

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. xvii. No. 15.

CHICAGO, ILL., FEBRUARY 27, 1903. A. K. 63

Whole No. 534

The Culmination of the Old Order.

Legislation Powerless to Restrain the Trusts; Message of Warning for the Chosen People; the Coming Catastrophe, Conflagration, and Manifestation of the Sons of God.

KORESH.

WE HAVE REITERATED again and again, our declaration that the trust evil will not down through any system of legislation which may be inaugurated and conducted to an issue, with any serious purpose on the part of our law makers to even restrain the present impetuous and precipitate impetus of the trust power. We will reiterate the reason. It is because the power which controls the trust octopus is the power which makes the laws. The Congress of the United States is in the hands of the money power, so is the President of the United States. We have admired the persistent pluck of Mr. Roosevelt, and we have never had a doubt of his integrity of purpose from his own view point of moral obligation; but the President of the United States cannot stem the tide of the combination against wholesome legislation.

The money power did not like Mr. Roosevelt and hence determined to shelve him, and thought to do so through his nomination to the Vice-Presidency; but fate had decreed that he perform a certain mission in the culminating scenes of the Christian dispensation, hence the shelving did not work to the political ideals of the corporate power which controls the country, and

which determines to control the wage slaves of the world. It would not seem possible that the people could be so blind to the inevitable tendency of the age, but for the fact that blindness is the inevitable precursor of the catastrophe in which the dispensation closes.

We are not attempting to warn the great masses of the people, of the coming precipitate termination of the old order of things; they will not be warned; but the Almighty has a chosen people now, as he has had in every age of the world's history, who are to be preserved in the ark of safety from the coming catastrophe. It is for this people that we write. They are among the rich and the poor; they are the product of the divine planting, and nothing will prevent them from coming into the fruition of Sonship and angelhood.

This is a time for the fulfilment of prophetic declaration concerning the claims of false christs and false prophets. The fact that they are springing up like mushrooms all over the world, is indicative of the truth of the prophetic statements made in the beginning of the age. Every man is a false claimant who pretends to announce the coming of the Lord on any other basis

than the great fact that there is no other means of salvation but through obedience to the laws of God, operative in every domain and sphere of human obligation.

False prophets may catch the unwary by imposing on the credulity of the masses, or by attempting to imitate the Christ and his Apostles of nineteen hundred years ago, and to deceive the people into the belief that they are healed when the processes of salvation have not transformed the body. No man has attained the process of healing who has not been moulded in the crucible of transformation from mortality to the state of incorruptibility. This change awaits all such as are ordained in the issues of life to come into the Sonship of immortality.

We announce the end of the dispensation and the fruition of the Sons of God; and we most emphatically declare that there will be no salvation for the race except upon the basis of the establishment of the kingdom of righteousness on the lines laid down in prophecy. The first great act in the culmination of the

drama of life will be the catastrophe; the second will be the conflagration which will sweep the world in the theocrasis of the true Elijah; the third is the sudden manifestation of the Sons of God. This manifestation is the real "second coming" of Christ.

The Theocratic fire will not take place in the old world but in the new, though in the broader sense it is the old order of things throughout the world that will suffer the catastrophe. The Christ comes in his personal manifestation in the United States, not from the physical heavens, but descending from the spiritual heavens as the involution, in man, of the kingdom of the Almighty. The world will not be rejuvenated through any of the modern political methods. The redemption of the race from the evils of the trust is not through the hellish schemes of the politicians of any of the political parties. The destruction of the old world precedes the building of the ultimate kingdom in the earth, in fulfillment of the prayer: "Thy kingdom come; thy will be done in earth, as it is in heaven."

The Great Economic Question of the Age.

Excessive Toil a Sequence of the Fall of Man; Money the Root of all Evil; Steps Toward the World's Restoration; Communism versus Competism.

KORESH.

THE GREAT QUESTION of the age, as pertaining to the common concerns of life, is that of labor. It also constituted the issue when, in the beginning of the grand cycle twenty-four thousand years ago, God planted a Garden eastward in Eden, and put the man therein to dress it and to keep it. Man fell, the story goes, and his declension was accompanied by a curse. The anathema itself is sufficiently indicative of the nature of the principle violated, for his degradation must have been the legitimate sequitur of the legal infraction. The penalty pronounced for the infraction of God's law (which must have been the law of life, because death followed as the result of disobedience) was that he should eat his bread in the sweat of his face. Excessive toil, and the forfeiture of life in consequence, accrued as the direct and only possible sequence of the misapplication of the economic principles upon which all stable institutions are supposed to be established.

Modern Christianity has dealt exclusively with the soul in its application of the gospel of Christ, a gospel which, according to its own claim, was brought to the world for man's redemption from a fallen state. Genuine Christianity, though not neglectful of the soul, regards the body of sufficient importance to entitle it to a resurrection and a return to a state of immortality. Did the Messiah come to save and redeem the body? In other words, is the doctrine of the resurrec-

tion of the dead a fundamental one? and if there be no resurrection of the dead, is not the hope of the Christian vain? If the body passes to corruption because of man's violation of law through Adam's transgression, must not restoration, to be plenary, include also the body?

If the body dies and is corruptibly dissolved, or is subject to the power of death, it being a natural body, is it not in consequence of the infraction of natural or physiological law? What is more reasonable to suppose than that the violation of physiological or natural law results in the corruptibility of the natural or physiological structure. Death is either a friend or an enemy. If a friend, then the gospel of Christ is a lie. If the devil hath the power of death, and death is the last and great enemy to be overcome, as the gospel teaches, then this process of overcoming will be wrought through the acquisition of the knowledge of natural science and its application to the natural body. This is true, or death to the body is not the consequence of transgression, and the doctrine of the resurrection is false.

It is already noticed that excessive toil was the sequence of the fall. Whether or not man's condemnation and degradation are due to Adam's sin, or whether the story of God's curse is regarded as a fabrication, the fact remains that the degradation is here, and

man writhes under the iron heel of a despotic rule which chains him to a tyrannical thralldom from which he has thus far struggled in vain to be emancipated; but emancipation will never be achieved except through the power of regeneration, the birth of the kingdom of God, the germ and archetype of which was the Lord Jesus.

The present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and antichristian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This, however, was but the planting of the germ which necessarily had to die before the kingdom could be evolved. If "the love of money," which "is the root of all evil," is the cause today of human degradation, and such will prove to be the fact upon a critical analysis of the causes of human woe, then the love of money, which is the love of illegitimate commerce, was the seductive influence which produced the declension of the race.

There must be a specific relation between the causes of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that the love of money is the root of all evil. If so, then one of the first efforts toward a restoration of man to the state whence he has fallen, would be to destroy this love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated

the mission of this final coming in the end of the ages, by then supplying the wants of the people, thus precluding the possibility of a continuance of the love of money by meeting their demands. The most direct influence of the Spirit was to destroy this love; and when the people were actuated by it, they sold their possessions and laid the price of the things they sold at the Apostles' feet.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evolved Christianity is the manifestation of the divine government. It will not be reached, however, except through the baptism of fire about to be consummated through the theocrasis; and when this baptismal fire is experienced, the new church will be prepared to assume its office of reconstructing the governments of the world into the divine and universal empire. Upon this basis alone will the kingdom of equity be established.

The problem of labor and capital will never reach a peaceful solution on the basis of competism. The controversy will not reach a settlement nor cease its agitation so long as both the capitalist and the laboring man are actuated by the spirit of rivalry, the spirit which now impels them on toward the climax which will be the destruction of both. The only peaceful solution is the coming of the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals.

Principles and Processes of Earth Sculpture.

A Study in the Field of Geology; the Koreshan Conception of the Formation of the Earth; the Wonders of Physical Creation; a Lesson in Correspondences.

PROF. U. G. MORROW.

BETWEEN THE CONCEPTION of the so called direct creation and the theory that the universe was produced through a blind, fortuitous concourse of atoms, are the various shades of belief concerning the formation of the world. That cause has produced the great world effects is evident to all; but as to the character of that cause and the modes of its operation the modern mind is widely divergent. The genesis of things is one of the greatest mysteries of the ages; the most eminent scientists have failed to present a satisfactory solution of the problem. But the field of geology has been fruitful of speculation, and many engaged in lines of geologic research have taken occasion to discredit the Bible because it is observed in the records of the rocks, and in present processes of geological formation, that perfectly natural causes conspire to produce the wonders of land and sea.

Because Koreshanity rejects the fallacious conclu-

sions of modern geology, that the present conditions of the earth and its inhabitants have all been evolved from a seething globe of fire, and that the forces of creation are purely physical, it must not be understood that we reject a single fact observed by geologists. As a system of science, Koreshanity incorporates all facts, satisfactorily explains all geologic phenomena, and interprets the Bible in accordance with the principles operative in the domain of the physical cosmos. We are living in a wonder-working world; it is adapted to the habitation of man; it contains vast stores of energy, and supplies the basic elements of life. In the relation and adaptation of geographical areas and zones and geological products to man and the necessities of his existence, we behold innumerable evidences of beneficent design which is so far-reaching and all-inclusive as to constitute the mystery of the divine purpose veiled from the unenlightened mind.

If we attentively observe a miniature representation of the earth, or if we travel across the great continents, we find that agencies of earth sculpture have been active to produce the towering mountain ranges and the plains and valleys which give character and countenance to the face of the earth. The geologist sees in the mountain evidences of great upheavals, and in the valleys, the work of great glaciers and long ages of erosion, the furrowing of the earth by waters drained from the great water-sheds. In the seas, islands are built by myriads of insects, or by terrific volcanic action; and on the shores may be observed the operation of numerous factors of continent building—the ever-working processes of wind and wave, and shell and sand, compounding the various elements necessary to produce fertile soil. The processes of denudation and sedimentation go on ceaselessly wherever land is exposed to the action of air and water. The geologist looks upon these factors as the sole and prime causes of the present geological formation and conditions, and in his conclusions he finds no place for design on the part of the Creator. Koreshanity sees the hand of Deity back of all these sequences which are mistaken for prime causes.

It does not appear to us to be a mere matter of chance that circling about the North Pole are the heads of the great continents, the bodies of which extend far south, terminating in pointed extremities; nor yet that the greatest civilizations center in points north of the equator. No mere factor of chance or purposeless change has laid the course of the oceanic currents, the great streams which flow across the seas. Neither can we conceive of a great invisible hand modelling the face of the earth as the sculptor creates forms from clay. The oceans, the islands of the sea; the great bodies of land and water; the mountains and gorges, and silver streams, as well as the earth itself, are expressions of mind, which has its channels of communication through all the related domains of existence. The Almighty is no less the Creator because perfectly natural agencies are at work in the kingdom of the physical cosmos; and the cosmic handiwork is none the less his because factors of physics are engaged in visible world-building.

The doctrine of the conservation of force, if perceived never so faintly, should be sufficient to lead the mind to the conclusion that no matter how long the chain of sequences from the highest cause to the outermost effect may be, the original impulse must take definite forms of expression through all planes of descent. We proceed with our argument upon the definite basis that all planes of life are interdependent. If it be conceived by evolutionists that in the ascent of life, various animal characteristics are so aggregated and blended as to produce the complex character and nature of man; if it be conceived that beneath the animal world are forms of life and combinations of elements from which life has ascended, it should not be difficult to conceive that there may be a corresponding descent of life which, when expressed in the ultimate and lowest plane or kingdom, should produce a form of expression

which would correspond to the form of First Cause. If no force is lost, then no quality of the original creative impulse from the highest elaborator of living energy, could fail to become manifest in the cosmic body. It is possible to trace the forces now in operation in geological formations to degrees and qualities of life possessed in the world of humanity.

This conclusion is the result of no stretches of the imagination nor vague conceptions of an enthusiast, but is the result of the most profound study of biology as specifically related to cosmogony. We maintain that a complete correspondence exists between man and cosmos; the conceptions of the ancients concerning the relation of the macrocosm and microcosm are fully demonstrated to be true by the most exacting scientific investigation. The human world contains divisions which exactly correspond to geographical and geological divisions of the great body we inhabit. This correspondence must exist, since man is palpably related to the cosmos itself—and definite relation is the basis of definite correspondence. The "mountain of the Lord's house" is not a mere figure of speech; mountains in the human world are real—they are heights of spiritual attainment. Valleys represent natural states—the Valley of Hinnom is a natural hell of sensuality. The pure river of the water of life is the prime source of all rivers; and the rocks with which the earth is ribbed possess qualities derived from the Rock of Ages. The waters which John saw were nations, kindreds, peoples, and tongues; the earth in which the divine Seed was sown was the earth of humanity. The Tree of Life is in the human world; and clouds in the Scriptures are classes of men.

We call the continents great bodies of land. The word continent means a holding together, from *con*, together, and *tenere*, to hold. As a holding together, a continent is a container. A continent in humanity is an aggregation or corporate body of people, or of spirits in the central Man, the Word which contains or involves the anthropotic world. Today America is the name of a great body of land, and Americans are a great body of people. The land has its inhabitants, and it is by no element of fortuity that the two kinds of continents correspond; and if they correspond, the lower must be derived from the higher. The Greek for earth is *ge*, from which our words geography, geology, geometry, and kindred words are derived. A related word in Hebrew is *gavah*, which means body; and from this is derived *goi*, which means nation. Here we have the conceptions of bodies of land and bodies of people, continents of earth and continents of humanity; and this thought is even embraced in the most common usage of words—there are upheavals in society as well as in the physical earth.

Now which kind of these continents does the Almighty hold in the hollow of his hand? What mountains does He weigh in a balance? Which earth constitutes His direct handiwork? What heavens does He roll together as a scroll? We answer, the continents, the mountains, and the earth and the heavens of humanity, which He involves and creates in Seed form—in the perfect Man, the head or beginning, in which he forms all things—whence he gives impulse to forces which go down, and on, and out to express themselves in all forms and species of life, and finally to operate through the myriads of factors and agencies which give form and character to the face of the earth.

Atheistic Socialism and the Marital Relation.

The Character of Endeavor to Abolish Marriage; Mankind Cannot be Elevated by Substituting one Evil for Another; the Divine and Diabolic Marriage in Contrast.

AMANDA T. POTTER.

THE ULTRA-SOCIALISM of the day, that special variety of German production, makes for the extinction of the present social order. Christendom deprecates this as a whole; but its most vehement denunciation arises from the fact that the success of the movement means overthrow to the marriage relation. The argument reasonably presumes that if the proposed revolution succeeds in disrupting the present order of civilization, the "sanctity" of marriage, as being a fragment of the civilization unit, would share like fate. A sharp line exists between the actual and the ideal—the every-day life and that cloud realm whence some good people glean the ideas which lead them to utter the words, "holy wedlock." To desire the perpetuity of such espousal is to cleave to a bond patterned after the Almighty's curse upon woman—the very sign and issue of that decree. A tremendous volume of darkness is to be dissipated before this false marriage is differentiated from the genuine. The demand for the continuance of the usurpation is almost unanimous, with motives as diverse as personal quality.

Custom is the activity of a consensus of sympathy. The compatible inclinations of a race congeal in customs. To penetrate the character of a people is to decide the quality of their usages. In the light of this irrefutable logic, let us scan the Christian marriage. We find the Christian self-confessedly a sinner. Evolved from the fall, he involves all that constitutes the fall. He is ungodly with unholy yearnings whose gratification lies nearest his heart. The marriage robe is his choice avenue; its touch soothes his conscience; its folds enwrap him in man-made respectability. But no exploitation of his marital field will contradict the sequence of his religious and coöperant moral standing. Born in sin and shapen in iniquity, he becomes too nearly a swarming accident. He is the involuntary particle of a system which cries to the ear of Jehovah for repeal. But may we anticipate aid from the ultra-socialist?

Man must occupy the higher ground before he can raise others; and atheistic socialism does not inhere the possibilities of uplifting humanity either in the field of purity or economics. The effort but shifts the difficulty. The disciples of Marx, Hyndman, and Bebel would blaze a new path to an old iniquity—the exercise of sex function apart from its legitimate and only purpose, which is reproduction. That they are engaged upon a new way; that they advocate state homes for the children, fastens the eye of the world and loosens its tongue. The socialist cries out that alienated affection reduces marital compact to bald sensualism, and demands untrammelled freedom for love; unwitting that that which he demoninates love is the fire of the nether

hell. He bewails the hapless offspring of this objectionable condition, often foredoomed to stand *persona non grata* in the home and out of it, a trouble to himself and every one else, whose prevention were beneficence to everybody concerned. But his panacea is ineffectual. He cannot sound the depths of the quagmire, hence he cannot engineer the way out of it. The world's methods are corrupt, and no good can be achieved by substituting one rotten custom for another equally so.

The socialist dreams as little of studying the wisdom of the Great Socialist of nineteen hundred years ago, as does the Christian of following after the same being—the Christ. Neither of them realizes that they are joint parties in the great power diametrically opposed to the Deific movement inaugurated and rapidly proceeding to fruition. With as swift steps the old completes the chaos of its doom. Sprung from fallen estate and embracing all who taste death, its marshal is the veritable antichrist; its children are death-doomed whether entering the world under the sanction of priest-fingered parchment, or as evidence of men's contempt of man-made statutes. They are in the line of the man who looks upon the woman to lust after her. If such an one marries, he procures a license to marry—a license to lust; he is a licentiate—licentious.

As differenced as is the divine socialism of nineteen hundred years ago from the diabolic variety of today, is the divine marriage from the present type. Koreshanity, the evolvment of the Christian tree, bids to marry into the order which the Lord Jesus came to establish. That portion of mankind in whom the Lamb was planted awaits the descent of the Lamb's wife, the New Jerusalem descending from God out of heaven. The children of this union are the children of Life, the Sons of the eternal order of Melchizedek. Becoming the inspiration of the common humanity, they will establish the marriages of men upon a basis of righteousness. The children thereof will receive such nurture as shall expand the little souls into great and noble souls; and when the mission is concluded, these Sons of the Eternal will pass from the sight of men alive, as did their progenitor, the one Son of God.

Marked Degeneracy During the Medieval Period.

FROM THE WRITINGS OF KORESH.

IT is a fact that at the beginning of the present age, the age just now drawing to its close, the world had attained to a great degree of development, since which time there has been a universal declension, induced through the supremacy of the papal power and its influence upon the mind. The facts are undeniable that scientific knowledge, moral and social virtue, and purity of religious life, declined into a marked degeneracy during what has been denominated the dark or medieval ages, and that for only about three hundred years have we been merging from the period of social, moral, and spiritual gloom which pervaded specially those peoples now known as the advanced nationalities of the world.

WHAT IS CONSCIOUSNESS?

The Koreshan Conception of Conscious Activity Differentiated From the Theosophical View.

THE THEOSOPHISTS have evolved the idea of "Group souls." They would seem to mean by this a certain aggregation of spirits influenced to continue their career in the natural world. Their impulse acting upon the lower forms of matter leads to the impartation of varying degrees of conscious activity. So some think the lower kingdoms are vitalized.

Conscious activity is the result of pleasurable association. Consciousness means *with knowledge*. Knowledge is the result of experience. When the atoms unite it is because they are drawn together by an impulse derived from past experience. They know that they have been happy together in the past. What has been termed blind force may, therefore, very properly be called knowledge. The approach of two atoms and their consequent reaction take place by virtue of the one law—of creation, of parenthood.

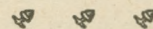
When two atoms of hydrogen seek out the third element of the triad and enter into combustion with one equivalent of oxygen, they produce a new substance by the same law which operates in the production of different types of animal life from those already existing. The variation of species is produced in no other way. Water is very different from hydrogen, very different from oxygen, yet from their union is it born. The transmission of seed upon the plane of animal life involves combustion of atoms. Widely differing animal types are possible because a law in one domain has its correspondent in every other. Ideas are born into the natural world through a similar combustion in the brain, and they are as dissimilar as their material correspondents. Birth is travail, which is labor involving pain. Consciousness or knowledge is born with pain. Pleasurable experience produces the desire to renew what was once supremely desirable, and to long is to suffer the throes of desire; through longing or drawing, union finally takes place with renewal of joy, greater in proportion to the complex character of intervening experience.

The distinction between the me and the not me is said to mark the dawn of consciousness in the child. He seems at first to have no idea of himself as cut off from his environment. If the child be conscious of himself primarily before he has learned anything in precepts from his teachers, it is because he had come into such a degree of knowledge in a previous embodiment. If all human infants are thus able to differentiate themselves at an early period, this would indicate that the era of self-consciousness begins lower down in the scale of development, where the instinct of the brute teaches it to provide for its necessities. It may also in a slight degree show itself in the vegetable. The sea anemone

spreads out its tentacles, and the pitcher plant snaps its lid upon unwary insects.

In the process of development, analysis precedes synthesis in this manner,—man learns by the law of contrasts. He first differentiates himself from the universe in order that he may understand it in all its parts and relations. He comes gradually to re-collect himself out of the life of the past. As the process becomes complete through this mental synthetizing, he finds that he involves the universe in its entirety. His consciousness has amplified to embrace it because he has entered into conjunction with its central consciousness,—the fount of being and the sum of knowledge.

The universal consciousness is localized in a man—the Man. It is not interdiffused like the "universal ether." There is an interradiation of thought from mind to mind. The universe is vitalized by the translation of the Logos. Here the initiatory impulse of consciousness is communicated. To leave Him out of the scheme of creation and to substitute for him some theory of astral waves in a great sea of life force is to substitute the vague, the impalpable, the mystical, for the clear, the tangible, and the scientific. Etheric vibrations from His dissolving personality go out to revivify and animate the earth. Theosophists in their presentation of the Logos do not recognize in Him the localized center of life and consciousness.



George Washington and Abraham Lincoln.

THERE ARE TWO CHARACTERS who dominate American history—George Washington and Abraham Lincoln. One stood at the helm and guided the nation through the shoals and breakers of revolution. The other, with his keen eye and steady hand, piloted the craft safely over the perilous rapids of a civil war. Both were strong characters raised up to meet the exigencies of a great crisis. Washington was both a military leader and a statesman. He surpassed in grandeur of sentiment and dignity of tone. All his public utterances were characterized by a wise consideration for the interests of the little nation which Almighty God had put into his care, to strengthen, to foster, to advance by every means in his power until it should grow from a feeble infant into a lusty youth.

Native integrity and common sense were the distinguishing traits of the Western railsplitter. He was never at a loss. Though he lolled, perhaps, less carelessly in the Presidential chair than when he sat whittling for pastime while waiting for clients, an unknown lawyer in a small provincial town, he was perfectly at his ease in both places. That nonchalant manner hid a will of bronze. His character had been moulded by hardship until it was strong to resist the ringing blows of Thor's hammer. The coercive force of an opposition terrible to withstand, met him, face to face,

but he would not yield. The youth who could walk forty-four miles in a single day to borrow a set of law books and then begin to assimilate their contents before he slept, had learned to brave fatigue in the pursuit of knowledge. This he was determined to have at any cost, and having gained it, reinforced with sound judgment and native wit, he was ready to put them all at the service of his country. Squib, lampoon or pasquinade, he heeded them not in the discharge of the great duty which he undertook in the name of humanity.

The African people owes its freedom under God, to the firm will and the devoted life of Abraham Lincoln, martyr and hero. Tall, gaunt, and awkward, a rail-splitter, and of humble birth, this man was placed in a position of power and authority in order that he might be an instrument in God's hand to lift the awful curse of slavery from a race in bondage. He was commissioned to carry on the work which Washington had begun. Washington led the nation to political and religious freedom. Lincoln redeemed it from a grievous sin. He was able to save the Republic in its hour of need because God was with him in a special manner, guiding and directing the interior motions of his mind. Lincoln was a vortical center of influx for those energies which even in the darkest hour have watched over and guarded the American people in anticipation of the destiny which awaits them. There is a glorious future in store for the nation which God has chosen for his own. He has preserved and unified and strengthened it through specific leaders in whom He dwelt as assuredly as in the men of old time who led forward the Hebrew race. God never deserts his own. Having brought this nation through such crises in the past, He will not leave it on the verge of the greatest which history has known.

Washington and Lincoln! Their names will go down in history as the Saviors of American liberty and the Preservers of a nation whose God is the Lord.

Koreshanity Vindicates God's True Character.

IT IS CLAIMED that the old theology is dead—that the terrible vision of an angry God descending from the sky to visit wrath upon the children of men has passed into oblivion. And yet, the other day in the present year of grace 1903, despite the advanced and enlightened state of thought in these United States of America in general, in Chicago in particular, a little boy ran in from his play to say a neighbor's child had told him God was coming in about twenty-five years to burn up the world. The mission of Koreshanity is to destroy these "idols of the cave" which are still brought out from their dim recesses to cast a gloom over the lives of little children. The Creator has been used long enough as a bugaboo to frighten babes. Koreshanity has examined the physical creation, and in determining its true character, vindicates the Creator. It has done what "modern science" has failed to do, inasmuch as it has shown that the perpetual operation of the laws of growth and renewal counterbalance waste and decay.

It has thus proved that the universe is perpetually recreated through the reciprocal exchange of substance between center and circumference. God cannot burn up the world, meaning the physical cosmos, and destroy humanity. It is not within the province of Omnipotence to transgress the laws of His own being. God is omnipotent in the sense of having all the power there is; consequently there are certain things which he cannot do. Were He unlimited in the sense that theologians contend, the world would be chaotic. The rule of a despot always produces anarchy. A theological despot worse than the tyrant of Syracuse has occupied the throne of the universe, thanks to the inventions of medieval Catholicism. Nothing can utterly rout and destroy this monster but science. An exact knowledge of the physical universe is, therefore, the greatest boon which can be offered in the name of humanity.

Much is said of rescuing childhood. There are hospitals and creches, fresh air funds and homes for friendless waifs on the sea of life. What is more necessary than to rescue the children from the pain of growing up with their minds and hearts filled with terror at the thought of God? Let them understand that the visible universe is a permanent structure; that the man of Galilee who said, "Suffer little children to come unto me" was God—all the God there was; and that he does not divide the throne with a cruel and tyrannical Father, a vague and mystical Holy Ghost.

The Poet's Dream of Universal Peace.

THOSE WHO SAW Björnstjerne Björnson when he visited the United States about twenty years ago will learn with interest that he has just celebrated his seventieth birthday. He is said to be hale and vigorous. Seen in middle life, the Norwegian author was almost a perfect specimen of physical manhood, calling to mind traditions of the old Norse heroes and demigods. When he recited his poems in his native tongue, his voice rang out like a trumpet. The object of his life is the union of the Germanic race. "I hope to live," he said to a recent visitor, "to see the Germanic race stand as one body; that done, the world's peace is assured."

The poet's dream, could he but realize it, is already on the verge of accomplishment, though in a manner somewhat different from his plans for a Pan-Germanic alliance. The American people represents that union, for it is the product of the mingled race potencies of the "Fatherland and the Mother country." The German is the staminate race fructifying England, while in their offspring the blended force of all the nations of the past culminates. No nation in the world is more complex than the American. It is ready for the final act in the long drama extending from Joseph. By a supreme blending yet to follow, in which the spiritual life of the past will descend to mingle with the living representatives of this long series of race infiltrations, America will become the home of a new race. Through this race the poet's dream of universal peace will be fulfilled. May the old Norwegian patriot live to see God's reign in earth.

ERRATUM.—On page 8 of last week's issue, for "this plant" read *this planet*.



In The Editorial Perspective.

THE EDITOR.



WASHINGTON AND LINCOLN, whose natal days have just been celebrated by millions of people, and other great heroes of history, are a demonstration of the reality of the great law of leadership and the achievement of great results through pivots of power. In the latter part of the eighteenth century the American colonies faced a great crisis; they desired to throw off the British yoke and become a free and independent nation. It is obvious that the victory could not have been won if the people as individuals had acted independently of each other; no matter how bravely each one might have fought for himself, or how strenuously each one might have avowed his independence and denied the right of Great Britain to rule over the West, nothing could have been accomplished. Through Washington as a leader forces were aggregated, and with concerted action under the direction of wise leadership, the British army was defeated and the great American Government established. In a later crisis Lincoln stood head and shoulders above his fellows; he was a towering giant, the embodiment of national strength of character and the spirit of humanity. The friends of the Union recognized him as the pivot upon which the destiny of the nation depended; and when the enemy directed its blow through the assassin, it struck the head of the nation in more senses than one. There is not a fact in history, nor a law in human life, nor a principle in physics, that sustains that phase of democracy which has culminated in anarchism. There has not been a progressive movement in all the periods of history that did not have its origin in a personality. If a million minds become imbued with the same spirit to move toward some great end, it is only because that spirit had its inception in the mind which conceived of the possibility of attainment of the object in view. Polarization is one of the most persistent principles operative in the universe; existence itself depends upon it; and life is perpetuated through its own involved product which becomes the pivot of impulse. In the great political leaders of history, the national life or spirit has become involved or polarized; in the plane of moral activity philosophers are representative personalities; in religion, prophets, priests, and Messianic characters are poles of religious life. We may take a piece of steel, in which atomic and molecular relations obtain; energy is generated in each subdivision, but we cannot utilize it until it is polarized. Draw a piece of loadstone over the steel, and the steel becomes a magnet, having polar points into which flows the energy generated in the molecules. A leader, whether in political, moral, religious, or other field or plane, so directs the minds of the people to himself as to embody the substance of their desire; they became subject to his direction and move forward toward the point of achievement. We may subject water to intense heat in open air, and generate an immense amount of force; but it is wasted because it is not directed. Confine the water in a boiler, and steam is generated, and we may utilize it through the application of a few mechanical principles. There are six known purely mechanical

principles or powers—the lever, wheel and axle, pulley, wedge, etc. Without these it would be impossible to utilize any of the forces of Nature which are now applied through machinery. The modern world seeks deliverance from the powers of oppression; it is thought we might pass from the old to the new without a struggle, without contest. So far as observed in history, there can be no victory without conflict, and no successful conflict or conquest, whether for good or evil, without leadership, without polarization of the mental forces generated in the struggling body. Koreshanity is endeavoring to impress upon the world the absolute necessity of recognition of the essential pivot and pole of the new order of the world; the necessity of accepting not only the doctrine of Messianism, but the very essential embodiment of the Messianic spirit in the central Personality of the age, from whom alone the great baptismal impulse can go out to the world.

A Chicago clergyman undertakes to answer the question, "Wherein and why has the church failed to satisfy the needs of modern business and professional men?" That it has failed he declares to be certain; neither Catholicism nor Protestantism has done what it should in the lines of world-reformation; the churches have not been true to the teachings of the Bible, and have spent much energy in the discussion and defense of doctrines which have no relation to life and conduct; and too much money has been spent in maintaining churches in respectable communities, and too little spent for the benefit of the poor. This is merely stating what the church has not done, but it does not answer the question as to why the church has failed to do its duty. Why is not the church today as pure in doctrine and life as it was in the days of the Apostles? There are church organizations which endeavor to establish their authority, by tracing through an historical line their unbroken descent from the primitive organization; but this avails nothing since the church, which was pure in doctrine and life, was destined to apostatize or fall from that altitude in which it was set at the beginning of the dispensation. The modern churches or sects are but fragments or branches of that Christian paganism which resulted from the union of the church and the Roman power. The church has failed because it has fallen away from that social and communistic system which existed among the primitive Christians; it has countenanced the competitive system and lost all regard for uprightness in secular affairs. The spirit of brotherly love has long since vanished from the church; its members do business in accordance with the methods employed by those who make no pretension to religious life; and they support, through the ballot and otherwise, all the gigantic evils which afflict the modern world. The church has failed because it has fallen into corruption; it has abandoned the vital precepts and doctrines of its Founder, and today worships the unknowable. Its interpretations of the Bible and of Nature are absurd and imbecile, and utterly repulsive to the rational mind;

and its leaders have done little else than engage in incessant warfare over fallacious theories of theology. The church is decadent; it has failed because it should and because it must. As the garment of the age, it is old and threadbare, and ready to be cast aside; it stands where Judaism stood nineteen hundred years ago—before the judgment seat of the new gospel.

The editor of the *Morning Star*, in answer to a correspondent, states that "KORESH is by no means the first who teaches the hollow globe theory;" and offers in proof of his assertion the publication of "Symmes' Theory of Concentric Spheres, Demonstrating that the Earth is Hollow," in 1826; to Merrill's "System of the Earth's being a Hollow Sphere," published in 1858; to Professor Lyon's "The Hollow Globe," in 1875; and ends the list with the statement that Professor Spear published his theory of the hollow globe in "Koreschan Astronomy" in 1889. One is likely to infer from the above that the Founder of Koreschanity received his first conceptions of the hollow globe theory from one of the two works published prior to the time of the founding of his System in 1870. Now there is a great deal of difference between the belief that there is *beneath* us a great concavity which may or may not be inhabited, and the Koreschan conception that *we*, the existing humanity, *are within the globe*. The idea put forth by Captain Symmes was that we live on the outside of the earth—on the convex surface; but at the poles there are openings through which it is possible to pass to the interior. So far as the relation of the earth itself to the Copernican solar system, the Symmes' theory did not differ materially from the popular idea; the sun that illumined the interior of his globe was that which is supposed to shine upon the convex surface—that is, he conceived that all the light the interior received was from the outside through the polar openings. So that while Symmes and Merrill conceived of a hollow within the earth, they yet held that humanity exists on the convex side. Their hollow globe theories sustained no relation whatever to the discovery of KORESH. Only two of the above theories were put forth prior to the founding of the Koreschan Cosmogony in 1870. The theory put forth in 1875 is so remote from the Koreschan idea as to obliterate any likeness except in name. At the time Professor Spear published his pamphlet on Koreschan Astronomy in 1889, he was a member of the Koreschan Unity, and was a graduate of the Koreschan College of Life. The discovery and demonstration of the earth's concavity are distinctively the work of KORESH, who first propounded to the world the Cellular Theory of the universe.

When the inspired prophet declared that "a nation shall be born in a day," he must have had some conception of the true meaning of the words employed, and of national life and spirit as related to the corporate body of government. The word nation is from the Latin *natio*, which means a body of people; and *natio* is derived from *natus*, to be born. A body is natural and possesses organic relations and functions. The word nature is from *natus*, and so is native, as applied to one born in a certain place or country. Nature is a great body or system of physical existence, a

body which constitutes the great womb of cosmic maternity, and which generates its own seed of reproduction. The natural world must therefore be cellular in form; matter as the matrix in which all life is generated, constitutes the body of the cell. From the womb of the old the new is produced; the coming of the new is through birth or travail. There are thousands of people looking for the coming of the new era without birth-throes and complete separation of the new body from the old; they would feign reform the old mother and call her the child! The new earth is to be born into existence; it is the nation to be born in a day. The life and spirit of a nation spring from some central personality who gives impulse to the corporate body which takes form in accordance with his conceptions. A nation, therefore, begins in a leader and takes first form in the man. In view of the above, it is not strange that the Greek word *ge*, means the body of the earth, nor that the related Hebrew word *goi* means a nation or body of people.

American democracy boasts of freedom; the people constitute the source of sovereign power, and every man is a king. A king, indeed! A democratic king must be able to rule himself—he must be a *free* man! Who are the truly free men of America—are they the tramps in search of food? the men in search of employment? the people who toil and receive a pittance of what they earn? the millions who support the giant corporations? No people can be free who are in *bondage* to the false systems and corrupt conditions of society. The claims of democracy are on a par with the claims of modern mental scientists. The one makes every man a king, and the other, every man a God, whereas he is far from being either king or God in any line of thought or activity; he is subject to him who has the power of money and the power of death.

The late Thomas Nast, the noted cartoonist, was the originator of the use of the elephant as a symbol of the republican party, and the ass as representative of democracy. The elephant more perfectly symbolizes organic unity than any other animal, because in its trunk 40,000 muscles work in unison. The ass is the burden-bearer, and is an appropriate symbol of the masses.

An optimistic writer remarks that "one of the most powerful influences working to the abolition of war is the commercial spirit of the age." It is thought that through commerce the mastery of the peaceful arts will be attained. This is a mere dream; the present false commerce is not only productive of war, but it will culminate in the greatest and most disastrous struggles of history.

Christianity proceeds on the basis that all souls are alike, and all minds equally capable of grasping the import of the doctrines of religion. As well say that all substances are equally susceptible to being attracted by the magnet. They respond to the divine message who have in them the necessary degrees of receptivity.

If the nation regulates the trusts as it does the whiskey traffic the trust evils will continue to exist.

Righteous government is righteous regulation.

The Open Court of Inquiry.

THE EDITOR.

Problem of Astronomical Triangulation.

EDITOR FLAMING SWORD:—In a recent letter I asked you to show why astronomical triangulations have heretofore been incorrect. You explained in the Court of Inquiry, that no triangulation could be made with any degree of accuracy until it was decided whether the earth's surface is convex or concave. This I am satisfied is correct, following the usual method of deflecting the observed angle to the heavenly bodies from the zenith; but in this connection I desire to submit a theory accompanied by a sketch [see diagram below], of right line triangulation, using for one leg the chord of the Peruvian arc. This arc has been accurately measured and the length of the chord calculated; and if my theory proves correct, it will either definitely prove or disprove the Koresshan Cosmogony. My theory is as follows: Measurement of distance to the moon.—Let observers be stationed at the ends of the arc BC, having their instruments level, elevating the angles A'CM and ABM. Now add to those angles respectively, the angles A'CB and ABC. The last two angles may be found by subtracting 90 (that being the angle A'CD—or ABE—the angle between the level and perpendicular) from the angle DCB or EBC. These additions will give the angles MCB and MBC; and the remainder of the process can be carried out in the usual manner—no account being taken as to whether the surface of the earth is concave or convex. I should be pleased to see this answered in the Open Court of Inquiry.—M. P. H., Marrietta, O.

Let us observe in the first place, that neither the Peruvian arc nor any other meridian arc so far accurately measured upon the earth's surface, is long enough for accurate observations of the lunar parallax, and hence could not be used for purposes of astronomical triangulation. Points of simultaneous observation are usually several thousand miles apart, as, for instance, Greenwich and Cape Town, or Chicago and Valparaiso, Chili.

Our correspondent has given one of several methods of computing the value of observed angles as applied to the convex arc. The method is correct as far as it goes, but it is incomplete, not only in the fact that the proposed arc is too short, but because it ignores the angle of the two radii extending from the center of the earth. Before the distance to the moon can be determined, from the basis of convexity of the earth, the four angles of a quadrilateral, bound-

ed by two radii of the earth, and the lines extending from the points of observation to the moon, must be taken into consideration. The chord constitutes the one base of two triangles, whose apexes point in opposite directions. The angle of the two radii extending from the center of the earth must first be known, else it would be impossible to relate the other angles of the quadrilateral.

Our correspondent imagines that in his method the question as to whether

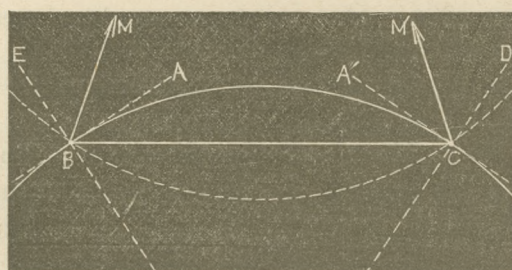


Diagram of Correspondent, Constructed from Basis of Convex Arc.

the arc is convex or concave is ignored; but in this he is mistaken. All that he has done is to lay out a diagram with the lines of sight extending from the points of observation outward from the *convex* side of the arc. So far as the diagram is concerned, the concave arc drawn does not enter into the matter as a factor, but the convex arc *does* constitute the *very basis* of the relations laid out. Of course, after the diagram is drawn and the angles related, the calculation may

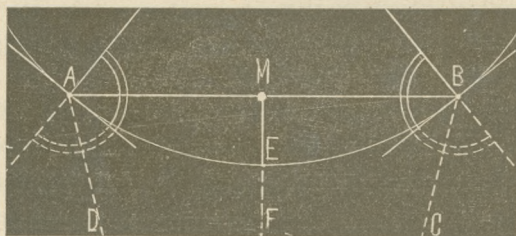
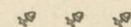


Diagram Showing Different Results from Opposite Sides of the Arc.

proceed on the basis of dealing with straight lines and angles and not with arcs; but the *one factor* of relating these angles is the size and curvature of the earth—and in this and other instances of astronomical triangulation, it is the convex arc.

No method of calculation (and different methods from the same premise must give the same results) can possibly change the fact that the angles of observation from opposite sides of the

arc are not the same; for in one case the lines extend outward into imaginary space between ever-diverging perpendiculars, while in the other, from the concave side, the perpendiculars converge above us at the center of the earth, so that the two lines of sight are drawn inward and downward toward the arc itself, as shown in our former treatment of the subject. If we take the points of observation say, 40° north and south latitude, the lines of sight will nearly constitute a chord of the arc 80° in length. Such relation is apparent by merely drawing diagrams in contrast from the two sides of the arc, without making any calculation at all. If we proceed from the basis of the *concave* arc, there could be no external angles to be considered. The usual angles which give enormous distances to the heavenly bodies are entirely fictitious, because projected from a hypothetical premise.



The Basis of Koresshan Socialism.

EDITOR FLAMING SWORD:—Kindly inform me if you have a text-book, or anything that will serve as a text-book, on Koresshan Socialism, and the price thereof. If you have nothing of this kind, please give in brief in the Open Court of Inquiry your basic principle and plan of argument for socialism, and oblige.—J. K. L., Denver, Colo.

It should require very little observation on the part of the thinking mind to reach the conclusion that the social system that obtains in the world today is not righteous. The word social is from the Latin *socius*, a companion. It is obvious that companionship or comradeship is the very opposite of such rivalry as exists under the competitive system. Competition as an incentive to activity is all wrong in principle; were the principle a correct one and the spirit of competition true, the evils of society should not exist. We maintain that the conditions which now exist throughout the world are a sufficient demonstration that equitable relations cannot possibly obtain where, through accumulation of wealth in the hands of the few, an unjust power to control in the world of economy, outside the sphere of government, is ac-

quired. The fact that competition is wrong constitutes a negative argument in favor of a system of societal relations founded upon the principle of love to the neighbor.

The resources of wealth are human industry and the natural products of the earth; industry is absolutely essential to the preparation of all natural products for use. Industry, therefore, is the foundation upon which the animal life of man depends and upon which society rests. Apart from industry or the performance of uses there is no capital; therefore there should be no distinction between capital and labor, for labor is capital. Money has no power in itself; it is not a creator of wealth, and earns nothing. The power of so called capital is in the men who unjustly control the wealth which belongs to the producer.

We proceed upon the basis that equity is the giving of value for value. That this is just is self-evident; it is equally obvious that the working-classes who receive but a fraction of what they produce are being defrauded out of what is really their own. This principle of equity, the giving of value for value, as determined by units of labor or the products of labor, is scientifically demonstrated to be true by facts and principles in the natural domains of existence. The resources of the physical universe are enormous; yet every star performs its functions on the basis of equity or proper adjustment and relation of part to part, without encroaching upon the liberties of another. When the whole is regulated according to order, the individual parts of the universe enjoy genuine liberty.

We maintain that the scientific social relations of humanity must co-ordinate with those natural relations which obtain in the anatomy of man and cosmos. These relations obtain from the operation of eternal principles and laws of order. Humanity as a world must be constructed or arranged in societal order upon the basis of such principles and laws. In the human body all the organs perform their functions for the benefit of the whole; all exist in one system of organic relations, and the wealth of vitality, of food appropriated, and energy generated, is enjoyed in common. In the righteous social order, all classes of men will be emplaced

according to their order of development, and perform uses for the entire system which will have under its control all the branches of industry, and will conduct the same for the benefit of all. Common ownership of public resources, therefore, must characterize the righteous economic system.

The question of social economics involves the idea of government or maintenance of order in all lines of human relations. Man is an intellectual, social, moral, and religious being. All departments of human activity which require regulation should come under the control of one system of government. In the organic society church and state must be united. Men should be educated for the state and by the state, and education should be along the lines of greatest usefulness in the maintenance of human life. The intellect of the human world, represented in enlightened leadership, must constitute the source of governing power.

The true economy consists in the righteous regulation of all the affairs of men in accordance with the principles which operate to perpetuate order in the cosmic body or structure. The government of the physical universe is one great system of imperialism, and constitutes the true pattern for the righteous government of humanity. In the form of government set forth in Koreshanity as the only scientific government, the principles of communism and socialism, imperialism and democracy, are harmonized.

Many of these principles are set forth in the pamphlets "Koreshan Science," and "Platform of Righteousness," also in "THE IMMORTAL MANHOOD," the superb volume just issued by The Guiding Star Publishing House. A special treatment of social economics will doubtless constitute a number of The Guiding Star Library Series.

The Study of Koreshan Astronomy.

EDITOR FLAMING SWORD:—I have a copy of the CELLULAR COSMOGONY. The System it sets forth seems to be very odd, and when I speak to others concerning it they say it is but a dream of its Founder, if nothing worse; and some assert that you never made any such survey as you claim. I would like to know more about it. What more is there to it, and what will it cost—as this book can certainly tell very little about it.—L. M., Los Angeles, Cal.

The Koreshan Cosmogony seems strange and odd to many because it is new and true. Every great truth stands so startlingly in contrast with contemporaneous fallacies, that it is hard to convince the world that it is worthy of attention. One has but to read the history of all great movements

of the past to know that the conceptions of great teachers are not at once appreciated and accepted by the masses. Koreshanity meets with opposition, but not with successful contradiction. Prejudice blinds many to the light of truth and causes them to make numerous absurd and inconsistent objections when they know nothing of the facts which demonstrate our conclusions.

We pay very little attention to the assertion that no such survey as we projected was ever made. The time is coming, and that hastily, when the force of the Koreshan premise will be felt throughout the world. We are working upon the basis that the facts we publish and the System we advocate are true. We not only made an elaborate survey upon the Gulf Coast of Florida in the year 1897, but we have set forth the facts in detail, explaining every step in the progress of the work from beginning to end; and no one reading our published account of the work can consistently say that it is a fictitious report. Students of Koreshan Universology should not be disconcerted by the opposition of their friends; let them be guided by reason and not by the unfounded opinions of others.

The purpose of the CELLULAR COSMOGONY is to present the premise of the Koreshan System, not to explain the System in detail; yet if the volume be thoroughly studied it will be found to contain much more than is at first apparent. It not only gives some of the facts which demonstrate the truth of the System; but also many of the logical conclusions deduced from the facts. In addition to the CELLULAR COSMOGONY, there are volumes of THE FLAMING SWORD containing hundreds of articles upon astronomy and related subjects. The sixteen volumes that are published constitute at present by far the greater part of Koreshan Literature, containing over 8,000 large pages filled with forcefully written articles by KORESH and his disciples. To those desirous of taking up an extended line of reading on Koreshan subjects, including Koreshan Astronomy, we advise the purchase of back numbers. The Guiding Star Publishing House supplies these, for the past five years, at \$1.00 per volume of 52 numbers, unbound; manilla covers,

\$1.30; cloth, \$2.00—express or freight paid by the purchaser.

One possessing and studying these volumes will be able to discover how much more there is to the Koreshan Astronomy than appears in our little book on the subject. During the past several years we have made a specialty of answering questions on this and other subjects, and have covered a large field; arguments against the System have been refuted, critics answered, and problems solved.

The Serpent and the Ass.

LYDIA GRAY.

"Good morning, Mr. Serpent. I am so glad to find you at home. I want to tell you about a meeting I attended last evening, at which I heard the most absurd and ridiculous mess of nonsense to which I ever listened!"

"Pray what can it be, Mr. Ass, that has disturbed *your* equanimity? It must be something *very* startling."

"Well, I should say it was! I heard a man contending that we live on the *inside* of the earth. Ha, ha, what a joke! Doesn't he know we couldn't breathe shut up in a ball? The very thought of it nearly suffocates me! Then, how about the sun being shut up in a planet only 25,000 miles in circumference, when it has been mathematically proven that it is about 92,000,000 miles distant, and stars discovered billions of miles away. Did you ever hear of anything so preposterous?"

"Hold on—not quite so fast! You are proving yourself well named. No one but an ass would so sweepingly denounce a subject with which he is so slightly acquainted. What evidence did the gentleman produce to sustain his theory?"

"Oh, a conglomerate mass of contradictions about optics, comparative anatomy, and analogy; about man and the earth being built on the same plan, which is too absurd to think about. Then he said some men had been to an out-of-the-way place (I don't see why they didn't do it where it could have been seen by the scientists) and proved, by the use of three sticks, that we live on the *inside* of the earth."

"Only the foolish speak evil of that which they do not understand. I attended that meeting, and said to myself as the lecturer eloquently elucidated his subject, '*That is the truth!*' The discovery of the Cellular Cosmogony by KORESH thirty-three years ago is the apex of *all* discoveries. No one but the

man who involves the divine mind could, through his study of comparative anatomy, analogy, and the law of optics, have discovered the form and function of the alchemico-organic cosmos, its relation to man, and the relation of both to God. There is a *perfect* correspondence between man and the physical universe. So complete is this correspondence that the ancients called one the macrocosm, the other the microcosm. Man also involves all the elements that obtain in the lower kingdoms. Only obtuseness of comprehension caused by an opaque mind would confound that marvelously simple, but truly wonderful display of mathematical science and mechanical skill, the *Rectilineator*, with '*three sticks*.'"

"Well, Mr. Serpent, how about the ships going out of sight hull first? Everybody knows *that* proves we are on the outside of the earth. If we are on a concave surface how can we see ships disappear over a *hill*? Just tell me that, if you please, you are so wise!"

"Perspective foreshortening; the same law that apparently annihilates space between two rails. Look down yonder railroad. Do you think those rails meet in the distance because they have that appearance?"

"Why, no, of course not; there would be a smashup if they did. But how about eclipses? Every school boy knows that the shadow the earth casts upon the moon during an eclipse is round, and that is sufficient proof that we are living on the outside of the earth."

"The earth does not cast a shadow upon the moon.' The eclipse of the lunar orb is caused by a mercurial disc a few miles in diameter passing between the metallic shells and cutting off the levitating currents."

"Oh, well, what difference does it make whether we are on the inside or outside? How can an understanding of the shape of the earth affect religion, or the bread and butter question?"

"Mr Ass, the Cellular Cosmogony is the demonstrated premise of true religion. No one ever has or ever will put on immortality who believes he is living on a convex sphere whirling through limitless space. 'This is life eternal to know the only true God.' No one will know God save as he comprehends him through an understanding of the creation of the world. The application of cosmical science will not only settle the 'bread and butter question,' but solve *all* problems, for (to use the words of *the Scientist*) 'A knowledge of the structure and function of the alchemico-organic world has a direct bearing upon social life, its organic

structure and function, also upon the moral obligation and spiritual character of man and his being.'"

"Mr. Serpent, you are well named; for you wind round in an argument like a snake among the weeds till nobody can keep track of you! As for me, I wouldn't believe we are on the inside if I saw the line extended, for a straight line extended over a convex surface will also run into its sides. Good day."

"Poor fellow," soliloquized Mr. Serpent, after bidding his visitor good day. "It will require at least 72,000 years for *you* to become wise unto salvation!"

Summary of the World's News.

AMANDA T. POTTER.

Feb. 18.—Germans advocate copying Yankee trust methods to advance German commercial interests.—People frozen to death in Chicago, Kansas, Georgia, and elsewhere; most wide-spread and lasting cold wave in years.—Settlement of the American claims against Venezuela is arranged.—Feb. 19.—First complete and accurate catalogue of so called trusts is published; 800 trusts with capitalization of nearly \$14,000,000,000.—Mrs. L. M. Heywood, former president of Womans' Club, Chicago, predicts that segregate clubs, teas, receptions, etc., will not long survive; "Now has come the time for the joining of forces," says Mrs. Heywood.—Marshal Field proposes to give \$10,000,000 for a building for the Field Columbian Museum on Lake Front, Chicago, providing gift of land can be arranged.—Feb. 20.—Threatened strike of employes of Chicago City Railway averted by arbitration.—Illinois Supreme Court gives Chicago power to order railroads to elevate or remove tracks.—Senator Quay joins Senator Morgan in executive session of Senate in filibuster against ratification of Panama Canal treaty.—Twenty-fifth anniversary of election of the pope will be celebrated in Rome today.—Swedish festival at Auditorium, Chicago, last evening; \$2,500 raised for relief of Swedish famine.—Feb. 21.—States Attorney Deneen says murder is growing common and the police and courts of Chicago and Cook County are held in contempt.—Jack O'Niell, track elevation expert, says that railways occupying public streets must elevate their tracks or remove them.—President Roosevelt displeased at reported coolness between Speaker Henderson and himself; commends speaker's assistance in anti-trust programme.—Inefficiency of British navy is attacked by Sir William Allen in house of commons.—Feb. 22.—Chief of police charges Chicago's many murders to the lack of force in the pulpits; the ministers charge the same to the all-night saloons.—John D. Rockefeller's plans for pathological research are to be made world wide; he will expend millions.—Ithaca, N. Y., stricken