

# 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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## Tree of Life and Leaves of Healing.

Symbolism in the Light of Correspondencies; the Character of the Tree and Significance of Its Leaves; the Fig-Leaf Aprons; the Principle of Respiration.

KORESH.

"IN THE MIDST OF THE STREET OF IT, AND ON EITHER SIDE OF THE RIVER, WAS THERE THE TREE OF LIFE, WHICH BARE TWELVE MANNER OF FRUITS, AND YIELDED HER FRUIT EVERY MONTH: AND THE LEAVES OF THE TREE WERE FOR THE HEALING OF THE NATIONS." Rev. xxii: 2.

THE LEAVES OF HEALING, in this part of the vision of John the Revelator, have reference to the leaves of the Tree of Life. Is it possible to definitely understand what was signified in this revelation? When it is a revelation, it certainly ought to be comprehended. To this end we here attempt to convey to the reader the scientific conception of the Revelator's presentation. Before we can understand what the leaf is, we must comprehend the character of the tree itself. We will first attempt to make the reader familiar with the science involved in the portrayal of the Tree of Life, watered with the pure river of the water of life as found in this wonderful Apocalypse.

Our knowledge of the Scriptures as pertaining to the Tree of Life, must be predicated upon the basis of correspondencies. These correspondencies must be natural instead of spiritual, because we are to deal in the scientifics rather than the philosophics of religion. The Tree of Life, in the language of correspondencies, is represented in Nature by the fig-tree. It was certainly

in contiguity with the fig-tree that the first parents had their experience, or the fig-leaf would not have entered so conspicuously into the operations of their first work of art; namely, the formation of girdles ("aprons") from the fig-leaf. The word fig-tree in the Hebrew, means to spread out or to extend. The word is *taanai*, from the root, *taan*. The conception of extension originates in the idea of multiplication through copulation and progeny. The tree which God had placed in the midst of the Garden of Eden was the tree of the knowledge of good and evil; the fruit of the tree was, of course, this knowledge.

It was in the purpose of the laws of progress to insure to the man made in the image and likeness of God, possessing every quality and characteristic of Deity, the attainment of those powers of discrimination which would enable the man to distinguish between what was absolutely good and absolutely bad. His attainment of such a possibility was, necessarily, through a concatenation of experiences making him acquainted with what is hurtful and what is conducive to his well-being. When the man had attained to that plane of development in which his mind had reached the possibilities of universal discrimination, he was the fruit of the tree of the knowledge of good and evil because he



knew good and evil. His powers of contrast and discrimination were such that he could make the distinction. Now, having reached such a height of attainment, what shall he do with his knowledge? Shall he appropriate the good and eschew the evil? Or shall he reject the good and live upon the evil? The man will do both, because he has both the ascending and the descending life. He has the life of the man which goeth upward, and the life of the man (beast—animal) which goeth downward. The man will ascend into the life eternal; the animal will descend into the life extending; namely, the life of natural perpetuity. The ascending man obeys the injunction, "Thou shalt not eat." He thus ascends into the realm of eternal life, because he is the fruit of the tree of the knowledge of good and evil. He does not eat of it, but rejects the evil and only partakes of the good; hence he obeys God and enters into eternal life.

There was but one tree in the middle of the Garden. It was the Tree of Life, and also the tree of the knowledge of good and evil. Man is not the Tree of Life until he has the knowledge of good and evil; for until he has this knowledge he cannot discriminate between that which will destroy and that which will make alive. The descending man, or the descending part or life of the man, is the part which does eat. This is the result of a succession of declensions in which is involved what is called the "fall of man." When the God-Man or the Man-God is created, he possesses both the man and the animal nature. The descending part is the animal of God. It is through this part that God perpetuates his being. God plants the animal life of himself back into the race, and thus is extended or perpetuated the life of man. The Lord God is the Man; the Lord is the Jehovah; God is Eloah. These two are one in the visible manifestation which is the Son of God. The Lamb of God is one phase of God's animal life, and signifies the begetting power of the Father. This may be known by the fact that it is declared: "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" for the begetting process, that she may bring forth the Sons of God.

The Lion is another phase of the animal life of God. The Lion means that power by which the force of truth applied to life fructuates in life itself. The Lion is God's power in man to accomplish the highest purposes of life. The Serpent is another phase of the animal life of God. The Serpent signifies the wisdom of commerce. Commerce is that by which the products of the uses of life are exchanged for the creation and perpetuity of life itself. Therefore, on whatsoever plane of life the principles of commerce are conducted, it is under the power of the wisdom of the serpent. This wisdom can be of the false or the genuine quality. If of the truth, it is the divine Serpent, or commerce conducted under

the genuine principles of life. The Horse is another phase of the animal life of God. The Horse signifies the restraints, liberties, adjustments, and appropriations of commerce. The white Horse, in the supreme sense, signifies celibacy and chastity, because it is through these restraints that such a purification of the life is attained as will ultimate in the immortality of the body, through which eternal life is acquired.

It is said that "our first parents" made "aprons" after they had become wise, knowing good and evil; for it was said: "The man is become as one of us, to know good and evil." Now the word for apron is *hagorah*, from the root to move in a circle; and the word means, literally, girdles; they girded; that is, they conjoined to put on life. This conjunction is identical with the conjunction of the New Jerusalem descending to meet her Bridegroom, who is ascending to meet her as she comes down from the spiritual heavens. If the reader can conceive of the immortal Son of God as the Lord, and then the planting of that Son in the race by the operation of the Holy Spirit, thence the regeneration of the Sons of God at the fruition of the age as the product of that planting, he may have a conception of the Tree of Life and its fruit, for the Sons of God are the fruits of the Tree of Life.

The Tree of Life, or the fig-tree, must put forth its leaves. If we can ascertain the functions of the leaves of the trees of the forest, by the law of correspondence, we can determine what relation the leaves of the tree sustain to the Tree of Life. The leaves of the Tree of Life "are for the healing of the nations." The leaves of a tree are primarily respirative and metamorphic; they take in the air of respiration. They inhale and exhale. These processes make the changes in the sap which conduce to the condition essential to the creation and perfection of the fruit. One of the functions of the Tree of Life is carried on through the leaves of the tree. As this is primarily respiratory, the breathing process of the tree is essential to the creation of its fruit. This involves essentially a careful consideration of the character of the respiratory function of man, which pertains to his higher life.

The shedding forth of the Holy Spirit nineteen hundred years ago, and its reception by the church, constituted a process of respiration; the inspiration of the Spirit by the church was the process of inbreathing. This was a function similar to the function of the leaf, though at the root of the tree, not at the top or leaf of the same tree. The breathing of the leaf is at the opposite pole from the root, and its character is somewhat different though the principle is the same. This is the branch extremity of the tree. We are now where the leaves can perform their function of the healing processes, which the Revelator writes of in his vision. The process of healing must be something distinct from



the healing that was performed by the Lord at the beginning of the age. Those were merely mortal changes in mortal men; they were not healed into immortality. The healing at this end of the age must be of another character. The healing that will take place from the application of the leaves of the Tree of Life, will change the nature to that of the state of immortal life.

When the healing which is to accrue from the application of the leaves of the Tree of Life is manifest with men, there will be greater changes than have ever occurred, or have ever been seen in any pretended healing of modern times. The healing of the nations in the

application of the leaves of the Tree of Life, will put to shame the false efforts of the false christs and false Elijah's operating without authority from the Lord, and who know nothing of the Lord's purposes nor his methods. There will be a new shedding of the Holy Spirit, which will be accomplished through the translation of the true Elijah. The operation will produce the function of the leaves of the Tree; and this breathing of the Spirit is the office of the leaves, a function that will be operative through the office of the appointed Messiah, who only has authority, and who only can make application of the functions of the leaves of the Tree of Immortality.

## The Inevitable Consequences of Competism.

The Attitude of Koreshanity Toward So Called Capital and Labor; the Bad Effects of the Strike Method; Arbitration Not a Remedy for Industrial Evils.

KORESH.

NOTWITHSTANDING all our efforts at perspicuity, there remains with some of our readers a persistent failure to observe our attitude toward the relation of mine operators and miners. These two factors in the world of competism belong to the same pagan, hell-born system. Some of the most pronounced characters on the side of the operators were projected from the ranks of labor; and there is not a laborer who would not attain to the position of mine owner had he the force of character and mental capacity. Our position is, that the competitive system is wrong and anti-christian; and that the fight between the corporations and their employes is a contention to perpetuate an evil. A demand for less hours as a day's work, and greater pay, is a recognition of the right of the corporations to regulate the affairs of men. We deny this right. We equally and emphatically deny the right of the masses of working men to perpetuate the system of competism by such a recognition of its power to exist. We have no sympathy whatsoever with the competitive system of industry and commerce. Both sides are wrong, one as much so as the other; but of the two evils we choose the least, therefore we are on the side of law and order until better law and order are instituted.

The conflict between what is falsely termed "capital and labor" is the necessary outcome of the system of competism, which is paganistic in contradistinction to Christianity. We are unmistakably and with emphasis committed to the original Christian system, and absolutely opposed to paganism. Labor-unionism is one of the devil's methods of maintaining the competitive system. The strike method of settling the difficulties between the two conspiracies—the two factions of a conflict born of hell, supported by such as endorse and operate

in a system of piracy and robbery, and perpetuated by methods in conflict with and antagonistic to the system, the seeds of which were planted by the Lord—is a bad method, and entails agony upon thousands of people. The system of arbitration is no better.

We hear through the public methods of imparting information, that the shortening of a day's work with an increase of ten per cent in wages is conceded by the operators. It does not settle the difficulty. This permits all of the old conditions to remain. As long as competism remains, so long will the conflict continue. Suppose arbitration leads to a certain few concessions; will the demands cease? By no means; other demands will be made, and will continue to be made so long as men see the disparity between affluence and poverty. It does not take much of a wiseacre to note the fact that the breach between affluence and poverty is becoming no less. The masses, however, are making observations, and as these observations are made the discontent augments, the bitterness grows more bitter, and the animosity—like the pent-up smoulderings of the volcano—ultimately finds its vent, and "woe! woe! woe!" as John the Revelator saw it portrayed in his wondrous vision, will be the wail of the crack of the competitive doom.

Corporate power, headed up in the authority of the gold standard, is one great curse—the curse upon the serpent. Labor-unionism is an equal curse; it is the effort of the ignorant masses to perpetuate the curse of competism, the curse of labor. These both afford corroborative testimony to the verity of the Scriptures, that upon mankind in general, which violates the laws of communism as taught by the Lord and practised by his followers, rests the curse of God. That man



shall eat his bread by the sweat of his face, was pronounced as a curse; it remains as a curse, and will so remain until the competitive system is destroyed. This will not come through antichristian socialism, nor through any pretended "christian" socialism in which is not involved the great truth of the personality of Deity, and the manifestation of such personality in the Lord of hosts, the Son of man, the Son of God.

We observe the maneuvers of the skirmish lines of Gog and Magog. The conflict is the inevitable consequence of the system of competitism, which will be destroyed through its own inherent principles of disintegration, preparatory to the reestablishment of the divine communism and coöperation which shall succeed in the government of social unity to be inaugurated as the empire of righteousness.

## The Greatness and Glory of the Universe.

The Rational Conception of the Cosmos and Deity's Relation to His Creation; the Earth is the Lord's; Factors which will make the World a House of Rejoicing.

BERTHALDINE, MATRONA.

THE EARTH is a concave sphere curving at the rate of about eight inches to the mile; it has a diameter of about eight thousand miles, and a circumference of about twenty-five thousand. The earth—seemingly so small when viewed from the standpoint of modern astronomy—is, with its involved contents, the universe. Though so insignificant in the popular estimation of size, it is certainly tremendous as a bundle of possibilities. From the standpoint of genuine science all the possibilities of weal and woe that Gods and men may know, are involved in it. Small as it seems to be, it can nevertheless generate combinations of energies so innumerable by popular mathematics that it can fill all eternity with worlds of timic dispensations of specific orders of life, æons of æons of the ever-varying glories of light and shade in all the glories of every rainbow hue.

The earth is sometimes a house of mourning and sometimes a house of rejoicing; in due season, a house of God, and also in due season a den of thieves. The thoughts and acts of men and women make it the one or the other, for Gods and devils operate in humanity, and through its mediumship accomplish all divine and diabolic purposes in its changing worlds. Seeds of many orders of creation are continually being sown in earth's fertile fields. The children sing, "What shall the harvest be?" It is written, "He that goeth forth with weeping bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Nineteen hundred years ago the Lord of creation, who had been made perfect through the sufferings of forty-two generations, stood forth as their embodied resurrection life, their involution, their precious seed—Abraham's seed for the children of the kingdom. As a sacrifice for his own sins and the sins of "his people"—a kingdom not of his age—this holy Seed was planted, crucified, given for the natural life of the natural world, for the resurrection or reproduction of the body or flesh of Christ in many forms. The precious seed was borne forth with weeping, and the good children of the kingdom were cast out into outer darkness, where there is "weeping and wailing and gnashing of teeth;" that with their Lord they might come again rejoicing, bearing his

sheaves with them. The harvest of this dispensation to stand as ripened sheaves, is the whole house of Israel, the 144,000 Sons of God.

Such is the fruit which the planting of the Lord's body brings forth from the earth of his inheritance. This fruit is the cause of the earth's greatest season of rejoicing and the noontide glory of its day. This fruit consists of men of God, omnipotent to do God's will in earth as it is done in heaven—heaven being the mind of the Lord who knows God's will to do it; hence, the sphere of all spiritual perfection and all perfect conceptions of divine righteousness. The offspring of God, omnipotent to do God's will in earth, will make of its hells and its heavens a heavenly estate, a dominion so glorious in righteousness that age after age will project and reflect its Sun of Righteousness, the Lord, the knowledge of whom shall cover the earth as the waters cover the sea. During the dominion of the Sonship, life is a "feast of fat things," the enjoyment of all the riches of the Lord's inheritance, with the power of appreciation inherent in the mind of God only. The mind of God is the promised inheritance of the Sons of Levi (Levi signifies conjunction), for Levi's portion is God. To have the mind of God means to have the central consciousness of all love and wisdom, to be in the central Sun of humanity, to be made alive in Christ, the heir of the world and the ruler of the universe.

The greatness of the universe must be estimated by its highest product and its creative potency. There is an eternal succession of eras of the Lord's progressions provided for by his retrogressions, plantings, or falls of seed in the soil of aspiring humanity, made aspiring by the Lord's inspirations and respirations given him by his knowledge of his universe, which is great with his greatness, and small with his smallness which is always in little minds, who belittle him until he is out of sight and out of mind—no place or personality being found to contain him in the Copernican conception of the universe, with its competitive system in all forms of life. The Copernican system is always getting up big combines of suns and systems of suns in which our little earth and its sun are liable to be swallowed up and



annihilated, friendless and Godless. The truth is that the little earth has done all the swallowing, and contains all the lights there are, greater and lesser; and all the space there is; and all life's possibilities; and while it has made them in a sense interminable like a circle, it has made them tangible and comprehensible all the way from the person of God to the least of his gifts—this body of death, which comes to us through agency of that sin which rejects the potency of his body of life, his personality. Man cannot get out of the Almighty's reach, for the lines of his radiance touch the most circumferential man in the order of law, and search him and try him to see if there be any wicked way in him; and in the course of time, every man comes to judgment in the light of truth. The truth concerning the form and function of the universe is basic truth, the firm foundation of all rational thoughts of God.

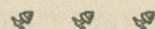
Man is an inhabitant of a universe, and he is nothing apart from its King and Creator. At one with him, he sees the primary of all life's potency, and within that cell, the unity of all, he sees the sun, moon, and stars of every domain expressing the three attributes of Father-Mother Deity. Without the unity of Father and Mother there is no Deity of any plane of life, no object to make life worth living. The object of all life is the production and the reproduction of two-in-one, the image and likeness of God the Lord, the King and Creator of the universe in its least and greatest forms. So called scientists grovel, muck-rake in hand, among the lowest forms of life's precipitations, till they smell of filth alone; when if they would only listen to the voice of God's true Prophet they might learn in a day what ages of scratching the ground with a muck-rake will not teach them. Physically, this universe is large enough for all practical divine purposes; large enough to contain as a great light, the sun, a central focalization of the universal energies; and the moon, a photosphere of its inmost and outermost continents; the planet, vortices of inflowing and outflowing lunar and stellar energies, and all the air we can breathe, and all the elements we can consume upon our lusts, or transmute to our thoughts of God. We have no need to wish for things non-existent, save in the vagaries of minds chaotic because they have made void the law of God—the law of Messiahship, which is the law of light and life.

Sensible men will take kindly to a rational system of astronomy, which offers them a comprehensible universe and Deity. Sensible men are preëminently business men, whatever their vocation. They "call a spade a spade," as the saying is, and are willing to get at the riches of earth by digging when necessary, in its very bowels. The Almighty gets down to business sometimes, and descends into their bowels of compassion. He descends into their hells and wades through their slums, and makes rich capital of their experience and of the things he there learns. He finally becomes a veritable Croesus in riches, and then makes himself poor through making many rich in whom he lives and moves and has his being. The Almighty is a reasonable, reasoning creature among his creatures, saying to them,

"Come now, let us reason together." As a Prophet he reasons with them of sin, of righteousness, and of judgment. These reasoning times are the times that try men's souls. They seem to hear the voice of the brother's blood crying from the ground; they seem to realize that they have sown to the wind and are about to reap the whirlwind.

Men of aggressive, absorbing power have sown broadcast the seed of social discontent, while they have heaped up riches against the day of wrath. They being forewarned of consequences by the fear of God outraged in humanity, have armed themselves with military despotisms to preserve a semblance of peace. The voice of the brother's blood may cry too loud, and lawful vengeance may fill the earth with the violence of the fall of a house divided against itself. Men like grand transformation scenes; a day of justice, the day for the execution of righteous judgments of the law, is at hand. The universe is eternal by virtue of its inherent equity, the laws of balance operating to perpetuate eternally the absolute interdependence of center and circumference. The nexus of the levic and gravic forces is personified by the rider on the black horse. At the supreme crisis in human affairs he appears to demonstrate that man's extremity is God's opportunity to make himself known and felt as the righteous Judge of all the earth.

All men clamor for justice. The Almighty will mete it out to them. The scenes of earth will be changed; fire will be called down out of heaven for her purification. She will know her Lord. Out of the fire will come the voice of God like the sound of many waters saying, "The earth is the Lord's and the fulness thereof; and heavens and all they that dwell therein." Then will be visible the grand transformation scene. The new heavens and new earth rolled up like a scroll in the Lord of heaven and earth, will unfold to reveal the things which God hath prepared for them that love him; the things that are more than we can ask or even think; the things we have both asked and hoped for till the head is weary and the heart faint. The nations will learn war no more; and peace that passeth all understanding shall keep our hearts and minds from trouble. True science and true art shall find complete and perfect expression in every line of life. Life that is life indeed shall vitalize and beautify every plane of being, and the inexhaustible wealth of the Lord shall be at the service of his humanity; grace for grace; equity, the eternal life of the universe made possible by the equitable exchange of the products of life; value for value, primarily among men in the name of the Lord, and ultimately in every domain of existence.



#### *The Power of the Universal Center.*

FROM THE WRITINGS OF KORESH.

There is nothing high, nor noble, nor grand in the worship of the unknown, incomprehensible, intangible, and imperceptible. The center of the universe is the smallest point in it. "The kingdom of heaven is like to a grain of mustard seed, which is the smallest of all seeds." This smallest point is the essence which contains the *esse* of the whole thing, and a man is large enough to embrace it all.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE ARBITRATION COMMISSION.

### *Its Appointment Does Not Sustain Carroll D. Wright's Views of Labor-Unionism.*

THE CONTEMPORARY REVIEW publishes an article by Col. Carroll D. Wright, whom President Roosevelt has appointed recorder of the commission enjoined to arbitrate between the coal miners and their employers, the great millionaire mine owners. After a comprehensive review of the spread of labor organizations, their aims, and the results they have hitherto accomplished, the writer optimistically avers that the old suspicious attitude toward the unions in the United States is practically a thing of the past. He founds this assertion upon a preceding statement to the effect that there need not be much fear of antagonism when the greatest capitalists of the country are ready to recognize and deal with unions. This statement on the part of the honorable recorder seems the more extraordinary, from the fact that the coal arbitration commission owes its existence to the uncompromising refusal of the mine-owning capitalists to recognize the union as a factor in the settlement of differences arising between them and their employers. These gentlemen, one and all, headed by Mr. Baer, at a meeting called by the head of the American nation, in his home and in his presence, bluntly refused to pursue any negotiations leading to peace that might be conducted in the name of the united workers by their representatives as such. They not only expressed themselves in no measured terms against the methods of organized tyranny practised by the strikers in their brutal treatment of non-union workers, but they declared from first to last, and still declare, that the question of the right to organize for such purposes must be settled by the federal Government. According to their belief, such an association of citizens to assume control over the rights and liberties of other citizens is opposed to every principle of democracy.

The gentlemen who compose the arbitration commission have been chosen to settle the differences between employer and employed, without regard to extraneous power other than that vested in the Constitution of this country. They are not supposed according to the terms of their commission, to make labor-unionism an issue. They are only qualified in their capacity of adjustment to define the scale of wages and other considerations of a similar nature. The whole subject of these demands as coming from a great federation having its affiliated branches in every state, is excluded unless every published statement regarding the commission be discredited. The mine owners have not made any concessions on this point. Whether they will do so is another matter, but they certainly give no indications of weakening. Therefore, it is fair to say either that Col. Wright is blind or he wears rose-colored spectacles; otherwise his felicitous prognostications are unaccount-

able. The arbitration commission is not authorized to treat with the mine workers as members of any union, but simply as men employed by the great capitalists. The latter have no right to reduce the schedule of prices paid, down to what they call living wages or the lowest fraction of a penny upon which a miner can exist. They are rich enough now, suppose they gave the gross receipts of their business to public improvements. But the laws of equity are binding as well upon the submerged tenth. It, in turn, must not presume to dictate how and when another man may earn his bread. The very existence of an arbitration committee is evidence *de facto* that organization thus far has failed. Wage workers are obliged to resort to other means of settling their differences. They have not secured their demands simply through affiliation.

### *Koreshan Science Defines the Law of Involution.*

THE DOCTRINE OF INVOLUTION as the coördinate and a *sine qua non* of evolution forms no part of Darwin's hypothesis, nor has it been thus proclaimed by any modern thinker outside of Koreshanity, in whose literature it is a prominent feature. It is easy to understand why it should be thus in an age so essentially atheistic, because it implies the Messianic function as the groundwork and basic principle of life. The science of biology shows that life must spring from types already known. If another type appears it is because its protoplasmic constituents were preserved and transmitted from past ages, when that type was known, by a savior who infolded them. Those who do not know the law, cry out in marvel when a different type appears. God does not work miracles in the popular acceptation of the term. Creation has long been held by dry and musty theologians as a process of conjuring. In proof, note that our greatest lexicographers retain for a primary definition of create, to produce out of nothing. The Latin usage authorizes *to beget*, as its derived significance.

The Son of God appears in the world by virtue of no different law from that which governs the reappearance of some long extinct animal form. Both are the product of involuntary processes and are begotten from the parent type, no matter how long since it formerly existed. The dinosaur will come again, and so will Christ, each to beget offspring after his own genus, new to an age that has lost record of such life. Denying involution, modern thought is atheistic. It contends that all theogonies took rise in Nature—that the Oriental gods and goddesses without exception typify the sun personified,—brought over by mere metaphor and form of speech to figure as a deity. To support this theory, it is alleged the Christian's god was born Dec. 25, a date palpably taken from the winter solstice.

The Koreshan Cosmogony is promulgating a new conception of the universe, that runs exactly counter to



the current thought. It looks upon the physical creation as no less a product of the involution of existing types than man himself. It is involved in cause, and that first cause lies at the nexus of spirit and matter in a human brain, though not in that of the ordinary man who lives today. The physical cosmos is the macrocosm, and its sun a special type of Him who is its cause, progenitor, and Savior. Herein is involved a knowledge of the metamorphosis of substance. According to this view, the sun in all his motions must conform to microcosmic type. His course is set in strict accord with that of Christ, the mental Sun.

A great point is made of the fact that many of the heathen deities, among them Bacchus, were represented as virginally conceived. The law of parthenogenetic conception, since it obtains in the lower kingdoms of Nature, could not well be lacking in its application to human life. Were it so, a gap would appear in the unbroken continuity of biologic law. Parthenogenesis is a fact, and at recurring intervals God—not a god—is born under conditions similar to those which marked his advent nineteen hundred years ago.

The fact that mythology mentions numerous men who were considered saviors, is a direct corroboration of Koreshan doctrine which denies that the Messianic Personality comes but once. Like the sun of which he is the analogue, the divine Man rises and falls, crossing the median line or biological equator. Every argument which would reduce Christ to a myth fades before a correct interpretation of the laws of being, as deducible from fundamental concepts known and proved.

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*Great World-Truths in Mythology.*

THE COMPARATIVE STUDY of mythology shows that every portion of the human race has preserved a legend of the association of two characters brought into the closest relations of fraternal love which, however, culminate as in the case of Cain and Abel, in strife or a tragedy. There must be some reason for this universal story, and various interpretations are alleged. Even the heavens of the physical world show their twin stars, Castor and Pollux. What is the significance of this idea running through so many literatures? It must certainly embody some world-truth, some great fact intimately connected with human origin and destiny. The association of these two characters warrants the belief that they originally represented Deity in his two phases of ascending and descending life. The brother who is slain is Christ, the descending seed, the fulness of the Godhead bodily. God dies in the race of mortal men, but he reappears under a different name, subject to mortal conditions for a time. He is then the elder brother in our Lord's parable, unto whom the Father said, "Son, thou art ever with me, and all that I have is thine." Christ is the prodigal Son who wastes or loses his substance.

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The perfect Man is the acme of the visible creation. The throne of his dominion is set from everlasting to everlasting.

*LA NOUVELLE GEODESIE.\**

*Echos de l'Operation Geodesique.*

Les objections déraisonnées dirigées contre l'opération géodésique faite au moyen du Rectilinéateur se trouvent ici confrontées et anéanties. Nous le jugeons à propos de citer les paroles d'un naturaliste de l'ancienne école; "J'ai appris tout d'abord en tentant des recherches sur une terre inconnue qu'il ne faut jamais donner aucun poids aux allégations de fraude ni aux dénigrement poussés par des gens célèbres en face des observations véridiques faites par les autres,—gens dont on ne dispute ni l'intelligence saine ni l'honnêteté. Toute l'histoire de la science prouve que toutes les fois que le monde a vu le spectacle des hommes de réputation et de savoir se porter fort contre les découvertes des penseurs indépendants, les condamner à priori et les couvrir de ridicule, ces gens-ci ont toujours pris rang sur leurs persécuteurs.—A. Russell Wallace.

On a mené à bonne fin l'opération géodésique entreprise à Naples, Floride et on en a publié au monde les faits recueillis. Bien des gens se réjouissent de notre succès; il y en a d'autres qui en tirent jalousie. L'histoire se répète dans l'opposition entêtée et vite soulevée venant de la part de quelques gens ennemis qui avaient pris fait et cause pour le système de Copernic et qui se seraient réjouis de la nouvelle d'un non-succès provenant des procédés suivis à l'aide du Rectilinéateur. L'erreur est enracinée au fond du coeur humain et ne se laisse pas arracher sans offrir une résistance tenace.

Au profit du lecteur il est à propos de lui rappeler l'opposition insensée portée contre Harvey, l'éminent savant qui le premier a noté la circulation des fluides dans le corps humain. Malgré ses preuves oculaires que le sang circule dans les artères et dans les veines de l'homme, les physiiciens et les anatomistes du vieux temps refusèrent à y croire. De nos jours pas un seul homme qui nie la circulation du fluide vital par les artères et les veines.

Au moment où le télescope commença à révéler le mouvement des satellites autour des planètes, les faits observés par Galilée et par d'autres ont été niés avec entêtement par les astronomes partisans du système de Ptolémée; et ce n'était qu'au bout de plusieurs ans que Galilée réussit à faire partager ses vues à un nombre considérable de ses contemporains ou put prévaloir sur eux d'observer les phénomènes du ciel étoilé par le télescope. Un jaloux chez qui le zèle déraisonné et les préjugées l'emportaient sur les lumières proféra un traité à prouver que le télescope put produire des défauts de vision et que l'on pourrait faire tourner les lentilles de manière à faire sur l'oeil l'effet des satellites tournant autour de la planète Jupiter. L'insensé a vécu et il est mort sans jamais jeter un coup d'oeil par le télescope. Qu'en savait-il? Rien; et pourtant il eut l'audace de nier que l'on put voir des objets que l'on a vu clairement.

Il y a des gens qui prétendent que la concavité de la terre soit contraire à la raison et les nombreuses démonstrations qui l'ont abondamment prouvée, rien que des tentatives de fraude; Ces gens-là que savent-ils concernant les faits recueillis par nous? Se sont-ils donné la peine dans un seul cas de vérifier nos expériences et si non, à quoi bon disputer les témoignages que nous offrons? Les objections portées maintenant contre nos découvertes sont de pair avec les niaiseries débitées contre le travail de Harvey et de Galilée. Nous persistons à proclamer les faits, fruit de nos recherches; il s'élève une opposition opiniâtre de la part de certaines gens qui ne se sont jamais rendus au bord de la mer pour en déterminer le contour. Nous avons réussi à étendre une droite forcée mécaniquement; pourtant il paraît aussi simple à ces gens brailleurs n'ayant jamais vu l'instrument pour en juger les pouvoirs, de se débarrasser de toutes nos preuves qu'il a été autrefois à des gens pareils de se débarrasser des satellites de Jupiter quoiqu'ils n'eussent regardé les mouvements de ces corps même une seule fois par le télescope. Ce sont des niaiseries de ce genre-là que nous nous proposons d'écraser.

Nous avons étendu une droite par le moyen d'une opération géodésique sur la côte de la Floride bordant le Golfe. Les mesures prises ont démontré hors d'aucun doute que l'arc de la surface terrestre choisi pour terrain se courbe dans le sens de la concavité et aussi quelle est la rapidité de la courbe.

(a continuer.)





## In The Editorial Perspective.

THE EDITOR.



MILLIONS OF PEOPLE readily recall the terrors of the reconstruction period following the great American civil war, and the effect of the freedom of the Negro upon the whites of the South. The surrender of General Lee at Appomattox was a blow to Southern aristocracy; but it was insignificant in comparison with that which fell upon them at the hands of designing politicians who sought to make capital out of the Negro as a factor in politics. Thomas Dixon, Jr., in his "Leopard Spots," a remarkably strong work of fiction, in which he personifies the conflicting sentiments of the South, vividly portrays the conditions which followed the attempt on the part of unprincipled men to raise the freedmen to positions of opulence and power. The scenes are laid in North Carolina, but the picture drawn is not an exaggeration of the conditions which obtained in every Southern state. The uneducated Negro was placed on a plane of political equality with the whites, with free use of the ballot. But he was not satisfied with democracy; he desired social equality, or rather, social superiority; he aspired to be a despot and to humiliate his former masters. He grew insolent, and the black mob threatened the lives of thousands. To protect life and property, various clans and leagues were organized, prominent among them, the Ku-Klux, which finally degenerated from a society of law and order to a lawless mob which infringed upon the rights of both blacks and whites. With the freedom of the Negro began the agitation of the race question, a question which is still unsettled, and which is a constant source of anxiety throughout the South. There is a great lesson to be learned from the history of the South since the war—the lesson that serious consequences must inevitably follow the forcing of a stratum of humanity out of its normal plane. There is a decided intellectual and moral difference between the various classes which comprise the American nation. The democratic doctrine of human equality has not a single principle or fact for a foundation. Let the rational mind seriously ask the question, What would be the result of the ascendancy of organized labor? The answer is already on the pages of history; we have but to view the scenes of the French Revolution, the terrors of the Southern reconstruction period, and the violence of the mobs in the prominent and numerous strikes of the world during the past quarter of a century. Organized labor cries out against American aristocracy, the exalted position of the wealthy, and the money power; but we assert that if the laboring man had the opportunity and the mental capacity to control the world's wealth, he would not hesitate a moment to take the places of the millionaires and force the rich into the positions now occupied by the poor, just as the Negro of the South aspired to enslave his former masters. The spirit of revenge will go to surprising lengths to accomplish its purpose; it will resort to intrigue and conspiracy; it never employs the instruments of justice. It may seem well to agitate the masses; well-meaning people are laboring to teach the laboring man his rights. Just so was the Negro taught; but he was not satisfied with liberty,

with the common rights of citizenship—he endeavored to go beyond them and usurp powers which those who were instrumental in gaining for him his freedom never contemplated. To inflame the masses is to play with fire, to touch the fuse of dangerous explosives, to release forces pent up in the volcano of discontent. Yet it is being done, and must be done, for it is written in the Book of Fate that the old order must end in a great conflict of forces, a reign of terror, a destructive revolution. The masses are awaking to the fact that they are enslaved, and they desire to break the bonds; but they have not yet learned the lessons of law and order. The destroyer must accomplish his purpose, and then he must step aside for Him who is to bring order out of chaos.

The famous "fire-walkers" of the South Sea Islands have attracted considerable attention in recent years, and newspapers have contained startling accounts of what appears to be a miracle. It is certainly a wonderful thing to be able to walk with the bare feet on a pile of stones so intensely hot as to glow with red and to fiercely boil water for several minutes. The evidence that such feats have been performed by the priesthood of a religious order of the Fiji Islanders is so abundant that it cannot be denied. The "miracle" has been witnessed by many reputable persons, and specially investigated by the Society of Psychical Research of London. That society points to the extraordinary feat as an evidence of the power of mind over matter; and there has been much speculation as to the character of the occult force which enables the mind to withstand the effects of intense heat upon the bare flesh. The Smithsonian Institution, of Washington, has just published an interesting pamphlet concerning the investigation of this wonder by Professor Langley, at Tahiti, an island of the Society group, where an old priest performed his remarkable ceremony. Several cords of wood were placed and burned in a trench about nine feet wide, twenty-one feet long, and two feet deep, after some two hundred stones weighing about fifty pounds each, were placed on the wood, to be heated some four or five hours previous to the test. When the stones were heated as hot as possible, the priest, accompanied by a half dozen followers, after some incantations, bravely walked across the glowing pile of stones, several times repeated the procession, and then at the invitation of the priest, several Americans and Europeans followed the leader with more or less success. Professor Langley took one of the largest and hottest stones from the top of the pile, a stone which had been touched by the feet of the walkers, and plunged it into a tub of water; the water boiled furiously for twelve minutes, and the heat of the stone was estimated to be 1,200° Fahrenheit. Now, strange as this may seem, Professor Langley asserts that the feat was not a miracle, and that he has discovered the secret. The old priestly order possessed the knowledge of a thing or two. The rocks are basaltic, of volcanic origin, and almost perfect non-conductors of heat; and though they



may glow with red on one side, they are comparatively cool on the other—a fact proved by the professor by fusing one end of a fragment of the stone in the flame of a blow-pipe, and holding the other end in the hand! The trick of the priesthood was so ingenious as to almost defy detection. Some of the wonderful things performed by the mahatmas of Oriental theosophy and the mysterious brotherhood of Thibet might now be profitably investigated and exposed.

Since the landing of the pilgrims at Plymouth Rock in 1620, American civilization has grown from a few colonies and ports on the Atlantic coast, to a great nation of nearly 80,000,000 people, with thousands of cities and towns, and an aggregate wealth of nearly \$100,000,000,000. On Thanksgiving Day we look back to colonial times and see the continent covered with forests and uncultivated prairies—a vast expanse inhabited only by savage tribes, where now there are all the scenes of the triumph of genius, the scenes of civilization. The conditions of the present stand out in striking contrast with those of the early periods of American history. We have reached a stage far beyond what the mind of three hundred years ago was able to conceive; and yet there were powerful impulses put forth from the hardy peoples who came to America from Europe; sturdy characters, men of courage, sought the freedom of American openness, the liberty for which they longed. The sentiment was democratic, and a new nation was born as a result of all the hardships of pioneers. But for those who sacrificed life to enrich the heritage of the West, we would not be standing today in the midst of the great national wonder of the world; they brought order out of chaotic elements and built a commonwealth out of raw materials while they battled with treacherous aborigines. But America has not yet attained the height of its glory and power, neither will it reach it by activity along present lines of progress. There must be another epoch in American history, another beginning in the work of construction, which will require the sacrifice of pioneers who will bring order out of chaos, and again push the frontier from east to west. Three centuries ago America was in the night of savagery; there has been a period of twilight, and now the day must come; a new civilization develops, and it contends with a form of savagery. The pioneers confront weightier problems than those of felling forests and subduing Indians; their foes are more formidable, more securely entrenched and fortified. But when the victory is won, America will have attained to that degree of freedom which is as far beyond that of the twilight period as the liberty of the colonists was beyond the despotism of Europe; and its ultimate glory will be as much greater than the America of the present, as America is now greater than the first institutions of liberty on the Atlantic coast. The nation has made rapid strides in three hundred years; but there will be much more accomplished during the coming three decades, for the forces of human progress are accelerating at an ever-increasing ratio.

There are two ways in which union of substances may be accomplished—affinity and war. Two parts of hydrogen and one of oxygen unite without resistance; their union is

accompanied by a pleasurable sensation, and water is the product. Nitrate of mercury is a substance produced by the union of nitric acid and mercury; but before unity takes place the acid furiously attacks the mercury and subdues it. The same principles are active in the human world—the principle of attraction and the principle of subjugation. Love is a motive power, but great impulses spring from tragedy. Love is a cement, but war is the crucible fire in which antagonistic elements are fused and united. The cross is the great symbol of alchemy; it is the fundamental principle of the divine atonement. But for conflict there could be no victory; tragedy and triumph are the extremes of history.

An evangelical publication states that "There is a general lament over empty pews. We seem to be experiencing a decline in church attendance, especially in the cities. We build large and beautiful churches and equip them with every convenience and comfort; we have fine music, and there are many able preachers in the pulpits—men who keep abreast of the times, who read and think, who have something to say and know how to say it. Yet the pews are sparsely filled. The people are elsewhere, on the street, in the parks, or at home reading the newspapers and novels. What is the matter?" The answering of the question is not difficult. The problem is serious, but it is not hard to solve. The church has simply lost its power, its vital strength, its life—a fact which is full of significance. The days of the modern Christian church are numbered!

An occultist, who does not desire to take things for granted, says; "What persons say does not interest me, unless they tell what they have done or what they have seen or know to be done, and that doing is different from what has been done, and it is on progressive lines." Such a mind should be interested in the Cellular Cosmogony, in the demonstration of which we have seen what others have overlooked, and have done things never before accomplished in the history of the world. We both see and know, and our evidences are on progressive lines—air lines of mechanical geodesy, as well as lines of human development.

Thanksgiving is the day when turkey life is absorbed into the sphere of human life through appropriation, the law of which operates to perpetuate the five natural kingdoms of existence. All the planes of life are directly related; but vegetarians would widen the breach between the human and animal kingdoms and destroy a necessary link in the chain of universal life. Let the animals be thankful that it is possible for them to be elevated to higher life through appropriation.

The perfect system of knowledges does not come to produce mental stagnation, but to invigorate the mind and enable man to perfect himself. The career of the Sons of God will be one of continual exploration of the mysteries of both the natural and spiritual worlds.

History records the fact that the project of using electricity for illumination began to be agitated in 1870, the year of the great illumination in the anthropotic domain.



# The Open Court of Inquiry.

THE EDITOR.

## Misapprehensions Regarding Koreshanity.

EDITOR FLAMING SWORD:—I have been an interested reader of THE FLAMING SWORD for two years; I am much interested in the teachings of KORESH, and would like to ask a few questions: (1) I understand that KORESH has said that there would be no more deaths among his followers; but I hear that one of the members of the Koreshan Unity has recently died, and I see no mention of it in THE FLAMING SWORD. Will you kindly reply to this through your columns, as there are others interested in what the answer will be? (2) In the account of the illumination of KORESH, what is meant by the "three full weeks of years" that he was to walk among men? The "full three weeks of years" terminated in 1891.—J. M., Philadelphia, Pa.

EDITOR FLAMING SWORD:—I have been a careful reader of your valuable publication for about three years, and am now a member of the Investigative Court of the Society Arch-Triumphant. I am greatly interested in Koreshanity, and have come to regard it as irrefutable, and its Founder as the veritable Messenger of truth. If I know my own heart, I love and desire truth above everything else. I am not content with belief, however; I want to *know*. If KORESH is what he claims to be I want to *know* it, not merely believe it, as I have for some time. In order to have a more perfect understanding of him and his System, I make the following inquiries: (3) Does KORESH claim prophetic insight into the future? I have just read in THE FLAMING SWORD of November 22, 1890, an article entitled "The Political Outlook," in which it was predicted that a Jesuitical figurehead would be elected president of the United States in 1896, and that many and sundry calamities would follow immediately or soon. In the light of subsequent events, I am puzzled to explain this apparent endorsement of false prophecy. The article in question was written by C. J. M., who evidently claimed to be a Koreshan. (4) Also, in the same volume, is an article entitled "The Mystic Circle," which contains predictions of a bloody revolution, by one styled "The Prophet of KORESH;" and dates now past were set for such revolution. If you will kindly explain this apparent endorsement of false predictions you will greatly oblige—G. F. H., Ft. Worth, Tex.

In view of the above communications, we find it necessary to correct some misapprehensions on the part of the public regarding the Koreshan System, and promises made by its Founder to his disciples. It seems to be the general impression that Koreshanity promises immunity from death to all those who accept its doctrines and become members of the Koreshan Community; and of course, when any one

connected with our Institution passes into the spiritual world, it is used as an argument that the claims of the Founder of Koreshanity are necessarily false.

Now, these are altogether mistaken ideas. It has never been said that there will be no more deaths among present members of Koreshan discipleship. They are mortal; they come from all walks of life, with various hereditary diseases and other afflictions and weaknesses, and with various degrees of comprehension of the System, and various degrees of willingness and ability to personally apply the principles and laws of life. Life depends upon absolute obedience to law,—the application of the ten principles of life; and the only guaranty which the absolute truth of Koreshanity makes is, that if these laws and principles are applied, personally and collectively, to the very letter, immortality will be attained in the flesh. The time is not quite yet for such fruition. There is no immunity from death for any one until death is overcome. The central personality overcomes first; and in the baptism resulting from his triumphant and incorruptible dissolution, the power to overcome completely will be imparted to all who are true disciples.

(2) The "full three weeks of years," in one sense, means a period of twenty-one years. But many have entertained misapprehensions regarding this period; upon the basis of assumption, some reached the conclusion years ago, that the great consummation would occur in 1891. There was no warrant for supposing that the three weeks of years *began* in 1870. The Founder of Koreshanity has never revealed the date of the culmination to any one of his disciples, and he has given no clue to the same. That which was seen and heard concerning the divine Motherhood was in the spiritual consciousness, apart from the natural consciousness of time and space; and the time of the beginning of the period of three weeks of years is not given in the record of the vision. Students of Koreshanity will gain absolutely nothing by endeavoring to figure out the time

of the end; neither will critics gain anything by endeavoring to make out cases of inconsistency in the authorized expositions of the System.

(3) The only way in which one can get beyond the stages of belief in regard to the teachings and claims of Koreshanity, is through application of the *rational faculties* to fundamental principles and evidences expounded. Koreshanity is a system of science, the premised principles of which are demonstrable. Koreshanity presents abundant evidence of its truth. If one would be absolutely satisfied that its conclusions and claims are true, the fundamental principles must first be settled in one's mind. Mathematics is proven true by its harmony, its consistency with its fundamentals, and its continual demonstrations as one progresses in the study; but in order to *know* that mathematics is true, one must so apply his reason to the principles at every step of progress, as to make rational escape from its conclusions absolutely impossible. Now, a single principle demonstrated in Koreshanity is worth more to the student in his progress toward absolute knowledge of the genuineness of the claims of its Originator, than any number of explanations of things related to the conduct of the work of the Koreshan propaganda.

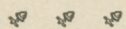
The article in THE FLAMING SWORD entitled "The Political Outlook," was never endorsed by the Founder of the publication; the writer of the article was quite impulsive, and was not always consistent in his expressions or views of things. Literally, in this instance, he did not know what he was "talking about;" in the absence of KORESH he took occasion to venture beyond his depth. The matter did not pass by without notice; he was promptly taken to task for his assumptions.

(4) "The Mystic Circle" is a story intended to set forth principles of truth; several chapters ran in serial form in THE FLAMING SWORD years ago. Its characters are for the most part fictitious, like Bellamy's "Looking Backward," or other works of fiction designed to impart general in-



struction along the line of great truths. Dates, many of the events, and most of the characters are generally such as characterize corresponding works of fiction by other authors. In a general sense only must the work be taken as prophetic. Of course, there is a thread of realism running through it, such as the character of KORESH, his illumination, and other subjects of importance connected with his mission.

The Prophet of this age possesses prophetic insight into the future, but his knowledge of the future is not derived from inspiration, but from comprehension of the law of events. For instance, the astronomer who foretells astronomical events is a prophet on a given plane; he knows the time of the occurrence of numerous astronomical phenomena years in advance of his time. How does he know these things? Not through any mysterious power to look down the stream of time and see things as though they were happening in the present; he knows what will take place from a knowledge of what has taken place in the past, and the further knowledge that these events occur with an unvarying degree of regularity. The powers of the scientific Prophet to foresee events reside in the fact that he rationally applies the mind to certain facts manifest in the world of human development in all lines of activity. Scientific prophecy is logical, a regular deduction from premised principles and laws. A knowledge of the certainty of the operation of law makes scientific predictions as certain of fulfillment as the predictions of eclipses by the practical astronomer.



**The Socialism of the Koreshan System.**

EDITOR FLAMING SWORD:—Your interpretations of Scripture are logical, but your astronomical theories are mythical to the average mind, and your writing socialistic articles without calling it socialism seems to be cowardly. Your denunciation of the competitive system, while patting its promulgators on the shoulder, is simply lending your influence to perpetuate the system. In my judgment, if THE FLAMING SWORD were devoted more to the cause of socialism, then, Mr. Editor, with your able pen and noble mind and heart, you would be doing much more for the cause of humanity and the advancement of God's kingdom here upon earth.—J. E. A., Hobart, Ind.

Our correspondent strangely misapprehends the Koreshan System, our attitude toward the present system of competitive industry and commerce, and our position regarding the great questions of economic, scientific, moral,

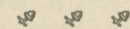
and religious reform. If the Koreshan interpretation of the Scriptures be true, it must necessarily follow that our scientific principles are also true; because the religion of Koreshanity is founded upon these principles. Koreshanity is an integral system, in which every department is in harmony with every other department. We borrow nothing from modern schools of thought. The System is entirely original in its conceptions.

We could no more call the Koreshan social science "socialism"—that is, designate it as that which is being widely promulgated as socialism—than the socialists could call their conceptions Koreshanity, for the simple reason that Koreshan Socialism is not in harmony with the common socialistic principles. We do not advocate a democratic socialism, but a Theocratic Socialism, which is essentially imperialistic. There is, then, at the very beginning of the subject of social economy, a marked distinction between the fundamentals of the two systems. It is true that there are some things taught in modern socialistic literature that are in some degree of harmony with the Koreshan System. We advocate, upon the basis of comprehension of the laws of the form and function of the universe, the abolition of the competitive system; we also advocate the control of industry by the Government, and ownership of public utilities by the public; but we also advocate the unity of church and state, knowing that there can be no such thing as the divine kingdom in earth without recognition and application of the highest laws of religious life. In short, the religion of the Almighty, the very essence of divine life imparted to man, must constitute the bond of unity of the true social economy.

Koreshanity is pre-eminently a social system; its purpose is to establish the basis of divine fellowship among men, the greatest economic good of the whole race, in accordance with the principles of human relationship. We are neither advocating the competitive system nor favoring those who labor to perpetuate it; we are opposed to capital as well as organized labor. Labor-unionism is not socialism, for the labor-unions seek to perpetuate the competitive system; its work is along these lines; its effort

is not to abolish competition, but to bring about what the laboring men conceive to be a better wage system.

Our position on this question is clearly set forth in an article on this subject in the first department of this issue of THE FLAMING SWORD. Our position is straightforward; we have the courage of our convictions, for our work is aggressive, and our conceptions distinctive. We cannot affiliate with modern so called reform movements, nor yet with those who seek to maintain the present order of things, for the specific reason that truth must stand apart from every fallacious conception. Koreshanity will reach its goal of success on its own lines of progress; it cannot afford to compromise its principles by turning off on narrow-gauge roads, nor by standing on the switch to wait for delayed trains to pass a station. Modern socialism will fail because it lacks the essential elements of leadership, religious bond of unity, and economic order. It is already broken up into numerous factions; it is without organic force.



**The Survey of a Level Line.**

EDITOR FLAMING SWORD:—(1) I have conversed with a friend of mine regarding the Cellular Cosmogony or hollow globe theory. He offers as a proof of the popular theory of the earth's convexity what he affirms to be a fact; viz., that if a company of surveyors going east from Colorado to the plains of Kansas, and running a level line with a transit, they would run out into the air, and consequently above the ground. How is this to be explained? Has such a survey ever been made? I presume it is only a supposition. (2) Has the curvature of the earth ever been determined by testing the frozen surface of any large body of water? When attending school in New York State years ago, I heard a teacher telling how the roundness of the earth had been settled by tests on the ice, and found to be eight inches to the mile.—E. W. L., Colorado Springs, Colo.

(1) In answering this question, we must define a level line. It is conceded by all that still water is level. A still body of water is at rest—its surface is smooth; and it must conform to the general contour of the earth, whether that contour be convex, flat, or concave. The surface of water is at right angles to the direction of gravity at every point. If the perpendiculars converge beneath the surface, the water is convex; if the perpendiculars are all parallel, the water is flat; but if



the perpendiculars converge above us, as we have demonstrated they do, the surface of water is concave. Now, a level line is parallel or coincidental with the surface of still water.

The earth being a concave sphere, a level line curves concavely, and the surface of all water is concavely level—and this is in accordance with the etymology of the word level, which is from a root meaning to rise or raise up. To elevate means to lift up; to levy is to raise or collect, as for debt, tax, etc.; a levee is an embankment; levity is lightness, or tendency to go up; a lever is that with which we lift weights. Therefore, a level surface is one which, as related to any particular point, curves upward; a level surface is a natural concave static plane. This is the meaning which inheres in the primary root from which level is derived. A concave level line is therefore *not* a straight line, but a line parallel or coincidental with the true concave water level.

The sea level is taken as the general datum line in the survey of all land elevations. Water is comparatively smooth, while land is not so. Running across the American continent from east to west, say, on the thirty-ninth parallel, north latitude, there is a gradual ascent from the level of the Atlantic to the Alleghany mountains; from thence a descent to the Mississippi river; from thence, an ascent to the Rockies; then a plateau to the Sierra Nevadas, and then the Pacific slope. Now, if a company of surveyors, starting from a point in Colorado, say, 7,000 feet above sea level, should undertake to run an unbroken level line eastward to the plains of Kansas, they would run off the land into the air, for the simple reason that the level line would continue to be parallel with the sea level, always 7,000 feet above sea level, while the Kansas plains would slope downward toward the east. From Colorado to the Mississippi there is a gradual descent; and a departure of the level line from the land surface would be the natural and inevitable result of the eastward slope; and on the other hand, if the level line were started at a given altitude from the Kansas plains westward, it would in due course run into the ground at a distance proportionate to the altitude of the starting point and the slope of the plains.

Well informed surveyors understand this; and only those who are not at all posted as to the principles of geodetic and geologic survey would think of using such facts as an argument in favor of the earth's convexity; for if, as in the case above, running eastward would prove convexity, running westward would as surely (?) prove concav-

ity. While it is true that such a survey as noted above has never been made,—in just the way cited,—surveyors can determine where such a line would extend; but the methods they employ are too intricate to detail in this Department; they are set forth in any authoritative work on geodetic surveying.

(2) The surface of either ice or water was never tested to determine the direction of the earth's contour, by any definite method, until the Koreshan Unity inaugurated its Geodetic Expedition in the year 1897. The convexity of the earth has never been settled by anybody, for the simple reason that it is not convex, and scientists know that there is no definite proof that it is so; they assume that it is convex. There are two general methods employed in ascertaining the ratio of the earth's curvature: First, by measuring the length of degrees of latitude and longi-

#### 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.

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.

tude; and second, by geodetic surveying, which enables surveyors to determine ratio or curvature from computation of the area of surveyed triangles and quadrilaterals. The hollow globe 8,000 miles in diameter contains the same surface area as would a convex body of same diameter.

Koreshan Scientists made the first survey in the history of the world for the purpose of determining the *direction* of the curvature of the surface upon which we live; we have demonstrated that this surface is concave, curving about 8 inches to the mile. We did not project a level line, but a *straight* line which, in the middle of the chord, was at right angles to the perpendicular. The line was a chord of arc. The water level was the arc of the concave level; the chord was the rectiline which projected into the water at a distance proportionate to the altitude of the line at the middle of the chord.

#### DO NOT FORGET OUR STREET NUMBER.

We kindly request that our subscribers, in addressing us as The Guiding Star Publishing House, will always be careful to add our street number: 313-319 Englewood avenue, Chicago, Ill. This will insure prompt and safe delivery of your letters and remittances, and prevent them from being delivered by mistake to others. The publication of a sheet called "The Guiding Star" (a title intentionally misappropriated from THE GUIDING STAR, founded in 1886 by the Originator of Koreshanity), at another point in the city of Chicago, is likely to mislead the mail carriers and cause mistakes in the delivery of our mail unless our street location appears on every envelope. This is for your protection as well as ours.

#### Summary of the World's News.

AMANDA T. POTTER.

Nov 19.—Generals Delarey and Botha abandon proposed tour to United States.—Donvig life-saving globe tested in terrific seas in English channel; rode like a cork and kept remarkably steady.—Alarming spread of cholera in Philippines.—President Roosevelt leaves hunting grounds without getting a shot at a bear.—New complications in Panama treaty negotiation; matter will not be ready when Congress convenes; may terminate in adopting Nicaragua route.—Nov. 20.—Gen. Chaffee states that peace is established in Philippines.—President Mitchell closes four and half days' testimony; says miners declare for organization embracing bituminous and anthracite coal interests.—Charges against President Gompers, American Federation of Labor president, not sustained.—Nov. 21.—Balfour's new land bill predicted to bring Ireland home rule.—American beef claimed to be better than English product.—Teachers Federation joins Chicago Federation of Labor tomorrow; begin battle against passage of Civic Federation's educational bill.—Mrs. Carrie Nation delivers tirade on overdress at New York horse show.—Physicians testify before arbitration commission that mining is unhealthy and tends to shorten life.—Socialists attempt to gain control of American Federation of Labor; defeated by 400 votes.—President Gompers exonerated of the charges against him.—Exposition to celebrate founding of Jamestown, Va., projected for 1907; place, Sewall's Point, 6 miles north of Norfolk.—Nov. 22.—Five marked bandits loot west-bound Rock Island train 3 miles from Davenport, Ia.—\$1,000,000 spent by the United States in subduing, caring for, and educating our Indians.—Nov. 23.—10,000,000 population predicted for Chicago within next 50 years.—Teachers' Federation of Chicago will solicit labor influences to defeat educational bill now being prepared.—President Roosevelt returns to capital fully restored from last summer's accident; says the Government will find laws to curb the trusts and apply them fearlessly.—Herr Krupp, noted gun-maker, wealthiest man in Germany, expires with apoplexy.—American Labor Federation deprives Special Order Clothing Makers of charter; threatens a labor war in Chicago.—Robber in front of Masonic Temple, Chicago, escapes with wagon containing two registered mail pouches; probable loss \$10,000.—Nov. 24.—American Federation of Labor commits itself to crusade for 8-hour day.—Chicago workers enjoy era of pros-