom he had fallen in love, and taught that every priest had a similar right. The English and the Lutheran churches, therefore, both originated in the desire to marry. In the one case it was forbidden by the strictness with which the Catholic church opposed divorce. In the second case, the doctrine of chastity upon which the celibate orders of monks and nuns were founded, stood in the way. Each of these men, in order to compass his desire, became known as the founder of a new church bearing the title of reformed. The world pays no compliments to Henry the Eighth, but it honors Martin Luther as the instigator of a purer order. Nevertheless, from tares which these men sowed a plentiful crop has grown.

It was during the early centuries that the dogma concerning the tripersonality of the Godhead first appeared, by means of which the pure doctrine of the Word was perverted. It would seem at first that it originated from a different impulse, having nothing in common with the violation of the principle of chastity to which the early church adhered. By maintaining the fallacy of a triune God, it denied to Jesus the Christ some of the attributes of Deity. By this heresy He was bereft of the attribute of Fatherhood. All His power to plant himself in the race as the seed of reproduction was derived from the reservoir of chaste potency preserved and handed down through a celibate priesthood.

If, then, Jesus had no higher mission than to die upon the cross in vicarious atonement for the sins of the race; if, subsequently to his translation he went to the Father located in some material spot outside humanity, what need for men prepared and strengthened through the exercise of chastity to receive the Holy Ghost? License to sin, license to follow the unbridled passions of the human heart, was in every case the motive prompting vitiation of the truth. While men slept the tares were sown, and with the wheat have grown until the harvest. The good seed sown was Christ himself, who comes up from among the tares in the regregation of the body of doctrine. Through the Messenger of the Covenant these truths are rehabilitated.

The Heinous Crime of Tax-Dodging.

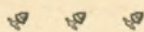
THE PRACTICE of evading taxation by every trick and artifice in their power has become habitual among the wealthy classes. They consider the government as their legitimate prey. Far from maintaining the laws enacted by legislators whom they helped to elect, they think it no disgrace to render these laws obsolete. It is an example of shortsightedness on their part. They are supported in the enjoyment of wealth by that form of government under which it was amassed, and to defraud the national treasury is to cripple the protective force upon which they rely.

Tax-dodging is not a new device. It was known in days gone by, when the wealthy nobles used to hide their income lest it fall under the jealous eyes of the king's censor. The very men who rob the government are more stringent than all others in demanding the fraction of a penny due themselves. They are the men who practise David Harum's motto, using it not alone in trading horses, but in every form of commercial dealing. He who is a veritable Shylock to his workmen, reducing their wages to the minimum, will be no less niggardly toward the government he pretends to uphold, unmindful of the fact that avarice proverbially overreaches itself. The folly of trying to add to a fortune already colossal by such dishonesty is apparent. No man liveth to himself. The prestige of the nation adds to the luster of every citizen. Whosoever detracts from that prestige or sullies the honor of the nation sullies his own honor and despoils himself of credit.

The evasion of taxes has been carried to such an enormous extent that it has come to be significant of the status of the American people. It places them in an unenviable light before the world. It seems to indicate that they are lacking both in respect and love for the government which is supposed to be the express embodiment of the will of the majority. Is it not farcical for citizens to meet together and elect representatives to frame their laws, paying these men large sums for the service, when at the same time there is no

intent to obey the laws? Truly, this seems like child's play, or else it is hypocrisy.

When the money which belongs to the public funds is fraudulently kept back, the state is hampered in the execution of every project. Instead of improving the schools, the parks, the libraries, the boulevards, the free art galleries and museums; instead of better sanitation, cleaner streets, and a stronger police force, vast sums are squandered by private citizens in the pursuit of illegitimate pleasures.



The Revelation of the Greatest Mystery.

THE MYSTERY of mysteries which no man has been able to fathom, God has given unto the wise to explore. Things which were hidden from the creation of the world—that is to say of the age—are now revealed. The mystery of being could not be imparted until the mind of one man had expanded to embrace the universe. In the amplification of man's consciousness into God's, there is a point where the human and divine are blended in a cloud. The precipitate from this cloud will be a new race of immortal beings brought into existence through the office of the divine Motherhood—a function so pure and holy, so far removed from the ordinary human conception that it is incomprehensible without a knowledge of the laws of mind. By conjunctive unity many minds are merged in one. When Emanuel Swedenborg was intromitted into the world of spirits while he was yet living in his natural body, he had formed a partial conjunction with those higher spheres of spiritual life which constitute the mind of God. Though he could obtain no cognizance of the ultimate development of the human race into the higher genus of Immortals, yet he understood the principle of unity to some extent. When it became necessary for him to leave the mortal body, he became the center of the New Jerusalem. It includes the aggregation of those spirits who accept the doctrine of the Lord's divine Humanity. Though Swedenborg's office toward that world was Messianic, he performed it in the interior degree. After his demise all these entities were pivoted in the brain of some man living in the natural world. This man, whatsoever his characteristics, was not God because, unlike the Lord Jesus, he was not in conjunction with his own interior life. When Emanuel Swedenborg entered the spiritual world he became the instrument of judgment to that degree. By and by, when all things that pertain to the Lord's coming are accomplished, he will constitute the central nucleus of the new genus. This will develop in the brain of a woman who will centralize the spiritual life of the age to come. All the forces of omnipotence wisely blent, will contribute to produce the crowning product of the centuries.



The interior life of a whole nation may be gathered into the brain of one man. He is the focal point of influx and the resurrection from the dead. Entities from the past awaken in him.

*LA NOUVELLE GEODESIE.**

Pour fixer le niveau de la première pièce il a fallu des soins infatigables, couronnés enfin le 18 mars, 1897, à 8 h. et 50 m. le matin quand tous les membres du corps d'assistants et d'ingénieurs présents à tous ces essais sont convenus de la perfection de notre tâche accomplie. D'après ce niveau pris au commencement toutes les pièces ont été accouplées et la ligne droite étendue selon les principes dont nous avons démontré la vérité.


Toujours à la portée de l'écrivain et transportée de lieu en lieu comme la ligne progressait, se trouvait la caisse de nécessité contenant thermomètre, microscope, compas de calibre, règles, boussole, niveau à bulle d'air, triangles, rapporteur, télescope, boulons, verniers, carte de celluloïd, etc. et les livres du corps,—tout ce qu'il fallait pour assurer la plus grande exactitude dans nos expériences et nos mesures, aussi pour en enregistrer tous les détails sur le terrain même, sous les yeux de tous les assistants. Pas de fait qui ne fût pas inscrit au livre de circonstance afin d'être détaillé plus tard dans le registre de tous les jours, portant le nom des assistants et des visiteurs. Tous les faits ci-joints concernant les travaux nécessaires accomplis d'avance, les mesures prises et l'opération géodésique menée ensuite à bonne fin, ont été puisés à la même source où ils se trouvent aujourd'hui inscrits aux registres tenus à grand soin en preuve de quoi tous les membres du Corps Géodésique et du Comité d'Inspection y ont ajouté leurs noms en présence de notaire.

Details sur la Construction de la Ligne Droite qui prouve qu'elle a decline jusqu' a l' Eau.

Au moment où nous avons assujetti la première pièce de l'attirail géodésique au témoignage du fil à plomb, nous avons démontré hors d'aucun doute la direction du rayon de la terre c'est-à-dire de la perpendiculaire au point de départ. La bulle d'air dans la fiole graduée du niveau était au centre des divisions. Le mercure dans le niveau géodésique de 12 pieds s'élevait à égale hauteur dans les tubes verticaux, ce qui prouve que le niveau est à angles droits avec le rayon perpendiculaire de la terre. Le fil à plomb et le niveau ne mentent jamais. Ce sont des témoins muets portant leur évidence du point de vue des énergies invisibles que l'homme est impuissant à corrompre ni à suborner en faveur d'aucune théorie conçue d'avance. La position de la bulle d'air aux stations choisies tout le long de la ligne construite porte un témoignage décisif qu'il faut accepter comme tel soit-il pour ou contre des opinions déjà formées.

La perpendiculaire et l'horizontale une fois déterminées à la tête de la ligne mécaniquement construite aussi bien qu'à la tête des arguments fondés là dessus et nous avons à notre portée un fond de raisonnements indisputable. Ayant son niveau fixe notre ligne avoit pris sa direction dont elle ne put se départir; les boulons servant à attacher les revêtements de cuivre sur les traverses à angles droits ne permettaient d'aucun mouvement. Les principes mêmes d'après lesquels l'appareil avait été construit assuraient la continuation de la ligne en droite depuis la commencement jusqu' à la fin. Il faudrait que la ligne projetée se terminât quelque part ou dans l'air ou dans l'eau conformément à la convexité ou à la concavité de la terre. Qu'elle soit convexe et il faudrait que la ligne s'étendit par l'espace comme démontré autre part; comme la ligne s'avancait la bulle d'air du niveau tendrait de plus en plus vers le sud en quittant sa position au centre et le fil à plomb tombant dans la direction de la perpendiculaire c'est-à-dire dans celle du rayon de la terre aux stations intermédiaires se pencherait vers la première station. Que la terre soit concave et ce serait tout le contraire des indications fournies par les niveaux et par le fil à plomb; que la terre soit plate et ceux-ci resteraient toujours comme ils étaient au commencement de la ligne. En addition à ces épreuves faites avec le niveau et le fil à plomb on a fait les observations déjà détaillées sur l'horizon du Golfe. Au commencement de la ligne les barres horizontales de l'attirail mises en position se trouvaient parallèles avec l'horizon. Sur l'arc d'une surface convexe les horizontales et la ligne de l'horizon paraîtraient converger au nord, l'angle devenant toujours plus ouvert comme la ligne s'avancait; sur une terre plate elles seraient apparemment parallèles par toute la ligne; et sur une terre concave la convergence apparente serait vers le sud c'est-à-dire dans la direction suivie par l'instrument.

(a continuer.)



In The Editorial Perspective.

THE EDITOR.

THE MODERN CHURCH stands convicted of failure; its power wanes, and its vitality is at a low ebb. Many religious leaders perceive the utter ineptitude of the church system, and the consequent apathy of the people. The subject is discussed at church councils, conferences, and synods; in the pulpit and the religious press. The heart of the church is not so hopeful as it was a half century ago; it is feeling the effect of numerous influences antagonistic to ecclesiasticism. The church is being honeycombed by christian science; the mind of the churchman is disturbed by higher criticism, and the faith of the church is giving way to the agnosticism of modern science. Recently, a clergyman declared that "the world needs a practical religion. It has had the theoretical long enough for its good." Another affirms that "the church of today is not where it ought to be, not in the van of social progress. It is in the rear. Its face is toward the past, not toward the future"—and it is not mindful of the needs of the present. "Primarily, the voice of the twentieth century social needs demands that religion in its teachings and practice be severely practical and ethical." Must the orthodox mind admit that modern Christianity is not a practical religion? that its code of ethics is not the best? and that the occupants of the modern pulpit are not preaching the true gospel? The facts demand an affirmative answer—they must make the admissions, and many of them do. A noted evangelist avows that the faith of the church in America is fading; that because of financial prosperity the people are drifting from religion, leaving the churches empty, and abandoning the reading of religious literature; that many New England churches are closing, and that American religious publishers find the demand for works decreasing. Reports from European countries portray similar conditions; there the leading denominations are mere forms or shells without life and enthusiasm; extreme piety is no longer fashionable, and the customs of the church are no longer attractive to the masses. Certain it is that the spirit of true worship is absent from the churches of Christendom. The church of this dispensation has had its day; its greatest lights are distant in time. The church once had its great masters of art, but they have passed away. The spirit of the church once inspired the brush, the pen of the architect, and strengthened the hands of the builders of massive cathedrals—great monuments of commendable zeal. St. Peter's and St. Paul's exist today because they were constructed then; they are not duplicated in the latter centuries. The church has run the course of the dispensation. It existed in primitive purity, but it was destined to fall into corruption. Its declension has been signally marked in the history of the age, and now it is nearing the stage of utter dissolution. But the decline of the church is not the end of religion. Religion is an eternal principle, a universal law. The Jewish church declined and the Jewish polity ended, but the Christian church succeeded as the field of divine operations. With the end of the Christian church a new religion develops, a religion that is pure, practical, and scientific; its

theory is true and its life is real—and it will meet every demand of the age.

The postal system of the United States affords a striking example of the possibility of practical conduct of all business under the supervision of the Government; it is a demonstration of the fact that organic power is essential to successful execution of plans for the benefit of the people; the democratic masses enjoy the fruits of management by an imperial department. The postal system is a marvel; it requires considerable effort of the mind to appreciate even in a small degree, the energy expended and utilized in the delivery of mail to every city, town, and village of a great nation. During the past few years, the Government has installed the rural free delivery system in several parts of the country; by this system, carriers take the mail to the farm-houses, and people get their mail daily without the least trouble or extra expense to them. This system has a decided advantage over the country post-office, and the Government is to be praised for its installation. It would be strange in these times, however, if no objections were raised to that which directly benefits the common people. In localities where the rural system is in operation, the storekeepers complain that the system is injuring their business, and the cry is raised that democratic institutions must suffer if the farmers abandon the ancient practice of gathering and talking over affairs at the country store and post-office! The time will soon come when the keeping of stores for profit will pass away. The Government has made a complete success of the delivery of mail; it would be just as easy for the Government to reduce industry and commerce to a system, and deliver hardware, clothing, groceries, books, and magazines at one's door. Such a system would place the wealth of the world in the hands of the people to enjoy; and its distribution would be under the supervision of public servants. There is no *competition* in the postal business; it has its centers of collection and distribution; it transacts business for the people and has postal goods on sale. The Government could conduct a department-store in every town and village as easily as a post-office, without loss but with direct gain to the people at large. The uses of good government are numerous, but only a small percentage of these uses is apparent because the Government conducts only a small portion of the people's business; the larger portion is left for those whose object is personal gain at the expense of the public.

A vigorous writer has recently arraigned American newspapers for exercising too much freedom of speech; they have perverted liberty into license, and now sit as self-constituted censors of men and women in both private and public life. The press is subsidized by the money power, inspired by the spirit of the age—and that spirit often leads the press to praise of corrupt characters and to defamation of worthy people. The newspapers engage in relentless persecution of men who are bold enough to promulgate rad-

ical conceptions; and sometimes the press encourages the mob to deeds of violence. Where liberty is abused some one's rights are infringed upon; where the absolute truth is not told, some one feels the effect of the lie. A movement is on foot in the East to prevent what is termed newspaper trials of men and women suspected of crime. The newspapers are molders of public opinion; they give their verdict as to the guilt or innocence of the accused—and as a result it is difficult to find intelligent jurymen who have not already made up their minds from the basis of newspaper testimony. The movement looks to forbidding newspapers publishing the particulars of cases under the jurisdiction of the courts until after the case has been decided. So called yellow journals make detective work a specialty; recently a metropolitan daily offered \$1,000 reward for exclusive information regarding the whereabouts of a man accused of murder. Doubtless officers of the law sometimes fail to do their duty, and newspapers take it upon themselves to hunt down suspects, but this is the excuse the mob offers in defense of lynchings. Many a man has suffered because of the immature and premature judgment of newspaper reporters. Unjust condemnation by the press is on a par with unjust decisions of judge and jury. Freedom of the press is a boon to the people; it is protective when rightly exercised, but it should conform to the principles of true liberty, which involves wholesome restraint.

During the recent summer convocation of the University of Chicago, Dr. E. Benjamin Andrews, chancellor of the University of Nebraska, made some startling declarations concerning the failure of democracy. The key-note of his address was: "In every leading country of the world possessing free institutions, the party of the people is in despair." They have fought for freedom and have not obtained it; and the idea is that the common man can no longer dictate how he shall be treated or paid; he cannot escape the conditions, but is forced to submit to the powers that be. His only alternative is force—the force of revolution. The chancellor declared that "Democracy of the type which has become familiar to the modern world is passing away, never to return." The very looseness of democracy, its doctrine that the government governs best which governs least, has permitted the development of powers of oppression, of class rule, of aristocracy. If there is yet hope for the world, and if it is a fact that democracy is passing never to return, what is destined to take its place? Surely not the prevailing unrighteous class rule, which is temporary. There is coming a righteous imperialism more powerful than Rome—it is, in short, the kingdom of God in earth. But Christian educators have forgotten that righteous power is practical, and many of them expect no better conditions than those which now prevail.

It is reported that a German firm has offered the Chinese government the sum of \$15,000,000 annually for the exclusive right to sell opium throughout the empire. It is reasonable to suppose that the profits derived from the proposed sales would be greatly in excess of the sum offered for the privilege of administering the drug to the Chinese,

and the amount of opium dispensed and used per year would be enormous. This proposition comes from a so called Christian nation, the moral force of which is on a par with that of England, the nation which made war upon China half a century ago in order to force opium upon the Chinese people. It is scarcely necessary to add that no nation has ever offered a heathen nation a like sum for the privilege of preaching what is termed the gospel. The desire to make money is stronger than the desire to Christianize the heathen. Opium, whiskey, beer, tobacco, and missionaries are products of modern civilization, and not one of them has a wholesome effect upon the people of any part of the world.

The world moves with increasing rapidity. We are living in a fast age; the ratio of acceleration is unprecedented. The rapid progress of the age is outwardly expressed in the numerous inventions and methods of rapid transit. A yacht has sailed 45 miles an hour; a bicyclist has wheeled 46 miles; a new locomotive has run 65 miles; an automobile, 85 miles; and a German electric car, 150 miles in the same time. The goal of destruction and the goal of destiny constitute the termini of the paths of swift progress—and the end will soon be reached; the race is between death in the automobile and life in the chariot of fire.

A new sect, the union labor church, which admits only organized working men and their sympathizers, is the newest thing in religious circles; its purpose is to exclude the rich and those engaged in legitimate employment outside the unions. The new brotherhood must, of course, bear the union label in order to enforce the boycott at the pearly gates. If it should turn out, however, that Saint Peter is opposed to the labor-unions, the new church may have some difficulty in gaining recognition and admission to the "land beyond the skies."

"All the world's a stage," on which stars in humanity's night act their part. These stars are men and women—there are millions of them from the first magnitude down to the faintest point of mentality. There is also a Sun in the firmament of humanity; it rises and sets with regularity. There are now unmistakable signs of approaching day; the dispelling of the darkness of the mind is both a tragedy and a triumph in the drama of universal life.

The throne of God is in the enlightened intellect; it is the source of the crystal stream of scientific truth. On either side of this stream the Tree of Life grows—that is, a divine manifestation appears at the beginning and ending of every dispensation.

The first book of the Bible is the book of Genesis, and the last is Revelation. There was a genesis of revelation, but the work is complete in the revelation of the genesis of all things.

The immortal men will *ex-cel* all others, because they will be out of the cell or egg of incubation.

The spice of life and the salt of the earth season the food of the Gods.

The Open Court of Inquiry.

THE EDITOR.

Geolinear Foreshortening and Telescopic Power.

EDITOR FLAMING SWORD:—If the Lick telescope had been mounted at right angles to a plumb-line, 10 feet and 8 inches above the earth's surface, and accurately leveled, as was the first section of your Rectilineator at Naples, Florida, would not the line of sight have struck the water at about four miles away?

You say in the CELLULAR COSMOGONY, page 166, that we cannot see across the hollow globe "because the atmospheres intervene." Do not telescopes have a known diameter power of increasing our line of vision? And cannot the refractive power of the atmospheres which prevent our seeing across the globe be determined as of a given ratio? At what distance in an average clear atmosphere would vision through our most powerful telescopes come to the vanishing-point? The apparent size of the sun, the distance to which you say is about 1,000 miles, is greatly increased by one of these telescopes. Why cannot a terrestrial object the size of the sun be seen on the earth's surface 1,000 miles from the telescope? If because the air is more dense near the surface, then what is the ratio of the denseness? And how far could an object the size of the sun be seen on the surface, appearing as large as the sun does through the telescope?

These questions are incited by Copernican followers, who insist that with our powerful telescopes we could see cities a thousand miles away if we were living on a concave surface.—D. E. S., Santa Ana, Cal.

The public looks upon the telescope as a miracle-worker; it is supposed that it should cover the expanse of the earth's surface embracing a thousand or more miles radius, if it is concave. The telescope is much misunderstood by the people at large; misapprehension of its capabilities and ignorance of the laws of foreshortening have led many minds to formulate what they consider to be formidable objections against the Koreshan idea of the earth's contour. We have never yet met a scientist of the old school who was able to define the principles of *geolinear foreshortening*. Many so called scientific minds have never heard of the term, and none of them have the slightest conception in the line of truth, as to how the horizon is formed. They suppose that the horizon is simply the apex of the convex arc, to which every horizontal line of vision is tangent. In the presentations of modern astronomy as related to the

subject of the earth's form, not a single principle of geolinear foreshortening is set forth. The laws of foreshortening are completely ignored—and yet a knowledge of these laws is absolutely essential to a correct interpretation of the phenomena of earth and sky.

The horizon is the *vanishing-line* of lateral vision; it is formed at a distance proportionate to the altitude of observation, because of the rapid ratio of apparent contraction of the geolinear extense. Art proves that the horizon *is* the vanishing-line. No artist can project upon a plane surface what he observes in extense without using the vanishing-line as his reference line. He applies the principles of geolinear foreshortening, and contracts his image of the surface of the landscape or waterscape according to a definite ratio of contraction from a given view-point; and his horizon line is the limit of his *picture* of the surface, just as the horizon line on the earth is the limit of his *view* of the surface—not because the earth is convex, but because the principles of foreshortening make the limit inevitable on a concave surface. If the scientist does not like this application of the principles employed by the artist, let him revise the principles of projection if he can!

The vanishing-line constitutes a barrier, as it were, to the view of the more distant surface; it cuts off the lower portions of objects which rise above the surface beyond the vanishing line. At the vanishing-line the earth and sky seem to meet. By virtue of the principles of foreshortening, the sky appears to be a great dome; we see only so much of the sky at any one time as lies above the horizon. In the field of unaided vision, a circle of the earth, the horizon-line, and the sky appear, and their apparent relations may be determined in terms of degrees, minutes, and seconds. Apply the telescope, and what is the result? Everything that appears in the telescopic field is magnified in proportion to the power, but the relations remain unchanged, with this difference, so far as the earth is concerned: The vanish-

ing-line is extended some distance beyond that apparent to the unaided eye, but in the telescope the same ratio of geolinear foreshortening obtains. Why? Because all that the telescope does is to increase the angles of the lines of light which enter the pupil of the eye, and consequently, to increase the area of the image of any object on the retinal surface. It restores to view such objects as are situated on the surface between the horizon of the unaided vision and the telescopic horizon, but no farther; and the reason why any object on the earth's surface at a distance of 1,000 miles, whether large or small, would be utterly invisible through the telescope, is because it is beyond the telescopic horizon.

In open space, if the atmosphere were perfectly clear, an object sufficiently bright could be seen by means of a telescope of 1,000 diameters, 1,000 times as far as with the naked eye. In such a case there would be but one factor of perspective operative, and that is vertical perspective; but it is entirely different in the case of an object *on* or *near* the earth's surface; for there are the factors of perspective and geolinear foreshortening, and visual curvilinearization which no telescope can overcome. In the consideration of the subject of the visibility of objects on the earth, the principles of geolinear foreshortening *must* be applied; and when they are applied, we discover that the vanishing-line on the earth's surface stands as a practical barrier which renders all objects at great distances on the earth absolutely invisible, even if the telescopes of the Lick Observatory and the Yerkes Observatory were employed. It is not a question of density of the atmosphere; it is a question of foreshortening or apparent contraction of the geolinear extense—that is, the horizontal earthline.

Seeing across the hollow globe is out of the question. The atmosphere absorbs visual substance as well as the substance of light. The reason why objects in the heavens are visible is that they are luminous, and they are within our atmosphere. The atmos-

phere in which we exist is essential to vision. We cannot see into the atmosphere of hydrogen for the simple reason that light, as we know it, is not propagated in the sea of hydrogen. The telescope does not pierce the atmosphere beyond the normal visual rays; our own atmosphere is the limit of upward vision, and it is the limit of *light* such as we can perceive. In considering the function of the telescope, this fact must be borne in mind: That the power of the telescope is in itself, not beyond it; the wonder is performed between the object-glass and the eye, or rather *in the eye*, by the help of the telescope. The telescope is merely an aid to vision; and after all, it is the *eye* that perceives the telescopic image.

If the Lick telescope had been mounted as suggested, at Naples, Florida, the line of vision extending along the axis of the telescope and outward into space, would have followed the same course as a line projected by means of a common transit instrument. The visual lines curve *away from* the earth line at a definite ratio; hence, the telescopic line would not have extended into the water as did the line surveyed by mechanical means, but would have extended *above* the water, thereby giving the appearance of the depression of the horizon to the extent of several minutes of a degree. If the visual lines were straight; if there were no such thing as geolinear foreshortening, and if the atmosphere afforded no obscuration whatever, it would be possible to sweep the great concavity with the telescope for thousands of miles. But a few simple factors to which we have referred make such views absolutely impossible—and completely answer the above and similar objections urged against the Koreshan Cosmogony.

Spiritual Life above Time and Space.

EDITOR FLAMING SWORD:—IN THE FLAMING SWORD of June 13, 1902, page 5, last column, it is said that "Spirit does not occupy space." If it does not, it seems to me that spirit must be nothing. Spirit is substance, and as such, *must* have form. Take away form, and what have you? Being substance, spirit must occupy space. Spirit is the reality, matter is an expression of spirit; therefore, if one is, the other must also be. I do not write to criticise in a wrong spirit. These ideas come to me, and I wish to be set right if I am wrong. The Apostle Paul said in many parts of his epistles, that which leads one to believe that spirit is a real, tangible thing, the real part of everything; therefore, it occupies space.—M. K., Brooklyn, N. Y.

It is a common belief in these modern times that the spiritual world exists in open space, independently of matter. It is generally conceived that there is an intelligence which pervades infinite

space, and this intelligence is called God; and it is also conceived that angels and the spirits of people who have lived in the world exist somewhere in space. These conceptions are the result of utter ignorance of the laws of the relation of spirit and matter; they are conceptions which are shown to be fallacious by the demonstration of a few simple laws of alchemy. There is no matter that has not energy active in it, and there is no energy that is not active in matter. Matter and energy are absolutely interdependent and interconvertible. Matter is the continent of energy, not merely the "expression" of spirit; matter is spirit reduced to a state of materialization. In all the wide field of research, no one has discovered a quality of energy, spirit, or force outside of matter. Therefore, spirit does not exist independently of form; but the substance of spirit itself possesses qualities which cannot be comprehended from the basis of any spatial or timic relations; it exists beyond time and space.

In the article to which our correspondent refers, the thought desired to be impressed upon the mind was that humanity is the material basis of the spiritual world, and that there is no spiritual life, no human mentality, nor human spirits outside of man; consequently, there is no spiritual substance of humanity in open space independently of matter. The further fact set forth was that there is no time nor space in the spiritual world, for time and space belong exclusively to objectivity. The mind that endeavors to conceive of a spirit entity of man as having length, breadth, and thickness, as filling a definite amount of space, is wholly materialistic.

There are those who hold that man as he now exists has both a natural and a spiritual body—that is, within the natural body it is held that there is a form of spiritual substance exactly the same in size as the natural form; and that at the time of dissolution the "spiritual body" maintains its form and may go from place to place, from planet to planet. The spiritual body to which the Scriptures refer is a *body*—not a form of spirit—but the *Arch-natural body* of immortal flesh, in contrast with the carnal, sensual body of mortal man. The spiritual body is the body of

the resurrection, containing the Arch-natural degree of life; therefore, the mortal man does not possess a spiritual body at all, but he does contain spirit entities, living beings of spiritual substance which are above the conditions of time and space. All spirit is substance; but spirit is no more and no less real than matter. Whatever is, is real, whether it is spirit or matter. Spirit is real, but it is not tangible in the strict sense of the word. The word tangible is from *tangere*, to touch; hence, a tangible thing is perceptible by touch. In a secondary sense, a tangible thing is that which is susceptible of being perceived by the natural senses, or conceived by the external mind.

A spirit entity or entity of the mind does not exist in space, neither does it possess spatial relations. It is hard for the modern mind to conceive of any substance that does not possess dimension. The substance of the mind has passed through all the experiences of the world of space, and exists in those conditions or states which transcend both time and space. The form in which an entity exists is the cell, but when the entity is perceived interiorly its appearance is that of the human form, full size; and yet it is confined to a cell so small that it cannot be perceived without the aid of a powerful microscope.

We may illustrate how spiritual substance transcends space, by the application of a few optical principles. A man observes a landscape from an elevated position; before him cities, lakes, hills, mountains, sky, and sun appear. An image of all these objects is implanted on the retina of the eye, and the impression is carried thence over the optic nerve to the cortical area of the brain which presides over the function of vision, and finally to a central cell in which, through the processes of perception, the counterpart of all that is imaged on the retina appears. In the one cell the same relations of things exist, and when perceived by an entity of the mind, the objects appear *as large* to that entity as they do to the man. The things in the mind, therefore, are above the conditions of space.

Subjectively, we perceive realities; they are not in space, but in the mind. We sleep, and dream; and in our

dreams we see objects so vividly that we remember them; but when we awake, we discover that we contained the things that we saw. Swedenborg visited the spiritual worlds of heaven and hell, and the forms he saw were human. He walked and talked with angels; they were tangible to his spiritual vision—they were real. But what he saw was in himself; he visited his own interior, where existed the spirits of men and women. He was in the world where there is no time nor space, but he was in a world of substance so refined as to transcend all the qualities and conditions of things in the natural world.

The fact that a single human entity may occupy a cell almost inconceivably small, and yet maintain in itself all that corresponds to a man, is proof that it does not exist in conditions of space. We trace the origin of a human being to an entity of the mind. The desire of entities to re-embody in the natural is reflexed in sex love; the entities pass from the brain and embody in the corpuscles of the blood, and ultimate in germ and sperm, from which may develop a material form in the natural world. That which now stands forth as a tangible body existed in the mind, in the spiritual world, as complete as when we see it; and yet in the interior it was substance, but it could not occupy space, nor possess spatial qualities—it could not possibly be as large as the external man, because of the extreme minuteness of the cell in which it existed. It was spiritual, and therefore could not exist in space, which belongs exclusively to matter.

The Flaming Sword's Exchanges.

THE EDITOR.

Leslie's Weekly.—The Harvest Number, date September 4, is one of the most interesting issues of this popular weekly, this season. The article, Great Harvests of the Western Prairies, is illustrated with photographs of threshers at work in the fields; and the title page embraces a photograph of a horse-power thresher. American Railroads and Our Commercial Development contrasts transportation facilities of the present with those of sixty years ago; this article is finely illustrated, and the whole number is full of matter of current interest. A later issue follows President Roosevelt on his tour through New England, a dozen or more photographs of the President and the cheering multitudes appearing. An interesting feature of the current number is The Filipino's Last Ditch, an account of the surrender of General Guevarra, which ended the war in Samar. 10 cents per copy. Judge Building, 110 Fifth avenue, New York City.

Health Culture.—This monthly magazine has recently been much improved; its pages are large, its articles illustrated, and its covers are printed in colors.

A unique feature of the current number is De Coubertin's Plan for Physical Education. The idea is that every organ and muscle of the body can be trained to perform natural uses without disease. The Educational Value of Games, by Isabel T. Smart, is an article of value. The Physical Department contains numerous suggestions as to correction of deformities of the body. A dozen or more articles and departments appear in every issue. 10 cents per copy; \$1.00 per year. 481 Fifth avenue, New York City.

Vaccination.—Issued monthly by the Anti-Vaccination Society of America, and edited by Frank D. Blue, secretary of the society. It is unalterably opposed to vaccination, the virus of which fills the system with poison which frequently causes disease and death. The journal is progressive, and is meeting with liberal support from many interested in the growing crusade against vaccination—compulsory and otherwise. 25 cents per year. 1320 N. 12th street, Terre Haute, Ind.

Human Faculty.—This monthly, devoted to phrenology and psychology, started a few years ago on an entirely new line of presentation of the subjects, and it has scored success from the beginning. Its editor, Mr. L. A. Vaught, is practical and analytical, and is producing a helpful journal. His articles are aptly illustrated, and many of his suggestions are wise and good. 10 cents per copy. 130 Dearborn street, Chicago, Ill.

The Comrade.—An illustrated socialist monthly. In the September number, Frederick O. MacCartney contributes the sixth of a series of articles entitled, How I Became a Socialist. An interesting feature of every number is the collection of apt cartoons which portray the social and moral conditions of the modern world. 10 cents a copy. No. 11 Cooper Square, New York City.

The Pilot.—Foreign publications are interesting to a large class of people. We get publications from various parts of the world. One comes from New Zealand, a new magazine named *The Pilot*, devoted to socialism. It is an excellent production for that far-away part of the world; well printed, 32 large pages, monthly. Send 6 cents to *The Pilot*, Box 504, G. P. O., Auckland, New Zealand, for a sample copy.

Electricity.—A practical weekly journal devoted to the application of electricity to machinery, telephony, and telegraphy, and contains general news of the electrical world. \$2.50 yearly. 136 Liberty street, New York City.

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We trust that members of the Society Arch Triumphant of the Koresban 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.

Summary of the World's News.

AMANDA T. POTTER.

Sept. 10.—Exposition of Negro Arts and Industries occupying First Regiment Armory, Chicago, shows progress of race for last 30 years.—Six post-offices in Illinois and adjacent states broken into by safe-blowers.—Volcano on Island of Stromboli, off coast of Sicily, in full eruption, imperiling 500 lives.—**Sept. 11.**—Total national bank circulation outstanding, \$363,626,396, exceeds any previous period.—Substitute for anthracite per commissioners of District of Columbia: Fire furnace with layer of coke, thin layer of soft coal, then coke on top; comparatively slow burning.—Discrimination against union men causes Swift and Co's packing-house teamsters to strike.—Hungarian government to adopt stringent measures restricting emigration.—**Sept. 12.**—Four strikes in Chicago ended yesterday by arbitration.—Heavy frosts and snow reported from several northern localities.—Oil fields in Beaumont, Texas, on fire; danger of destruction to entire district.—**Sept. 13.**—Wife of Senator Stewart of Nevada killed in automobile accident in Alameda, Cal.—The three Americans most admired by the Kaiser are President Roosevelt, Mayor Low of New York, and Andrew D. White, United States Ambassador soon to leave German court.—Professor Heilprin reports scene of Pelee's recent destruction as far surpassing in extent that of last May; the phenomena producing death were precisely like those of May, being the swift blast that burned and suffocated.—**Sept. 14.**—75,000 men, women, and children attend Hyde Park Republican's great rally at Sans Souci Park on Saturday.—Mayor Harrison declares Chicago has grown too fast; lack of funds responsible for many defects in her government.—Chicago's supply of hard coal practically exhausted; price, \$19.50; rents soaring and many weddings postponed because of high price of coal; strikers reported firm and confident of victory.—Kaiser's army parade before United States and British military experts, who, being questioned, frankly tell emperor that the German infantry system is impracticable in action and a weak link in his army; the compact system would suffer annihilation from long range guns.—Thousands attend McKinley memorial services at First Methodist Church, Chicago.—**Sept. 15.**—Colored co-eds will not be admitted to dormitories of Northwestern Universities.—Voice of Edith Helena of New York said to soar to F sharp.—Chicago police make 300 truant arrests; Mickey Donoghue, playing the part of Paul Revere for fellow gamins, was himself captured.—**Sept. 16.**—Ruling of Secretary Windom, making Mexican ores dutiable, the cause of erection of smelters with consequent outgrowth of extraordinary manufacturing and commercial prosperity of Mexico.—Forest fires of Oregon and Washington still adding to hundreds homeless and loss of life; per Prof. Cox, Chicago Signal Service Station, yesterday's sun obscuration was due to smoke in upper air currents from those regions; Minnesota, Montana, and the Dakotas similarly affected.—Lieut. Peary and party safe and well in Labrador.—25 villages flood-destroyed in India; 6,000 homeless.

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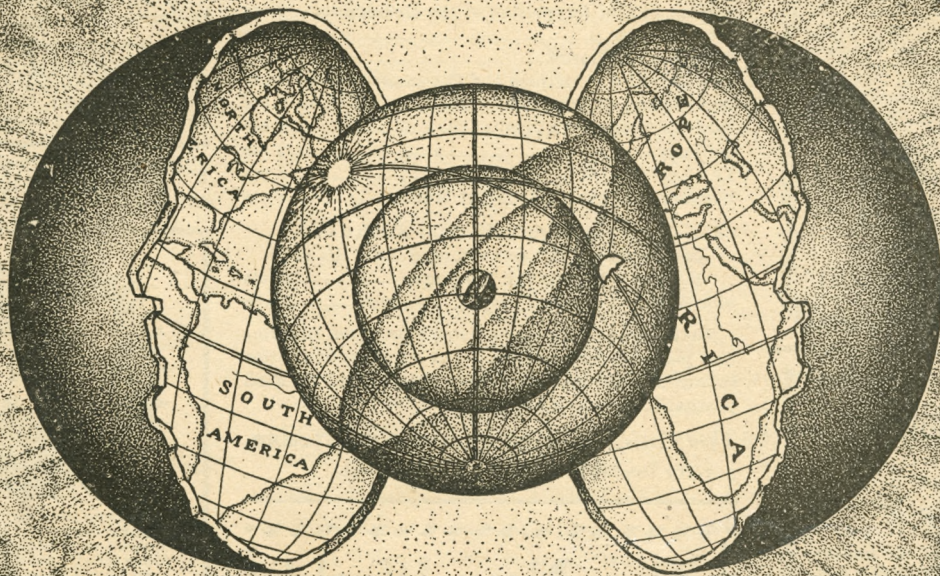
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