

# 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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## The Beginning of the Great Judgment.

Part. III

The Rider on the White Horse Comes to Judge and Make War; He is Called Faithful and True; the Character of the White Horse Army.

KORESH.

ELIJAH THE PROPHET is denominated "the horsemen" of Israel for specific reasons. He is called the horsemen because he is *E pluribus unum*—many in one. Elijah contains the entire New Jerusalem. Those who constitute the New Jerusalem in the spiritual or angelic world have become chaste in life, and thus ride on white horses and are in the first order—followers of Elijah, hence they follow him on white horses. He is the specific Rider on the White Horse; therefore he is the Centaur, hence, horse and man. For this reason he is the active force of Gemini. Because he is the kinetic energy of Gemini, which constitutes the potential force, Gemini must constitute his nativity; he must have his birth in the land where Gemini exerts his greatest power, that is, in the United States. Gemini and Sagittarius are upon the same axis; Gemini is force in potentiality, Sagittarius is force in activity. It is for this reason that in mythology Gemini is represented with the bow and arrow in one hand, not drawn for action; while in Sagittarius, the Centaur, the horseman, the bow is drawn for action. Elijah the Prophet has his nativity in the United States; any Elijah not born in the United States and making the claim of being Elijah the Prophet, is by the very nature of things an impostor.

Swedenborg has declared the horse "in the spiritual sense," to signify the understanding of the Word. We will disclose the significance of this symbol in the literal or scientific "sense." The horse represents the subjugated will of man. He is servile to the purposes of his master; he yields willing obedience to man, who subju-

gates and controls him. He understands man, therefore he stands under the man who rides upon him. To stand under is to understand, for the two words have the same meaning. Now, because the horse is subject to human purposes, he represents the subjugated will of man. Every animal is involved in the construction of the human organism. As the will of man should be subdominant to his intellect (the intellect to be the guide of the will), it follows that the condition of the will in subjugation to the intellect signifies the horsemen condition. But when we say the intellect, we mean the intellect guided by the reason founded upon the demonstrated premise, the only premise that is reliable as a basis for the operation of the rational faculties.

### *The Great Battle of Armageddon.*

Elijah the Prophet sits upon the White Horse; that is, the intellect of the Prophet (prophet means teacher in the primary sense), under the guardianship of the pure reason, has subjugated his own will to the purposes of the Lord, and therefore guides the will where-soever the reason and the understanding dictate. Because the divine reason is in the ascendancy, and because the reason predicated upon a demonstrated premise is the only judge, he therefore comes to judge all things in all domains of activity, hence is the Judge, therefore he comes in judgment. The whole world is in the meshes of a false reason, and therefore in false science; it will consequently be arrayed against the principles and doctrines of the Messianic character, and because of this his mission is to force the battle of Armageddon. As the leader of the forces which battle



## *The Flaming Sword.*

against error and evil, he goes to battle riding upon the principle of chastity wrought out in the works of righteousness, which he represents; and all who follow either in the first order or in the second, that is, in the natural, must follow riding on white horses, riding with the will in thorough subjugation to the leader of the army.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself." The Lord nineteen hundred years ago was representative of all eyes. He constituted the Eye of the Christian age. His translation was in the flame of his theocrasis, by which we mean that his translation was a dematerialization of his visible form by an electro-magnetic combustion. At the end of the dispensation there will be thousands of those who are in divine light; therefore they constitute eyes, and in the general fire which Elijah comes to institute, these eyes will constitute the flame of the conflagration, or the burning of the world at the presence of Elijah the Prophet. It is for this reason and no other that it is declared, "His eyes were as a flame of fire." "Many crowns" signify the lives of those who are gathered into him as the New Jerusalem, for they are kings and priests unto God, therefore they are crowns on the head of the Rider on the White Horse.

### *The New Manifestation and Name of God.*

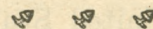
No man but himself can comprehend the con-nominal character of the man; the name is the one which the Lord records of himself. Wheresoever the Lord God manifests in his personality, there he records himself in his visible appearance, and that appearance is the name of God. The person with his characteristics constitutes the name of the Lord God. This personality can be known but by himself. To have the name written is the transmission to posterity. To write is to commit to posterity through the laws of propagation; to write in the supreme sense, is to pass on to posterity the life and individuality in processes of reëmbodiment, until the conscious life is reincarnated in the full resurrection of the individuality. When the laws of the resurrection (reincarnation) have brought the life into its perfect fruition, then and not until then has the writing been communicated and read.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God." It is said He was clothed with a vesture dipped in blood, because he comes of the posterity of Joseph. Joseph's coat was dipped in blood as a symbol of the fact that he was to be absorbed by ethnic infiltration into the many nations into which he was absorbed through the intermarriage of the house of Ephraim with the nations whither they were carried when the ten tribes were taken by the Assyrian power; and also because the Lord in his translation, by his descending degree,

was carried into this posterity of Joseph. The Lord constituted the blood of the world. This blood was disseminated through the operation of the Holy Spirit. The Holy Spirit was the blood of the Lord; this blood was carried into the peoples who were the result of the interblending of the house of Ephraim with Media, Persia, and Assyria. This is the people who, subsequently to the Lord's theocrasis, accepted the life of the Lord. This comprises the entire Germanic race, specifically; they are the descendants of Joseph, whose garment was dipped in blood. Elijah will have a vesture dipped in blood for the reasons above noted; therefore he will come of the posterity of Joseph and of the house of Ephraim. His name is called "the Word of God," because he is the voice of God written (manifest in visible and tangible life in personality) into natural life through the natural law of propagation.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." When we consider that fine linen is the righteousness of Saints, and that Christ is our righteousness, it follows that fine linen is the veritable life of the Lord. This does not mean a life like the Lord's life, but it does mean that the life of the Lord has been appropriated, absorbed, eaten, assimilated, and that it is the life of the Lord multiplied through regeneration. Now, as the life of the Lord is the pure and chaste life, free from natural sex inclinations, it follows that the fundamental declarations of the true Elijah will be such a doctrine as was involved in the very manifest outer life of the Lord. This doctrine is absolute sex separation on the plane of sensuous desire. This is the doctrine of fire which designates the true Elijah from the spurious Elijahs. And even this will be counterfeited by the false messiahs and prophets.

"And out of his mouth goeth a sharp SWORD," even the FLAMING SWORD which turns every way to keep (perpetuate) the way of the Tree of Life.



### *Significance of the Centaur.*

KORESH.

THE CENTAUR is the horse-man. Such a man was Elijah the prophet of old, of whom it was said: "The chariot of Israel and the horsemen thereof." Why? Because he had done what he commanded Elisha to perform; namely, to go and kill the bullock—destroy the passion and thus overcome. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." There can be no immortality but through the process of overcoming. The central thing of overcoming is that which, as now operative, produces in offspring nothing but mortality. Mortality in the spirit, soul, and body is the product of the mortal law of propagation. Immortality will come as the result of the destruction of this mortal process and act, and the conservation and appropriation of the sex essences, focalized through the function of the Messenger of the Covenant.



## Sex Restraint and the Messianic Law.

KORESH.

THERE IS NO POSSIBILITY of attaining to incorruptibility and immortality but through the restraints of sex. Immortality is just the antithesis of mortality. To attain immortal life there must be pursued an opposite course to that which is pursued in the so called life which invariably terminates in death. Death is a fact, but it is *not* the most direct and surest road to eternal life. The human race will reach a condition in which death is overcome, but it will never reach a condition in which the immortal will remain in the visible and tangible manhood. Immortal life is the final fruit of human development. When the fruit ripens it is appropriated, the immortals dematerialize without the death of the body, and the life is absorbed—without loss of identity and consciousness—into the conscious identities already and eternally existent.

There is but one system known to men through which immortality can come to the world, and that system is the Koreshan. Koreshanity is the scientific exposition of the philosophy of the Lord Jesus. His life was derived through his philosophic comprehension and application of the principles involved in the Decalogue, committed to Moses the great Lawgiver. The central truth of the ten principles of the Decalogue is

the Messianic law. It embraces the law of polarization, without which there can be no universal polarity of the two sex potencies, upon the utilization of which immortality depends. Immortality will come through the restraints and utilization of the two sex potencies, and this depends upon the Messianic manifestation and recognition. It is for this reason that the Messiah comes at the end of the age, arising from out the human race according to the predictions concerning him.

Without the presence and cognition of the Messiah there can be no attainment of immortality in man. The mere restraints of sex cannot accomplish the purpose of life. Immortality will be the product of the blending of the sex (male and female) potencies through the new and living way. It will not be accomplished so long as cohabitation continues on the sensual plane. The common married life ultimates in the propagation of mortal beings; and so long as the marital order as obtaining now in the world continues, mortality will continue to be the fruits of propagation. We speak from divine authority and positive knowledge of what we reiterate. The application of the science of the Decalogue as expounded in Koreshan Universology is the only means of the attainment of immortal life.

## Education in the Science of Life.

The Highest Type of Philanthropy Consists in Teaching Men the Laws of Being and Their Practical Application; a View of the New Order of the World.

BERTHALDINE, MATRONA.

THE HIGHEST TYPE of modern philanthropy is esteemed by many to be the establishment of the endowed college or school of learning, which furnishes to the supposedly most progressive elements of society the advantages of higher education. It is by the efficient work of such colleges and schools that educators and leaders of society are supposed to be multiplied. The Almighty is a philanthropist of this highest type; and he goes so far that at an appointed time in the history of human development he appears among men as Elijah the Prophet,—or God the Lord, the Teacher, and actually charts under the law of the land of his destiny, an institution of learning and names it the College of Life. The science and art of right living comprise the all-involving and most potential of all the sciences and arts. Right living and right thinking are co-ordinate and absolutely interdependent, though right thinking is in a sense prior. The two are practically inseparable save by the death of the cross which separates (to recombine) the will to do from the intellect to know.

The College of Life, in order to serve its divine pur-

pose, must involve all the essentials of church and state—of the Fatherhood and Motherhood of Deity; for its divine purpose is the quickening for their birthrights the God-begotten among men, the genuine progressives of human society. Any school of learning that fails to revere the divine unity of church and state is untaught of God, and is an emissary of science falsely so called. The only fatherhood and motherhood to be universally honored by absolute obedience is the Fatherhood and Motherhood of the divine sonship, as represented by the divine unity of Christ and his church in the day when, as the College or School of Life, he shall set up his kingdom and dominion on the foundation stone of truth, the science of the law. An institution which does not teach the fundamental principle of the law—which is polarization as indicated in the commandment, "Thou shalt have no other Gods before me"—and does not declare in plain scientific terms the name of the Lord its God, leaves its pupils to drift like a ship without a rudder on the stormy high sea. If, as the old catechism states, the "chief end of man is to glorify God and enjoy him forever," the chief end of



God must be to make man his highest glory, his very image and likeness. The instruction given in every legitimate science and art should have as its highest purpose the introduction of mortal men to the God-Man as the highest product of the applied divine science and art of living to glorify God, in becoming the supreme glory of God. God works in all the elements of the symbolic language which make up the world of Nature, to express and give honor and glory to his most holy Name.

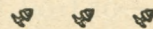
There are ten fundamental principles of life expressed in the ten categories of the Mosaic law, of which institutions of learning should teach the science, and exalt the same above all historic records of facts and hypothetical theories, if they would become gates to the divine kingdom of righteousness. In the social life of a properly conducted College of Life, students should find all the affairs of church and state in microcosmic form, as it were, to be considered and adjusted according to the science of the laws of life and immortality. The student should find the institution a hive of productive industries, exhibiting military system and precision in all its governmental functions, and exemplifying all the factors of equity in its commercial relations, within its sphere and to sister institutions. In other words, a genuine College of Life should be a community of co-workers with God and joint-heirs with Jehovah; a community exemplifying the principles of scientific coöperative communism as indicated by the Mosaic law—the only presentation of moral law in complete harmony with the laws and principles of universal form and function.

The Almighty finds no special use for further toleration of educational institutions now so popular with the pirates of the ruling competitive system; and they will be scientifically transformed to more valuable utilities, where the sciences will all be learned in the practical application of all their fundamental principles to the uses of life. A little later the institutions that are will serve in history but as a black background of darkness with which to intensify the brilliancy of the stellar grouping of Colleges of Life formulated by the immortals—Sons of the Highest. The Sun of enlightening power is Elijah the Prophet, whose scholastic mission is to turn back the wisdom of this world's wise men and make their knowledge foolishness unto them. He it is who makes all men to know the Lord, from the least unto the greatest. God grants a vision of his personality each day of the week of dispensations bounded by the great cycle of Mazzaroth. The Lord, who is a triunity, speaks seven Words concerning himself to seven churches which give him natural birth into seven Messianic manifestations. He embodies and speaks to become known to men of all spheres and in all degrees of racial development, to beget in them living hopes of being passed over from glory to glory, till in the image and likeness of Jehovah they constitute his living temple, the language of his Name made holy.

All schools of mortal construction and instruction have their use and are essential as schools of experi-

ence. The kingdom of man has to be overturned and overturned till it is turned into God, a spirit supreme in the knowledge of all wisdom and all love—a spirit worthy to be called the Word of God to be spoken in incorruptible flesh, to men who have yielded up the all of God in them that he may speak again the Word of life, as living water for the health of all nations. Every humane soul thirsting for a renewed vision of God must drink of this fountain of living waters at the fountainhead as a student in the College of Life, where the law and the testimony of the universe—the sphere of the Almighty One's activities, are consulted as the oracle of God. There is a "Stone cut out of the mountain without hands," destined to augment in size and power till as the kingdom of the Gods it fills the whole earth. In the hands of David the king raised up among us, it will slay the Goliath of the Philistines, and give to the Prince of Israel the land of promise and the throne of the fathers who become the children of his regeneration. Where the eagles are gathered there will be found the body to be raised from the dead and borne on wings as eagles—the body that shall "run and not be weary, walk and not faint." "O wretched man that I am! who shall deliver me from the body of this death?" Who can deliver the world from its bondage to iniquity, and death the wages of sin? Naught but the eternal life which is the gift of God. Truth is eternal, and the science of it is living water. The Water-Carrier—Aquarius, whose era we are about entering—meets men in the way of life and offers them room in the upper chamber of the College of Life, the inner Court or Ecclesia of the New Covenant, in which those who seek unity with the Lord in the temple of his glory shall be conjoined to him.

In the Aquarian age Koreshan Science, as outlined by its Founder, will be the lumin of every intellect, enabling men to see eye to eye and coöperate heart to heart in a kingdom of divine uses. With the true cosmogony as a perfect pattern of what constitutes divine social order, and with a true science of astro-biology established in every ruling intellect, the triumph of divine and eternal justice will be manifest; and the harmonies of all spheres will make a chorus of song that shall gladden the hearts of all from the least to the greatest. It is the privilege of all who choose to do so, to become students of Koreshanity—to enter the College of Life and learn to apply the fundamental principles of Godliness to actual, practical, industrial, and commercial life; to learn to endure hardness as good soldiers; to walk in the light; to "taste and see that the Lord is good," and to pass out of the natural into the spirit spheres of being by the new and living way, and attain absolute indissoluble unity with God the Lord.



#### *The World's Attitude Toward Catholicism.*

KORESH.

IN a superficial view of the world's attitude to Catholicism and its pretended love for the "vicar" of God, it would seem that the religious world was at the point of revolution, and that Protestantism was about to bow the knee to the pope of Rome. If it were possible for the old church to unite on the basis of a unification of religious conviction, with an acknowledgment of the pope's vicarage, God pity the world remaining outside of the church. All professed toleration for other peoples' opinions by the church is a sham and a delusion.



## Salvation From Wage Slavery.

"The Laborer is Worthy of his Hire" was Never Meant as an Endorsement of the Wage System; the Communistic System Founded and Endorsed by the Christ.

AMANDA T. POTTER.

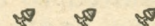
IT IS REASONABLE and just to hold the fundamental principles of any teacher's enunciation as umpire of all sayings disconnected from such enunciation. This is a vital tenet to the continuation, even for a period, of the spirit of any teaching, good or bad. When this principle is not employed, all sayings not distinctly and tersely put for the purpose of establishing fundamentals at once take on the hue and cut of the listener's personal tendencies and desires; which thing, however, must ultimately befall the very basis and groundwork of the purest gospel. This condition is now fully operative upon both the basic and the more ordinary sayings put forth by our Lord and Savior, Jesus Christ. "The laborer is worthy of his hire" is quoted without due reference to either the teaching or the practice of the great Author thereof. The quotation has become more than the proverbial crumb of comfort to the Christian capitalist and taskmaster;—it is contorted and vitiated into a whole loaf of sedative potency. It is made seal of Christ-approval of the wage system. It is so comfortable, too, in that it establishes no inconvenient status concerning wage magnitude. Recompense for toil may be fixed at starvation rate and the recipient is worthy of it; but to revive a homely saying: "It makes a difference whose ox is gored." Were the capitalist reduced to the labor and the pittance, he would be able to clearly read another side to the story. Should he fail to do so his inability should be laid at the door of the mental strabismus wrought by the desire of all laborers to become capitalists, taskmasters, hold-up-men—extorters of toll from the bone and muscle of toil.

That the Savior made reference to a usage is not evidence that he would support it. If mention be regarded as proof of approval, then it were consistent that the eminently respectable citizen who relates a murder horror be required to explain his attitude or stand a confessed sympathizer with the act—mentally *particeps criminis*. The Savior of men came because the world needed a Savior; and by his own declaration he came not to destroy the law but to fulfil it. He took the world as he found it, and through universal law wrought for man's ultimate redemption. So far as the epoch of His ministry was concerned, he made no impression upon the status universal. Among His own people only he reversed the impulse of activity. From obedience to competitive custom they passed to obedience to the law divine, which the Lord summed as comprising love to God and the neighbor. But it was not to the function of the law that the Lord made reference when he remarked that the laborer was worthy of his hire. The saying merely touched the customs of those among whom He sent his following even as sheep among wolves; the working of whose laws dealt violent

death to all but one of the devoted twelve. If men's customs were God's customs, the history of the creation of the Son of God, his sufferings and his sacrifice had never been written.

The mind desiring the activities engendered by the most comprehensive sweep possible to the intellect, will find no wider field than the contemplation of the two lines of effect proceeding from two antithetical causes;—causes as opposed as zenith and nadir. The distinction is verbally shown in the utterance of the Lord who declared his own origin and also that of the listening humanity. These diverse origins, ultimating respectively in a Savior and the swarming world needing salvation, are projectors of diverse systems of human activities. The first is humane—*human*; the second is inhuman, diabolical.

That the Christ came nineteen hundred years ago and reversed the order among so many as became Christians, becomes a stumbling block to just so many as suppose that there are any Christians today; for upon this fallacious idea is grounded the belief in the righteousness of our industrial and commercial systems. Ignorance upon the subject of the continuation of the Holy Spirit, which was planted as seed in the humanity, springs from humanity's lost conception of seed-time and harvest as having their primacy in man. The children of the kingdom, the Christ germs sown in his followers at and after the Pentecost, were the promise of a harvest to come at a specific time, declared to be the end of the world or the end of the age. But the seed is not quickened except it die. It died; it fell away. With its falling went the manifest Christly system. The seed is to be quickened. With its quickening the divine method will reappear. They who at the beginning of the Christian age received the germs of Divinity will become actuated by that Spirit which impelled divine communism—the antitype of that which sold all possessions and laid the price at the Apostles' feet when they were moved upon by the interior presence of Him who had promised to be in them. Among those who awake in His image and likeness will there be one to be hired? Will there be one to hire?



### The Peculiar Properties of Radium.

KORESH.

THE PHENOMENON of radio-activity manifest in radium is due to its power to concentrate, in vortical metamorphosis, the energies (essential spirit) of space—the substance of the ether, and materialize it to the substance called radium. The energy (spirit) emitted is the product of the dissolution of the atom. Nothing material is smaller than the atom; the atom is the least possible form of any material substance. When the atom is destroyed it is no longer matter but is converted to the spirit (essence) of matter. The peculiarity of radium resides in the fact that when an atom of radium is destroyed, it is immediately replaced by the recreation of another atom from the vortical influx of the ether. The ether is changed to the radium atom. The radium atom is corpuscular in character.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## LIFE FROM LIFE.

### *Creation Means Generation From Pre-existing Forms or Types.*

THE REPORT, whether founded or unfounded, that an American experimenter has succeeded in creating animated germs and specimens of organic life resembling trilobites, seems likely to provoke lively discussion. Parisian circles are agitating the subject, but the savants deny that these bodies could have come from any but an outside source. It is said that by combining alcohol, common salt, and ammonia in a closed tube, life was produced. The question hinges on the possibility of creating life by such means. Is it compatible with the laws of generation? Life must come from life. It cannot be spontaneously developed apart from preëxisting germs. The trilobite is an extinct crustacean relegated by geologists to the Paleozoic age.

The puzzle may be resolved by citing an example where forms of animal life are materialized in the air. Cases are on record where such forms as earthworms and lizards have actually fallen like rain. In these cases, there was a union of germs materialized from energies existing in the air. If a chemist succeeds in precipitating animated forms—which is quite possible—it is not necessary to suppose they existed in the tube or in any of the substances used. Neither is it necessary to conclude, on the other hand, that there has been a spontaneous generation of life. There is a middle ground where the truth lies.

The universe is complete. It never loses any of its types. They come and go in materialized expression, but the possibility of reviving those forms remains, simply because the universe is a universe and every form of life is necessary to preserve the integrality of its structure. Those little germs of organic life were not set free by chemically uniting certain substances. It is quite possible that they were created in the test tube but created by the union of substances which formed a vortex just suited to draw in the fluid ether wherein were the energies of the parent germs waiting to materialize, marry and produce their offspring. Without the opportunity furnished by the test tube with its vortex and its attractive force, they might never have come together.

Such in brief is the genesis of living forms when they appear by an apparently miraculous creation, which really means that they are begotten from preëxisting forms or types although by the aid of the experimenter. The universe keeps the impress of all living things.

Properly speaking, then, no animals become extinct beyond the possibility of their reappearance when the concurrence of forces which produced them follows in the order of cyclic development. The interconvertibility of matter and spirit renders the materialization of their essential energies possible.

## *The Dissipation of the Sun's Energy.*

A CENTURY OF INVESTIGATION has considered the problem of the radiation of energy. The sun being the source of life and activity, what are the chances of his continuing to yield an unceasing flow of heat and light? This becomes a vital question. It has been estimated that he is at present radiating a volume of heat equivalent to 10,000 horse power from each square yard of solar surface. The question naturally arises, How long can he keep it up at that enormous rate?

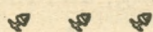
The outlook presented by modern physicists is not encouraging. Despite the modicum of fuel which they say the sun may derive from meteorites, all their conclusions point toward a final extinction of energy. It is true they relegate the catastrophe to the dim future, putting the date several millions of years hence, but it is coming none the less. The only suggestion of a hopeful nature which has been offered, comes in the shape of an idea advanced by one of the leading authorities on these questions. This suggestion may be considered in connection with the Koreshan method of accounting for the sun's supply of energy and the manner in which the perpetuity of re-supply is assured. Briefly stated, then, this hypothesis put forth by a scientist of reputation is to the effect that, were the sun so constituted as to embody the principles of a self-feeding engine, its supply of energy would be inexhaustible, the difficulty would vanish, and everybody would smile to see the human race relieved from the prospect of a final if not a speedy extinction. As the author of this theory puts it, one could suppose a wall dividing the sun into two chambers and a window inserted in the wall. Then suppose a little demon employed as gate keeper, a kind of solar St. Peter. This little being would open the window to let through all the hottest molecules—those which are moving the fastest; at the same time he would resolutely thrust back the more slowly moving molecules. By this means one side of the sun would soon be hotter than the other and, with this change of atmosphere, he would be able to maintain his supply of energy undiminished from age to age. No more danger from dissipation of forces!

In contradistinction to this suggestion, which is a close approximation to the central sun as it exists and is described by Koreshan Science with its diaphragm of force, cutting it in two, one side generating the energies of heat, the other cold, modern physicists have chosen to accept the contraction theory. This makes no provision for re-supply, and leaves them to face the insoluble difficulty of such an enormous radiation into space with no apparent source of generation to keep up the solar fires.

Either the sun must be a re-combusting center capable of generating its own fuel like radium, or it must



has some definite and inexhaustible supply of fuel pouring into it from without. The truth is that both these things happen. According to the law of the interconversion of matter and spirit, the sun is fed by a constant supply of physical spirit, the metamorphosed product of all the material substances which form the crust of the concave earth. At the center there is a continual transformation of energies received. In this system, which is an exposition of truth, there are no factors of uncertainty—nothing which threatens the extinction of the solar beams. Far from this, the prospect before the world was never so brilliant as now, when the closing of the present cycle is about to usher in a more perfected form of physical illumination. As the film of error is softly removed from the eyes of the people, there will follow a corresponding period of intellectual enlightenment. During this time there will be a wonderful increase in physical lumen—not so much in the concentrated power of the sun's rays, indeed the new sunlight will be milder and softer, but in the extent of area brightened and the number of hours of daylight. The circle of illumination will stretch entirely around the globe. Within this charmed circle there will be no night, only a softer glow to mark the hours of repose.

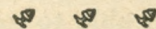


*The Existence of the Atom.*

THE ATOMIC THEORY supposes that every kind of matter is reducible to minute indivisible particles called an atom. The word atom is from the Greek *atomos*, *uncut*, meaning of course what cannot be further divided. The Standard Dictionary defines the atom as one of the *hypothetical* indivisible parts of which all matter is supposed to be formed. Lacking a knowledge of the fourth dimension of matter, the modern physicist who has not accepted Koreshan Science, has no basis of reasoning to prove that there is such a thing as an atom; so he is obliged to call it theoretical. The existence of the atom is not problematical to the Koreshan. Knowing the law of the interconvertibility of matter and spirit, he is prepared to enunciate the fact that the fourth dimension of matter is its duration in time. He is prepared to reason upon this basis, that all matter by trituration is finally worn away to a point so minute that any further application of friction must mean its destruction as matter, with its consequent conversion to energy of a corresponding quality. Hence the Koreshan knows that there is an atom. He is not obliged to found the statement upon an assumption, for he finds it supported by reason. But he takes issue most decidedly with the idea advanced by the originators of the atomic theory that the atom is indestructible. So long as this is maintained, so long will the nature and existence of the atom be to the physicist problematical. The word transmutation has already been mentioned in connection with recent discoveries which have caused such a modification of opinion.

The majority of investigators, however, are not inclined to think that matter undergoes any transformation in the production of energy. The energy is supposed to be already stored up in a body, and they feel sure that work done is accomplished by setting it free, not by creating it as Koreshan Science maintains. How it originated is a question which they evade, by simply letting it pass as something inherent in matter. Modern Physics defines energy from its derivation, as "The

capacity for performing mechanical work." Koreshan Science defines energy as a property of activity common to matter and spirit—"the mere work of spirit and matter." All phenomena are visible through matter, hence all energy means the destruction of matter and, conversely, all work done means the materialization of spirit.



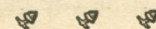
*The Necessity for a Fresh Influx of Divinity.*

HUMANITY IS NOT apparently in a receptive mood. It is absorbed by the question of ways and means. But the question of bread and butter is not more serious than the great problems of the soul. Every day human beings are born into the natural life. Every day, there is an influx of the spiritual spheres into the natural, with a corresponding influx into the spiritual. So long as birth and death go on, the mystery of being calls for an explanation. Whence come the myriad souls and whither do they go?

The problem of human origin and destiny is not to be lightly put aside, and why? Is it not because it involves the whole conduct of life? What shall be made the chief object of pursuit? Shall it be pleasure or material prosperity? The monks of the Middle Ages tried to ignore the demands of the body and reduced life to a minimum. They lived only in the hope of a future reward for the discomforts suffered here where they made the body subservient to their idea of duty.

The influx of God into a man's mind renders him the source of light to the world. When he has been fully illuminated into the science of natural things, he becomes the illuminating center. Then, and not till then, does he have an understanding of the relations between the spiritual and the natural spheres of being. Not until then is he able to define the location of the spiritual world—something no medium can do. When this man has been thus enlightened he begins to teach the world. Such a revelation is a periodical occurrence. It is fixed in the divine order that truth should come into the world in this manner.

Review the creeds and the conflicting views of Christendom, and then ask whether a time was ever known when the necessity for a fresh influx of Divinity was more apparent.



*The Policy of Rome.*

WHEN RIVAL suitors are contending for the hand of a fair lady, the result is usually in line with her desires. The world has been very much in the dark concerning the policy of Pope Leo's successor. Will he continue the policy of his predecessor, or will he show some radically different course of action? Will he suffer himself to pose as a voluntary prisoner in the Vatican to give color to the illusion that it is besieged by the Quirinal? It is safe to predict that the choice of the sixty-three cardinals will be the choice of the church of Rome. She will be governed by the man who is best fitted to work out the ends which lie nearest to her heart. Secretly or openly, the policy of the next pope will be to regain by fair means or foul, all that Rome lost when temporal power was snatched away from her. He may disguise his views,—cloak them under some pretended change of policy to distinguish himself from his predecessors, but he will never rest night nor day in the effort to reunite the severed unity of church and state.





## In The Editorial Perspective.

THE EDITOR.



MODERN SPECULATIONS are now more numerous than ever before. The so called scientific men are "ever learning, but never able to come to the knowledge of the truth;" the more they discover the less they seem to know. This is because they are unable to refer facts to central principles. Every new discovery, so far from leading them nearer the solution of the great mysteries which confront them, takes them still further afield; every fact considered leads to greater confusion, because it results in the overthrow of some previous conclusion. There must be something radically wrong with the foundation of modern science, else there would be no necessity for a change of base every few years; every time the premise undergoes a change, the entire superstructure is disturbed, and often brought to utter ruin. There are no settled issues in modern science; there is nothing now taught in the realm of the speculative science that may not be overthrown tomorrow. The instability of modern hypotheses clearly demonstrates that that which passes for science is rooted in the veriest ignorance of the real character and constitution of the things of creation. We have before us a learned discussion of the problems of the planet Saturn and his rings; in this discussion a noted astronomer says: "But this discovery opened the way for an even more perplexing question. How did the rings get there, and how do they continue to stay there consistent with the laws of gravitation? The subject has occupied the attention of many distinguished mathematicians, and one theory after another had to be abandoned, till at last a fairly satisfactory one was found." But the "fairly satisfactory" theory is as inconsistent as the others, and likewise doomed to ultimate rejection. There has been much discussion concerning the probable effect of interplanetary gravitation and the action of tidal waves on the thin crust of the earth; and it has even been supposed that the attraction of the sun and moon upon the mountains and continents of the earth is the cause of the precession of the equinoxes; but in the case of Saturn, with the combined influence of the sun and the several moons of Saturn, the rings remain intact. Are they solid? Centrifugal forces would cause them to fly to pieces in a few minutes. Are they liquid? They would not be stable. Are they gaseous? They would be swept from the planet in its rapid orbital motion through space. The difficulties in the way of an absolutely satisfactory solution of these problems from the usual standpoint are insuperable. Admit that Saturn with his rings and moons are reflections from a combination of mercurial discs and rings in the shell of the cellular earth, and the solution of all these problems becomes easy and scientific. The latest conclusion is that the rings are comprised of small particles of matter revolving in orbits numerous enough to reflect light, far enough apart to admit of the body of the planet being seen through the rings—but even this theory is admittedly open to grave objections. Astronomers cannot settle these nor any other questions concerning astronomy or other subjects, because they utterly misconceive the true nature and relation of things in the

universe. We also have before us an article by Professor Edgar L. Larkin, Director of Mt. Lowe Observatory, in which he makes some startling admissions concerning the status of modern science: "The immediate future is filled with obscure wonders, past all comprehension. Ten years is immediate, and although the prophecy business is risky, *the assertion is ventured here that discoveries in science will be so great as to upset all our present conceits.* Some rock-hewn foundation law is near, beside which all our present laws will be little by-laws. \* \* Culture is not on yet. The Yogas of India once had it; it is now nearly forgotten." We have been saying all along for many years that the entire superstructure of modern science would soon be utterly demolished, utterly overthrown by actual facts. The "rock-hewn foundation law" is already a subject of scientific presentation and definition in the Koreshan System; the veritable truth has dawned—not on the advocates of fallacy, but in the sphere of the greatest intellectual progress. The night is passing, and the day is at hand!

Dr. Clouston, of the Royal College of Physicians of Edinburgh, thinks it advisable and feasible to institute a health propaganda and to develop a "health conscience" in the people generally; and while holding that sins against health are general, he concludes that "there are visibly arising among the more intelligent of our people, the beginnings of a new development of the moral sense, a feeling of personal responsibility for the existence of disease." The editor of a Chicago daily commenting on the declarations of Dr. Clouston, says: "He has little difficulty in showing that physicians have accumulated a large stock of exact and highly valuable knowledge about hygiene, nutrition, and wholesome living generally, but he insists that the trouble with this knowledge is that most of it is tucked away in professional treatises; and argues that the thing to do is to bring it out of its hiding places and put it where it will do the most good—in the brains and characters of the people." If it were not a most serious matter it would certainly be very amusing to observe to what lengths advocates of health culture go in the direction of all kinds of fads for destroying microbes, for developing the muscles, for discovering the proper food and proper methods of appropriating it. It seems that we are to have a "health conscience" according to some standard—high or low, according to the conceptions of the man who suggests it. Much of the modern talk about health reform is simply "beating about the bush" blindly. The Founder of Koreshanity fearlessly declares the truth about the real and world-wide cause of disease. The sin against health is universal; it is violation of the vital principles of life. The people wantonly waste their vital energies through misuse of the sex functions—through *sexual debauchery*. This is the plain truth of the matter; and there will be no marked improvement in the health of the masses until the vital truths of Koreshanity are established in the heart, and the principles of life applied. All the so called health reforms are but



palliatives—they do not remove the cause. The axe must be laid at the root of the tree of sensualism. The new health conscience of Koreshanity is that conscience which obtains through intellectual, spiritual, moral, and social enlightenment; and our idea of health involves purity of heart, wholeness of body, and perfection of character in the new Manhood.

The fact that the natural world consists of symbols or expressions of the attributes, characteristics, principles, and functions of Cause has been recognized by all great systems of religion and philosophy. This is especially true of the religion of the ancient Egyptians, who so fully understood the symbols of Nature that they set apart many of the symbols as sacred. One of their sacred symbols was the *scarabæus sacre*, the sacred beetle. Now, it is a source of wonder to modern entomologists that there should exist 30,000 different species of the beetle; but from the standpoint of genuine science it should not be surprising that, in view of the meaning of the symbol and the word, that the beetle tribe should be so prolific of species. The *scarabæus* is the symbol of biunity; it also involves the idea of beating, which in the human body and in the cosmos is a process of construction—as the formation of the laminae of the firmament, or the metallic environ of the universe. It also involves the principle of overshadowing or overhanging. The Almighty propagates his life through overshadowing. In Shakespeare we find the expression, "The cliff that beetles o'er his base;" and in Wordsworth, "Each beetling rampart, and each tower sublime." Beetle is from the Anglo-Saxon *beatan*, to beat; and the name of the insect is from *bitan*, to bite; but *beatan* and *bitan* are related because derived from a common root.

We have contended for many years that the sea horizon is the vanishing-line of lateral vision, and not the apex of a bulge on the water; and we have shown from the basis of optics and perspective that the horizon from any given altitude of observation is not stable as it would be on a convexity, but that its distance and dip vary with different eyes and with changes in the conditions of the atmosphere. It has been difficult to get apparently intellectual people to accept our conclusions, because the Koreshan System is antagonistic to the popular conceptions concerning the shape of the earth. We are glad to see, however, that our conclusions are fully confirmed by nautical men, who have discovered that the "dip tables" are not to be relied upon in taking observations for purposes of determining the latitude and longitude of ships at sea. This discovery had led to the invention of a new sextant prism for accurately measuring the apparent dip of the horizon. It is an interesting invention, described and illustrated in the *Scientific American* for August 1, 1903. The fact that the horizon is found to be variable is noteworthy from the Koreshan point of view, as it affords direct testimony in our favor.

A writer very learnedly remarks: "We often hear the word supernatural used to designate something supposed to be beyond or outside of Nature. This is a foolish, meaningless word, coined out of the elements of ignorance and superstition. There is nothing above or outside of Nature, any more than there is above or outside of the universe. Nat-

ural law is the science of all that is, the eternal principle of manifestation." This only goes to show what a muddle popular conceptions of the universe may lead the mind into concerning the meaning and use of words. Supernatural does not mean *outside* of Nature at all, but it does mean *above* Nature. Above is toward the center, for that which is central is the highest. The heavens are above the earth, between the circumference and the center of the earth, the physical part of the universe. Spirit is supernatural, because the state of spirit is above the natural state—but it is a state within the natural. There is such a thing as physics, and there is metaphysics. Nature is a word applicable to the material world; the spiritual world is interior to the external human world—therefore, the spiritual world is above. Natural law is not science; there may be a science of natural law. Natural law prevails in the natural world; spiritual law prevails in the spiritual world. The spiritual world is as real as the natural, but spiritual existence is not external.

A Chicago gentleman desiring to test some of the statements made in our literature, took occasion to make some observations while on a voyage across Lake Michigan on a steamer. The objective point was 83 miles from Chicago; and the time required to cross the Lake was 5 hours and 56 minutes—starting at 10 a. m., and reaching the opposite shore at 3:56 p. m.—the steamer making about 15½ miles per hour. At one o'clock, therefore, the steamer was about 46 miles on the way, leaving 37 miles to be traversed between one o'clock and 3:56 p. m. Now, from a position on the steamer about 25 feet above the water, the Michigan shore was observed 37 miles away. On a convex sphere 25,000 miles in circumference, the water's horizon would necessarily be about 6 miles distant from the point of observation, leaving 31 miles to curve downward beyond the horizon—at least 640 feet below the tangent visual line. There are no hills on the Michigan side over 100 feet in height; thus there is a difference of at least 500 feet in this instance (allowing for refraction), between fact and theory.

If the laboring classes could have their way they would gladly exchange places with the wealthy; the present slaves would become masters if they could. Mere discontent without appreciation of the principles of equity, leads the thousands to desire a change. The new order will not be established through the exercise of the power of the mob, but through the application of the genuine science of human economy.

The modern evolutionist is grossly inconsistent. He talks of conservation of energy, while holding that all of the activities of the great world of life sprang from the feeblest motions of a semi-inorganic protoplasm. Can the highest creative potentiality be involved in the lowest possible form of life?

The trusts have as much right under the laws governing the conduct of the competitive system, to control the price of products, as the labor-unions have to control the price of labor.

No reform can be true nor lasting which lays its foundation in class hatred.



# The Open Court of Inquiry.

THE EDITOR.

## The True Conception of Gravity.

I have read THE FLAMING SWORD since 1899; I have read and studied nearly all the Koreshan works, THE IMMORTAL MANHOOD included, and have placed confidence in the System. I have made a number of converts to the Koreshan conception of the shape of the earth. However, there is one proposition before me that I have somehow overlooked—and that is the question of objects losing in weight in proportion to altitude. According to modern physics, as per the enclosed clipping, an object weighing 1,000 pounds at sea-level, would weigh less on Pike's Peak. Please explain this from the Koreshan premise, through the columns of THE FLAMING SWORD, and oblige—S. M. D., Telluride, Colo.

Sir Isaac Newton observed that all objects of greater specific gravity than air, fall to the earth when left unsupported. He conceived that between the earth and the objects on it there is a mutual attraction—hence, he formulated what is termed Newton's law of gravitation—that every particle of matter in the universe attracts every other particle in proportion to its mass and inversely as to the square of the distance. He conceived that there is practically no limit to the field of mutual attraction between the bodies of the universe, and that the mysterious force termed "gravitation" operates throughout all space.

Now, we maintain that the only evidence offered by the scientific world relative to the action of "gravitation," is in the fact that some materials left unsupported in the air fall to the earth; but it is a fact that *some other* materials *ascend* when released. The application of Newton's so called law to astronomical realms was wholly unwarranted. By means of a number of experiments it has been ascertained that any object of given weight at sea-level, will possess less weight without change of mass, at high altitudes. The exact ratio of decrease in weight has not yet been ascertained by experimenters, because the ratio differs with different substances, and in the case of the same substances at same altitudes in different parts of the earth. Physicists have a theory, from the basis of which they presume to calculate how much an object would weigh at given

distances above the earth—but it is all guesswork.

Now, the fact that objects actually weigh less at high altitudes in the air than at the sea-level, is in no way antagonistic to the Koreshan conception of the arrangement of things in the universe. The earth is a great concave sphere; there is a reciprocal relation existing between its center and circumference. At its center are generated all the energies which descend to the earth. There are qualities of these energies which are specifically *gravic*—that is, they are the energies which in their operation upon substances above their natural plane of rest, cause them to possess *weight*. Gravity is from *gravitus*, meaning heaviness. Gravitation is the state or condition of being heavy. From this it is evident that "gravitation," as applied to energies, is a misnomer.

Here is a pound of gold. In the atmosphere at sea-level it possesses a specific gravity. Its tendency is to go down, and if left free to descend through the earth's crust it would not stop until it reached the gold stratum, where the gold of the universe is at rest in its static plane. Now, let us inquire what it is that makes the pound of gold tend to go down. If left unsupported it will move in a given direction—and that is down. Gold energy in the *gravic* rays acts upon the gold in the gold stratum beneath; the vibrations in the little mass and the great shell correspond, and there is an intercommunication of subtle energies between the two, and the little mass is drawn toward the shell or plane, and the attractive force acts approximately in proportion to the distance.

The *gravic* impulses of all objects, of all materials, is from the center of the universe *outward*. This makes all *gravic* lines at right angles not only to the water level, but to the level of all the strata comprising the shell of the earth. When objects fall they follow the direction of the *gravic* rays. There is a corresponding force which we term *levity*, through the action of which materials *lighter* than the

atmosphere tend to go up. *Levity* and gravity are co-ordinates and antithetics; and the action of the substances of *levity* and gravity maintains the reciprocal relations between the great shell of the earth and the heavens above and in the earth.

We do not agree with Professor Whitney in all of his conclusions; but it is true that there is a point of altitude in space where the earth's attraction does not act, and that point is doubtless higher than the limit fixed by him. From the basis of a few experiments, Newton concluded that gravitation acts on objects millions and even billions of miles away. From the basis of observations of the barometer it was also concluded that the atmosphere was about 50 miles in depth; but now it is conceded by the most eminent astronomers that the atmosphere of oxygen and nitrogen must be about 1,000 miles deep.

If the scientists may make false conclusions from the basis of definite observations of the mercurial column, it should not be surprising that they should blunder concerning the phenomena of gravity, though they have made careful observations, and taken measurements with considerable accuracy. Physicists and astronomers mistake the character of gravity; they fail to understand the field of its operation, and are ignorant of the fact that the place of its generation is in the earth's center—which is above us, not beneath our feet. *Gravic* energy is substantial; it is not a mere mode of motion.

## The Triunity of the Godhead.

Jesus did not say "I go to my Fatherhood," but "I go to my Father," and "he shall give you another Comforter." When the dove descended on Jesus a voice proclaimed, "This is my beloved Son." It was also said, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us forever more." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." Is it any wonder, in the face of the above testimony, that men are trinitarians? How do you explain these passages otherwise?—E. B. S., Rose Hill, Manitoba.

In view of the fact that there has been a general falling away from the purity of the life of the primitive



Christian church, it should be no source of wonder that there should now exist in the church a general perversion of the doctrines of Jesus and the Apostles; we should expect that one of the most deceptive perversions should be of the central truth of the original system; namely, concerning the Godhead in the Messianic manifestation. Neither should it be surprising that those holding to the various perversions of truth should find and use in support of their conclusions, certain texts of Scripture which they do not understand. The practice of modern theologians is to accept some texts which seem to them to be in harmony with their preconceived notions of things, and to explain away other texts which bear on the same subjects, and which are perhaps more clear and definite than those oftenest quoted.

There is no text more emphatic than the declaration that Jesus the Christ was the "fulness of the Godhead bodily;" and none more authoritative than the declaration of Jesus himself: "He that hath seen *me* hath seen the *Father*: for believe me, I am in the Father, and the Father in me." There is not the faintest suggestion in these texts concerning the duality or the tripersonality of the Godhead. Jesus and the Father were one in spirit in the person of Jesus, because the Father was in Jesus; the spiritual heavens in which the Father dwelt were involved in the Christ. Jesus was the involution or rolling-in of the heavens as a scroll; therefore, all there was of Deity was in the personality of the Son of God.

The man Jesus was in himself a triunity—not a tripersonality; he was comprised of the divine spirit, soul, and body; he was Father, Mother, and Son in one; he was the Bridegroom containing the Bride. He possessed a triunity of attributes absolutely essential to the propagation of the divine life. In Him was life, with all the functions of his own perpetuity in the human race. All of the Godhead was in him; therefore, God is one in person. The voice heard by John at the time of the baptism proceeded from the Father as the spirit of the Father, the spirit of Eloah or Elijah, passed from John to Jesus; and when Jesus attained

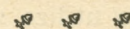
to that final conjunction with the eternal throne of Deity he was absorbed into the Father. Whether we say that it was his Fatherhood in the power of begetting his offspring, or the Father as the parent of himself, there is no difference, because the Father is essentially the same from cycle to cycle. If Jesus became the Father he became the eternal Father. God in reproducing himself is his own Father and his own offspring.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost." The Father bears record through the power of begetting; the spirit through the power of regeneration, which is the function of gestation; and the Son, in the manifestation of his personality, bears record through his theocrasis. To bear record is to witness, to bear testimony. Now, *of what or whom* does John say that the three give testimony? Why, of Jesus the Christ, the Son of God. "*And this is the record*, that God has given to us eternal life, and this life is *in his Son*." So the three bear record concerning Jesus the Christ as the fulness of the Godhead and the Godhood; he was the veritable Creator of the universe; he was God in his omnipotence—which is the power to beget and generate all things.

The great commission given by the Christ to his Apostles was, "Go ye therefore, and teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost." He did not say that they should baptize the people in the *names* of the Father, Son, and Holy Ghost; nor did he imply that the word Father is the name of the Father; nor that Son is the name of the Son; nor that Holy Ghost is the name of the Holy Ghost. The Father, Son, and Holy Ghost have a *name* by which they may be known in unity or in triunity. Now, what is the name (not names) by which they may be known, and in which the people were baptized?

Name signifies personality. There was some personality which was the essential unity of the three great divine attributes of creation. Let us see into *whose name* the early Christians were actually baptized in obedience to the great commission: "And be baptized, every one of you, in the

name of Jesus Christ." "They were baptized in the name of the Lord Jesus." "And he commanded them to be baptized in the name of the Lord." "And when they heard this they were baptized in the name of the Lord Jesus." (Acts ii:38; viii:16; x:48; xix:5.) All these people were baptized, not in the *names of three persons*, but in the *name of one person* who was the triunity of God, whose testimony the church in the earth received through the spirit, the blood or soul, and the water or divine truth, imparted to them; and they who believed in Jesus had *these witnesses in themselves*, for God was in the church as the power of the regeneration.



#### Convexity and Wireless Telegraphy.

Marconi has sent and received messages through the atmosphere or ether, 3,000 miles or more. In an article by Lawrence Perry, in the *World's Work* for March, 1903, we find the following: "In his first experiments, Marconi believed that the ether waves could be sent greater distances only from great heights; so he used kites to carry his receiving and sending wires, believing that the curve of the earth hindered the progress of the waves. Recent experiments have shown, however, that the waves conform to the earth's curve, and that the aerial wires need not be very high, provided sufficient power be utilized in transmission." Assuming the cellular theory to be true, these waves could travel in straight lines. Do you think they do? Suppose Marconi transmits a message 12,000 miles, or half way round the globe. Would the "ether waves" travel in straight lines across the concave cell? And if so, what would the effect be if they should come in contact with the central sun?—C. B., Salem, O.

A great deal has been said to the effect that wireless telegraphy demonstrates the conclusion that the earth is convex, from the fact that it was necessary in the earlier stages of experimentation to elevate the wires which sent and received wireless messages. But so far from demonstrating the conclusion, it was merely an inference—as seen in the above quotation: "*Believing* that the curve of the earth hindered the progress of the waves."

Some years ago we made the statement that if Marconi ever sent a message across the Atlantic Ocean, and at the same time elevated his wires to such altitudes as to admit of a straight line to just escape the supposed convex curvature of the water, his poles or kites would have to be nearly 300



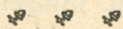
miles above the earth at the stations on either side. He has sent and received messages across the Atlantic with his points elevated only a few hundred feet; and now that he proposes to transmit messages without the use of very high poles, and in all probability has done so, what is to become of the argument that wireless telegraphy disproves the earth's concavity? If the fact that Marconi has used poles and kites in transmitting wireless messages may be used as an argument that the convex curve of the earth intervenes between the stations, what kind of an argument may now be based on the fact that Marconi is to abandon the elevations?

The fact is, Marconi has discovered a method of producing a greater electro-magnetic tension. At first, with comparatively low tension and power, he was forced to utilize static electricity at high altitudes where the atmosphere is more rare and offers less resistance to his currents; but even then he found that electrical conditions varied to such an extent that at times it was impossible to send messages. For instance, messages could not be transmitted by his first method where the atmosphere was very warm, or between points where noon intervened. The curvature of the earth had nothing whatever to do with preventing the sending of wireless messages at any stage of his experiments.

We are asked regarding the direction of the currents as considered from the basis of the Cellular Cosmogony. Let us observe that where wires are used, as in the ordinary telegraphy and telephony, the sending currents go over the wires, while the return currents are conducted through the earth—we mean the ground; therefore, the currents over the wires and the currents in the earth are practically parallel. Now, in the Marconi system wires are dispensed with, but the ground is utilized for the return currents the same as in the ordinary methods. We maintain that the currents through the atmosphere in wireless telegraphy radiate in all directions, the greatest extension being lateral and practically parallel with the ground currents. This must be so, since the static planes of electricity in the atmosphere are spheres, and the atmospheric strata are spheres also; so that the matter of sending messages in straight lines as chords of arc between points on the concave surface is entirely out of the question.

Marconi may send messages half way round the earth or farther; but if he does so, it will be through attaining a sufficient tension to transmit substance in the direction of the atmospheric planes or strata between sending and receiving stations. No man

can generate and transmit energies across the great concave; the great battery of the universe cannot do so much, for all its energies converge at the center, and are sent back to the earth through radiation.



### Items of Interest.

#### Notes Concerning the Koreshan Propaganda in Chicago and Elsewhere.

Our own people and the audience generally were much pleased Sunday evening with our new meeting-place down town—Kimball Hall, 243 Wabash avenue, corner Jackson boulevard—where lectures are given by KORESH until further notice, under the auspices of the Ecclesia Triumphant of the Koreshan Unity. In this Hall we have a number of conveniences, such as opera chairs, stage, and large pipe-organ. The subject for last Sunday evening was "The Origin and

#### Lectures at Kimball Hall.

Until further notice, Koresh lectures Sunday evenings, 7:45 o'clock, at Kimball Hall, 243 Wabash avenue, corner of Jackson boulevard. The meetings are held under the auspices of the Ecclesia Triumphant of the Koreshan Unity.

The subject for evening of August 9, is "The Analysis of the Soul; its Origin and Destiny," with special reference to the law of mental healing. Come and be healed "without money and without price." Invite your friends.

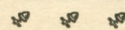
Character of Thought." The Speaker differentiated between the so called "new thought" and the old thought and truth revived in the Koreshan System. He dwelt particularly on the humanity of Deity and the greatness and power of Jesus the Messiah, and showed the possibility of overcoming death in the body. The lecture was one of force and power, eloquent and radical. At the close a number of questions were asked; but we noted the absence of the usual comments and criticisms. Perhaps it was concluded that the lecture could not be criticised; or perhaps the critics felt their inability to answer the arguments presented.

We have issued a 12-page tract entitled "THE KORESHAN UNITY; General Information Concerning Membership and its Obligations," presenting in 34 paragraphs a number of phases of our work; the principal Orders of the System; its religious bond of unity; our Communistic and Co-operative relations; the pioneer stage of the work; development of our industries; practical discipline and obligations, and advice concerning admission into our Institutions. This is intended to answer the usual questions regarding the character and purpose of Koreshan Communism.

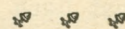
If you desire to know more about us, send us your name and address with stamp, for a free copy of "THE KORESHAN UNITY."

While numerous so called healers in various parts of the country are getting into trouble with the United States postal authorities because of the fact that they devoted their publications to advertising their remunerative healing business, KORESH is healing "without money and without price." The invitation is extended to all who desire to be healed, to attend the meetings at Kimball Hall Sunday evenings. At the close of every meeting time is devoted to mental and spiritual treatments.

The General Press Bureau of the Louisiana Purchase Exposition are much pleased with our edition of July 24, devoted to the great World's Fair to be held at St. Louis next year. We sent the Bureau 100 copies of our Exposition Edition, and we were promptly requested—on the basis of an offer made by us to furnish other copies—to send 1,000 additional copies for the use of the Bureau; and with this request we gladly comply.



Erratum.—In our editorial last week on the uses of criticism, in ninth and tenth lines from top of first column, page 11, the type made us say, "gives a demonstration of his own ability to comprehend that which he presumes to criticise," instead of "gives a demonstration of his inability to comprehend," etc. Please note the correction.



### Summary of the World's News.

AMANDA T. POTTER.

July 29.—First of three great requiem masses for repose of Pope's soul held at Sistine Chapel, Rome.—Russia said to have made concessions to United States, Japan, and Great Britain.—Transport Dix, bearing Philippine exhibits for St. Louis Exposition, goes aground off Japan; badly damaged.—E. J. (Lucky) Baldwin incorporates his own city in San Gabriel Valley, Cal., elects himself mayor, filling offices with his employes; fear he contemplates another Monte Carlo.—July 30.—Strikers wreck minehouse with dynamite at Idaho Springs, Colo.—Danville authorities issue warrants for lynchings; 12 arrests made; special session of grand jury to consider cases.—Governor Durbin, Indiana, makes trenchant comment on lynchings; pleads for law and order, quoting Lincoln in support.—President changes Chinese exclusion regulations to admit those interested in St. Louis exhibit.—July 31.—Thermometer nearly at freezing point in northwest.—Coroner's jury, Danville, Ill., returns verdict that Mayfield, Negro, was lynched by "persons unknown."—Agricultural department sanctions inquiry into food imports; will lead to exclusion of impure articles.—Six chauffeurs, Chicago, arrested for failure to number automobiles.—Scandinavian Technical Society celebrates one hundredth anniversary of birth of inventor Ericsson; banquet at Wellington Hotel, Chicago.—Aug. 1.—Secret conclave of Cardinals at Rome begun for election of Pope; shut in cells until end of deliberations.—France decides if American meat producers desire reductions from new high tariff, reciprocal concessions must follow