



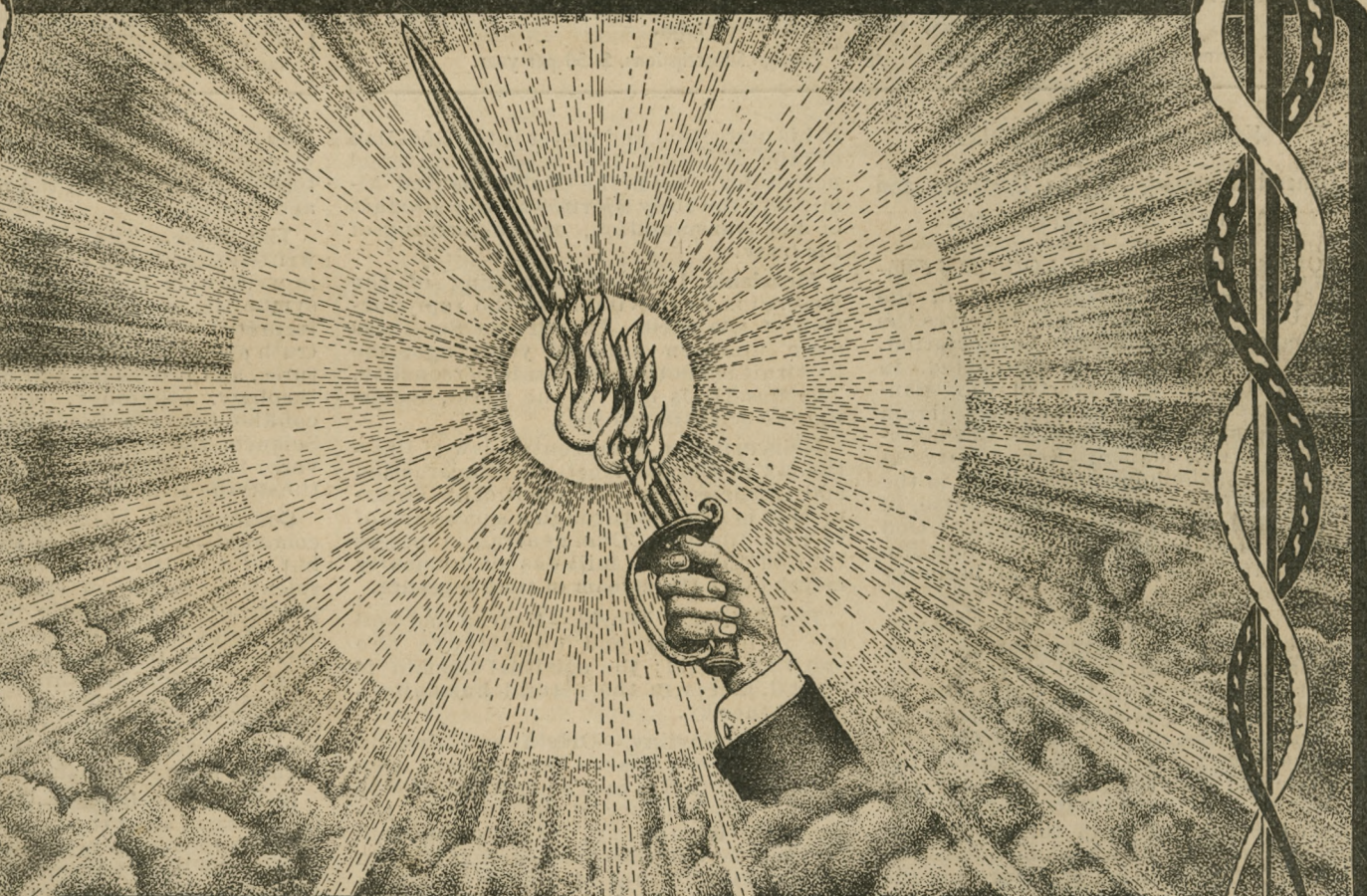
THE FLAMING SWORD

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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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BRIEF DIRECTORY

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO FLA., NOVEMBER 8, 1904. A. K. 65.

Whole No. 579

The Fourth Dimension of Matter.

The Fourth Element in the Equation of Extension; the Principle of the Gyre and the Terminals of Transmutation; the Fourth Dimension of Matter Comprehended.

FROM THE WRITINGS OF KORESH.

IT IS AN EASY matter to understand and apply the mind in the common realization of length, breadth, and thickness, to the forms and modifications of matter as tangible and appreciable properties and realities. It is easy enough to observe the universal law of *limitation* as belonging to every shape assumed by matter, both in its natural and artificial modulations. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines, and not appreciate the law or principle of limitation as being a property of dimension. *Space* is from the Latin *spatium*. According to Webster, it is "that which makes extended objects conceivable and possible;" a *quantity* or *portion* of extension; an interval between any two or more objects." To say that space is *illimitable* would be to contradict every conception and definition of space.

If the mind could conceive of such a property as illimitable extension it would be compelled to apply to it a nomenclature from which the idea of space, both as to quality and name, were expunged. The word *span*, equivalent of space, means to reach to extremes; that is, to limitations. Illimitability is inconceivable, and that which cannot be conceived has no existence. The three *conceived* properties of space or dimension, as acknowledged by the mathematician—namely, length, breadth and thickness, are necessary properties of form, and therefore of space; and enter as three cardinal factors into the determination and purpose of knowledges. In the estimate of the three essential and already universally recognized properties of dimension, we discover the first element of triangulation; and in

the *score* of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians very well know that there must of necessity exist a fourth dimension; and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the property, they cannot as yet apply it because they have not discovered the *law* of the spiral. Men have entertained the conception of centripetal and centrifugal energies (force) as determined by attraction and repulsion; also, of the common law of rotation as the modulation of these coördinate motions in conjunction. Just how these three motions combine to establish the fourth—that is, the *gyral*, they have not defined to us; yet the *gyre* is a fourth motion, and is as much a correlative of matter as the other three; and as it is the product of the combination of the three, it must complete their equation.

As motion cannot exist independent of matter; and as space can only apply to matter, and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The *gyre* is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last factor in the problem of life. Insulated counter currents, resulting in the destruction of one kind of energy and its conversion to another kind (terminal transformation), supply us with that

correspondential analogy with which the law can easily be determined. If the hypothesis of the correlation of the forces is an actual truth, the limitation of an energy as a mode of motion must be defined by the destruction of that quality of motion in its terminal transformation to another kind. If a "mode of motion" can be defined by its action upon matter, its quality determined by that which we call phenomenon, the limit of that action as defined by its phenomena must terminate where, and only where, the specific quality of motion ceases to exist. This certainly must be *one of its limitations*.

As motion is a correlate of matter—and there must be as many correlates between motion, as activities, and matter with which it acts to manifest its phenomena—so matter must possess a corresponding termination, namely: a point or quality of terminal transformation. By this we mean the property of convertibility from one kind of matter to another kind. We call this *transmutation of matter*, and the science which governs it, the science of *alchemy*. The energy of transmutation is *gyral* or helical energy. The general term by which it may be designated as applicable to every domain of procedure, is *revulsory revolution*.

Helical energy is the energy of transformation through insulation, and involves atomic dissipation or that subtle procedure of energy by which an atom of matter is whittled down by friction or agitation to its geometric point, a point beyond which it no longer remains or exists as matter, but beyond which it becomes energy.

The quality of mind called materialistic, cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth dimension it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

THE SERPENT IN THE GARDEN OF EDEN.

The Universal Symbols of Wisdom and Regeneration; the Curse Upon the Serpent; the Character of the Temptation.

FROM THE WRITINGS OF KORESH.

WHATSOEVER VIEW we may take of the symbolic description of the Garden and the drama enacted as portrayed in Biblical record, one thing is certain—namely, that whether good or bad, the serpent comprised the *acme* of wisdom of some sort. "Be ye as wise as serpents and as harmless as doves." If we take the foregoing statement of the Lord's association of the serpent and dove as specifically significant in their relationship, and study this association from the basis of the language of symbolism, we may discover a significance that might not otherwise reveal itself.

"Be ye as wise as serpents." Here the ideas of *wisdom* and *serpent* are associated, as if the serpent was wise. It was said of the serpent that he was more subtle (Hebrew, *aroom*) than any beast of the field. By this is unquestionably meant, more subtle than any other principle of animal life in man.

The dove is the symbol of the regenerative power and desire, as may be demonstrated both by a study of natural history and its allusion in Scripture. When the Lord Christ went to John to be baptized, John saw the Holy Spirit, the regenerative potency of Jehovah, descend in the form of a dove and light upon Jesus. The dove, unlike many birds, lays but two eggs, one male and the other female; and they incubate natural mates which remain so for life. The dove, therefore, is the symbol of union for life, the true symbol of regeneration. The dove was killed in sacrifice by the Jews as a type of regeneration, upon the principle that every natural love of the human soul must be killed out, in order for it to develop and pass over into the experience of the higher and saving love.

Let us suppose that the dove signified, on the natural animal plane, union for life—that is, union for natural life. In order to insure union for spiritual life, the love of the natural union must be killed. This was the true signification of every sacrifice of the Jew. Each kind signifying the killing of the natural affection, of which the animal killed was a symbol. We may take it for granted that the Lord's association of the serpent and the dove in his injunction, was analogous to the original association in the Garden. What was the serpent's temptation? It was that the woman (the church) should eat of the fruit of the tree of knowledge of good and evil. What did the eating of the fruit accomplish? It made them wise—the very thing that wisdom's advice would naturally provide. The eating of the fruit of that tree was to plant in the church the aspiration for the power to discriminate between good and evil by contrast—and this could only be accomplished by incorporating evil and fallacy in the human life.

We have in other articles incorporated the doctrine or law of commerce, in which is involved the general statement that the commercial principle comprises the central factor of life in every domain. Commerce is the interchange of products for the uses of life. This is true in church, in state, and in the common marital relation. Any deviation from the normal status is a departure from legitimate use; and in so far as that deviation tends towards abnormal activity, so far is there an infraction of the integralism which can only obtain and be perpetuated as the result of strict conformity to economic use.

Genuine wisdom—the divine serpent—leads into life, because it governs all administrative activity for equi-

table and economic devotion. This wisdom (serpent) placed in control of the marital function, merges its desires and energies into the legitimate utilization of its powers, conserving them solely for their designated use, preventing their dissipation through indulgence for the sake of pleasure. Prostitution of the offices of state; prostitution of the sacraments and ordinances of church; prostitution of the energies of life for sensual gratification under the guise of the marital relation and ceremony, constitute the curse of wisdom and condemnation of the serpent to eat dust and crawl upon the ground. The declension of wisdom, or the implantation of the seed of knowledge, involved the death of that seed upon the principle that every seed sown must die through the processes of reproduction; for it is written, "Thou fool, that which thou sowest is not quickened except it die."

New Century Studies and Reviews

Lucie Page Borden

THE UNIVERSE A BOUNDED WHOLE.

Prof. Simon Newcomb Rejects the Theory that Space is Infinite and Maintains That the Universe is Limited.

WHEN MODERN investigators gave up their belief in the indestructible atom because, forsooth, their observations made it untenable, they still clung to that other idol of hypothetical conjecture, the infinite universe. It must, therefore, be a great surprise to the adherents of modern astronomy to learn that one of their own number has disavowed the hypothesis. No change can be greater than the expressed opinion that the universe has bounds, coming from an advocate of the old astronomy; and when it comes from one so high in authority as Professor Newcomb, it may well create a feeling of amazement. Among those who have taken the dictates of the Copernican astronomers as absolute, it will be a subject of wonderment to learn that not only are their surmises subject to revision, but their most noted advocates are constantly wavering in their own minds toward those matters which have been imposed as fundamentals upon the masses.

In the current number of *Harper's Monthly*, the subject of the extent of the universe is treated by Professor Newcomb. He has been convinced by his own work that the universe has its bounds; and he has set forth his conclusions without any more of an idea where these bounds really are than he might have, were he imprisoned in a cave without a ray of sunlight. Although Professor Newcomb has not entertained the thought of a concave universe, he has made an important advance in disavowing the hypothesis that space is infinite. He thinks the universe is a bounded whole—that it has certain uniformities which prove it to be a unit. This is not only an immense improvement upon

the limitless void, but so far as it is circulated, it will confirm the idea that modern astronomy as taught for the past three centuries is only a mass of conjectures.

The presumption that everything has its limits does not in any way detract from its grandeur. The conception of infinity is an exceedingly illogical one, in the first place, because it conflicts with the known facts of geometry. No object that has form is without limitation, and the astronomer's vagary of an illimitable universe has no basis in geometry. Professor Newcomb's estimate of the extent of the universe may be more intelligible when it is said that his computations, in common with those of modern astronomers, all depend for confirmation upon one little circumstance—the shape of the earth, upon whose convexity as assumed, the measurements which determine the distances of the stars are founded.

The surprising fact that Professor Newcomb has stated his belief that the universe is limited will be suggestive to many persons. They will reflect that so far from being settled, the articles of the modern astronomical creed have never been confirmed by direct proof; whereas there is no room for assumptions in a system of cosmogony that is founded upon a demonstrable premise. Shall we have facts, or shall we have assumptions? The latter have dominated in the accepted system until it is time to reason from something more substantial.

A Study of the Lower Stratum.

IN THE ANNALS of "An East-Side Family," the seamy side of life in a great city is put before the reader's eyes. The book begins with the story of an orphan lad left to shift for himself in the streets of New York. He was not a boy with vicious impulses, and though he had neither home nor work he did not lose heart. He slept on the dock, in a wagon, or hallway. Before light he was out in the market looking for some kind of a job. The narrative is not only told with a good deal of power, but the life of the poor seems to be presented in its true colors.

Jack mounts step by step in the social round; but though his wife and daughters rejoice in a piano and a set of parlor furniture, he does not find relief from the conditions imposed upon the family by the necessity for earning a living in a precarious state of existence. Hampered all his life by lack of education, Jack finally succumbs to consumption, but not before the factory where his only success was won had shut down. In middle life he is again thrown out of employment. The specialist, consulted at the last in regard to his failing health, renders the verdict: "No, there is no hope; you cannot sleep in wagons and hallways in boyhood and fight disease successfully even in early middle life. Nothing can be done."

There are several thoughts suggested by such a book, bearing upon the lower stratum of modern life. This boy who had not a dollar to his name, begins married life with his girl wife in an empty room, devoid of a single piece of furniture. They are both at the

mercy of circumstances. They are not dismayed by the prospect of starting their *menage* in such a primitive fashion. Neither one nor the other has more than the most elementary notion of the way to carry on their household, but they are contented amid their circle of acquaintances so long as their money holds out. When they have furnished their room and are rejoicing in the prospect of a child, Jack loses his place. All their possessions drift to the pawnshop, while Mary goes to the hospital. When she comes back, white and wan, they have to begin again in the same manner. What a terrible thing it is to be dependent upon chance bits of work—a job now and then with no regular place! Then when Jack learns a trade by putting up with a boy's wages for two years, the same precarious conditions in earning a livelihood attend him at the end of his life.

The temptation to drown their sorrow in drink when life buffets these poor waifs beyond their power of endurance, is very forcibly shown. The conspicuous absence of any form of religious belief comes out in a strong light when Jack is dying.

"Would ye like to see a minister or a priest?"

"No, Mary, I got along widout 'em so far and they ain't boddered me, so I guess we'll let 'em alone."

The hope of the world in a Savior, a Comforter, has no place in the lives of such moral and mental starvelings. Will it not be possible to hasten the time when the lives of the poor will no longer be blighted by the conditions imposed upon them by the defects in our modern scheme of life? Will not the time soon come when a man asking work shall find it?

Department of Astro-Biology

Rabon Adonoseperi

CANCER AND CAPRICORN.

The Significance of the Fourth and Tenth Divisions of the Zodiac in Man and Cosmos.

CANCER THE CRAB and Capricornus the Goat, the fourth and tenth divisions of the Zodiac, correspond respectively to the nadir and zenith, or those two points in the heavens which correspond to midnight and noon, and which are determined by the particular point of view from which observation is taken. Therefore, these two divisions which constitute the meridian, cross at right angles Aries the first angle, which is known as the horoscope (from *horos*, hour, and *skopein*, to view), and its coördinate Libra, on the western horizon. Cancer and Capricorn are the solstitial places, or those two points at which the sun may be said to halt in its diurnal, annual, and precessional cycles. They correspond to the northern and southern points of the compass; and in the same way that Aries and Libra may be said to determine the walls of the Zodiacal mansion, so may Cancer and Capricorn be regarded as its floor and roof.

The habits of the two animals that symbolize these divisions are fully in harmony with this idea, for we find that the goat invariably seeks the mountain peak, and failing such, any place of eminence that may offer itself; while the crab, on the other hand, finds the obscure and depressed planes below the level of the water most congenial to its nature. Anatomically the stomach, womb, chest, and breasts are related to Cancer, and the knees and hands to Capricorn. Both divisions are even in number, therefore negative and circumferential, and correspond to sea and land, the twain representing Zodiacally, the external cosmic membrane of the universal cell and the outward form, mark, or personality of the human family. The symbol of Cancer aptly portrays these environing and embracing qualities, and it is not difficult to trace a resemblance to the human breast, as well as to the great macrocosmic shells or tires which, like the muscles of the stomach, rhythmically contract and expand in performance of their office of chylification or preparation of substance for absorption by the body.

Cancer, which is to be associated with the maternal parent, is the fruitful mother from whose breasts the children of earth derive the pabulum so necessary for the perpetuation of their mortal existence. It is the environment, home, and nursery of humanity, the *alma mater*, whence the infantile training is received which is to form the foundation on which is to be built that superstructure which is furnished by Capricorn, and which may be fame, honor, and the most exalted position the world can offer or that ambition can crave; or failure and obscurity which compel the unfortunates to hide their heads, unknown and unrecognized, among the common herd of non-entities; and lastly it is the grave or hell whose yawning mouth is ever open to devour the worn-out shells of which the Scorpion's sting has deprived the owners. Cancer may be the dark and obscure nadir; yet it is the foundation on which all fortune is built—the dark, secret, and maternal chamber of gestation, from which springs forth either the healthy and sprightly "young blade," or the weakly and diseased product of degenerate parental seed.

The key to the comprehension of these two divisions is to be found in the words "home rule." The crab is a type of the strictly individualistic home ruler who, in the shell or portable home which he carries on his back, limits his home circle to a solitary unit, and represents the "family tie" in its narrowest and most contracted sense. He is the "crabbed," narrow, and selfish misanthrope who shuns the society of his fellows, and symbolizes the mortal, sensual love. The goat, on the other hand, is he who, scanning the narrow limits of ordinary home dominion, is led by ambition to seek the wide field of the universe for the exercise of his powers of lordship. He may be entirely ignorant of the natural characteristics of the sphere he seeks to dominate, but a blind ambition urges him forward to his ultimate destruction.

Cancer involves the love of home life; Capricorn the

science whereby the adjustment of its component parts may be understood and its members brought into harmonious relationship. Cancer indicates concealment, limitation, confinement, and encompassment; Capricorn indicates expansion, manifestation, and enlargement; and the coördination of these two are necessary for the establishment of a perfect system of home rule, on which the well-being of society must depend. The gregarious life is strictly foreign to the crude types of barbarous man, as it is to the more savage beasts. Civilization, however, has decreed that some form of combined effort and mutual association is necessary to the progress of man along the lines of human development; and thus the city springs up to replace the solitary huts of so called primitive man. The citizens form the bulk and personal element of the city; the ruling power or government is the small body that oversees and controls the affairs of the many. The small body forms the reflection of the minds of the people, and the members of which it is composed reach their high office through ambition.

The word ambition means to go around, to take a general survey; and a knowledge of the confines and disposition of the city is requisite before regulation for its conduct can be established. It is in the power of government to exploit or to serve the interests of the people; and ambition may therefore be prompted by pure or by corrupt motives. Capricorn should be the practical manifestation of the wisdom of Sagittarius, as applied to the management of mundane affairs, which involves an intimate knowledge of the nature and requirements of the people, both individually and collectively, and a willingness to sacrifice the love of self-aggrandizement and to serve in and for the interests of the many. The *knee* is bent in token of submission; and *service* is the grand key-note of the sign that holds the mid-heaven. The sun at noon exercises its greatest potency and pours forth into the gaping mouth or stomach of the earth its life-giving forces, and from which in its turn, it receives those substances that are necessary for the perpetuation of its life.

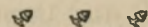
The popular belief today that the earth is the land-lord's and the fulness thereof, is owing to a false conception of what constitutes true ambition, which is due to ignorance of cosmic anatomy and physiology, which in its turn, is the natural outcome of a false system of astronomy which blinds the mind to circumferential conditions and therefore to the rights of the masses; and the fact that even the selfish desire for power becomes eclipsed by the survey of an alleged limitless universe, was voiced some time ago by Lord Roseberry, who deplored the study of astronomy because it caused a decline of ambition.

Cancer represents the populace and economy; Capricorn represents politicians and expenditure; and the service of political economy must therefore be based on an exact knowledge of all that these signs involve, and their anatomical and physiological relationship in the great world of humanity. The stomach furnishes the

key to the diagnosis of the ailments of the vidual body, and the cure as well as the cause of the disease is brought about through its agency. A well-ordered stomach produces a healthy body and a sane and productive mind. Disease and unrest in the body politic is caused by the failure of the powers that be to equitably regulate the conditions of the people; and the cure is to be found in the administration of a purge that will carry away the elements of ignorant obstruction furnished by false ambition, pseudo-honors, and selfish government, in order that the central mind may establish scientific government and rise to the midday splendor of sovereign power, from whence it may pour down into the body of humanity the life-giving rays of strict justice.

The student will at once perceive the various characteristics of the human mind that comes under the influence of these two signs. In Cancer thrift, economy, and frugality may become penuriousness, parsimony, and miserliness; tenacity, adhesion, and coherence can be perverted to obstinacy and narrow-mindedness—and the crabbed old miser is an excellent type of the possibilities of this division when inverted. Constituted by nature a storehouse, Cancer may serve for concealment of dross or gold; so in like manner, the memory, the repository of the mind, may retain the messages from the hells or the heavens, and become analogous either to the chest that conceals a diseased heart or lungs, or to the maternal breast replete with that milk of human kindness that flows only from the mind that is harmoniously related to its fellows.

Capricorn may produce that type of character that by self-sacrifice and love of service, is able to express the higher attributes of this sign; but we more frequently find that boundless ambition, love of rule, and the abuse of power constitute the most prominent characteristics of those who are born in the house of the Goat. The political "boss," and all great trusts and organizations political and otherwise, that have the exploitation of the masses as their object, come under the influence of this house, which constitutes probably the most dangerous and seductive snare that humanity has to encounter.



The Universal Center and Circumference.

KORESH.

THE ASTRAL CENTER, or star of centripetal limitation—nucleus of the concurrent fluxions of the cosmic unity, and baptismal font of all generative procedure as pertaining to external nature—is essentially the pivot and crucible of transmutation. It is related to the greatest circumference as the central limit of energetic impulse. Its circumference marks and limits the correlate extreme of material existence, and center and circumference define the cosmic physical form. If center and circumference are related as we have portrayed, then the focal point is in touch with every atom of matter; receives the impress of every phase and modification of form; vibrates responsively to every phenomenon; and, in the position of *camera obscura*, photographs for reproduction the creation to which it owes its perpetuity, and which it again depends upon for recreation.

~General Contributions~

THE ELEMENTS OF SOUND DOCTRINE.

The Framework of Man's Moral Embodiment Essential to Character-Building; Why People Cannot Endure Sound Doctrine.

BERTHALDINE, MATRONA.

UNDENIABLY there is an exact science of theology, the intellectual fruit of which is "sound doctrine." The bones of Joseph to be brought up out of Egypt and buried in the land of Israel's promised inheritance, are the sound doctrines of an exact science of theology. Sound doctrines constitute the bony framework of a man's moralembodiment, called his character. Any defect in his doctrines throws out of plumb the integrity of his moral walk and conversation. Men have raged and howled for what they call free thought, freedom from creed, and from everything, in fact, but the triumph of ignorance—or as it is called, agnosticism—and anarchistic inclinations. It is lawful to declare that there is no genuinely free thought outside the sphere of prevailing sound doctrine which, in the strength of the light of science, so orders men's thoughts that they become absolutely free to move along their orbital lines of least resistance, which are defined by their most powerful attractions. In the strength of sound doctrines progressive spirits will breathe freely and advance along the highway of holiness to the altar from which they are absorbed into the veritable throne of the Almighty.

The knowledge of the truth is the one thing in the universe potent to confer upon men in the application of its sound doctrines to life, the glorious liberty of the Sons of God. The science of truth ascribes to its divine origin the discriminating wisdom of divine love, which rightly divides the Word of truth and apportioning it as "meat in due season" for the household of faith which works in obedience to law. "Shew me thy faith without thy works, and I will shew thee my faith by my works," is a dictum of Apostolic rationalism, followed by the Apostolic declaration, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Sound doctrines, the soundness being attested by the science of the laws of universal being, eternally define an exact righteousness or the perfection of character in life made manifest by the Messianic overcomer of all fallacy and evil.

"The wages of sin is death." Death is a break in the continuity of some form of life, consequent upon the violation of the laws of its perpetuity. That which is commonly called death is manifest through the visible corruptible dissolution of the body. The second death referred to in the Scriptures is the death of the old man of sin, put to death as such by the sword of the Spirit—the sound doctrines of the science

of truth in application to life. The corruptible dissolution of the body is not a factor of the second death. Those who experience it go out by a new and living way in breaking the continuity of their mortal existence. The second death has no power to hurt nor destroy those who take the flaming sword of truth in hand, resolved as men of sin to perish by it.

The doctrines radiating as consuming flames from the sword of truth search, try, and purify the hearts of men who "apply the truth wholly to themselves and themselves wholly to the truth." The result of such wholesome applications is a deposit of scientific doctrines forming an internal revenue of bony fabric suitable for strenuously upright moral characters, demanding of themselves as men, immaculate purity and the tender mercy of inflexible justice. The sword of truth is the quickening Spirit of the Father, which quickens to newness of life the holy Seed of all Israel, implanted by him from age to age in a mother church for the gestation and reproduction of its life on a renewed plane of being.

An ecclesiastical embodiment that cannot supply that which it gestates with the elements of a strong, well-adjusted bony fabric, is wholly unfit for maternity; and if productive of any form of life, it will prove subject to rickets and rapid decadence. We read of a people to be conspicuous at this time who cannot "endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Men in the lusts of the flesh and the pride of mortal life, prefer hypothetical theories and the fabulous of occult mysteries; and a first-class agnostic or don't-know teacher glorying in "the great Unknown," if he be eloquent and attractively personified, may command a great following. A man with the science of theology that enables him to formulate a system of doctrine that, applied to life, will lead him to present his body a living, not a dying sacrifice, on the altar of the law of his Lord and Savior, will have a following also, but it will be of a "little flock" of peculiar people who are zealous in good works. One of the doctrines essential to moral integrity and physical perfection is the doctrine of celibacy. This doctrine in application to life for the attainment of immortality, is a stepping-stone leading to the divine marital relations of eternal life. This life is characterized by the unity of love and wisdom, faith and charity, and truth and good, as personified by the Son of God, who was male and female in one form, untouched by the lusts of mortal flesh.

The origin and destiny of gestating man is the divine Sonship, one with the Father-mother Deity. Humanity's career rounds up in the "know thing" symbolized by the circle; and it is the soulical embodiment of sound doctrines—the bones of Joseph brought up from Egypt by the spirit of our father Abraham, whose seed we are if we are the Christ's, who laid the foundation of his church on Peter, the foreordained Scientist and rising Sun of the law of Jehovistic being.

SIMPLE LESSONS IN KORESHANITY—NO. 2.

Easy Questions and Answers for Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

WHAT IS THE BEST method of procedure in the study of the universe, in order to obtain a comprehension of it? **ANSWER.**—The study should be systematic and orderly from simple fundamentals, advancing to the less simple until finally, complex problems may be mastered. The view should be at first perhaps, a skeleton outline, the anatomy, as it were; or in generals, avoiding the *minutiae* save for illustration.

QUES.—With this plan in view, What should be the primary differentiation? **ANS.**—A division of the universe into its two general and coördinating states or factors; and from thence one should proceed into an analysis of its universal subdivisions.

QUES.—What are the two general coördinating factors or states? **ANS.**—The two essential and inseparable factors of universal being and existence, the *esse* and *existere* of the Romans, comprising the *all* of life, are spirit and matter.

QUES.—Are these two factors or states known by other names? **ANS.**—Yes, various others, according to particular plane of designation, such as the subjective and objective elements of life; soul and body, supernatural and natural, immaterial and material, superstructure and base, metaphysical and physical, etc. The two factors of spirit and matter operate together to actuate the physical universe, as well as to produce all the phenomena of life generated within the universe. They are each destructible as such, being interchangeable, either into the other. Every quality of matter is convertible into its corresponding quality of spirit; and all spirit is convertible into matter. In addition to this interconvertibility of spirit and matter, matter of any kind is transmutable into any other kind or quality of matter; and likewise, any quality of spirit is transmutable into any other quality of spirit. These results follow from the operation of the general law of transmutation. This law applies, as do all laws, to every kingdom of existence, and to every plane of being. It is one of the fundamental laws of the universe.

QUES.—Can you give some familiar illustrations of the operation of spirit and matter? **ANS.**—All the motions in the physical universe illustrate it. The revolution of the sun upon its axis, producing the phenomena of day and night, is the result of momentum received from the inflowing currents of levic spirit generated by alchemic action in the crust of the earth. The starry heavens, the mobile sphere about 6,000 miles in diameter within the universal physical cell, revolves through the operation of physical spirit. That which is usually called energy generated in the dynamo, is the spirit of oxygen and nitrogen of our atmosphere, reduced by friction to the spiritual state. Thus the moving of street cars is work done by the spiritual equivalent of oxygen and nitrogen. Again, in a simple battery-cell, the electricity generated by the destruction of

the atoms of zinc and sulphuric acid and water, is the spiritual solution of the atoms, in which they are no longer matter, but physical spirit.

QUES.—Does the same principle apply in the domain of human life? **ANS.**—Most assuredly it does. The energy manifest and put forth by the human body results from the metamorphosis or transmutation of the food eaten, into its corresponding organo-vital spirit. In this instance, there is a more complex manifestation of the law, in which matter is not only transmuted to spirit, but it is also raised to a higher plane; a part also is re-metamorphosed and deposited as matter—not the same kind of matter that was transmuted, but a higher quality or kind of matter, in the fluids and solids of the body. Following the operation of this law into the realm of mental being, and observing the phenomena of the mind, we have that high quality of matter, the gray matter of the brain, transformed to spirit corresponding to its quality. Mental spirit is the very substance of living and conscious intellectual entities. Every thought generated in the wonderful cranial laboratory is a living spiritual entity. Digest this, and you will see how true it is that, "As a man thinketh in his heart, so is he;" that "thoughts are things;" and that thoughts are not "the baseless fabric of a dream." A vast aggregation of such living intellectual entities constitutes the man. The quality or character of the man depends upon the number, quality, and character of the spiritual entities actuating him. These spiritual beings are associated somewhat upon the basis of compatibility; and so we have the musician, mathematician, or orator; the mechanic or the commercial genius; rascal or honest man; or the fool or the philosopher, as the case may be.

QUES.—What would be naturally the next subdivision of the integral universe? **ANS.**—A division of the universe into its four natural kingdoms: Mineral, vegetable, animal, and human. These, with their countless forms or species, provide for the orderly ascent and descent of life. These kingdoms are always present, of course; but some of their manifest forms or species are not always present. Forms or species have their times, their cycles of endurance, or their epochs. Those species that disappear or become extinct, reappear in their appropriate time, when that particular quality of life is again due to be manifest. For instance, gigantic forms or species of life, such as the mammoth, mastadon, dynosaurus, etc., are extinct, and the buffalo is about to become so; but these species are not permanently lost. When their specific quality of life demands expression their adequate forms will be forthcoming, for form and function are eternal coördinates, coming and going, appear and disappearing together. There is a law of virginal propagation which provides for bringing extinct species and planes of life forth again.

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God's Kingdom is at hand and is about to supplant the kingdoms and republics of the world. The old church and the old state will be relegated to the oblivion of the obliterated age.



In The Editorial Perspective.

THE EDITOR.



THE ELEMENTS OF CULTURE involve all the processes of refinement of life and character. The world admits, through common usage of terms, that cultivation of the various fields of humanity obtains. Efforts are continually being made in lines of cultivation of the mind, development of the character, refinement of the moral nature, and encouragement of the various public and vidual spirits and sentiments. It is a notable fact that all of the most common and obvious processes of refinement of the human mind and character, obtain through the propagation of certain forms of thought. ¶ The laws and principles of propagation are involved in the work of culture. It is well known that unless care is bestowed upon the vidual, unless a process of discipline and education obtains, the mind grows full of weeds. The forces of degeneracy are persistent and quickly manifest themselves wherever a field is left unattended. The soil must be tilled and great care exercised in the growth and selection of the seed to be sown. Culture, whether of human or vegetable life, is a process of tilling. Human culture, in its broadest and most universal sense, must be analogous to the cultivation of plants and trees; the principles of development in the one plane must also be operative in the other. The farmer, the head of the family, as well as the head of the universe, are called *husbandmen*, because they propagate life through the cultivation of fields. Adam was placed in the Garden of Eden and commanded to dress and keep it—he was to cultivate the field. ¶ What agriculture is to the field, the liver is to the human system; and likewise, the mission of of the Messiah—the life giver, the man who lives, the universal *liver*, whose field of activity is the world—is to humanity. He is the Sower of the seed, and the Reaper of the products of human progress at the end of a cycle. Jesus the Christ likened humanity to a great farm; a mass of humanity constitutes the ground, the soil, in which the seed or germ of all life is sown. The field is comprised of men, and the seed sown was the veritable divine Word, the spirit of the perfect Man, who had come up from the great field as the resurrected grain, the matured germ, the fruit of the Tree of Life. Between the time of the sowing of the seed and the harvest a period of development obtains, in which men pass through various experiences of refinement and development in re-embodiment, under the discipline of the Tiller of the field. ¶ Wherever we see civilization, there we may trace evidences of the operation of the laws of high culture. The great Husbandman does not sow his seed in the same field in two successive anthropostic seasons, but looking *westward* he selects another field, and another until in the course of time, he goes around the world. He moves in and through peoples. He binds a million hearts in the bonds of a great movement; the area of activity spreads and grows into a civilization, the flowers and fruits of which are in all the forms of refinement as manifest in the arts, languages, and societies, and in the manhood of the most advanced nations. That nation is the most refined which expresses the highest intellectuality,

spiritual life, moral standard, and social fellowship through enlightened institutions. The Tiller of the soil is in and of the field; putting his hand to the plow he does not look back. He is the power that makes activity in lines of progress, the germ whence the greatest impulses are derived. ¶ That nation becomes greatest that develops along the most natural and rational lines—that most nearly conforms to the laws of the growth and development of forms of life in the corresponding kingdoms. A system of intellectual and spiritual development and refinement is called a cult. The essences of the truth are the essences of culture, the essences of regeneration. The substances of truth are the result of the distillations of the ages, and hold in solution all the elements of the universe. In the infolded form of truth is to be found the source of all things. The moral nature is not primary, any more than the leaf is more important than the seed. The Pharisees were moral, and yet they were nothing but leaves! A man may be educated after the modern conception of progress, and yet lack the elements of refinement. True education must spring from the highest cult, which reveals human origin and destiny. The most cultured man is he who has run the entire course of the ages, and who stands at the apex of development, the highest fruit of progress. He has then reached the end, the climax, and merges into the Most High, the universe refined and expressed in tangible Manhood.

As early as 1839, an Englishman, whose scientific *nom de plume* was Parallax, undertook the work of disproving the popular theory of the earth's convexity, conducting a number of experiments on still water, as well as on the sea. He certainly demonstrated the non-convexity of the earth; but his conclusion that because the earth is not convex it must be flat, was premature. The Old Bedford Canal was the site of many of the experiments of Parallax. The force of his arguments against the idea of the convexity of the earth is to be seen in the fact that he viewed through a telescope placed on the water, targets on the water six miles distant. We know that he told the truth about what he saw, because we have in numerous instances, on the old Illinois and Michigan Canal, the waters of Lake Michigan, the Gulf of Mexico, Estero Bay, and Bay of Naples—as well as in actual geodetic survey, conclusively demonstrated that the earth is *not* convex, but *concave*. In 1870, as we have noted a number of times, Dr. A. Russell Wallace assumed that he had overthrown the work of Parallax because in looking through a telescope on a bridge thirteen feet above the water, at a stake of same height three miles away, and a target at same height on a bridge six miles distant, the top of the stake appeared considerably above the target on the distant bridge—due solely to the factors of perspective foreshortening and *not* to convexity. During the past year, Prof. H. Yule Oldham practically repeated the experiments between same points of observation at same altitude, by the employment of a tele-photographic

camera. What he photographed was, of course, substantially what was seen through the telescope in the experiments of Dr. Wallace; and again it was published abroad that "the earth's convexity was demonstrated beyond all doubt." Still more recently, a camera of the same character was placed near the water's surface and photographic negatives taken of target placed on the water six miles distant. What was photographed with the camera and target in these relations was substantially what was observed by Parallax, and what we have seen many times over the surface of water at long distances. The operator of the tele-photographic camera was a man who was an advocate of the Copernican System. After taking the photographs, he said: "I arrived on the spot with the distinct idea that nothing could be seen of the sheet [the target] at a distance of six miles [because of supposed convexity]; but on arriving at Welney, I was surprised to find that with the telescope placed two feet above the level of the water, I could watch the fixing of the *lower edge* of the sheet, and afterwards to focus it upon the ground-glass of the camera placed in the same position." It was Proctor, the eminent English astronomer, who said in attempting to answer to the arguments of Parallax, that of course, if Parallax had, with his eye only a few inches above the water, viewed targets on the water several miles away, there was "manifestly something wrong with the accepted theory of the earth's convexity." It is beginning to dawn on the mind of a considerable portion of the world today, that not only is there something *radically wrong* with the assumed premise of modern astronomy, but that therefore, all its conclusions must be equally fallacious and absurd.

Perhaps no man in popular scientific circles is more conversant with the history of the development of the several phases of modern science than Dr. Wallace, the eminent English naturalist. He was associated with Darwin in the work of research in the lines of the origin and evolution of species; and it is said that both of these men derived their inspiration from Malthus' work on population. Concerning the scope of Darwin's conceptions and work, Dr. Wallace says: "Darwin never touched beginnings. Again and again, he protested against the idea that any physicist could arrive at the beginning of life. It is only a few of his followers who have presented Darwin to the world as a man who had explained the beginning of everything." If Darwinism cannot reach the beginning of life, it cannot reveal the goal of destiny; neither can it scientifically analyze the processes of development and progress of life at the present. Thus Darwinism is on a par with modern astronomy which originated with Copernicus, who said that his theory was nothing but an hypothesis put forth merely in an endeavor to explain certain celestial motions. ^P Dr. Wallace differed with Darwin; Wallace was a spiritualist, while Darwin was a materialist. Wallace emphasized the importance of consideration of the human mind, while Darwin ignored mental processes. With grossly materialistic conceptions, how could Darwin ever conceive of the principles and laws of involution as coördinating those of evolution? And how could Wallace, having no conception of the true relation of mind and matter, reach any true conclusion as to the progress of

life and mind in the living species and races of the animal and human kingdoms? Darwin might have expected to find the origin of life in the lowest grades or kinds of matter; Wallace has doubtless conceived of the origin of life in the shadowy realms of infinite space. ^P Koreshanity discovers the origin of all life in the highest Seed of universal perpetuity; and we place the conclusion in direct and strong contrast with all other theories and so called systems of modern times, with the emphatic declaration that there is no other origin of the various planes of life in the universe than such divine Seed as was manifest in the world nineteen hundred years ago, who was the beginning of all things, natural, spiritual, and celestial, because he was the involution of all things of a previous evolution. Modern scientists without exception, conceive of a commencement of the universe at some point in time. An adequate conception of the *eternity* of the universe, with factors of universal perpetuity, explains all the mysteries of life's origin and progress.

Some recent discoveries in the line of interpretation of ancient hieroglyphics have led some prominent scientists to the conclusion that the people of olden times were not so ignorant and unprogressive as the modern world has been led to believe. In these days of numerous universities, libraries, and inventions, the world is wont to conceive of the ancients as being old mossbacks, who could boast of nothing but a lot of old superstitions. But they could build cities thousands of years ago. The Great Pyramid of Egypt contains stones so massive as to baffle the skill of modern engineers to remove. No modern metallurgist can temper copper, nor duplicate Damascus steel; nor can any glass-worker approach certain qualities of Phœnician glass. The ancients had no printing presses, but they had libraries in plenty, comprised of books written on skins, papyrus, and clay tablets. The literature of the ancients possessed rare merit; and there were orators then who could stir the hearts of the people perhaps more profoundly than can men of modern times. No popular modern work contains the wealth and strength of wisdom involved in the Hebrew and Christian Scriptures; neither is there anything in modern science that contains the faintest clue to the solution of the mystery of life nor the correct interpretation of a single symbol of Nature. Life and language of the modern world are derived from the ancients. Every new conception or invention calls forth a new word, the roots of which are from some ancient tongue. The modern world is continually paying unconscious tribute to the people of ancient times; and the time has come to recognize the fact that they were not savages, but people enlightened with the elements of knowledges which would put the savants of modern times to shame!

The man who expresses the belief that the mind afflicted with the Cellular Cosmogony is incurable, simply says in substance that the actual facts so thoroughly and strongly convince the mind of the truth of the Cellular theory, that no argument put forth from the basis of assumption can lead that mind to again accept the fallacies of modern astronomy.

The Open Court of Inquiry.

THE EDITOR.

The Koreshan View of Infant Baptism.

"I am grateful for your suggestions regarding my attitude toward the churches. Your position on that point, and on Sunday observance, and also on baptism, which you gave in *THE FLAMING SWORD*, is just what I hoped it would be. Though by the way, while you gave your view regarding immersion, I am curious to know your opinion on infant baptism. Was it the practice of the Apostles?"

The object of the preaching of the gospel nineteen hundred years ago was to reach the hearts and minds of a class of people more or less advanced in the lines of spiritual progress, and to make them receptive to the implantation of the germs of divine life. Forms of doctrine were promulgated, intended to appeal to the mentalities of those destined to enter the covenant relations of the dispensation. The mind of the Lord and his Disciples, in effort to establish those mental and spiritual states which ultimated in the formation of the new church organization, attracted those able to at least partially comprehend the import of the great mission of the Lord. The classes, therefore, that should become conjoined with the Lord in his death in the race, were comprised of strong characters, wide-awake adults.

The primitive Christian church was comprised of men and women, not children. The terms "children of God," "babes in Christ," "little children," do not refer to infants of sensual birth, but to new spiritual offspring of the higher Parentage; and those who were baptized and received into the primitive Christian church were those who were able to accept the gospel as true, believe on the Christ, and exercise faith in the power of the Almighty to deliver from the bondage of hades. The gospel could no more reach natural infants as such, than the ignorant heathen utterly unable to understand a single word of the Messianic and Apostolic message.

The Apostles and early Disciples did not practice so called infant baptism, which was not introduced into the church until the time of the union of the church with the pagan religion of Rome. A number of customs which now prevail in the Roman Catholic

church came from the pagan system. In order to gain the influence of Rome, the bishops of the church made a number of concessions or compromises—in good faith, however, after the policy of the Apostle Paul, who was "all things to all men" that he "might win some." There was to be a letting-down of the truth to lower degrees of comprehension—and that could be done only through dilution of the original doctrines.

Gradually, a change took place in the primitive customs, among which was baptism by water. In the pagan system infants were made subjects and objects of religious ceremonials; and it was but a natural consequence of the union of the two religions, for the purpose of giving state endorsement to the Christian religion and a semblance of purity to corrupt Rome, that the infant children of members of the compromise system should be baptized, received into the church, and counted as members thereof.

Now, while those only who were able to exercise the powers of faith nineteen hundred years ago, could possibly received the divine baptism—that is, the impartation of the divine spirit through the laws of mental attraction, it does not follow that the infants and heathens, and other non-believers were lost eternally. Neither is it necessary, from the Koreshan point of view, to devise plans of special salvation on other terms than those of the covenant of the age. Continued progress of the various classes of humanity through the processes of re-embodiment, gives the entire question a different aspect from that which exists in the mind of the churches of Christendom, the members of which must conceive, according to the tenets of their creeds, of two ultimate destinies, fixed and irrevocable—eternal life in heaven and eternal damnation in the nether regions.

Sentiment led to the conclusion that infants were too innocent to justly incur eternal punishment, and hence the idea that the conditions of the covenant of the Christian dispensation were not absolutely necessary to salvation.

When we see that the law of progress provides for the preparation of a "little flock" at the end of every specific period of development, to reach the goal; and that in time, millions now moving forward in lines of development will be redeemed from the mortal states, we may allow sentiment to give place to reason, and thereby rationally accept all the conditions of the gospel of Jesus the Messiah as being in harmony with the laws and principles of life as manifest in Nature.

The disintegrating seed and growing plant take up elements of the soil that are advanced far enough to be absorbed into the vegetable kingdom. There is no need to worry about the atoms of the soil that are left behind in one season; their turn will come later on, according to the bountiful provisions of the laws of the natural cosmos.

Agitators of the Laboring Classes.

"In your editorial remarks in a number of *THE FLAMING SWORD*, you say, 'One of the greatest sources of danger to American institutions, even to the Government itself, is the persistent agitation of the laboring classes by men whose motives are questionable.' The thought naturally arises: What particular men are meant in the reference, 'men whose motives are questionable?' Do you mean such men as Gompers, Mitchell, and other presidents of laboring organizations, who urge the formation of federations of labor, and sanction all the primary steps that lead to the final determination of a trial of strength with the captains of industry, by means of strikes? * * Or, do you have in mind such men as Debs, Hanford, and other socialist writers and speakers who are friendly to labor organizations, but who declare that there is no hope of actual permanent benefit to the working people while the present business system rules the world? * * If Mr. Debs tells the truth [about the great A. R. U. strike in 1894], tell me, please, whose acts are more anarchistic—those of the leaders of organized capital, or the men, whoever they are, that you had in mind when you wrote the editorial that called forth these lines."

Whatever tends to mob rule, regardless of the functions of recognized and representative executives of the law, is dangerously anarchistic. When the will of the people who are stirred up because of real or imaginary wrongs suffered or insults offered, is made manifest through the threatenings and

violence of disorder, a nation is undergoing the processes of dissolution.

Now, the laboring classes of the world are being taught through the various leaders in the world of labor and spheres of agitation of labor, that the people who own more property, control more wealth, and enjoy higher stations in life and society, than do the laboring classes, have no rights which the laboring people are bound to respect; and that the working classes are foolish for longer enduring the chains in which they find themselves. Hence, the cry for the working people of all nations to unite in recognition of the claim that they have nothing to lose but their chains, and a world to gain. Unite for what? For the exertion of force as opposed to all law that in any way sustains, according to the custom of ages, present human rights so called.

Whoever appeals to the prejudices and passions of the lower strata of the nations of the world to rise up in rebellion against semblances of order; whoever foments the elements of discontent, or in any way encourages lawlessness with its attendant violence and menace to the peace of the world, is an agitator, an inciter to violence, a breeder of anarchy, a developer of a crisis, the creator of danger to the institutions and forms of civilization designed to direct the movement of human progress and to control in the affairs of men. If the words and acts of labor leaders are in the direction of lawlessness, we mean them; if the socialists are fanning a flame of hatred and discontent, against the order of today, we mean them also. We said that such work was one of the greatest sources of danger to American institutions. We did not say that the elements of the corruption and despotism of wealth do not constitute another source of danger to American institutions. As to which danger is the greatest, we have said in the past that we would rather live under an orderly despotism than under a regime of disorderly labor-unionism.

Such men as Eugene Debs may be sincere; and Debs may have told the truth, as it appears to him, concerning the great strike with which he was connected. A number of his associates, as well as men of other schools of economic effort, may honestly believe they are doing good, and yet be deceived,

and their motives questionable from the standpoint and standard of scientific prescience and justice. They are deceived if they are honest; but whatever their individual belief, there is back of them a subtle spirit of the dissolution of the dispensation, the spirit of the destroyer, the spirit of anarchy. While the labor leaders clamor for justice in recognition of the rights of the laboring classes, let them remember that other classes, occupying other planes in society, *have rights also*; and that they must be recognized in the settlement of the issues of the age.

Welcomed Home

The Founder of Koreshanity, who has been absent on a few weeks' tour of the North and East; and Victoria Gratia, Pre-Eminent of the Koreshan Unity, who has been absent from Estero for several months on a mission relative to the progress of our work, returned to Estero Friday afternoon, October 28, and were heartily welcomed by our people.

There was an enjoyable formal reception, in which the Orders of the System and Officials of the Town of Estero participated. The exercises were very appropriate in view of the fact that it was the Pre-Eminent's first reception in the newly incorporated Town of Estero. We anticipate that our work will be given a new impetus by reason of the encouraging presence and wise direction of the Pre-Eminent.

No real human right was ever rightly or permanently obtained through the violence of disorder.

THE SOUTH FLORIDA FAIR.

The Exposition at Tampa to be Held November 14th to 26th Inclusive.

Sixteen counties in the western and southern portions of the state of Florida constitute the territory that will be represented at the South Florida Fair at Tampa, at the head of the great Tampa Bay, during the last half of this month. These counties are representative counties, and therefore the whole State will enjoy the benefits of the impetus im-

parted to the enterprises of the citizens of the territory represented. But especially is THE FLAMING SWORD interested in the West Coast—Lee County in particular, with our interests centering in the new town of Estero.

The time is opportune for a great display of the natural and industrial products of Western and Southern Florida. From both agricultural and horticultural points of view, Florida this year is far beyond the average in yields; and perhaps no other section of the State is so thoroughly representative of the entire peninsula—and Tampa is at present one of the most representative cities of the State. The site of the Exposition is the beautiful grounds of the Tampa Bay Hotel. Large Exposition buildings are being erected and prepared to receive the numerous exhibits, comprised of the immense variety of the products of the orchards, farms, and factories of this portion of Florida.

Besides the main exhibits of the sixteen counties, there are to be on exhibition a large number of other attractions, including nearly fifty specialties,

(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.

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constituting a sort of Midway or Pike; several regiments of State Infantry and Cavalry, and several warships in the Bay. The Exposition is to be opened with a grand pageant composed of troops, bands, appropriate floats, and civic orders and organizations. The city is to be elaborately decorated for the occasion, and extensive preparations are being made for the entertainment of visitors to the Exposition. The official colors of the Fair are white and yellow, with flags of the nation.

Lee County will certainly send a large and interesting collection of exhibits to the Fair. An appropriation has been made to pay the expenses of collecting the exhibits from the various points in the County, and transportation of the same to Tampa and return. In this connection, great credit is due to Mr. Philip Isaacs, the enterprising editor of the Fort Myers Press, the appointed representative and commissioner of Lee County at the Fair; he is now engaged in looking after the exhibits prepared by citizens of the County.

We are pleased to announce that the Koreshan Unity is to have an exhibit at the Fair. Our exhibit will include appropriate representations of the Koreshan System, the Guiding Star Publishing House, and the industrial, agricultural, and horticultural products of Estero. Arrangements are being made by the Lee County commissioner to have the exhibit of the Koreshan Unity placed with the Lee County exhibit; so visitors to the Fair may find our exhibit in the spaces allotted to Lee County, in the building in which the Counties are represented. We shall be glad to meet many of our friends at the Tampa Exposition. Visitors to the Lee County exhibit, and to our division of the same, will be made heartily welcome.

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The war news a week ago was to the effect that a truce of forty-eight hours had been agreed upon, to allow time for burying the Russian and Japanese dead and caring for the thousands of wounded. Since that time, but few movements have been made by the armies. There has been some fighting at Port Arthur, with points gained by the Japanese. Kouropatkin is made commander-in-chief of the Russian army in the East, and has orders to advance to Port Arthur. The latest sensation is the news concerning the action of the Baltic fleet in attack upon an English fishing fleet in the North sea, and complications arising therefrom. England was

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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:

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BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
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quickly aroused, and demands immediately made upon the Russian government for satisfaction. The English may be pacified by action of the Czar in immediate investigation of the "blunder."

Governor Wright, of the Phillipine Islands, makes report to American Government on condition of affairs in the Islands, in which appears a denial of Judge Parker's charges of maladministration.

Russia and France decline President Roosevelt's invitation to The Hague peace conference.

The Pope asks American churches for increase of contributions in support of the Holy See.

The Italian Red Cross Society send supplies to armies in Manchuria.

Happenings in America.

The seventeenth annual exhibition of the works of American artists open at Chicago Art Institute, many noteworthy productions being on view.

The Episcopal convention at Boston adjourns, with warnings against lax divorce laws.

The political fight in the United States is at white heat on the eve of the election.

A race war threatens at Berkley, Va., on account of the lynching of a Negro.

Postmaster Van Cott, of New York, dies of heart disease.

A strike is said to be imminent in Illinois coal mines.

The horse show is in full blast at Chicago.

Some Florida Items.

Publications from several points, including the Pioneer Press, St. Paul, Minn., and the Springfield (Mass.) Daily Union, containing articles on the incorporation and development of Estero, have been sent to us by friends, who have our thanks.

Mr. Philip Isaacs, editor of the Ft. Myers Press and chairman of the Fair Commission, was at Estero last week in the interests of the Lee County exhibit at the Tampa Fair.

Ft. Myers now sports an opera house—the Phoenix Hall refitted. The first professional dramatic troupe that ever visited Myers, played at the Hall last week.

A number of departments of the Koreshan work at Estero are engaged in preparing suitable exhibits for the Exposition at Tampa.

ERRATUM.—In issue of The Flaming Sword of October 18, in "The Economy of Nature," Department of STUDIES AND REVIEWS, paragraph 2, column 1, please read "When the universe is studied," etc., instead of "By studying the universe," and so on.

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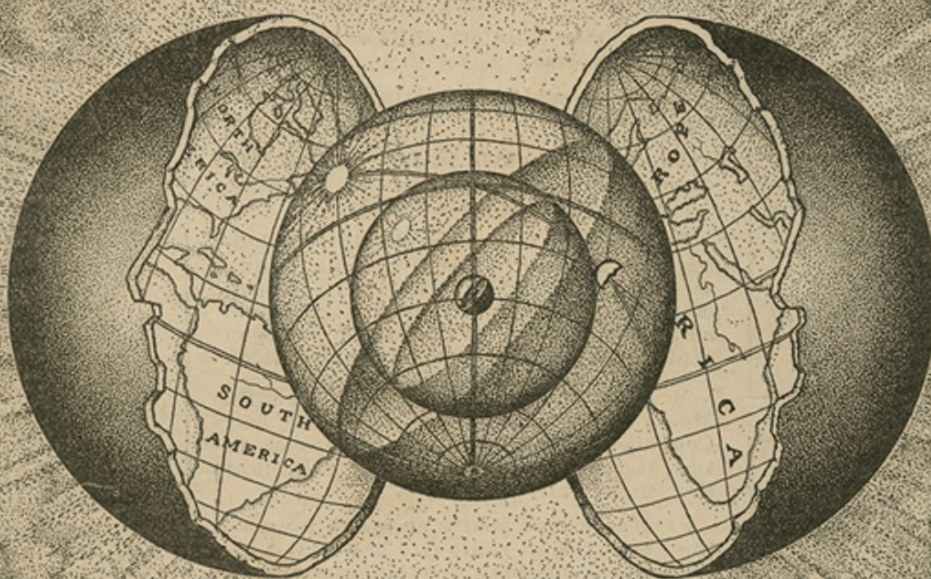
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VOLUME XVIII.

ESTERO, FLA., NOVEMBER 8, 1904.

NUMBER 22.



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