



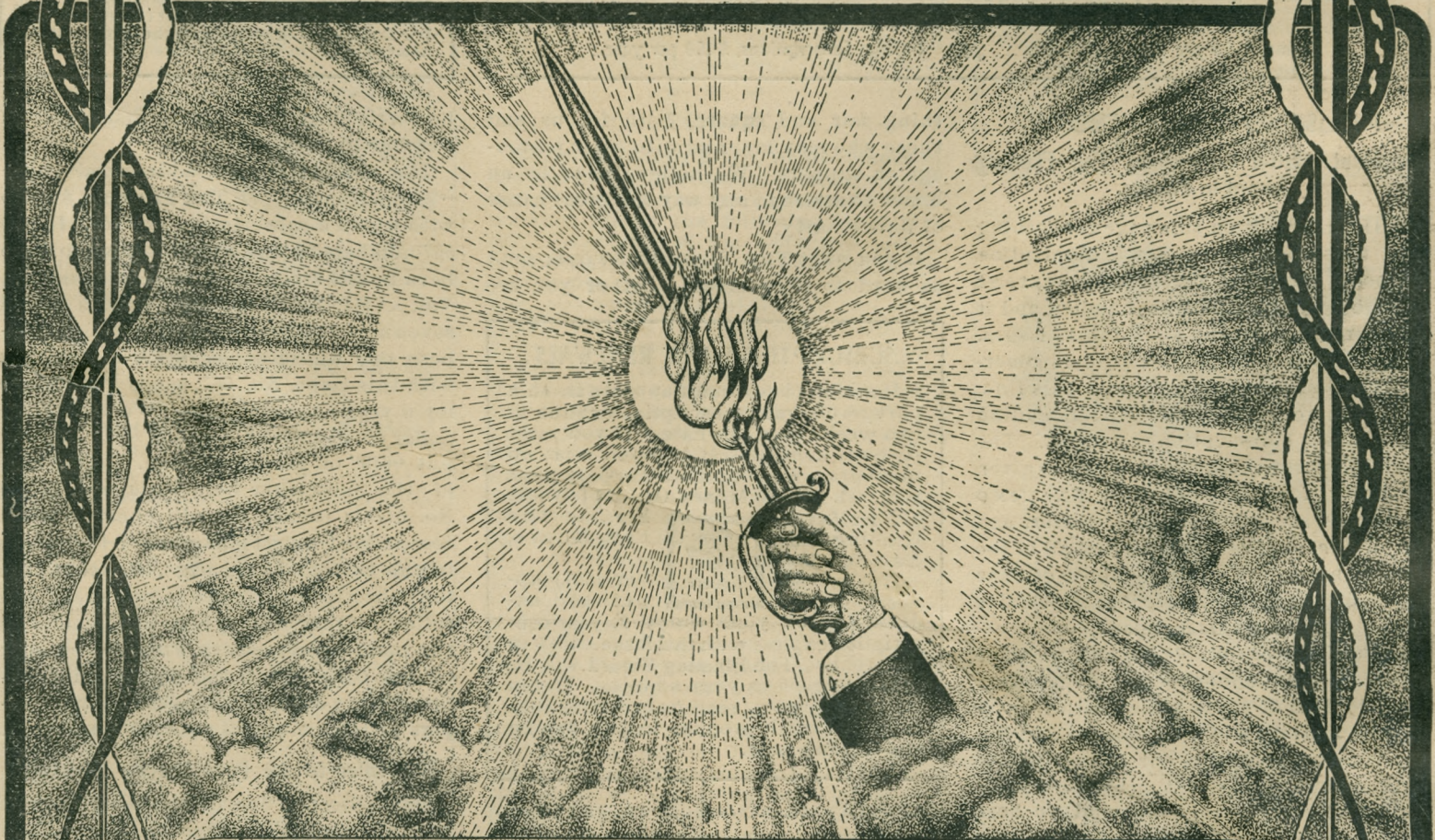
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., AUGUST 16, 1904.

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CONTENTS

THE SACRAMENT OF THE LORD'S SUPPER.—MODERN SCIENCE A FORM OF IGNORANCE, - - - - - **KORESH**
STUDIES AND REVIEWS.—The Legend of the Mountains.—The Completion Man Finds in Deity.—Among the New York Newspapers, - - - - - **LUCIE P. BORDEN**
DEPARTMENT OF ASTRO-BIOLOGY.—The Character of Modern Astronomy.—Ptolemy's Legacy to this Age.—The Effigy of the True System, **RABON ADONOSEPERI**
EDITORIAL PAGES.—Rational Money of the Future.—Commercial Preparation for a Universal Government.—"Demonstrations" of the Earth's Convexity, **THE EDITOR**
COURT OF INQUIRY.—An Astronomer's Consummate Folly.—Answer to New Argument Against the Naples Survey.—The Weekly News-Digest, - - - - - **THE EDITOR**

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PUBLISHER'S ANNOUNCEMENTS.

Important Matter Concerning The Flaming Sword in Florida.

THE MATTER on this page concerning the adoption of new subscription methods we have deemed important enough to repeat in this number, and it will perhaps appear in a few future issues. The object is to get all our readers generally familiar with our policy on this line, so that there may be no misunderstanding when one's subscription expires. The Postal Department at Washington has given authority for entry of THE FLAMING SWORD as second-class mail matter, and one of the requirements is that all of the names on our list shall be those of bona fide subscribers; therefore it is imperative that we maintain this standard.

In our issue of October 16, 1903, we made some important announcements regarding the adoption of a new policy with respect to subscriptions to THE FLAMING SWORD. We have removed from our list all names of those whose subscriptions have expired and who have not renewed; and we here re-announce that neither safe business principles nor the postal laws will admit of our sending THE FLAMING SWORD right along after expiration of subscriptions, without some order or request to have it continued. A legitimate subscriber is one who orders THE FLAMING SWORD sent to him and pays for it, or agrees to pay for it during the year for which the paper is ordered. The adoption of such a policy obviates all misunderstandings and saves us from loss. In past years we have lost thousands of dollars because of our generosity, which in numerous cases was unappreciated—many ungrateful persons seemingly having reached the conclusion that it was a favor to us to have them receive our publications. We want every-

thing fair and square, both for us and those who may favor us with their patronage or support. We believe it to be an honor to assist in any way the great cause of Koreshanity.

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able to pay at once or not; we will extend credit for one year, but we do not feel that we can do more. If your subscription is expiring, send us remittance or request for renewal; in either case, the postal authorities will regard you as a legitimate subscriber.

Our New Subscription System.

We have instituted a new system of subscription records on our list, abolishing dates and substituting numbers. We have made a transposition from dates to numbers, without loss to our readers. Seven months have elapsed since the last number was issued, but that makes no difference with the subscriptions, for during that time we have not counted the subscriptions as running. All subscriptions will

BRIEF DIRECTORY

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be carried out from now on just as left off October 16, 1903.

The number on the address tab is the "Whole Number" of THE FLAMING SWORD with which a subscription expires. In all, 567 numbers of THE FLAMING SWORD have been issued since the time of its founding. Vol. XVIII, No. 1, was 558, though issued seven months after date of suspension. Suppose one whose subscription is expiring with this issue, No. 567, sends remittance for a year's subscription. We credit the dollar on our books, and add 52 to 567, and put "619" on the address tab. In the case of the subscriber here instanced, when No. 617 is issued, we will check, with a blue pencil, the first paragraph in the square in the center of this page, advising that the subscription expires in two weeks, and soliciting renewal. When the number in the small square agrees with the number on the address tab the subscription expires with a current issue, and no more papers will be sent until renewal is received.

Our Offer to the Poor Hereby Revoked.

THE FLAMING SWORD has been entered at the Estero post office as second-class mail matter. The postal authorities at Washington consider that our offer to the poor will lead to prohibitive results—that of obtaining names not legitimate subscribers within the meaning of the law.

We therefore announce that our offer to send THE FLAMING SWORD free to a limited number too poor to pay, is hereby revoked. No more names will be received on that basis. We would suggest that perhaps those whom THE FLAMING SWORD is likely to benefit are those who have sufficient tact, courage, and love of the truth to make personal sacrifices to the extent of at least \$1.00 annually, and thereby be enabled to subscribe for THE FLAMING SWORD on a basis acceptable to the Postal Department at Washington.

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. xviii. No. 10.

ESTERO, FLA., AUGUST 16, 1904. A. K. 64.

Whole No. 567.

The Sacrament of the Lord's Supper.

The Significance of the Appropriate Christian Symbol; the Great Fundamental Law of Regeneration; the Mystery of the Lord's Ascension.

KORESH.

FOR HUNDREDS OF YEARS the church has perpetuated what has been regarded as one of the most sacred ordinances of the Christian ceremony. The ordinance was instituted in memorial of the Lord's last supper with his few chosen Disciples. If the church in the beginning ever had a true conception of its significance, it has so far recidevated from that knowledge, in its declension, as to render the service of but little significance as defining the doctrine which the ceremony is intended to inculcate.

Before the Lord departed from his visible presence among men, he delivered a discourse in which he disclosed one of the greatest and most fundamental mysteries of the doctrine of regeneration. In that discourse He reiterated the statement that his flesh and blood were to be appropriated by his Disciples, and that without such appropriation there could be no immortal life, no resurrection from the dead. "Whoso eateth my flesh, and drinketh my blood," said He, "hath eternal life; and I will raise him up at the last day." The symbol of the last supper, or the symbol of this ordinance of the church, is in commemoration of this fact in the philosophy of the Christian system. Through the declension of the church the doctors of divinity and the theologians have become totally ignorant of the true meaning of this important Messianic law.

Accepting the gospel of the Lord, there can be no question of the language he expressed concerning the necessity for the appropriation of his personality by his church; but the process of that appropriation has been left for a scientific disclosure. "My flesh is meat

indeed, and my blood is drink indeed." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." This language is concise and emphatic. There can be no question of the doctrine of the appropriation of the Lord's material life, for he declares that his flesh and blood are essential to the resurrection, or the "raising up" at the last day. Is there any question as to the literality of the declaration? If it is possible to eat (appropriate) the Lord's body, and impossible to be raised up at the last day without such appropriation, what are the processes by which the appropriation can be accomplished? The sacrament is nothing more than a symbol. While the Roman Catholic church holds the wafer to be virtually the Lord's flesh and blood; and though that church declares, dogmatically, that the Lord's flesh and blood are actually eaten in the wafer, nevertheless the truth remains, that the Lord's flesh and blood are not in the wafer.

When the Lord passed the bread to his Disciples he said: "This is my body." They were enjoined to eat it; when He passed the cup he said: "This is my blood," and they were enjoined to drink it. There are two specific senses in which that bread constituted his flesh. If you eat this bread it becomes assimilated to the state of your flesh, because the food appropriated is metamorphosed to the parts of the body to which it belongs in the processes of assimilation. In this sense it became His body, because the church constituted his body; in the other sense, he could have passed the bread as a symbol stating, "This [meaning his body] is my flesh." The same, correspondingly, with the cup,

signifying His blood: "This is my blood," meaning his actual blood, which was to be appropriated as his cup. "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever."

How Jesus Came Down from Heaven.

There are two very important points for consideration in this declaration of the Lord—I am substance for the appropriation of my Disciples; they shall eat me if they would live in the state of immortal life. The first principle, then, is that He came to be eaten by the church. "I came down from heaven," said He. He has also declared that he will come down again from heaven. The first statement reveals a fact or truth of which the church is totally ignorant. The Lord came into the world nineteen hundred years ago, according to his own declaration, by coming down from heaven. By what process did the Lord come down from heaven nineteen hundred years ago, and is it possible for him to come again into the world by a similar process?

Every one who accepts the doctrines of the church as promulgated in the beginning, knows that the Lord was born into the world as an infant, and matured as a man through the ordinary processes of material and natural development. He was born an infant and grew to be a man, and yet he declared: "I came down from heaven." We have in this statement a revelation of the fact that the Lord God from heaven can assume the natural-human, or the Arch-natural human, rather, through the assumption of the flesh by birth into the world. This being a fact, it is a fact according to law, though through the ignorance of the church that law is not understood. The mystery of His passing out of the world is as obscure to the church and the world, as the mystery of his advent.

According to the record, the Lord was conceived through the personality of Joseph. The genealogy of His nativity is given through Joseph, the husband of Mary. The church being ignorant of the laws of psychic possibilities, could not conceive of the channel of the Lord's conception nor of the processes of its activity. The Lord's conception was a psychic process of which Joseph himself was ignorant. The Virgin conceived through the transmission of the sperm (mentally communicated or psychically imparted) from the mind of Joseph to the germ of the Virgin. The channel through which the Lord came down to Joseph was the line from Adam, through Adam's posterity down to Abraham, thence through David until the Lord was born of the Virgin Mary. The descent of the Godhood into the Lord was by spiritual influxes, until the Lord God from heaven actually appeared as a man among men, for the purpose of regenerating (reproducing) the Sons of God. He did not come down from the physical heavens, but he did come down from the spiritual heavens. When He departed from the earth in his

theocrasis (his translation) he did not go into the physical heavens, but he did go into the spiritual heavens.

There is a large body of materialists looking for the coming of the Lord from the physical heavens. "It is declared," say they, "that the Lord went up into heaven; the Disciples gave their testimony to this observation and of course they meant the physical heavens, because we are ignorant of any experience that would indicate to us that any other heaven was meant." If they would turn to the history of the experiences of some of the ancient Jews and their records, it might appear that there are some things connected with experiences, of which the mind of the rank materialist is ignorant. Note the history of the general of the army of Israel, where the young man's eyes were opened to see things in his favor which could not have been seen except through the opening of his clairvoyant eye. It was thus that the Disciples of the Lord saw him ascend into heaven. In the Lord's spiritual ascent he went directly to the throne of the Eternal; that throne is in the invisible realm.

What Became of the Lord's Body?

The Lord did not pass through space to some far off physical world, nor to some remote spot in the interstellar space. Where, then, did He depart with his body? "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." His departure was in conformity to this declaration. When He went away he passed into his Disciples, just as he declared it was his mission to fulfil; his Disciples appropriated him. There can be no disputing this fact, for it constitutes one of the fundamental mysteries of the gospel of the Lord Jesus the Christ of God. The process of His departure is an alchemical one. To the science of this departure we will now particularly call the reader's attention. Without the science of this mystery, the gospel of the Christ is of no practical utility.

The science of the Lord's departure after his resurrection from Joseph's tomb is involved in the alchemy of the cross of Christ, and herein are the laws and the science of transmutation. We must not depart from the fact of the necessity of the Lord's appropriation by his church. The fact that the Disciples should eat his flesh and drink his blood in order that they might be raised up at the last day, must not be forgotten. The law of this appropriation is one for special study. We emphatically assert that the Lord's body, his material form, was dissolved electro-magnetically, in the presence of his Disciples, and that they ate him in consequence, or, in other words, they absorbed him. Hence the perpetuation of the sacrament as a sacred symbol of this fact, to keep in memoriam the actuality of the Lord's appropriation, and the fact that in that appro-

priation they should finally become partakers of the Lord's character so as to become one with God and to be his Sons.

The discussion of the dissolution of the Lord's body is within the scope of scientific elucidation. No one pretends to dispute the processes of what are denominated chemical changes, in which there are most wonderful phases of metamorphosis. Bodies dissolve, disintegrate, and pass through phases of conflagration under what is denominated chemical action. Is it unreasonable to suppose that a living body could be exposed to influences through which an electromagnetic conflagration could obtain? It is said that the body of Elijah ascended up to heaven in a chariot of fire. That chariot of fire was the consumption of his body by the flame called the *flaming sword* in the Scriptures. Elijah was theocrasised by the consumption of his body by a living fire; Jesus, the Lord, was consumed by a similar process. The product of that dissolution was the Holy Spirit, which was the substance of his personal form. It was by this process that His Disciples were enabled to make appropriation of his substance; it was thus that he was eaten; and because of this the Lord was in his Disciples as it has been declared, and which the church pretends to believe.

There are certain would-be Elijahs and prophets of the Lord, who are cutting some great antics before the world; and of course it is to be expected in this age of large and expansive ideas, that when the false prophets appear they will cut a figure of public notoriety. Because a man can make a great splurge, it does not follow that he possesses any special prophetic virtues. That the true Elijah will appear at the end of the age (pursuant to the decrees concerning him) there can be no dispute. Elijah will first come and restore all things; but because some man may come declaring himself to be the Restorer, it does not therefore necessarily follow that he is the genuine Elijah. The fact that he may be able to heal does not furnish any proof of the presence of the power of the Lord. The devil in all ages of the world has been a distinguished counterfeiter; if he could not counterfeit closely, he would not be dangerous in his deceptions. The more closely the counterfeit, the more dangerous is the deception.

The Messenger of the Resurrection.

When Elijah appears he will come with the credentials named in the Scriptures; and none can carry those credentials but the one who has that "white stone" and knows the character of the stone. The genuine Elijah is none other than the resurrected, reincarnated Lord; and he comes to declare the coming of the Sons of God. As the church eats the wafer and perpetuates other forms of symbolic ceremony, so the church ate the Lord and thus appropriated his flesh and blood. The church appropriated the Lord, that through the processes of re-

production (regeneration) the Son of God might be made manifest in the many Sons of God, who should be raised up by virtue of his planting—of his being eaten.

Before the great and dreadful day of the Lord there will appear the Sign of the Lord's coming; that Sign is Elijah the Prophet. After the appearance of the Sign, then the Son of man will be seen coming in the clouds of heaven. These are not the physical clouds, nor is the Son of man to be seen in the physical heavens. The coming of the Son of man is the manifestation of the Sons of God. They will come because the Son of God was partaken of by his church, and because thus partaken of, the Sons of God will be raised up at the last day; that is, at the end of the dispensation. If a man comes to the world with any other doctrine of the coming of the Lord than this, set that man down—without any hesitation—as one of the false prophets. And in his aping of the Lord in his day of philosophic expression, and with apparent success, do not be deceived, for the devil's counterfeits are necessarily deceptive. Look for the essential credentials, and for the raising up of the Sons of God in the resurrection of the dead from the graveyard of human depravity, corruptibility, and mortality. Humanity comprises the soil wherein the seed was sown in the beginning; from that soil the fruit will appear.

The symbol of the Lord's supper has become a dead letter in the church. It means literally nothing but a dead ceremony, but in it is the portrayal of one of the most beautiful mysteries of the character of the resurrection of the dead from the graveyard of mortal existence. Because the church is wedded to its idols it is declared: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

MODERN SCIENCE A FORM OF IGNORANCE.

An Astronomer's Attempt to Befog the Mind; the Structure of Learned Guesses the Result of Prevailing Mental Aberration.

KORESH.

A CERTAIN PROFESSOR of a Western Observatory has been ventilating his superfluous wind and venting his engorged spleen upon the "demerits" of Koreshanity, and upon the ignorance of the Koreshans generally. We cannot conceive of the exhibition of greater ignorance than he has displayed in the disgorgement of his supervacaneous erudition, in an attempt to befog the mentality of minds not altogether satisfied with the uncertain speculations of men who call themselves scientific, but who, every few years, recede from assumptions which have been blind guides to the scholasticisms of the age.

If all of the astronomers of modern times should extend their observations for five hundred years, they would add nothing valuable to the erudition of the

world—because, whether there be ten thousand or a thousand million stars—the knowledge would not in any sense aid in the sustenance of the millions who want for the common bread of life. That the universe of physics bears a definite relation to human existence, there can be no doubt in the mind of the sensible man; and whatsoever that relation may be, it is within the scope of the mind to contemplate and the intellect to grasp. It was said of old: “Ye have taken away the keys of knowledge,” and the declaration was no more applicable then than now, to the class of men who have made it almost impossible for any searcher after truth to rediscover and apply the principles of wisdom, thus appropriating those resources of life which make for the integrity and continuity of being.

The ignoramus in question has attempted to presume upon the supposed ignorance of all men but himself, by assuming that he could convince any one seeking for information, that a line extended at a right angle from a plumb-line or a perpendicular gravic ray, were the surface convex, this perpendicular extending outward from the curve ten or fifteen feet, would dip toward or extend into the earth toward the equator, and diverge from the earth toward the North pole. He has demonstrated his ignorance of the most simple geometric principles; for what schoolboy nine years of age does not know that a line drawn at right angles from a vertical extended from the convex segment of a circle, will be tangent to that curve in both directions? Does this professor presume upon the same ignorance in other people that is obviously manifest in himself, that he thus indiscriminately opens wide his throttle for the ventilation of his surplus vapor? But there are some men who can see a point, even if the mental obscuration of the said professor prevents him from the investigation of deeper things than he has been in the habit of exploring.

Compare the Universology of Koreshanity with the puny and puerile operations of the ordinary star gazer. What do we find in the integralism of the Koreshan cult? The universe is an integral unit, in which every part is so intimately and definitely correlated with every other part, as to preclude the possibility of any ultimate superfluity or excess of substance. Even the vaporings of the professor in question will be gathered into the aggregation of that final *debris* collected for ultimate reconstruction. There exists a determinate geometrical relation of every stellar point to the fundament and firmament of structural aggregation; all this is within the scope of intellectual limitability, for the consciousness of man is but the product of the consciousness of Divinity,—and that consciousness will attain to the amplitude of the source whence it had its inception. The amplitude of that consciousness is limited by the geometric amplitude of the greatest

power of the three unities of mensuration; namely, the unit, the duad, and the triad.

The universe could not be a thing and not embody the properties of a thing, one of the principles of which is limitation. The science of Koreshanity brings every domain of the universe within the mental scope of exploitation, and demonstrates the utility of aggregating all phases of knowledge into such a unity of application as to render them necessary to the final and perfect life—the application of that knowledge which comprehends the universe.

The professor in question cannot presume upon the ignorance of all of the masses of the people. For the last fifty years, the theory put forth as to the source of solar energy has been that the contraction of the sun is the cause of the production and radiation of the light, heat, electricity, magnetism, and other energies consequent upon a contraction, the result of cooling—the *cooling process causing heat*. All the scientists engorged this mass of contradictory nonsense and attempted to force the conviction upon the entire world. We made the discovery in the year 1870, that the solar energies were the product of the influx into the sun of the substantial things called electricity, magnetism, light, and heat; and that these substantial things were constant in their influx, materializing, burning, and radiating.

What is the little “mystery,” radium, doing for this absurdity of the so called scientific world? It is bringing forth all kinds of speculation, engendering every conceivable theory, and developing conflicting sentiments among the “scientists” of the entire world. It has upset the assumption of fifty years, that the sun becomes hotter by becoming cooler. The phenomena manifest in radium have dissipated the hallucination of the physicist, that solar energy is the product of the sun’s contraction, and brought with it the substitution of the theory that it may be the result of the existence of radium in the sun; for it has been discovered that radium transmits helium, and as the sun also transmits helium as one of its constantly recognized products, why may not helium in the sun be the direct cause of the solar energy? But here comes in the wizard with his theoretical proposition. Why, of course his theory ought to stand—for a while at least. What is it? Merely this: the substance radiated from helium is a reflection from some outside source—possibly from the sun or some of the stars. The most unreasonable theory is the one most likely to be accepted in this, as in the many theories of the past.

All space is full of energy, the result of processes of combustion going on everywhere. Energy is substance but it is not matter, not even refined matter. It is a substance having none of the properties of matter, but correlated with matter; that is, reciprocally related to matter, and therefore constantly being transformed to

matter. It exists by virtue of the transition of matter to energy which is not matter. Helium has the property of metamorphosis or transformation; and while it constitutes a vortex of influx of physical spirit into its whirlpool, it also has the power of transforming, by combustion, the substances which flow into it, and (by electro-magnetic combustion) burning the substance through its radiating it as physical spirit (energy), the product of its combustion; and this is in turn transformed to the matter, helium. What does it involve? The simple law of transmutation. The materialist cannot conceive of a correlate of matter which is not matter, but just as much a substantial thing; and because he cannot thus conceive, he cannot furnish a reasonable explanation of the cause of either the source of the helium from radium, or of the true cause of the solar energy.

We here instance the foregoing exposition to show that what has been and is called science is not science, but the speculation of immature brains with immature reasoning possibilities; and to show that if physicists are so far off in their speculative vagaries, then the astronomers, geodesists, and cosmogonists may very possibly be in the state of the same mental aberration.

New Century Studies and Reviews

Lucie Page Borden

THE LEGEND OF THE MOUNTAINS.

Hawthorne's Conception of the Genius of the Notch; a Story of the Miracle of Man's Transformation.

WHEN HAWTHORNE visited the White Hills he heard all the legends of the country. These he wove into a series of tales, all of which are interesting, none more so than *The Great Stone Face*. "The Old Man of the Mountain" is familiar to all travelers as one of the most wonderful natural formations. With that other miracle in stone, "The Holy Cross" in Colorado, this giant profile seems to inspire reverence. Standing out upon the mountain side, the Face is fashioned by three separate ledges. One forms the brow, another the nose and upper lip, while a third gives a lifelike aspect to the mighty chin.

Enduring as this monument seems, it has at last begun to decay like the Great Pyramid, and steps have been taken to preserve it intact by firmly binding its parts with iron. How much longer will the traveler in Franconia Notch be able to gaze upon the Titanic features of the Great Stone Face? None can tell, but the Spirit of the Mountains has gained immortality in Hawthorne's narrative.

Familiar to most students of American literature, this little masterpiece is worthy of study. The child who dwelt under the shadow of the mountain learned to love that majestic and solemn countenance. He

learned to look upon it as an object of veneration, and to expect that sometime a man would come whose face should be a counterpart of that great profile,—one whose virtues should fit him to be the embodiment of the image carved in stone. One after another, noted men came into the mountains and the people hailed each as the deliverer, the great chieftain of whom their legends prophesied. But the child now grown to manhood, had only to lift his eyes to the Notch in order to see that their homage was misplaced, that the stranger bore no resemblance to that benign countenance. At last came one, a poet, whose verses Earnest, now an old man, had long known and admired! It only remained for this stranger to discover what no one in that region suspected,—that by long gazing upon the noble Face, by the practice of virtue and love of his fellowmen, the features of Earnest had taken on the semblance of the mountain Genius. That which he had long looked to behold in another was fulfilled in himself. The grand old man who lived to bless his neighbors had become the counterpart of the Titanic Guardian of his native mountains.

This story emphasizes the expectation of a deliverer entertained so widely, and the belief that he would come, not in the guise of a supernatural being but as a man, one who by overcoming the selfish tendencies common to the men around him, would gradually assume the aspect of a more than human majesty. The belief is not confined to one nation nor to one race. It finds a home in the breast of the Asiatic who prays reverently to the man Buddha, as well as in the simple red man with his own Hiawatha. The Great Stone Face is a symbol set high in the mountain-side of the apotheosis of man. Long may it weather the storms and lift its watchful brow above the clouds!

The little story is rife with suggestions to the thoughtful reader. Earnest was not thinking of himself nor of his own developments. He was trying to elevate his friends and neighbors, while at the same time he waited patiently for the prophecy concerning a deliverer to be fulfilled. In his simplicity he never dreamed that he might be, himself, the chosen guide. If he had watched the Face and wondered daily how soon his own features would take on the aspect of the Mighty One, such thought and care would have prevented the consummation.

The importance of discriminating between the true deliverer and the pretender is obvious. The criterion in the story was the transformation of the natural physiognomy into the likeness of the majestic features towering above the clouds. The true test of the deliverer will be his power to transform natural humanity into the likeness of the Son of God, the Titanic Image set up in the high mountain-side of universal aspiration.

The Completion Which Man Finds in Deity.

THERE IS NO SUBJECT so fit to elevate the thoughts, to bring the whole nature into sympathy with others, to kindle enthusiasm and to stimulate

the mind to effort, as the divine Manhood. It is the theme which inspired the sacred writers whose works have been most widely diffused and are the last to die. That subject has taken hold of human beings and has led them to a more extended culture than any one theme ever promulgated to a weary, heartsick people. To feel that God is perpetually raised up from a sinful race, which is to find in Him rest from its sorrows and the perfection which it craves, is a solace for the darkest hours.

There is an instinctive longing in the heart of man for perfect sympathy. He feels that, crave it as he may, he never finds that boon. For a short time, perhaps, he believes that he has found it, but alas! he is disillusioned by some trifling act or word which shows too surely that the one whom he believed to be his own counterpart and the responsive sharer in his own hopes is but an alien. To seek for sympathy and find it not is the sad lot of every person. In a few weeks or months or years he is separated by a great gulf from those who once seemed nearest, and he realizes how imperfect are the most intimate relationships, how fraught with sorrow and with tears.

In the bosom of the Lord there were gathered all the spirits of those who had longed for his coming and had looked toward him as the one who should save them out of their weakness and loneliness. They had felt that He was all in all to them, and so they became a part of his being. When God comes up out of the human race he becomes the ingatherer of a multitude of souls. They are not only a part of His very life, but they find in him, mentally and spiritually, the satisfaction for which they sighed in former days and strove to find in other human beings as weak and faulty as themselves. The ideals of the race are concentered in the personal Lord, and he becomes the object of worship to many souls because his love satisfies them. Now there is in this sense of imperfection which all men experience something more than desire for sympathetic companionship. They are full of disease and want healing. They are nothing but unregenerate scions of an evil race, and they must be grafted upon a higher stock before they can attain to the perfect or ideal condition of the Son of God.

The divine Man represents fulness, completion, perfect mental and bodily health. The interior life of the Son of man must be poured out upon the world by the complete sacrifice of himself to their needs. He finds his reward in the multiplication of himself. When the Son of man comes in his glory, he comes in the manifestation of the Sons of God. They are not imperfect fragments seeking for some outlet to their unholy passions, like the men and women in the world today. They are each an integer, a whole number, pure and spotless in their integrity. They are the reproductions of the Lord, and will exist because he lived in the earth and was buried in the race of mortals who, being weak, looked to him and not unto anything within themselves for their salvation.

There are many persons now who would prefer to save themselves with no thought of the Messianic intervention; but they do not know that as the Center of the race, He alone contains the entities which belong together with the men and women now imperfect. He needs them. They need Him, and by this intimate relationship the world is renewed.

Among the New York Newspapers.

THE ATTITUDE of the New York press will doubtless cause much surprise throughout the country. The most prominent organs of the independent press have taken their stand in opposition to President Roosevelt. The *Wall Street Journal*, speaking of the *Herald's* emphatic endorsement of the democratic nominee as a safe and sane candidate, says that there is now no non-partisan organ among the daily newspapers of New York. There must be some reason for this departure, and it is not uninteresting to inquire why the *Sun*, *World*, *Times*, *Herald*, *Brooklyn Eagle*, and *Evening Post* should all stand together in opposition to the present incumbent of the Presidential chair. These great newspapers wield an immense influence among the voters of the country, and they all supported the republican candidate in the last campaign.

Upon what plea does the New York press transfer its allegiance? Why does it not endorse the nomination of a man who has been selected by the will of heaven through the death of the chief executive, to fill the office thus left vacant during the past three years? The most bitter enemy of President Roosevelt cannot accuse him of inactivity nor lack of earnestness. From the very beginning of his political career, he has shown himself a vigorous advocate of some measures distasteful to the men who put him into the Vice-President's seat in order that he might not be in a position to interfere with their maneuvers. This is an open secret.

It is therefore wholly in opposition to the man who crushed the Northern Securities Merger and insisted upon taking Booker Washington into his own dining room that the New York press is aligned. The plea is made that the business interests of the country are at stake. Nobody knows just what line of policy may be put forward when the democratic nominee comes into office, should he be elected; but at present he is called a "safe and sane" candidate. The change in these newspapers is due to the fact that there is a man in the President's office now who has no need to blush for his own record, though the political organs of New York's great plutocratic press stand in solid phalanx to bar his way.

The action of the New York press simply shows what it means to antagonize Wall Street. It was not a republican newspaper, but the leading democratic journal of the country which, in outlining the career of Theodore Roosevelt, called him a reformer who at the very start made a reputation for "public spirit, honesty, combativeness, and unshakable physical and moral courage." The same journal in continuing its sketch, said that the man who had thus acquired his reputation "challenged Wall Street by forcing a settlement of the anthracite strike and ordering the dissolution of the Northern Securities Merger."

Such is the language of the very newspapers who thus expose the reasons for their own opposition to Mr. Roosevelt. He challenged Wall Street! What consummate impudence! Such a man must indeed be worthy to receive the votes of that element which believes in checking the great money power.

Department of Astro-Biology

Rabon Adonoseperi

THE CHARACTER OF MODERN ASTROLOGY.

Ptolemy's Legacy to this Age; the Effigy of the True System; Astrology as Related to Astronomy.

THERE ARE THREE so called sciences that are engaging the attention of the world today, the keys of which are held by the science of Astro-biology. These are biology, zoölogy, and astrology. The modern biologist does not pretend to possess a knowledge of life in any domain, nor to have discovered the source of being; so the first two systems, so far as theory is concerned, may be dismissed as unworthy of either criticism or consideration.

Astrology, however, makes many pretensions, and of recent years has obtained many exponents and quite a host of patrons. Modern science has resolutely turned its back on this system, and refused either to countenance its doctrines and conclusions or to admit its professors within the sacred portals of science. Astrologers, on the other hand, while strenuously advocating their own systems, most humbly bow the knee to modern science, accept its doctrines and its dictates, and endeavor to harmonize their own little knowledge with orthodox and hall-marked science. The position held by modern astrology is thus an anomalous, not to say a contemptible one.

The word astrology is derived from the Greek words *astron*, a constellation, and *logos*, a discourse; and means the language of the stars. The astrologer believes that the stars have a language and a message to deliver, and professes the power to interpret it. Now, back of every message is the sender of the news, which will be true or false according to the integrity of the author. The word integrity means oneness or wholeness. The astrologer, blindly guided by the cosmogonical doctrines of the scientists, has been led to attribute the message to an unlimited and all-pervading spirit, unknowable and incomprehensible, and certainly lacking both unity and integrity. We cannot therefore blame the scientists for refusing to accept either the message or its interpreters.

It might be worth while, for purposes of comparison, to ascertain what astrology really is, the extent of its powers, the validity of its credentials, and the justice of its claims to be regarded as a science. There is an idea prevalent in some quarters that there are two systems of astrology—the Koreshan System, based on the Cellular Cosmogony, and the popular system, premised on the Copernican theory. It is a great error to suppose that there is a Copernican system of astrology. There never was one and there never will be, for the very good reason that no logical mind possessing a sense of proportion would attempt to harmonize the nebular theory, with its assumed vast distances and

fathomless space, with "astral interference" in the affairs of mankind.

The fact of the matter is, that it makes not one straw of difference to the modern star-reader, what system of cosmogony happens for the moment to obtain the popular approval; and for this reason his mathematical calculations are based on degrees of arc and not on linear measurement; and so far as his superficial requirements are concerned, it matters not one jot whether a degree measures an inch or a mile. It is true that the astrologer glibly prates of geocentric and heliocentric systems, which may sound wise and deceive the uninitiated, but this can hardly deceive the wide-awake inquirer.

What, then, has the astrologer to offer to the genuine seeker after truth? What reliance can be placed on his pronouncements? And whence does he derive such knowledge as he possesses? We answer, Truth is Deity, one and indivisible; and She effectually hides herself behind the opaque curtains of fallacy and self-seeking; and so long as the astrologer permits himself to be blindly led in the leading strings of modern science, the fragments of knowledge he has culled from the past ages will not avail him in any effort he may put forth to tear away the veil that hides the future and the substratum of truth that has pervaded all the ages.

Modern astrology is not scientific, for it possesses no knowledge of cause, and can therefore throw no light on the vexed problems of life, as to whence man came and whither he is going. It carries no water to the thirsty, no bread to the famished. Nature must indeed have been in an ironical and satirical mood when she produced the modern exponent of star lore, for he stands as a strange anomaly in view of the mental attitude of the world today; and he appears to fit in with no particular age in the past or present, and we dare say, not in the future either.

The system of astrology as practiced today has been culled for the most part, from a work of Ptolemy, since whose time little of value has been added in the way of new facts. Ptolemy, who believed in the geocentric system and the subsidiary relationship of the stars to the earth, placed it on record that the sun, moon, planets, and constellations possessed certain affinities with the world of humanity, and that their conjunctions and aspects were coincidental with phenomena in the terrestrial world. He taught that the Zodiacal signs were related to the mundane affairs of men, and also to their characters; and laid down certain rules for purposes of delineation, but he did not demonstrate the relationship that exists between the stellar realm and man; nor did he lay down any basic principles or supply any key to a knowledge of his art, for such fragmentary knowledge as he possessed had been handed down to him from the past ages, when the light of science shown brightly and men understood the universe in all its manifold relationships, both macrocosmic and microcosmic.

The astrology of today is the bag of dry bones bequeathed to this age by Ptolemy. These have been joined together and the skeleton set up, the articulations of the bones being a sorry satire on the harmony that the live body once possessed. The modern astrologer, to complete this spectacle, has added the bloated flesh of a false cosmogony to this spectre of the past, and has dubbed it the macrocosm; an effigy set up for man to worship, and for Gods and angels to laugh at! A part of the wisdom of the past has met the entire folly of the present. Strange partners are these contractors of an unholy marriage, the children of which will soon rise up in wrath and slay their parents.



In The Editorial Perspective.

THE EDITOR.



THE MONEY QUESTION is not an issue in the Presidential campaign of 1904. During the past two campaigns the democratic party made the money question the leading issue in its fight against the gold standard party. This year democracy humbly bows at the golden shrine alongside the most avowed republican devotees. The golden calf is on the pedestal of American labor; but the fact that it is so enthroned is no guaranty that it will long remain. Democracy's excuse for accepting the gold standard is that increase in the production of gold has removed the money question from the field of political contention. Silver died not only because of overproduction of silver, but also because the masses desired the single standard. May not something happen to gold to eventually and effectually remove it from use as money? May not increase in its production and a change of plan cause it to meet the fate of silver? It is feared in some circles that increased production of gold may be overdone, causing gold to depreciate in value. It is conclusive that the so called metallic standard is not a safe and sure standard or measure of value at all, for the value of gold is *fixed by fiat*, pure and simple. The money question is by no means settled because the two great parties have decided for gold as "sound money." Even now, at the very heart of the financial world, other conceptions of exchange are being put forth. "The money of the future," as advocated by the *Wall Street Journal*, is what is called deposit currency. It is maintained that "it is the simplest system of making the exchanges of commerce ever devised. This system does not employ money as currency. It is not needed." The total business carried on by this deposit currency in the United States alone, so far as revealed by the statistics of clearing houses for the past year, was over \$114,000,000,000; if to this we add international transactions by foreign exchange, we observe an immense volume of business conducted on a time-saving basis which does not involve the handling of "sound money." "If all this business can be transacted so easily by means of this currency, why not all business? Why go to the expense of transporting money from one place to another, when it is possible to make the exchange of commodities without money? It is further held that the transfer of gold from city to city, involving expense and danger of loss, is one of the great wastes of modern commerce. "The scramble of the different nations for gold is a relic of barbarism, like wars and tariffs," says the journal referred to. All that is needed in such a plan is a great store of gold in some central place to serve as an international reserve against deposit currency; and upon the basis of that reserve all the business of the world could be transacted. But here we ask, Why make *gold* the basis of the world's business? Gold in itself is not wealth; if it were, it would be a most obvious waste to use something of value entirely apart from the production of the things exchanged, as either a basis or medium of exchange. If gold possesses actually and intrinsically its face value it is a burden, for in addition to the billions of available and

usable wealth, there must be hundreds of millions of gold used to serve as the basis of mere exchange! If we trace wealth to its origin we do not find it in gold, but in labor. There is absolutely no need to make a store of either real or fictitious wealth. The money of a nation may be founded on its ability to produce. Without labor, gold itself would be absolutely worthless. Labor is the only true capital. Exchange on the basis of the thing that produces wealth, reduced to a system, constitutes the only equitable economical relation. So much labor is required to produce an article of use. Let it be purchased with a corresponding amount of human energy. A man performs a use and receives credit for it at the counting-house, and credit checks are issued to him naming the units of labor due him. It would be but the acme of simplicity to permit him to purchase, anywhere in the world, anything he desires to the amount of the units possessed. On the basis of such a plan no wealth could be stolen, and none monopolized; transactions would be more free, and there would be no panics nor stringency of the money market. All the evils of the present money system could be abolished by simple means. Let the relics of barbarism and competition pass into the oblivion of disuse. Let us have a basis of exchange that is safe and sane, an accurate measure of value, a money that is sound in principle and not merely in the metallic ring of the medallions of the golden calf.

Public ownership of railroads, as adopted and remodeled by Mr. Bryan,—which is that in order to prevent too much concentration of the power of control the railroads should be owned by the states and not by the Federal Government,—has been subjected to a logical criticism by the *Wall Street Journal*, which takes the position that though it is possible that we may come to have Government ownership of railroads in this country, it can never be by the states, for the reason that the railroads are not state institutions but transcontinental systems, and must remain so. It seems to us obvious that this conclusion is correct. Whatever is larger than the state must be regulated by a more central power. Many great enterprises are conducted according to systems which are as wide as the nation; hence, they are of national importance; and it would be conducive to order if they were all regulated in accordance with uniform principles and maintained for the public good, and not for private gain. These thoughts lead us to the consideration of a yet broader field of activity. Commerce extends beyond the boundary lines of the nations. The commerce of civilization is tying together countries and peoples throughout the world; it is national and wellnigh universal. It is made so through the existence of rapid transit on land and sea. The avenues of exchange are the avenues of circulation; the postal and telegraphic systems constitute the great nervous system of commerce, the manifold lines of which extend through all parts of the great body of humanity. Railroads line the continents and steamships line the seas; the most distant islands are within easy reach; and in a

few minutes a message may be flashed around the world. Commerce is larger than the nations. The tendency is to universal centralization. The time will come when the great railroad and steamship systems will be merged into one great system of control—when commerce itself will be one great system of exchange of the goods of life. Piecemeal control of such a system would be as much a bar to order and facility as state ownership of railroads would be to the conduct of the business of the great transcontinental railroad systems. The world will soon outgrow the present political boundary lines—not through the abolition of government, but in the federation of powers—even in the establishment of a universal empire, which will merge all phases of human activity into one great system of human endeavor and achievement.

Every little while some newspaper writer has something to say about the "proofs of the earth's curvature;" and when not considering the Koreshan conception of the earth's concavity, a writer generally feels triumphant in his endeavor to show that the earth is *not flat*. It is the delight of many a newspaper writer to refer to the famous Wallace-Hampden contest on the Old Bedford Canal in England in 1870. No matter how far from the truth may be the many descriptions of that famous experiment, the "center stake" is always made to stand at least six feet higher than the stakes at beginning and end of the line of observation, "owing to the water's convexity." Recently Prof. H. Yule Oldham of England, repeated the experiment "in a more scientific manner," by the employment of a telephotographic lens and camera, and views of the "center stake" are permanently preserved. A few of our readers have kindly sent us accounts of the experiment. We desire to say that we do not deny these facts, because we are familiar with the principles upon which observation of them depends. It is assumed that because there is an *apparent* convexity, that it must be real. We maintain that the apparent convexity is an optical illusion. If upon the same body of water over which the above experiments were performed, or upon any other body of still water, a target be placed upon the water, it may be viewed by means of a telescope placed near the water's surface at a point several miles distant. Under such a test, which we have actually applied a number of times, the apparent bulge vanishes, from which it is obvious that the earth cannot be convex merely because it *appears* so. The metallic lines of a railway track appear to come together in the distance. Nobody but an ignoramus would say that they actually approach each other.

The South Florida Fair, to be held at Tampa, November 14 to 26 of the present year, promises to be a most important event in the history of the development of the State. Much more of the products of Florida may be seen at this Fair than were ever placed on exhibition outside of the State, even at world's fairs; and in addition to the exhibits, real Florida itself may be enjoyed by Northern visitors. There is perhaps no other state in the Union that enjoys such an influx of the visitors on tours of pleasure and investigation; they visit the famous winter resorts along the

coasts and at a number of interior points of importance, and they may see much of Florida in the course of several months. But it requires a very observing and orderly mind to properly classify the products of Florida by merely visiting a few points of interest. It has been said that we may see the world by visiting the World's Fair; it is the world's industrial focus. It is equally true that one may see the sixteen counties of South Florida concentrated in their display at the Tampa Fair. There is every reason why the enterprise should be a pronounced success as an immense advertisement of the many business and industrial interests of the lower half of the peninsula of Florida.

The Western astronomer whose conclusions we discuss in other departments of this issue, seems to be about as certain that the surface upon which we live is convex, as the chemists were a few years ago that matter was indestructible. Recently, however, certain discoveries relative to the character of radio-active substances have led the most eminent physicists and chemists of the world to reject the theory of chemistry. There was no proof advanced that the theory of the indestructibility of matter was true; and correspondingly, it is well known in astronomical circles that there is no such a thing as any "absolute proof" of the earth's convexity and motion through space. The fact that mathematics has been applied to astronomy is no proof that the basis of astronomical computations is true. All of the operations of mathematics may be carried on with certainty and precision entirely in the abstract. A fictitious system of conceptions may abound in mathematical deductions from a false premise. The Copernican system of astronomy is merely the mathematical evolution of the *hypothesis* of the earth's convexity and motion.

Adulteration of foods and general dishonesty in the business of manufacture are charged, among other things, against the great industrial establishments of the country; and under the power of the trusts there is no immediate redress. On the other hand, the labor-unions persist in palming off job lots of incompetent labor. No matter how experienced a workman may be, if he is outside of the unions he is a "scab," and everything possible is done to prevent him from obtaining employment; but almost any one, whether competent or not, may join the unions and be at once elevated to good standing, and fancy prices asked for his labor. Where the unions maintain a "closed shop," they undertake to say to the employers: "Take the kind of labor we supply, at our prices, without protest. If you run counter to our objects and methods we will undertake to ruin your business through persistent strikes, boycotts, and riots."

Astronomers frequently refer to the inhabitants of the earth as passengers on voyages around the sun, analogous to passengers on steamships bound for some known destination. The analogy is a very poor one, so far as the voyage is concerned, for the passengers on the "earth-ship" seem never seem to get off at foreign ports. It seems evident that they are in the *hull* to stay!

The Open Court of Inquiry.

THE EDITOR.

An Astronomer's Consummate Folly.

"The Cellular Cosmogony is a malignant species of insanity, and when it is settled on the mind firmly is incurable. To begin with, not one adherent to this cosmogony knows enough about mathematics to even hold an argument with. Not one knows the first rudiments of geodesy or analytical geometry. They do not even know the true mathematical direction of a plumb-line. The maniacs ran a line in Florida, from a point, $4\frac{1}{2}$ miles to the south, and ran a level line into the water. Of course they did; for I made an accurate computation, and found that the [surface of the sea at the?—Ed.] south end of the line is 64 feet farther from the center of the earth than at the north end. The earth is not exactly round. The equator is 13 miles (13.647) higher than the poles. From Florida to the equator is uphill all the way. They ran into the side of the hill, which they could not help doing. But this rigid mathematics would all be lost on a 'Koresh fake.' Do not even hold an argument with any of them. You might argue a year with one. When a man disputes absolute mathematics, when every step is subjected to absolute proof, the time is worse than wasted. Let them alone.—*.* P. S.—Why did they not run a line to the north, *i. e.*, down hill?"

If the above proves offensive to our readers we desire to apologize for its insertion. It is quite insulting to all those at all interested in the Cellular Cosmogony; and ordinarily we should pay no attention to it. We do so now only because of the source from which it emanates. It may be surprising to note that it is from the pen of an *eminent astronomer*, in his mountain-top observatory. If it were not a private letter to a friend we should publish his name; we have been requested to withhold it.

The letter is evidently born of prejudice and unmitigated conceit. It shows to what lengths a man will go in the attempted defense of a popular fallacy. It is an example of the most consummate folly, and reminds us of the old saying: "If you cannot answer a man's arguments, call him crazy." We have no desire to retaliate along such lines; but it is perhaps due to our position to state that we are, for the sake of general scientific progress, *heartily ashamed* of the letter and its author! A man must be hard pressed for arguments, and desperate in realization of the force of the evidences

demonstrating the cellular idea, to resort to such manifest sophistry, so utterly out of harmony and inconsistent with the system he seeks to defend. The argument has not a shadow of support, either in fact or in claim or conclusion of scientists as a class, as we will show. It is not mathematics we deny, but merely the premise of astronomical calculation and conclusion. If the premise be false, rigid mathematics guarantees that the results are equally fallacious. Let us here note that if the above were the true explanation of the Naples survey, it would be the *only* one; and that all the many efforts of others to overthrow the results of our geodetic work are of no avail!

We have in the above an attempt to show that a slight flattening at the poles and corresponding bulge at the equator are sufficient to cause a rectiline, tangent to a *convex* arc, to run into the upward slope of the side of a spheroid—there being an *up-hill* in one direction and a *downward slope* in another! It is generally conceded that the earth, possessing a diameter of 7920 miles, curves at the rate of about 8 inches to the mile. A perfect sphere of this size would curve from a given tangent exactly 7.92 inches to the mile for the first few miles. It is supposed that the equatorial diameter of the earth exceeds the polar diameter by about one two-hundred-and-ninety-fourth of its length. The reader may conceive of how small a factor such a degree of ellipticity has in producing a difference of ratio of curvature, if a round hoop 2 feet in diameter be stood upon the floor and a pressure made upon it from the top sufficient to change its vertical diameter only .0816 of an inch! It is obvious that a *slight* change in its curvature would be made; but it is equally obvious that the outside surface of the hoop is *still convex all around*; and more, if it is less convex at the flattened part, it must be more convex at the point of greatest distension; hence the earth would be *more rounded* in the vicinity of the equator, even in Florida, than in higher latitudes.

Either designedly or ignorantly, the author of the above letter confuses the relations of an imaginary perfect sphere and an oblate spheroid. We do not deny that 64 feet in $4\frac{1}{2}$ miles is the approximate rate or amount of divergence of meridional ellipse from the true spherical form. If the true sea-level were perfectly spherical, and there should exist an *actual hill* to the south of our survey station, then a rectiline starting at right angles to the direction of gravity would extend into the *hill*; but it could not possibly extend into the arc of the *convex water level*. We do not inhabit the surface of a perfect sphere, but one varying more or less from that form; and it follows as a necessary consequence that the *water level* in any part of the earth is neither "up" nor "down," no matter if its surface diverge from the computed spherical form 64 feet or a hundred feet in a few miles.

The astronomer in question assumes that the plumb-line is not at right angles with the water level; and that the the engineer's level is not coincident with or parallel to the surface of water. In our position, which is the opposite of this, we are in agreement with the facts observed in practical work by generations of men—astronomers, physicists, and engineers of the past and present. Pertinent to the subject we make the following quotations from well known scientific works:

"The plumb-line must everywhere be perpendicular to the surface of tranquil water, and cannot therefore, everywhere point exactly toward the earth's center."—Loomis' Treatise on Astronomy.

"The surface of equal pressure in a still fluid mass is everywhere at right angles to the direction of gravity. A horizontal surface is one that is everywhere at right angles to the direction of the force of gravity."—Pressure and Balance of Fluids.

"A level surface is a surface (not a plane) which is at every point perpendicular to the plumb-line at that point. Owing to much irregularity in the distribution of the mass with respect to the form of the earth, there are many irregular deviations of the plumb-line from any one point. A level surface follows all such deviations."—Johnson's Theory and Practice of Surveying.

"Since the earth is ellipsoidal instead of spherical, it is evident that the lines of "level" on the earth's surface are affected by the earth's rotation. If this rotation

were to cease, the direction of gravity would be so much changed that the Gulf of Mexico would run up the Mississippi river, because the distance from the center of the earth at the head of the river is less by some thousands of feet than the distance from the mouth of the river to the center of the earth."—Young's General Astronomy.

It is evident that the astronomer to whom we are replying, would commit a serious blunder if he were to attempt to apply his theory in an endeavor to determine the astronomical, geographical, and geocentric latitudes of any point on the surface of the earth. The astronomical level is practical and real; the geographical is from the basis of the standard spheroid; while the geocentric is almost entirely in the abstract. The astronomer in question wants to apply the principles of geocentric latitude when considering the *level* at any point. It is but an attempt to throw dust in the eyes of the unwary—a desperate attempt to evade the evidences of a revolutionary fact.

Our position regarding the relation of levels and plumb-lines is in accord with the most rigid principles of hydrostatics and the conclusions of the great mass of men educated in the *practical* sciences. It is absolutely conclusive that a straight line projected at right angles from the direction of a plumb-line, or co-incident with the level at any point, on a *convex* surface, would be tangent to that surface. It is equally conclusive that such a line extended over a concave surface would extend into the surface at a distance proportionate to the altitude of the line at the starting point.

In the projection of the air line at Naples, Florida, not only did the line, starting 10 feet and 8 inches above the water, converge with that surface in a little over 4 miles, but the approximate ratio of approach of the earth and the line was 8 inches to the mile,—a ratio maintained in exact measurement, at more than 20 different points along the route of survey. Rigid mathematics applied to the basis of such a survey makes the earth's *concave* curvature absolutely conclusive. It is such "rigid mathematics" as this that the astronomer in question wishes to deny and evade.

If there were an actual *up-hill* slope of 64 feet in $4\frac{1}{2}$ miles to the south of Naples, Florida, it would be quite ap-

parent to the naked eye, and markedly so if accurately observed by means of scientific instruments. 64 feet in $4\frac{1}{2}$ miles would subtend an angle of $9' 15''$. The dip of the horizon from an elevation of 10 feet from the water level is only about $3'$. It is obvious that the up-hill slope of 64 feet in $4\frac{1}{2}$ miles would extend in the telescopic field at least $6'$ of arc *above* the cross-hair of the levelled transit; and the corresponding *down-hill* slope toward the north would manifest a dip of the sea line below the cross-hair, to the extent of the usual $3' + 9' 15'' = 12' 15''$!

No one in his normal and unintoxicated state ever saw such an abnormal slope to the circle of the water horizon. The transit instrument that would persist in showing such relations of the cross-hair to the circle of the horizon should be discarded by the engineer or surveyor as useless and sadly in need of correction or repair; and the mind that persists in the conception of such a funny looking horizon anywhere in the world, is likewise sadly in need of adjustment!

A SAFE DIET RULE.

Eat the Smallest Amount of Food that Will Preserve Health.

How shall one determine how much food to eat? Too much mystery has been thrown about this subject. Let your sensations decide. It must be kept in mind that the entire function of digestion and assimilation is carried on without conscious supervision or concurrence. It should be entirely unfelt and unknown, excepting by the feeling of *bien etre* which accompanies and follows its normal accomplishment. Satiety is bad. It implies a sensation of fulness in the region of the stomach, and that means that too much food has been taken. The exact correspondence in a healthy animal between the appetite and the amount of food required is extraordinary. As a rule, the meal, unless eaten very slowly, should cease before the appetite is entirely satisfied, because a little time is required for the outlying organs and tissues to feel the effects of the food that has been ingested. If too little has been taken, it is easy enough to make it up at the next meal, and the appetite will be only the better and the food more grateful.

No one was ever sorry for having voluntarily eaten too little, while millions every day repent having eaten too much. It has been said that the great lesson homeopathy taught the world was this—that whereas physicians had been in the habit of giving the patient the largest dose he could stand, they have been led to see that their purpose was better subserved by giving him the smallest dose that would produce the desired effect. And so it is with food. Instead of eating, as most people unfortunately do, as much as they can, they should eat the smallest amount that will keep them in good health.—ROGER S. TRACY in the *Century* magazine.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World, and National and Local News.

Important Foreign News.

The Japanese continue to win important victories over the Russians. Gen. Kuropatkin was said to be planning a desperate move; it now appears that it is away from the Japanese! Reports of the fall of Port Arthur remain unconfirmed. The progress of the war during the past week has been decidedly in favor of the Japanese forces. The Russians are rapidly retreating to outer defenses in Manchuria. Gen. Kuropatkin wounded in battle. It is generally thought that a few more decisive victories for Japan will settle the Manchuria campaign. The Japanese have surrounded Port Arthur on land and sea. Much depends on the fall of the city, as it is Russia's stronghold on the China sea.

Open rupture has occurred between France and the papal authorities. The papal nuncio in Paris is asked to return to Rome; the French embassy will perhaps leave the Vatican at once.

The assassination of Von Plehve, Russian minister of the interior, reveals a deep-laid plot against the government of the Czar by his own subjects.

England is reported in a very bad way financially; all lines of business affected and hard times prevalent; general trade depression.

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
$\frac{1}{2}$ in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ————

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. *Identification of Israel,* by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit (German).* Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. *Scientific Experiments on Lake Michigan,* by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Inbegriff der Koreshanischen Universologie (German).*—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

Happenings in America.

The situation of the meat strike in northern cities has undergone little change during the past week. In Chicago hundreds of non-union strike-breakers are employed by the packers; but 300 walked out one day last week, under persuasion of unionists. Both sides express themselves as being confident of winning in the end.

Grave situation exists in Hayti; population much opposed to Syrians on the island, and disorder may result. Syrians stoned on streets, and soldiers attempt to pillage their stores and places in public market. Speech of president inflames Haytians against the foreigners.

In defense of his acts, Governor Peabody, of Colorado, holds that the most aggressive policy was necessary in dealing with the miners' unions, blaming them for numerous crimes against non-union men and the authorities of the state.

The Episcopal church is stirred up over Bishop Potter's dedication of his new saloon for workingmen in New York. Prelates and bishops protest.

Battle between strikers and non-union men at St. Joseph, Mo., ends in serious injury to many persons.

The Vanderbilt railroads propose to abolish Sunday excursions, because of public sentiment against them.

President Roosevelt formally opens political campaign, at his home at Oyster Bay.

John Rogers, sculptor, dies at his summer home in New Canaan, Conn.

Mrs. Gen. Miles passes away at West Point, N. Y.

Some Items from Florida.

The railroad companies propose to run cheap rate excursions from all parts of the State to the Tampa Fair, November 14-26. The county authorities in Southern Florida take action and give general encouragement to the Fair.

The new railroad into Lee County greatly increases mail facilities. Estero now receives daily mail.

A thrifty German colony said to be preparing to locate on the upper Caloosahatchie river.

The Ft. Myers Press is arranging an exhibit of Florida products for the World's Fair.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

Review of Reviews.—The political events of the month are ably discussed in the Editor's "Progress of the World." A remarkable likeness is shown to exist in the two platforms, and the strength of the parties compared. A very interesting feature this month is the cartoon department, in which the cartoonists take advantage of the golden opportunity to make fun of democracy. Many able articles are contributed. Interesting sketches of the new democratic candidates appear; also sketch of Fairbanks, Roosevelt's running mate. 25 cents per copy. 13 Astor Place, New York City.

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year	\$1.00
The Twentieth Century Home, 1 yr.	1.00
Captains of Industry	3.00
THE FLAMING SWORD, 1 year	1.00
Total	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

The Guiding Star Publishing House,

Estero, Lee Co., Fla.

DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

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Special Edition will be sent free to pay-in-advance subscribers.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, Md.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—Rev. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
FRUITLAND, IA.—Rev. J. B. Parmalee.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
MAD RIVER, O.—Mr. C. D. Shellabarger.
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

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The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

Our Race News-Leaflet.—Professor Totten's Triple Number for the summer months is before us. It contains continuation of an exposition of his views of the first four of the seven trumpets of Revelation, illustrated by tables and maps. He lines up numerous facts of history, and undertakes to say where they fit the Book of Revelation. 50 cents per copy. Our Race Publishing Co., Box 1333, New Haven, Conn.

Mind.—In the August number, Merwin-Marie Snell battles learnedly with the problems of "Miracle and Law," which is the opening article, followed by others, contributed by well known new thought writers. In "Man's Dominion," C. C. Gifford discusses the Philosopher's Stone, and speculates concerning the powers of man's "real self." \$1.00 per year. No. 11 East 32d street, New York City.

Gilt Edge.—No doubt a number of our readers have received the June-August number of *Gilt Edge*, containing complete, Major Whitlock's story entitled "The Third Heaven," occupying ten columns in large 4-page folio. Much other matter of direct Koreshan interest appears in this number. The illustrations include portrait of the editor and photograph of his home in the Ute Pass Gorge. Address, Maj. Ogden Whitlock, 1634 Tremont St., Denver, Colo.

NOTICE.

Notice is hereby given, in pursuance of the Statutes of the State of Florida, requiring all persons who are registered voters, residing within the following limits, to-wit: Beginning at the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, in the County of Lee, and State of Florida, and run from thence West to the Northwest corner of Township forty-six (46) South of Range twenty-four (24) East, then run South to the Southwest corner of Section nineteen (19) of Township forty-six (46) South of Range twenty-four (24) East, from thence run in a direct line to the Southeast corner of Section thirty-six (36) of Township forty-seven (47) South of Range twenty-four (24) East, then run East to the Southeast corner of Section thirty-one (31) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Southeast corner of Section nineteen (19) of Township forty-seven (47) South of Range twenty-five (25) East, then run East to the Southeast corner of Section twenty-four (24) of Township forty-seven (47) South of Range twenty-five (25) East, then run North to the Northeast corner of Township forty-six (46) South of Range twenty-five (25) East, the point of beginning, and lying and being in the County of Lee, and State of Florida; to meet at the store on the premises of the Koreshan Unity, in the Town of Estero, County of Lee, and State of Florida, on the first (1st) day of September, A. D. 1904, at ten (10) o'clock in the forenoon, for the purpose of selecting officers and organizing a municipal government for the Town of Estero, Lee County, Florida.

Estero, Florida, July 25, 1904.

Cyrus R. Teed,	Moses Weaver,
Geo. W. Hunt,	John A. Grier,
Thos. P. Gay,	David Strain,
R. W. Gray,	Geo. W. Clifton,
Lou. H. Staton,	Frank Clarke,
Chas. A. Graves,	Jacob Horn,
Chas. H. Hunt,	Andrew Howard,
Leroy L'Amoreaux,	J. H. Bubbett,
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The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,
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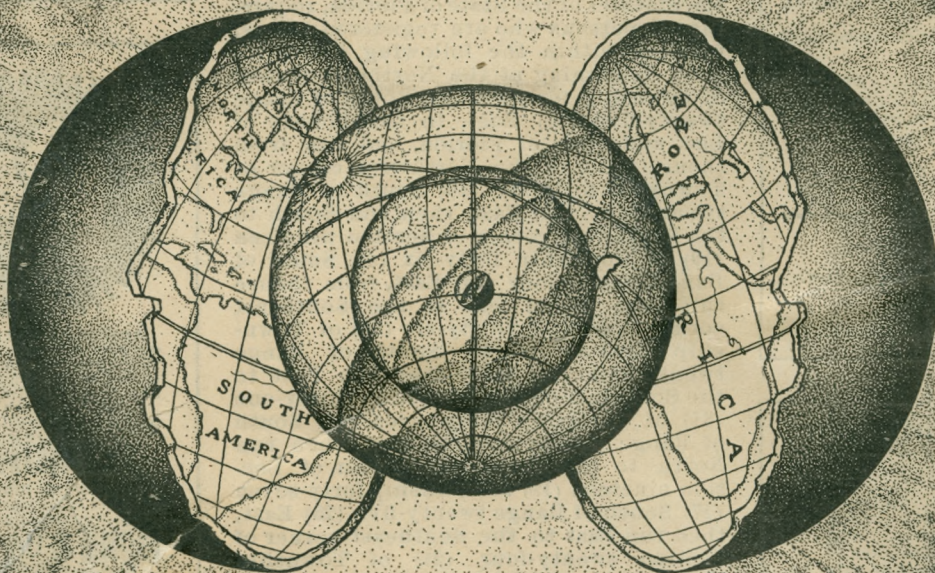
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VOLUME XVIII.

ESTERO, FLA., AUGUST 16, 1904.

NUMBER 10



THE CELLULAR COSMOGONY

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

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

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HISTORY