



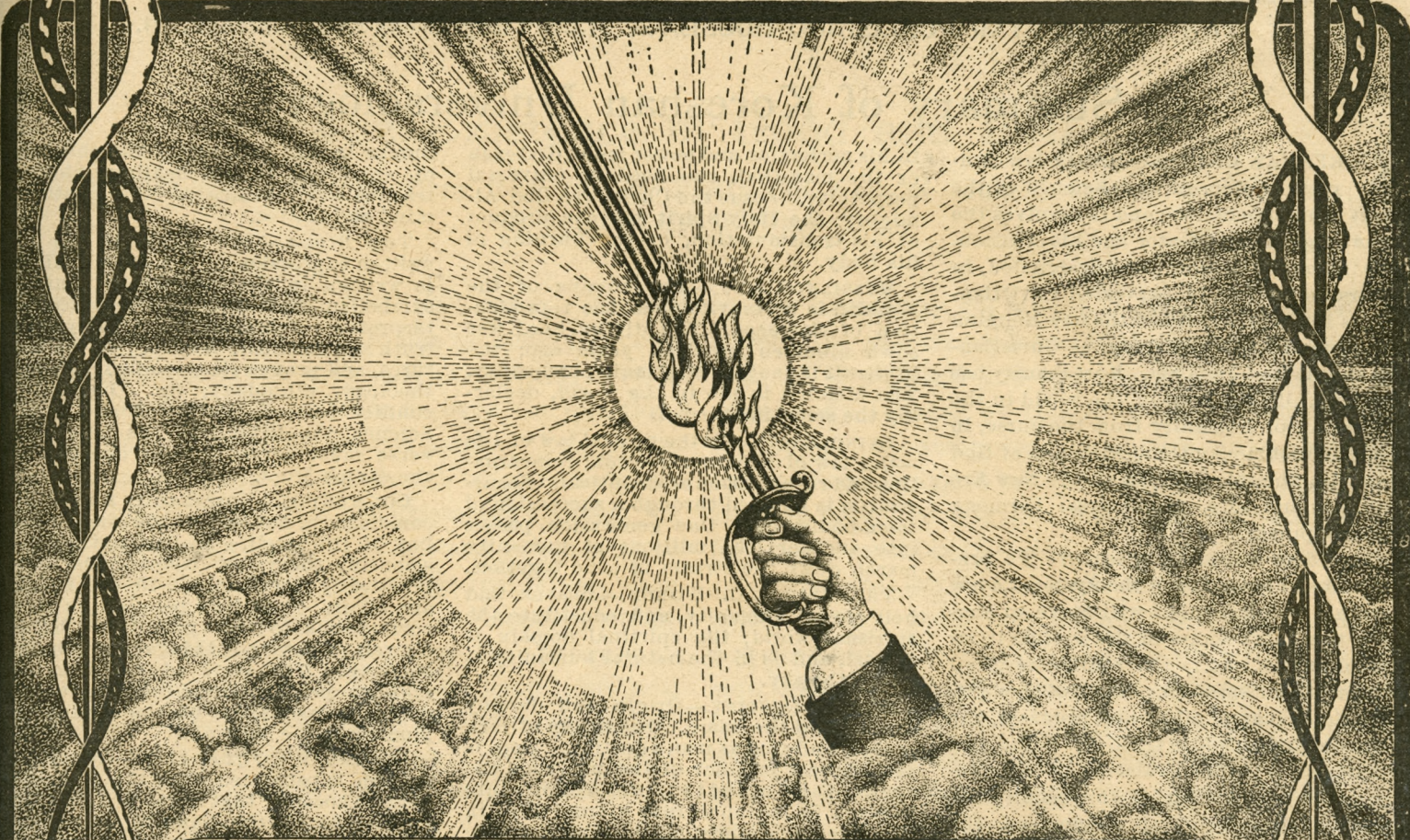
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, OCTOBER 24, 1902. A. K. 63.

NUMBER 49.



CONTENTS

THE EXISTENCE OF GOOD AND EVIL.—THE STANDARD OF HUMAN AT-
TAINMENT, - - - - - KORESH
THE IMPERIAL EDICT, - - - - - VICTORIA GRATIA
Salvation Through Obedience to Law, - - - - - AMANDA T. POTTER
Processes of Reasoning, - - - - - PROF. O. F. L'AMOREAUX
STUDIES AND REVIEWS.—Post Tenebras Lux.—Two Ways in Contrast.—Solution
of Sociological Difficulties.—The Situation in the Coal Fields, LUCIE PAGE BORDEN
EDITORIAL PAGES.—Remarkable Phenomena of Lunar Eclipse.—The Law of Po-
larization.—Cosmogony and the Ancients.—The Great Serpent, THE EDITOR
COURT OF INQUIRY.—The Solar Festival (Reported by Lucie Page Borden).—The
Restoration of Sun-Worship.—Downward Divergence of Plumb-Lines, THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. . . . and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager.

Contributors: LUCIE PAGE BORDEN, REV. BERTHA S. BOOMER, REV. E. M. CASTLE, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER.

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department,—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 313-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-319 Englewood Ave., Chicago, Ill.

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 Communitic. 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."

Vol. xvi. No. 49.

CHICAGO, ILL., OCTOBER 24, 1902. A. K. 63

Whole No. 516

The Existence of Good and Evil.

Inconsistencies of Those who Deny that Evil is Real; the Fall of Man Essential to Progress; the Universal Law of Opposites.

KORESH.

PROFESSOR GEORGE HERRON says: "Evil is because we think it is. It has no reality beyond our belief in it; no power save such as our belief invests it with." In the next sentence he begs the question, admitting that evil is, for he continues: "Evil exacts tribute because we are stupid enough to come to terms with it;" that is, with evil, which exists and compels "us to come to terms with it." "The devil exists because we unconsciously worship him as the real power, when we think we are worshipping God." What a peculiar corner men get themselves into, when they attempt to employ language made to apply to conditions and things, and then invent theories which no language will fit, and for which they can invent none that will apply.

Professor Herron says, inconsistently with the first statement: "We have strife [when there is no such thing as strife except in the think], competition, and struggle, because we believe in strife, competition, and struggle." In this latter statement he departs radically from his first one, for he admits the existence of evil because we *believe* in its existence; that is, we believe in the system which fosters the evil. To be consistent, he should maintain that these things do not really exist except in the think. Now if he can think that they do not exist, why does he not put his think in operation, and thus obliterate the evil which he sees does exist? Let one man (Herron) just *think*, and thus blot out the unreality from every other body. But he still further begs the question: "We have the palace [we do not merely think we have it, we have the palace]

by the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in the hideousness and tyranny as real and potent, as having always been and as therefore always to be." It is a great pity that Prof. Herron does not interject his think and stop it all, for it only exists in the mind.

He starts out with "christian science," and the think power's possibility annuls the things which do not exist but in the think, and slides off into the admission that they do exist, but only because men believe it to be the best way. Now he gets back onto christian science. "But there is no evil except our belief in evil." Why does not Herron face the inevitable, walk up against it as a fact, and against false human ideas regarding things which are wrong but do exist as facts, because evil men with evil minds make them exist? If a man is all off as to the character of the Son of God, he is all off on every other question. The problem of human life will never be settled on any other proposition than that the Son of God was a distinctive character, and that his life was planted and his personality absorbed by the church, to change the character of the human spirit, soul, and body.

Evil does exist; it exists because good exists, and good exists because evil exists. Neither can obtain without the other. The universe is organized and run on this very basis. If the mind could consciously extend backward eternally to the past, to myriads of

The Flaming Sword.

cycles myriads of ages long, it could not go beyond a time when evils did not exist in the universe. If the mind could extend forward equally, it could not extend beyond the time when good and evil would not sustain the same relation that they now sustain.

In the fruition of the Sons of God from the chaos of darkness and evil, the redeemed fruit is taken into the sphere of truth and good, where it is freed from the turmoil of the hells of human experience and development as the fruit of the tree of the knowledge of good and evil. When, however, this fruit is matured and gathered, the process of gathering remits the waste of the process to the soil of another production. This remitment is called the fall of man; it is the fall of one side of God—one side of man. It is the debris (waste) of descending elimination into the hells of regeneration—reproduction.

If the mind of man were sufficiently opened to see the correspondence between the operations of the natural sun and earth and the spiritual Sun and its earth (the human race in its evils), the difficulty would not seem so great. The fact is, as the sun radiates its energies, which are substances, into the earth which transforms all its conditions back to the replenishment of the sun, so the solar sphere of divine human being

radiates its substance back into the filth of human existence, to be rejuvenated and transformed to the replenishment of its Sun. The divine Sun, like the physical sun, is perpetually maintained in its position and continuity from the power of its earth to replenish its life.

The richness (filth, pollution) of the most fertile soil in the physical earth is supplied from the sun; and the more filthy it is the more productive of the fruits of the soil. This cannot be understood without a knowledge of the law of transmutation, more than half admitted by physicists in general. The coal in the coal fields is nothing else than treasured solar energy. Its combustion returns it to energy, and the surplus of its elimination is in return a part of the sun's resupply. This is the alchemical not the chemical law. So the dregs of the social world are made the firstfruits of the supreme order. Thus the Lord came to bring sinners, not the righteous (self-righteous), to repentance.

Evil exists; sin is a fact, and the transformation of the sinner to the righteous man is a possibility. When righteousness obtains with him who is a sinner, the sinner will have become immortal, for the righteous man attains immortality in the body.

The Standard of Human Attainment.

KORESH.

WE ARE RAPIDLY approaching the hour of human deliverance from the thralldom of ignorance and selfishness. The basis of this transformation is in the fact that the Lord gave his personal life to be absorbed for such transformation. The personal Lord, the product of human involution, was the manifest Jehovah. We read, "There is no Savior but Jehovah." "Thou shalt call his name *Jesus*, for he shall save his people from their sins." He, the Lord, was the Savior of the world; he was therefore Jehovah. Jehovah is the personal and visible presence. Jesus constituted and was the Word. This signifies literally that He was the Book, because the Word is in the Book: "Him hath God the Father sealed." The Book was involved, rolled up and sealed in Him. This Book, sealed, contained and was the universe in its least visible and tangible manifestation and presence—this Word was God.

There is no possibility of creation but from the visible seed of regeneration. The Lord was this Seed, hence he was declared to be the "beginning of the creation of God." No person can dispute this and lay claim to being a Christian. No tree can reproduce itself except from its visible seed. The universe cannot reproduce itself but from its visible seed. The visible Seed of the universe is the perfect Man; such a man is the microcosm—the little universe, he being the universe in

its least form. The universe is in its least form as a man, because the universe in its greatest form is the man; in other language, the universe in its greatest form has the anatomical structure of man, but in the form of the universal egg.

The perfection of the Lord's character is the standard of that final human attainment in which alone resides the hope of the race. There can be no study like the study of the personality of Jesus and the laws through which he attained immortality in the body. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Then Jesus overcame, and because he overcame he inherited and possessed the eternal throne. What, then, is to be overcome, that immortality may be gained? The Mosaic Decalogue holds the secret and the answer to this question; but its science must be understood and applied. In the SCIENCE of the DECALOGUE is the mystery of immortality. It cannot be found in any other ten statements, nor any other ten thousand statements in the universe. The church and the world may struggle to evade this commitment to the human race from the Lord God of the eternal heavens, by his servant Moses, but obedience or dishonor to this law will be the final test, and upon this test the subject must stand or fall.

The Imperial Edict.

The Message of Encouragement and Admonition Delivered by Victoria Gratia, Pre-Eminent, to Her People at the Celebration of the Solar Festival.

ONCE AGAIN, in the chronological progress of the Koreshan era, we meet to celebrate our semi-annual Festal Day. It affords me great pleasure to consciously realize the fact that the day we celebrate portrays the events in the progress of time toward which the world has directed its eye for hundreds of generations, and that we are well advanced in the organic evolution of an empire whose functions shall in future extend throughout the world and regulate its conduct. In this festivity we commingle our affections and aspirations differently from the days and hours of turmoil wherein we are subject, in the routine of function, to the manifold annoyances which arise in the busy operations of trade and industry. This is a special day for the relaxation of our minds and bodies from the tiring perplexities of the strenuous life. We hold it sacred, because it is one of the important factors which, incorporated into the organic constitution of our government, helps to mold its character. Though it be an hour of festive display and indulgence, we may also devote a fraction of its time to a retrospective view of the character of our progress as a body, and more especially to our vidual career of the preceding six months. A crucial examination of the personal life during the last half year of our effort might not be uncondusive to a better and more strenuous determination in the present and for the future.

We are a body distinguished for our radical departure from the popular usages of the day in which we live; a people who esteem the religious phases of *modern* Christianity of no binding force; the commercial powers and processes as incorporations of paganism into what was, in the beginning, the genuine system, but from which the church of Christ has fallen; the modern social life but a prostitution of morals in which the principles of the curse are of more value, and mortality more attractive than the standard of perfection which the Lord wrought in himself and promised to his people. We are waiting for the hour in which our hopes are to consummate. We are not idly waiting, however, for our efforts to unite in the fabric of organic unity are a constituent factor in the creation of the condition toward which we are progressing. As we approach the hour of our triumph in the establishment of the foundations of the divine Kingdom in the earth, it would be well for us to seriously consider whether it would not be better to eliminate all personal characteristics that are conducive to the degeneracy of our natures, and which preclude the possibility of the attainment of social perfection and growth in our body.

The purpose of our work is to enlarge our borders

through the accretions which should be made in the institution of attractive conditions which may constitute a permanent bond of unity and attraction. This can only be accomplished in the augmentation of the power of love, a love which will not magnify the shortcomings of another and minimize our own imperfections. The principles of Koreshanity are fundamentally simple. We cannot ignore the fact, if we would, that star differs from star in glory; that rights of inheritance in the kingdom are regulated by the laws of order; that it is in the province of the divinely Appointed to emplace the departments of the organic body, and that finally the rights of all will be justly accredited.

When the love of God supremely actuates the soul, and the love of the neighbor—its concomitant—pervades the life; when our energies are directed toward the appointment of the happiness of the brotherhood, we will lose sight of the petty afflictions which so easily disturb us. Our promises of right to inheritance are too great, and our hopes of glory to be revealed when the kingdom comes to its fruition too profound, for us to be perplexed with the raspings of personal differences and discriminating distinctions of vidual characteristics. We must incorporate in our province of toleration the cognition of the fact that vidual differences and personal characteristics are rights of inheritance, and that our own defects of character are more conspicuous to others than to ourselves, and that defects of others are more conspicuous to us than our own. Let reason go hand in hand with affection; and in all cases and under all circumstances let reason instead of the affections be the guide to our lives. But reason should be predicated upon the basis of a consciousness of the verity of the premise upon which we have staked the hopes of ultimate triumph.

If our success in the efforts we have been making has not resulted in the competency of the organic affluence that we might wish, we may find, upon examination, that vidual defects along the lines of sacrifice are in a measure responsible for the retardation of our progress toward the goal of our aspirations. Let us hope and pray that another semi-annual period will bring us conspicuously nearer the goal of our anticipations, in the realization of some of those factors which are conducive to the peaceful enjoyment of our God and one another.

The present steps are but the initial to our kingdom of glory. We belong to a royal family, a household of kings and priests. We are emerging from the chaos and darkness of human development into the fruition of the tree of immortality. The incorporation of such a truth into the constitution of our convictions should

swell our souls in effulgent acclamations of adoration, and, at the same time, expressions of humility.

Are we to become the children of the universe? is not a question. Through obedience we will become the Sons of God, the offspring of the God of creation, inheriting the divine character and wearing the image and likeness of Deity. Our hopes should fill our souls with enthusiasm and our hearts with joy.

Let me place specific emphasis upon our right to all that is involved in the application of the pure river of the water of life, in its power of purifying the organism from every affliction, if we will but enforce its application to our lives. We have the right to exemption from all the ills to which the sinner is heir, when we will confess

and forsake the evil things and appropriate the virtues of the river of cleansing. The pure river of the water of life is the truth as it is revealed in these last days; it is the veritable blood of the Lamb of God.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." And as this marriage is culminating in the fruits of the Tree of Life, in the union of the new heaven and the new earth, let us not fail to be numbered, through sacrifice and obedience, with the beatific throng when the crown of jewels is set in the coronation circlet of the great redemption. I clasp my hand with yours in the strong bond of fellowship in which I pray we may be united fraternally and forever in the household of our Deity.

Salvation Through Obedience to Law.

Popular Misconceptions of the Teachings of the Bible; the Masses Expect to be Saved Through Faith Alone; a Salvationist Puzzled by a Koreshan.

AMANDA T. POTTER.

THIS STORY, a perpetration upon malmemory in matters Biblical, is not a photograph of the one swallow that failed to make a summer. Said Mr. Smith to Mr. Jones:

"Jones, I'll bet a dollar that you can't say the Lord's prayer."

"I'll take the bet and the dollar."

"We'll see about that later; begin."

"Now I lay me down to sleep, I pray the Lord my soul to keep; if I should die before I wake, I pray the Lord my soul to take. Amen."

"Well, by Jove, you've won it! I didn't think you would."

Misconception of Biblical meanings and the rut of thinking in a line of false interpretation are fruitful source of misquotation. Recently we were halted upon the street, and conversed for a few minutes with a member of that great itinerancy who follow drum and fife through highway and by-way, kneeling in all sorts of places with thousand iteration: "Come to Jesus and be saved!" He was apparently well meaning, sacrificing, zealous. "I use all my minutes in my work," said he. He quoted wildly from the Gospels, and we took issue, and begged him when he should find the language he had rendered, to acquaint us with its locality. Out came the ready Testament, well thumbbed, and with favorite passages deeply scored. He began a frantic search, and to anything we might say responded with patient and pacific: "Yes, yes!" We induced him to discontinue, and referring to his arduous exertions in the proselyting field, asked what he expected at the close of it all.

"Eternal life," he briskly replied.

"The Lord Jesus is our example. He taught that he was the Way. He overcame death; by passing out the living way he showed himself immortal; and to

those who win immortality is this promise: 'To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.' Are you seeking immortality, or are you expecting death?"

"Why, I expect to die—certainly! Everybody dies; but after I die, Jesus will save me."

"Death entered the world through sin; death is the result of sin, and the Record says that he who sins is the servant of sin; do you commit sin?"

"Y-e-s, I cannot help sinning; but since I became a child of God I have never meant to sin, and Jesus forgives me when I do not mean to sin."

"Scripture acknowledges but two qualities of children. These children are direct opposites; they spring from directly opposite origins. John defines these qualities and origins in the third chapter of his first epistle, and these are his words: 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.' In this the children of God are manifest, and the children of the devil. You see, my friend, if you confess yourself a sinner, you must also confess your father the devil, or, you must deny God's words! Allow me to repeat that the Bible shows no avenue to eternal life except through the door of immortality—that deathless door through which our Lord passed; and this is only possible to him who can keep the commandments. Do you recollect the final verdict of our Lord Jesus Christ touching the commandments? Since it is in the closing chapter of Revelation, it may be supposed to be as all-embracing as these words in Ecclesiastes: 'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.'"

The "salvationist" looked painfully puzzled and murmured inaudible words; we proceeded to repeat those grand and solemn words with which the Redeemer

of men closed his Record: "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."

It was quite evident that the preparatory training of this religious teacher who spent all his minutes "saving souls," did not embrace a foundation for an interested consideration of God's laws. He eyed the toe of his boot solicitously, and we continued our effort to press home a recognition of that vital requisite of salvation—obedience to the pointed enunciations of God to man; obedience, the only righteous hope of the soul's

escape from its nether thralldom to the bosom of its God.

"You remember that a lawyer and also a young man asked the Lord what they should do to inherit eternal life; what was the Lord's answer to both (Luke x: 25. Matt. xix: 17)?" He brightened visibly and the words tripped gaily:

"Believe in the Lord Jesus Christ and be saved."

We amended him as impressively as possible: "Our Lord said: 'KEEP THE COMMANDMENTS!'" He walked away as though he had stumbled upon something he was not looking for and did not want.

Processes of Reasoning.

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

AS THE TERM INDICATES, deduction signifies the leading or deriving one proposition from another, as the part or parts from the whole. It is the process mainly employed in mathematics; and if the major premise is rightly taken the conclusion is correct, as the steps of reasoning are necessary. But the data of mathematics are assumed, hence the mathematical reasoning cannot apply to most of the facts which relate to human life. While deductive reasoning has its place, the range of its application is limited.

Induction signifies leading into, and is the opposite of deduction. Its process consists in taking parts that are themselves wholes or parts of an inferior degree, and out of them forming a whole of the greater degree. It is claimed in the science of today, that all new truth is discovered by this process. It is confessed that it is a method beset with many difficulties, as the reasoner seldom, if ever, can be certain that his generalization includes all the parts which are included in the desired whole. These two methods deal only, or mainly, with wholes and the included parts, and our so called scientists claim that they are the principal, if not the only reliable, processes of reasoning. They include analogy, but say it cannot be relied on. If all the parts could be certainly included, and nothing else, the result could not give a perfect idea of the corresponding whole—contour, color, every particular. Knowing this, our wise men generally admit that men never can have perfect knowledge. It is not by comparing parts with parts, or with wholes, but by comparing wholes with wholes, that men will obtain perfect knowledge; that is, by analogy.

Many marvel that Koreshans (as did Jesus) speak, not in the doubtful, hypothetical manner of the professed learned Scribes and Pharisees of the present; but as if they knew what they were saying. So they do; and the reason is in part contained in their method of reasoning, and in part because they have listened to one who knows, one of whom Paul spake when he said: "How shall they hear without a preacher? How shall they preach except they be sent?" That is, be God's Messengers, as was Elijah, of whom Malachi prophesied.

True, the ministers of this time claim to be God's

Messengers, sent of him; so did the priests of the time of Jesus; but by their works—fruits, ye shall know them. Judged by these, the preachers of this time are no more God's Messengers than were their predecessors, who urged on the mob to cry "Crucify him!" nineteen hundred years ago, and were destroyed in the mighty overthrow which soon followed. To reason rightly, one must pursue the right method and have a right understanding of all the data employed.

The Reincarnation of Joseph.

FROM THE WRITINGS OF KORESH.

ALL PEOPLE who look for the fulfilment of prophecy and the coming of the Lord, may rest assured that the Messiah comes through the posterity of Joseph and in the channel of the tribe of Ephraim, in fulfilment of Jacob's blessing upon Joseph: "From thence is the Shepherd, the Stone of Israel." This Shepherd is none other than Joseph himself—reincarnated, resurrected, and reinforced with those spiritual aggregations of conjunction essential to the perfection of his character as the Messiah of the age. The Lord Jesus, the stick of Judah in the hand of Judah, and Cyrus, King of Persia, the stick of Joseph in the hand of Ephraim, become one stick in the name of CYRUS at the end of the age. See Ezekiel xxxvii: 16-19. This is the same Jesus, but with a new name, for it is declared: "Upon him that overcometh I will write my new name."

Fundamentals of the New Social Order.

IT IS not so difficult to theorize upon the question of a remedy for the moral and social evils of the age, as to apply the remedy. The great superstructure of righteousness and kingdom of equation to be inaugurated, cannot be built upon a foundation of iron and clay. It cannot be established upon any other basis than that of the solid rock of truth, the ten foundation principles of which the world received through the great Lawgiver. Koreshanity goes back to first principles, evolving from the ten categories of the original covenant all the sciences of morals and religion as they pertain to and will eventually control human affairs and relations.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

POST TENEBRAS LUX.

Oct. 18, 1902.

THE WORLD has waited in its helpless wrath,
Blind woes, and impotent conceit,
Till Progress circling in her destined path,
Could bring the weary earth a respite sweet.

The way is dark where moves the caravan
Along the road of death to underworld;
But brightly gleams the rainbow's dazzling span,
Where the immortal flag of truth's unfurl'd.

The bow of promise lights the way for them
Who speed on mission fearless to the goal;
And naught may daunt the man who dares to stem
The tide of error, pulsing through the soul.

The man who walks with God in sweet content
Will find a power to guide him through the night.
His works are wrought in love, divinely blent
With patience, earnest of the spirit's might.

The man whose heart is firm, whose will is set
To turn the current of an angry crowd,
Though it should scorn him, he will force it yet
To bow the knee, confessing man is God.

The few who toil and labor through the night,
Hoping to win immortal joy and crown,
Let them look up! the morning breaks in light!
And God has sent his mighty Angel down.

TWO WAYS IN CONTRAST.

*The Way of Individualism, and the Way of True Liberty
in Organic Unity.*

A TIME COMES to every person or individual—using the term in its common acceptation—when two roads lie before him. He seems free to choose whether he will follow that which will apparently lead him on to personal success, or that other path, thorny and difficult, where impulse is subordinated to intellect. Upon the latter road individual gain ceases to be the prime incentive. All his acts have in view a larger end,—nothing less than the perfection of society. The two ways lie in opposite directions; the first running in line with the man's natural inclinations, the second cutting right athwart them. His choice will depend upon his power to apprehend the beautiful in action. Conduct is the result of interior motions. The whole mental constitution of the man vibrates in consonance with a fixed law. The quality of this vibration corresponds exactly to the quality of life which he expresses.

Those who are in the ascending series will be guided by monitions common to their order. They will not in their decision choose a course running counter to all the acquirements due to centuries of reëmbodiment. Those in a descending series will be governed according to their order. The choice made at this crucial point in his career determines whether the individual citizen will in his heart of hearts put his own welfare before that of society. To do so is Individualism, and it is a doctrine very strongly and subtly advocated. The partisans of social development through the unrestricted freedom

of the individual, loudly denounce what they call the asinine desire to martyrize themselves, shown by those who found colonies and step aside from the beaten track. According to these precepts the best citizen is he who distances the rest in the race for that kind of development or culture gained through what is popularly termed "making the most of oneself." Society wants men, they say, good all-round men of the world, and the best way to help society is to help oneself. The fallacy lies in the doctrine of individual rights as paramount.

In a righteous system every man contributes to the support of the state, giving the best that is in him to maintain her laws and institutions because he knows that he cannot stand alone. He sees that the climax of human development must be reached through the application of the principle of love to the neighbor as embodied in the aphorism of Christ: "Whosoever will lose his life for my sake, the same shall find it."

The doctrine of individualism involves the fallacy of supposing that the interest of the one corpuscle can run counter to that of the whole body. The coal strike shows how the principle of self-development as opposed to that of love to the neighbor, will inevitably tend to split society into factions. A wise imperialism patterned after the physical cosmos, with God for the governing center, is coming to relieve the present troubles. God in his mercy has promised that it shall not long delay.

Solution of Sociological Difficulties.

THE NECESSITY for arriving at some definite solution of the sociological difficulties that beset the country must be apparent to every reflective mind. Dull indeed must be the intellect, and sluggish the thought of one who cannot see marks of an approaching storm in the clouds which gather ominous and threatening upon the horizon. To a person gifted with even a slight degree of prescience, there are signs which show the tempest soon must break to spend its rage upon the heads of helpless thousands. Will the horrors of the Commune be repeated in our fair and peaceful country? Must the blood of civil strife flow freely and our soil be baptized afresh with the crimson flood? Alas for this nation if her children dye their hands in the fraternal stream,—and yet, was it not written by the finger of God, that without shedding of blood there is no remission of sin?

The French Revolution unchained the baser passions of the mob. Scenes of lawless violence were enacted, whose horrors freeze the blood. In the midst of the storm a deliverer arose. He stood in the breach between two factions,—the proletariat and an effete monarchy, siding with neither party. So was he able to found an imperialism whose glory eclipsed anything that France had known. Though it was but transitory, it remains in striking evidence of the power of

one man to hold the populace in check and abate its frenzy even at the point of greatest violence. His will was firm to ride the storm because, like Cæsar, he possessed inherent sovereignty—the courage and the poise to meet the worst crisis which history has known.

There is a lesson on this bloodstained page. It shows the supremacy of intellect, of focalized power over the common mass. It portrays in unmistakable characters the influence of a great mind dominant above the clamors of the mob. It indicates that even in the hour of greatest peril, God will raise up some champion from among the throng—some man perhaps obscure and all unknown upon whose brow the diadem of thought is set which makes him worthy of its earthy symbol.

The Situation in the Coal Fields.

THE COAL MAGNATES have thrown down the gauntlet. Their refusal to treat with the representatives of organized labor laid the onus of responsibility upon the civil courts whose business it must be to decide whether such an organization as the union is constitutional. Have one million workingmen a right to unite and circumscribe the liberties of eleven millions more, so that the latter are debarred from work? Are the "scab workers" white or colored, foreign or American, doing anything beyond the exercise of their prerogative as citizens? Have they not a right to provide for their families and accept employment wherever offered? There are grave questions involved in the present situation. Never, perhaps, since the civil war has the country faced such a crisis. The problems of labor-unionism are as important in their bearing as those of chattel slavery; the issues now at stake are as far-reaching in their effect upon the comfort of as many citizens. If the right of any number of men to organize and curtail the liberties of a large body of citizens be granted, let us strike out the word freedom in summing up the gifts which America can bestow. There have been fifteen or twenty thousand miners at work in daily peril of their lives. The so called mine-owners demand that the threats, assaults, and lawless rage directed against these workers be repressed. Surely they are right in this; but there is another way for the Government to settle the whole matter—the way in which the contention between labor and capital will ultimately reach its climax. Let the Government take the mines and operate them for the welfare and in the interests of the entire body of American people to whom they belong. The mines do not belong to a few Christian men to exploit for their private and individual aggrandizement. They belong to the nation, and as such may be controlled in the lines of peace and order.

When the ideal becomes the real as in the person of Jesus Christ, man sees the tangible expression of his origin and destiny.

The Sign of the Lord's coming is always a Star.

LA NOUVELLE GEODESIE.*

Afin de garder les mesures faites par le Corps Géodésique agissant sous l'impulsion de KORESH, Fondateur de la Nouvelle Géodésie, on a réduit tous les faits recueillis en forme compréhensible. Le tableau précédent fournit un moyen facile de mettre en comparaison les résultats de nos expériences avec la courbure uniforme comme on l'a comptée. On voit d'après l'exposé de chiffres ici fait qu'il s'en est peu fallu que le fil en crin de l'instrument en arrivant aux bâtons de marée ne touchât à la courbure moyenne comptée depuis et présentée à l'usage de quiconque s'intéresse au progrès de la science. On ne manquera pas de voir que vers la fin de la route il y a eu surcroît de différence entre la courbure comptée et nos mesures; ce qui paraît le rapprochement rapide de la droite avec la surface d'eau au bout de deux milles et demi de la route couverte s'attribue non pas à une convergence actuelle avec le niveau moyen des eaux ni à aucune manque de précision de notre part mais à la circonstance que les eaux amoncelées à l'embouchure du détroit sont cause que le niveau moyen des eaux y est sujet aux petits changements. On voit aussi que la droite est entrée dans l'eau au bout de quatre milles et un huitième de mille en excès du complet de quatre milles, circonstance due à la réfraction et à l'incurvation des lignes optiques passant de la station située à deux milles et demi de la tête de la ligne, et s'étendant jusqu'à la surface d'eau par le détroit.

On pourrait nous dire, —si l'opération géodésique dont vous parlez s'était accomplie sur la surface d'un corps convexe comment vos chiffres recueillis d'après vos mesures s'y mettraient-ils d'accord? Prévenant la demande on a préparé une table comme suit à l'avantage de l'étudiant ou de quiconque veuille s'informer du désaccord entre les chiffres dégarnis et les calculs suppositifs. Ayant comme des données à servir de base dans nos expériences terrestres les deux arcs parallèles par lesquels nous voulons désigner le niveau moyen des marées et le plan de niveau secondaire comme fait par la rangée de bâtons dont la hauteur dépassait de 128 pouces le niveau des eaux il est facile de voir que, la terre étant convexe, la droite n'aurait pas touché à un niveau moindre chaque fois qu'elle arriva à un bâton; elle se serait levée au contraire et aurait montré un surcroît d'altitude sur ce niveau de 128 pouces conformément au carré de la distance.

TABEAU A FAIRE VOIR LA DROITE TELLE COMME ON L'A FORCEE, EN CONTRASTE AVEC CE QUI AURAIT ETE LE RESULTAT DE CES MEMES PROCÉDES SUIVIS SUR UN CORPS CONVEXE.

Milles de terrain parcourus.	Altitude de la droite.	Chiffres à montrer par combien de pouces la droite a-t-elle manqué de se maintenir au niveau de 128 pouces, indiquant ainsi la concavité de la terre.	Chiffres à montrer par combien de pouces sur un corps convexe la droite se serait-elle levée au-dessus du niveau de 128 pouces.	Différence entre les résultats obtenus sur la terre concave et les calculs faits d'après la convexité.	Pouces à indiquer l'altitude complète de la tangente au niveau des marées comme estimée pour une terre convexe.	Pieds à indiquer cette même altitude.
0	128.	0.	0.	0.	128.	10.66
1/4	127.85	.15	.125	.275	128.125	10.67
1/2	127.74	.26	.5	.76	128.5	10.7
3/4	126.625	1.375	1.125	2.49	129.125	10.76
1	126.125	1.875	2.	3.875	130.	10.83
1 1/4	124.125	3.875	3.125	6.99	131.125	10.94
1 1/2	123.675	4.375	4.5	8.875	132.5	11.04
1 3/4	121.57	6.43	6.125	12.555	134.125	11.17
2	119.98	8.02	8.	16.02	136.	11.33
2 1/4	117.875	10.125	10.125	20.25	138.125	11.5
2 1/2	116.44	11.56	12.5	24.06	140.5	11.7
2 3/4	113.69	14.31	15.125	29.435	143.125	11.92
3	111.07	16.93	18.	34.93	146.	12.16
3 1/4	107.19	20.81	21.125	41.935	149.125	12.42
3 1/2	104.69	23.31	24.5	47.81	152.5	12.7
3 3/4	101.69	26.31	28.125	54.435	156.125	13.01
4	97.38	30.62	32.	62.62	160.	13.3
4 1/4	93.44	34.56	36.125	70.685	164.125	13.67
4 1/2	85.32	42.68	40.5	83.18	168.5	14.04
4 3/4	79.75	48.25	45.125	93.375	173.125	14.42
5	74.	54.	50.	104.	178.	14.8
5 1/4	68.	60.	55.125	115.125	183.125	15.26
5 1/2	63.	65.	60.5	125.	185.5	15.7
5 3/4	53.	75.	72.	147.	200.	16.6
6	0.	128.	136.125	264.125	264.125	22.01

(a continuer.)



In The Editorial Perspective.

THE EDITOR.



A LUNAR ECLIPSE is one of the most remarkable phenomena in the field of astronomy, and presents many features and problems which are inexplicable from the standpoint of the popular system. The scientists have never been able to reduce the subject of lunar phenomena to any definite and satisfactory basis; the moon has persistently refused to conform to the demands of numerous theories. The prevailing theory requires that the moon should enter the cone of the "earth's shadow"—first, the penumbra or the twilight annulus, and second, the umbra or the shadow proper. The cross-section of such a shadow would, of course, be circular; and it is held that this is a direct proof that the earth is a convex sphere. It is observed that the edge of the shadow as it moves across the apparent disc of the moon is the arc of a circle, and the umbra of the shadow appears to be about four times the apparent diameter of the moon. It is conceded that the sun shines with the same intensity continually, and that the earth possesses always the same degree of opacity; but the "shadow" is not always of the same shade; there being what is termed dark eclipses and light eclipses of the moon. Now the problem is to scientifically account for this manifest difference in the shadow. In view of the facts, it becomes at once apparent that there must be a degree of variableness in the moon's eclipsor. A theory has been put forth that the earth's atmosphere refracts such of the sun's rays as pass by the edge of the earth all around, and that these rays partially illumine the surface of the moon during totality; and that during periods of volcanic eruptions the air becomes so hazy as to more completely obscure the moon's disc during an eclipse. But the recent eclipse was comparatively light, although Mont Pelee and La Souffriere have been active during the summer months. So another theory lacks the corroboration of facts. The Koreschan scientists made careful observations of the recent eclipse, by means of the telescope, throughout the entire time of the eclipse. We observed a difference of shade even during this period. The shadow was very dark as it moved over the lunar disc; when it became total, the face of the moon glowed with a peculiar red copper color at upper and lower limbs, with a dark belt between. As totality continued the dark belt disappeared, and the whole surface appeared a dull red, growing more bright until the termination of totality. The contrast between the shadow as it appeared between first contact and totality, and between totality and last contact, was very marked—a fact which is in itself sufficient to overthrow the usual conception that the shadow is cast by an opaque sphere; for why should the last half of totality be lighter than the first half? It is a fact that the edges of the "shadow" are circular; of this we made very careful observations. The arc of the shadow was of the same curvature both before and after totality, just as one disc might pass over another. But we affirm that from the very nature and character of the surface of a sphere such as the moon is supposed to be, the shadow cast by a disc or a sphere would *not* appear to have the same curvature as it passes over a sphere.

The principles of perspective and spherical trigonometry would forbid. In order to prove this we passed a small globe into the shadow of a larger one; the shadow changed from a convex arc to a straight line as it moved from first contact to total immersion. The common idea is that the circular shadow proves that the earth is a convex sphere; but careful observations of the facts show that the luminous spot called the moon is not a material sphere. Is there a cone of darkness projected into space on the opposite side of the earth from the sun? If the moon reflects the sun's light, should the moon be visible during totality? Does the sun illumine the great ocean of space of the solar system? How could it then be dark at all in the cone of the shadow? Is it dark where there is no atmosphere, as the modern science of physics teaches? How, then, could the moon appear bright at all if it is a body outside of our atmosphere?

Polarization is the central law of life. Every sphere of life has its pole of impression, its involution, its focus, its vortex, its pivot of power, its center of influx and afflux, its source of impulse. The innermost and highest center of the physical cosmos is the central star, analogous to the central Star of the human world. All propagation of life depends upon the law of polarization; without it no seed of life could be produced, and perpetuity would be impossible. It is an axiom in Koreshanity, that all energies from all circumferences must return to one common center for revitalization, recombustion, reformulation, and renewal of life. This axiom was formulated by the Founder of Koreshanity, but the words and roots which perfectly express the conception have come down to us from ancient times. The word focus is in common use. The literal meaning of this word is "a fire-place," a burning center, a vortex, a point of convergence of rays, a center of radiation. The sun is a burning center. Is it also a *focus*? If so, what flows into it? The modern astronomer is ignorant of the laws of involution; he cannot answer the question. Koreshanity answers: energies generated in the earth, the circumference of the universe, flow into the central sun. Every star is a focus; so is every leader, every Messiah. Is there a word which expresses the truth of the above axiom? There is; and the fact that it is classed as obsolete is but another evidence that the modern world has utterly lost the true conception of life. But the force of the word is not lost to the world, as its etymology is given by the best lexicographers. It is *refocillate*, which is literally, to *refocus*, to refresh, to revive, to give new vigor to. With the revival of truth through the involution of the age, not only will the word be revived, but the race will be rejuvenated from the point of the anthropostic Focus.

The ancients understood the relation which man sustains to the physical cosmos; the evidences of this knowledge are presented to us in the form of the words they employed—in the language they used. Through philology or the science of languages we may determine the character and the conceptions of the most ancient peoples, the roots

of whose language have come down to us. To the student of Koreshanity language is a most interesting field, for the simple reason that he finds in the numerous root forms, remarkable corroborations of the truth of the System. The ancients understood the anatomy of the cosmos, as well as the anatomy of man and the functions of his body and brain. It was this knowledge that led them to speak of the firmament and the "bowels of the earth;" they knew of the existence of the great system of cosmic alimentation in the laminæ of the shell of the earth. These laminæ constitute the firmament (Hebrew, *rakayia*) of the universe. In the Scriptures, the terms "bowels of mercy" and "bowels of compassion" are frequently used. The seat of compassion, that involuntary emotion of pity, tenderness, or sympathy we feel for the unfortunate, is in the brain. The mind that could conceive of the correspondence between this function and that of the bowels of the earth, had a comprehension of the laws of human and cosmic physiology and the science of mind. A remarkable corroboration of this knowledge is found in numerous instances in the Hebrew and other ancient languages. The bowels of the earth are comprised of the metallic laminæ and the mercurial planets; these laminæ are the firmament, *rakayia* from *rakah*, to beat. Now, what is the Hebrew word for compassion, or the bowels of mercy? It is *racham*!

The power of the woman's seed to bruise the serpent's head was manifest nineteen hundred years ago in fulfilment of the declaration of the curse upon the serpent. It is generally supposed that the serpent is the devil, and that his head was bruised by the heel of the Messiah. Koreshanity declares that Jesus the Christ was the Father's seed, not the seed of the woman, and that he was the Serpent whose head was bruised by his enemies. Did He not say that he was the fulfilment of the type of the brazen serpent which was lifted up in the wilderness? Was He not bruised for our iniquities? Did not the evil power through the instrumentality of Judas, "lift his heel" against the Son of man? Even in common usage, the heel is the symbol of oppression. A startling feature of Koreshanity is the fact that its interpretations of the book of Inspiration and the book of Nature are the direct opposites of interpretations made by modern schools of thought, because the absolute of truth is the antithet of the absolute of fallacy.

Modern scientists undertake to explain the universe on the basis of mechanical relations and motions. The Koreshan conceives the universe to be, not a heartless mechanism, but an organic thing of life, with functions as complex as the functions of the human body. Who would attempt to explain a swoon by supposing that the floor of the parlor passes between the patient and the lamp on the stand? It would be no more absurd than the astronomer's idea that the shadow of the earth produces the eclipse (or swoon) of the moon. When the patient faints, is there not a breaking of the circuit of communication between mind and body? This is not mechanical; it is functional, it is mentophysiological. An eclipse of the moon is scientifically explained on the basis of comprehension of the functions of the macrocosmic body, the physical cosmos.

The world searches for something new. The commercial instinct is strong in the direction of making capital out of the sensational, and it would if it could, seize the treasures of truth. How eagerly the wealthy begin the work of booming every goose that promises to lay a golden egg! The inventions and discoveries of Koreshanity are not for the benefit of the greed of competism. Modern religious systems resort to mendicancy to build up their institutions; and christian science and allied vagaries traffic in psychic power until it degenerates into the sheerest psychological quackery and fraud. But Koreshanity will never permit its principles to be subjected to such prostitution; for truth has a vigilant body-guard!

"Socialists hold the key to the kingdom of heaven. It is now being placed in the lock. It will be turned when the people get ready to turn it." By whom were the keys to the kingdom of heaven committed to the trust of the socialists? Nineteen hundred years ago the keys were committed to Peter, and we hold that Peter will turn the keys when *he* gets ready. The turning of the keys will not be in the sky, but will have specifically to do with the establishment of the new social order of divine Imperialism. The Apostolic Succession figures conspicuously in the great work of world-reformation. The ballot-box will not unlock anything; the people have voted themselves into bondage at every election.

Truth must ultimately triumph over fallacy, life must vanquish death. "Truth is mighty and will prevail;" "Truth crushed to earth will rise again." There is failure in fallacy because it is false; this is in accordance with the meaning of the word fallacy, from *fallo*, or *falsum*, to deceive, to fail. Failure is not only implied in the very root meaning of the word, but it inheres in the root of fallacy itself. We are rapidly approaching the time of the triumph of truth and the failure of fallacy.

An exchange which bears the imprint of the union label, remarks that "a man can vote as he pleases; he can attend any church he pleases. Why not work when he pleases?" Ask the nonunion miner in the anthracite district why he has not been in the enjoyment of industrial liberty. He will not say that the mine owners have refused to employ him, but that the labor-union has barred his way to the mines.

America is said to be a democratic nation; but the influence of a few men led the coal operators to submit the issues of the great coal strike to the President's board of arbitration. The principles of progress should not be difficult to comprehend by the simplest mind; central personalities are pivots of power; they may entertain a theory of democracy, but they are impelled by a spirit of imperialism.

Someone has said that the world turns on its moral axis. The positive pole of that axis is the heart of the true religion, the source of all vital and mental impulse.

Thought is the progenitor of all things; but all thought is generated through the function of form.

The Open Court of Inquiry.

THE EDITOR.

The Solar Festival.

Impressive Ceremonies and Symbols Commemorating Advent of the New Age.

Reported by Lucie Page Borden.

THE EIGHTEENTH of October was one of those golden days when summer, lingering on the verge of winter, seems to fling a halo over sky and earth. The Northern Division of the Guiding Star Assembly met at 3 o'clock, in Koreshan Hall, Chicago, to celebrate the Solar Festival. Every face was bright, and hearts were glad in honor of the day whose meaning seemed to fill the thoughts of all. Never were the services held in joyous commemoration of the advent of the scientific age more impressive. The Master in opening the exercises which were designed to further the cause of Koreshanity and consolidate the little body in the bonds of fraternal love, invoked the Father-Mother Deity in words of solemn earnestness. At the close of the invocation, VICTORIA GRATIA, Pre-eminent of the Koreshan Society throughout the world, who occupied the platform with KORESH, read messages of congratulation from sunny Florida, the Golden Gate, far East, and other points where divisions of the White Horse Army are located. Special mention should be made of the loving message from brothers and sisters in this cause who are working to lay the foundations of the Lord's kingdom in earth, at Estero, Florida, a spot selected by divine commission to be the gathering point of Deific solar energies.

Following upon these congratulations, the Pre-eminent with grace and dignity presented to her people in a resonant voice, the royal Edict which appears in this issue. It was one of the marked features of the occasion, and indicative of the office and function of her who is set by the will of heaven to gather and enfold the central spirit. In its radiations from her mind where it will tabernacle according to the laws of conjunctive unity, God will amplify into the unfolded majesty of his person. There will be a zone of light in the physical heavens during the new age,—an express type and cor-

respondent of the Deific personalities who are to come.

The Address by Koresh.

As an example of finished and impassioned oratory, the address by KORESH stands alone. Being the central point of interest for the day, it was eagerly awaited by his auditors. The theme chosen was not in accordance with the severe and ultra-rigorous conceptions of those who would limit the province of art and restrict its productions to the plane of practical utility, giving nothing to charm the eye, to elevate the soul by happily reminding it of the divine beauty and character. Koreshanity has nothing in common with the rabid asceticism of the Alexandrian hermits, under whose mistaken zeal the mob sacked and pillaged pagan temples. It does not share the Puritan desire to banish the beautiful from hearthstone and minster. "God's Love of the Ornate" was the subject of a masterly oration, in the course of which the speaker uttered many terse and epigrammatic phrases.

Beginning with the thought that Nature in her varying moods of panoramic loveliness attests the characteristics of Deity as cause manifests in effect, KORESH was emphatic in presenting the necessity for a corresponding growth in beauty of character on the part of all who hope to become one with the Lord. "You cannot be too refined to suit God. You cannot be too classical to suit God." These were among the original aphorisms in which the speech abounded. The triumph of Koreshanity and the glory of the coming age when righteousness shall prevail as the result of a baptism a thousandfold broader in its scope and influence than that which marked the inception of the Christian age, were vividly portrayed. Solomon's reign was typical of the divine spiritual glory, the center of manifestation and influx being the male. The reign of Victoria of England, who united the kingdom and the empire, was a type of the divine natural glory when the Lord will be visibly manifest in his Womanhood. The biunity of Deity is one of the cardinal tenets of Koreshan

doctrine. The remedy which this cult proposes for the labor troubles is the final removal of the curse upon labor. This includes the emancipation of woman from the condition of servitude where she has long crouched at the feet of man.

The Evening Entertainment.

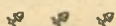
The Quest of the Golden Fleece was the subject selected for the evening's entertainment, to which a cordial invitation welcomed all persons interested in the aims and purposes of the Society. A number of the sisters had worked with indefatigable diligence and ingenuity to render this portion of the Festival what it was pronounced by universal consent—the crowning pleasure of a delightful day. A brilliant series of tableaux, with fine pictorial effect gained by the introduction of novel devices and moving figures, gave the audience an opportunity to revive their memories of the classic myth, as it is termed. What a myth really is, and how it embodies some great truth, being a word spoken from the mouth, together with the particular application of the legend to Koreshan work, formed the substance of a vigorous and stirring address by the Master.

Jason is the son of Jah, meaning Jehovah. Wool or hair is predicated of the divine life in ultimates. Gold is good—the good of the life made pure and holy. The Quest of the Golden Fleece is therefore symbolic of the search for immortality. The fire-breathing bulls are the passions and proclivities of the natural man which must be conquered; while the dragon is the last enemy—death, or the tendency of the race to drag-on in sensual generation, only subduable through the action of a potent charm—chastity. This must emanate first from the womanhood of the race, in order that the man, Jason, the resurrecting Lord, visible and tangible, may in the fulness of time, win the Fleece—Immortal Life. Koreshans are the Argonauts,—the swift sailors,—and they are hastening forward under the leadership of the mighty Hero to the day of victory. Perhaps they never had a deeper sense of power and prescience vested in him

by Almighty God, than was excited by this wonderful address. It thrilled all hearts, inspired all to confidence and fresh endeavor.

The Master said that the language of symbolism as portrayed in what is called mythology, can only be comprehended as the principles of the general laws of development are understood. Jason yielded to temptation and for a time was overcome; so Jah in his descent through his animal life fell into the pitfalls of hades; but through the principles of regeneration (reproduction) arose again into the glory of the resurrection of the Sons of God, who are comprehended in the Golden Fleece, because they are the ultimates of life. The cynosure of Jason's pursuit was the white dove, which winged its flight toward the goal of his desire, between the floating islands. But for this guide to Jason and his triumphal ship, the Argo, he and the brave companions of his enterprise would have perished. Thus the Holy Spirit, symbolized by the dove, marked the channel of John's descent through the Lord into the church militant; whence, through the militant declension, when the time is reached at the termination of the Christian age, conditions should arise through which must pass those who are to come into the fruits of immortal life.

The tableaux were interspersed with music of an elevating character, vocal and instrumental, for which great praise and thanks are due to the performers, each and every one—especially to VICTORIA GRATIA, under whose direction the program was arranged.



The Restoration of Sun-Worship.

EDITOR FLAMING SWORD:—Am I right in thinking that sun worship may be restored in the proper worship of Koreshanity? I perceive a tendency to this form of worship (of course, purified from its accretions). The sun is the center of the universe, the image of the invisible God, and is seen by all, as well as the moon—its feminine complement. The human race as a whole cannot do without a visible center of worship. You will understand that I refer to the sun as a symbol. —REV. I. G. O., Brighton, Eng.

God is to humanity what the sun is to the physical cosmos; therefore, God is the Sun of the human world, and the true worship of God is Sun-worship. Koreshanity restores the true worship of Deity, and hence restores

sun-worship. The primitive form of sun-worship was the worship of the anthropostic Sun. When that Sun shines again in all its resplendence, it will fill the human world with glory, and humanity will worship the Source of human light and life.

The word worship is a corruption of "worthship;" true worship is fellowship on the basis of recognized worthiness. At the beginning of this dispensation, the personality of the Messiah constituted the objective Deity, the visible form in which was polarized the love of his Disciples. In that form was the invisible Star and Sun of the highest heavens; but his personality, the substance of which came down from heaven, was the projection and image of the invisible Sun; therefore, the personality of Jesus corresponds to the visible projected sun in the physical heavens. When His body was dissolved and its substance entered the Disciples, they worshiped, not the objective form, but the Spirit in them which constituted the bond of fellowship or worthship of all who received the divine power; and in their fellowship they worshiped and served the Almighty by worshiping and serving one another.

Worship has for its basis the ties of vital relationship. From this it can be seen that there can be no ties of worthship established between the human mind and the physical sun. The visible sun is a glorious symbol of God's visible manhood; it is one of the ornate masterpieces of Nature, the source of essential elements of physical life, and full of wonderful lessons. But the anthropostic Sun is still more wonderful, glorious, and powerful, and still more essential to the perpetuity of humanity.

True worship of this Sun must be rendered through a comprehension of its functions, through vital touch with its power. It cannot be worshiped in a second-hand way through a superstitious regard for the luminary of the physical heavens. The ancients understood this; they did not worship the physical sun; the names of their deities were names of men. But inasmuch as the sun, moon, planets, and stars are placed in the heavens for signs and for seasons, the ancients observed feasts of the sun at different

solar periods. It was a mere matter of observing the appropriateness of the symbolism, a knowledge of which it was desirable to perpetuate.



Downward Divergence of Plumb-Lines.

EDITOR FLAMING SWORD:—Will you please explain why it is that a building over 40 feet high, if plumb, is wider at the top than at the bottom? A contractor and builder has made the statement that a building 40 feet or more in height, if plumb, is half an inch wider at the top than at the bottom—half an inch for every 40 feet of the height.—A SUBSCRIBER.

We presume that in the above we are asked how we would explain the statement of the contractor and builder, in accordance with the Koreshan conception of the earth's shape. The fact is, plainly stated, that the statement is not true; the prevailing opinion regarding the matter is wholly fallacious, and those who entertain it are misled by the theory that the earth is convex—a theory which is in itself absurd. We are frequently asked to explain things which have no foundation in fact, and this is one of them; but inasmuch as it is generally believed that buildings are wider at the top than at the bottom, we give the subject sufficient attention to expose the fallacy.

It is asserted that the walls of a building, if plumb, diverge upward at the rate of about half an inch for every 40 feet. According to this, two plumb-lines suspended side by side should show a marked divergence within a hundred feet or so. Let us suppose that two plumb-lines are placed 100 feet apart, and that they converge downward one half inch for every 40 feet. With such a rapid ratio of convergence, how far beneath the earth's surface would the gravic lines meet—in other words, how far would it be to the center of the earth? The space of 100 feet contains 2,400 half-inch spaces, and each half-inch space between the lines would represent 40 feet of perpendicular space from the surface to the center, giving as the radius of the earth only 96,000 feet—about 18 miles radius, or about 36 miles diameter!

But it is known that the earth's radius is nearly 4,000 miles; and from this basis we may determine that if two plumb-lines one mile in length were suspended 100 feet apart, the divergence could not possibly be over .3 of

an inch, and the amount of divergence for 40 feet would be too small to be measured. Therefore, if the walls of a building were perfectly plumb and true, as the most perfect straight-edge, the difference between top and bottom would be so small as to defy detection by measurement; the plumb-lines would be practically parallel.

It has been demonstrated beyond a doubt that the lines of gravity *diverge downwards*. We have not only shown this to be the case in actual geodetic work, but experiments have been made with plumb-lines with the same results. In as many as twenty specific experiments conducted by mining engineers and experts, with plumb-lines nearly one mile in length, in the shafts of the Tamarack mines, at Calumet, Michigan, the lines hung farther apart at the bottom. This proves conclusively that the center of the earth is *above* us instead of being beneath the surface.

Precipitate of the Great Conflagration.

EDITOR FLAMING SWORD:—Kindly explain the nature of the energy precipitated at the burning of the wicked, the destruction of the chaff and tares when the 288,000 are dematerialized? I thought I understood this, and saw the analogy; but some of your answers to questions on this line lead me to think that I may be mistaken.—A READER.

It is a universal law that the precipitate or debris of one stratum or plane of life fertilizes the next lower stratum. We see most unmistakable results of the operation of this law continually. The debris of the animal kingdom enriches vegetation; even that which is exhaled by men and animals is appropriated by the lower kingdoms. We conceive, therefore, that the precipitate from so great an event as the burning up of hundreds of thousands of people, will serve some great purpose in that plane which is receptive to the descending influences.

The substance descending from the theocrasis of the Messianic personality is received by those who are prepared to enter the fire; they overcome and pass out of the world alive; they precipitate a vital substance which, while it is the waste, the worn-out substance of the most progressive plane, is appropriated by the next lower stratum. It is a form of baptism, and therefore prepares that plane of humanity to receive a given degree of truth and life in the future. The descending energies enter into conjunction with the ascending energies in the plane in which it is received, and a new vital and mental force is the result.

The Flaming Sword's Exchanges.

THE EDITOR.

Our Race News-Leaflet.—Professor Totten's studies are always interesting; these studies he publishes monthly in what he terms his *News-Leaflet*, which is in reality a pamphlet periodical. Among the most notable of his productions is the September number, 1902, on the character and use of the Great Seal of the United States. He claims that it is an identification of Americans as Israelites. Totten divulges many wonderful things concerning the Seal; it is a subject with which he is familiar. He is the author of a two-volume work upon the "History, Heraldry, and Significance of our Great Seal," which has been ranked with Admiral Preble's "History of the Flag." "Time Scientific" is another study of interest in the September number; and he gives 28 chronological and astronomical reasons for his assertion that the world is now entering upon the most momentous period of its history. The October number makes prediction

Lectures at the Masonic Temple.

We are pleased to announce that the Founder of Koreshanity lectures on Social Economics and related subjects, on Sunday evenings, 7:30 o'clock, at Room 412, Masonic Temple, Chicago, until notice to the contrary. First meeting on evening of October 26. We cordially invite all persons interested in advanced thought. Opportunity for 5-minute speeches by critics and inquirers.

The regular services of the Koreshan Ecclesia, Sundays, 3 p. m., and meetings of the Society Arch-Triumphant, Tuesday evenings, at Koreshan Hall, 315 Englewood avenue, continue as usual.

that the age ends in the world's greatest war. In this particular and some others, he agrees with Koreshanity. \$1.00 for 13 numbers. Address, Our Race Publishing Co., New Haven, Conn.

U. S. Official Postal Guide.—The Postal Department issues a monthly publication as above titled, giving necessary information regarding postal laws and regulations, and changes in post-offices, routes, etc., for each month. Very important to all having much to do with the mails. The price per year is \$2.00, including large Guide published at the beginning of every year. Printed by Geo. F. Lasher, 147-151 North 10th street, Philadelphia, Pa.

The Conservator.—An independent journal of literature, with distinct leaning toward Whitmanism. The September number contains an article, The Natural Man and the Vegetarian, by J. William Lloyd, showing the evils of vegetarianism and the mistakes of its advocates. It is a cutting rebuke of the growing unscientific sentimentalism. 10 cents per copy. 200 South 10th street, Philadelphia, Pa.

Social Thought.—Devoted to the development of social thought, particularly in its relation to religion. It takes the stand that social thought must become the impelling power of the new age, as commercialism is of this dispensation. One finds in this publication a sort of conjunction between socialism and the new thought movement. 25 cents per year; monthly. Rich Hill, Mo.

The Student's Journal.—Devoted to Graham's Standard Phonography, and contains many beautiful specimens of this most excellent system of shorthand writing. Aside from the shorthand, the journal is characterized by its scientific features and moral tone. To shorthand writers it is invaluable. \$1.00 per year. 1135 Broadway, New York City.

The Comrade.—An illustrated socialist monthly, with handsome covers and interesting contents and cartoons. Prominent among its contents is "How I Became a Socialist," by the now famous Rev. T. H. Hagerty, a Catholic priest, who advocates socialism. 24 large pages each month. 10 cents per copy; \$1.00 yearly. No. 11 Cooper, New York, N.Y.

Higher Science.—The October number gives in thirty-four paragraphs a concise exposition of the editor's conception of cosmogony, or what he terms "Laws of Procession Theory." The formation of the tails of comets is also discussed, as well as other subjects from the standpoint of the Procession theory. 10 cents per copy. Los Angeles, Cal.

Summary of the World's News.

AMANDA T. POTTER.

Oct. 15.—Professor Adolph Lorenz, the eminent Austrian surgeon who operated upon Lolita Armour, summoned before state board of health and examined as to his fitness to practice in Illinois.—Total registration in Chicago, 340,797.—Vatican's official organ denounces Hall Caine's drama, "The Eternal City," which is regarded as an insult to the pope.—Oct. 16.—Common basis of agreement on settlement of coal strike reached; President Roosevelt names board of arbitration.—Per J. Ogden Armour, scarcity of cattle and demand of working people for better quality of meat account for high prices of beef.—Area of land occupied by packing plants of Armour and Co. is as follows: Chicago, 160 acres; Kansas City, 65 acres; Omaha, 31 acres; St. Louis, 29 acres; Sioux City, 14 acres; Fort Worth, 16 acres; between 16,000, and 20,000 employees; annual pay roll, \$16,000,000.—Committee of creditors view assets of Zion City and decide financial condition warrants time extension to settle accounts.—Oct. 17.—Bonfires and bells in anthracite region celebrate probable early resumption of work.—Reopening of British parliament marked by scenes of great disorder, resulting in suspension of John O'Donnell, Irish nationalist, and a closure of debate.—Oct. 18.—President Mitchell, in a long reply to President Roosevelt, thanks him for his course toward the miners, and goes deeply into the leading causes of the strike.—Chicago the headquarters for the desperate "yegg-

men."—Oct. 19.—John Redmond arrives in Boston to attend United Irish League convention; believes Ireland will soon be freed from British rule.—Third annual international live stock show opens at Union Stock-yards Nov. 29; expected to attract 400,000 visitors to Chicago.—Dr. Edmund J. James soon to be installed president of Northwestern University.—Gen. F. D. Grant says effect of American reforms must be felt in Philippines before fortunes can be made there.—New field gun to be supplied to army artillery will combine best points of modern ordnance.—Oct. 20.—Chicago Federation of Labor orders striking employes of grocers to resume labor, pending arbitration.—Anthracite miners convention begins today at Wilkesbarre, Pa. It is expected to follow advice of President Mitchell, accept President Roosevelt's arbitration commission, and order resumption of work by Thursday.—President Roosevelt says he is off hospital list; takes short tramp in country.—Oct. 21.—Union labor leaders organize to capture Chicago mayoralty next spring.—Irish nationalists and government representatives are in stormy debate in house of commons.—Felix Decori, eminent criminal lawyer, in Paris *Figaro*, depicts Chicago as a city of culture.—Striking employes in five Chicago wholesale houses return to work; labor officials pronounce the strike childish.

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.

DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to YOUR System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them and why) sent for a dollar bill or 45. Marvellous results among all classes and ages. Address, Miss SOPHIE LEPPEL, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.

...TO THE...

Musically Inclined



This elegant Mandolin (No. 6000) has 23 rosewood ribs, with fancy pearl inlaid sound hole and edges, fancy pearl butterfly guard-plate, solid mahogany neck. Our Price, \$5.75. With canvas case, \$6.50. Express charges C. O. D. Living as we do, "on the Inside," we are prepared to quote inside prices on all kinds of Musical Instruments, Sheet Music, Strings, and Fittings. Fine Violin Strings, 50c per Set. Mandolin Strings, 25c per Set. Guitar Strings, 20c per Set. Special Rates in quantities. We also handle genuine Italian Violin Strings. Good Bows from 75c up.

New Instruments Exchanged for Old Ones.

Repairing of all kinds. Send us the pieces and we will do the rest.

Andrews & McDonald,

Musical Dept. K. U.

313 Englewood Ave., CHICAGO.

The Literature of Koreshanity

Uncovers the Mystery of Ages.

THE LIBRARY of the Koreshan System contains brief expositions of the Universology of KORESH, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

A glimpse of Koreshan Universology, in its application to human thought and life, preparatory to the establishment of the Social Theocratic System, called the Kingdom of God, may be obtained by a careful study of fundamental principles.

From the Writings of Koresh:

KORESHAN SCIENCE.....	10 cts
The Science of the Decalogue.....	10 cts
Reincarnation or Resurrection of the Dead.....	10 cts
Emanuel Swedenborg: His Mission.....	10 cts
The Shepherd of Israel.....	10 cts
Judgment (A discussion of the Sex Question).....	5 cts
The Covenant of Life.....	2 cts
A More Literal Exposition of the Decalogue.....	2 cts
Proclamation.....	2 cts
Where is the Lord?.....	2 cts
Fundamental Principles and Covenant Defined.....	2 cts
The Mission of the Lord.....	2 cts
Cardinal Points of Koreshanity.....	2 cts
Celibacy.....	2 cts
The Law of God.....	2 cts
Mnemonics, or the Science of Memory.....	2 cts

CELLULAR COSMOGONY, or the Earth a Concave Sphere; by KORESH and Prof. U. G. Morrow. Illustrated; 200 pages25 cts
Identification of Israel. By Dr. Andrews.....10 cts

NOTE.—The 2-cent tracts listed above (ten in number) postpaid for 10 cents. The above entire series including the CELLULAR COSMOGONY, sent by mail postpaid, for only 75 cents.

The Guiding Star Publishing House,
313-319 Englewood Ave., CHICAGO, ILL.

The New World

of Koreshanity
is the . . .

HOLLOW GLOBE.

The great battles of the impending Scientific Revolution are being fought over the shape of the Earth. The Earth is the Astronomical battle-ground: its surface is tangible and is susceptible of test. The concavity of the Earth, in confirmation of the startling discovery by KORESH, 30 years ago, has been demonstrated by the

Latest Geodetic Surveys!

You will want to learn all about such a New World, the great Discovery and the startling facts of Geodetic Surveys and Observations. We have published a Book which tells the story in plain words:

Cellular Cosmogony,

the Earth a Concave Sphere.

By KORESH, the Founder of Koreshanity, and PROF. U. G. MORROW, Editor FLAMING SWORD. Profusely illustrated. 200 pages, postpaid, 25 cents. Thousands of copies sold! Agents wanted everywhere.

The Guiding Star Pub. House,
CHICAGO, ILL.

MEDICAL DELUSIONS.

Vaccination, Inoculation, Serum-Therapy, and Anti-Toxin.

A new book—just off the press—exposing a gigantic and dangerous fraud, by a forceful writer,

Thomas Morgan,

who has spent several years collecting facts relative to the character and consequences of compulsory vaccination. The book is a startling revelation of what vaccination is and what it does; a warning against legalized malpractice by members of the medical profession.

Authentic Statements; Testimony of
Vaccinators; Opinions of
Eminent Men.

108 Pages, . . . Price 25 cents.

Orders filled by THE GUIDING STAR PUBLISHING HOUSE, 315 Englewood Ave., Chicago, Ill.; or by THOMAS MORGAN, Youngstown, Ohio.

FREE! One Year's Subscription to any Magazine or Newspaper published. Send 10c to help pay postage and receive direct from publishers over 100 different Sample Copies to select from. Toledo Adv. & Sub. Bureau. 113 S. Wall St., Toledo, O.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 216 N. Liberty Street, Indianapolis, Ind.

VACCINATION, a monthly Journal of Health, telling the truth about Vaccination. FRANK D. BLUE, Editor, 7328 N. 12th St., Terre Haute, Ind. Send for Sample Copy.

FOR TEN CENTS you receive leading, valuable progressive publications. National Purity Association, 79 Fifth Ave. Chicago, Ill.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all new dealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

Human Nature,

A monthly magazine of world-wide repute, now in its ninth year of publication. Devoted to Phrenology, Health, Physiology, Medical and Social Reform. Earnest in its advocacy of human liberty and abreast of the age in progressive thought.

ALLEN HADDOCK, Editor and Prop'r.

Subscription price only 50 cents a year. Sample copies will be sent FREE to readers of the FLAMING SWORD who request such favor and enclose stamp for postage.

Address HUMAN NATURE, 1020 Market Street, San Francisco, Cal.

VIRGINIA HOMES. You learn all about Virginia lands, soil, water, climate, resources products, fruits, berries, mode of cultivation, prices, etc., by reading THE VIRGINIA FARMER. Send 10c. for 3 months' sub. to FARMER Co., Emporia, Va.



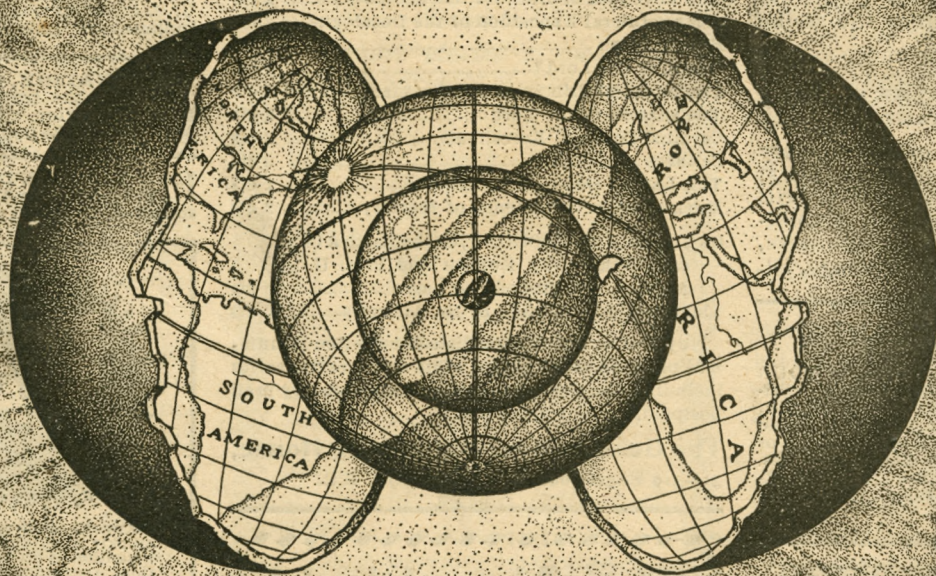
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVI.

CHICAGO, OCTOBER 24, 1902. A K 63.

NUMBER 49



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY