



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., MAY 2, 1905.

NUMBER 47.



CONTENTS

THE PROPHETS ON MT. CARMEL.—THE CHERUBIM AND FLAMING SWORD.—THE FLIGHT OF THE MODERN CHURCH, - KORESH

STUDIES AND REVIEWS.—The Stage in Future.—Discussion of the Biblical Drama, Which Will be Presented on a Scale of Magnificence, - LUCIE PAGE BORDEN

The Coming Mountain of the Gods, - - - - - RABON ADONOSEPERI

Transmutation and Polarization.—No. 2, - - - - - DR. C. A. GRAVES

EDITORIAL PAGES.—Modern Scientists and Genuine Progress.—The World's Creators and Benefactors.—New Antitoxin Possibilities.—Newton's Direction Destroying Gravitation, - - - - - THE EDITOR

COURT OF INQUIRY.—Direction of the Earth's Curvature.—The Mystery of Money.—Watterson on Florida.—If the Earth Were Convex.—News, - - - - - 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.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Department—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

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 Communistic. Celibacy obtains in the central nucleus, never in the world at large.

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

BRIEF DIRECTORY of The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,
KORESH.

Pre-Eminent of the Koreshan Unity,
Head over all Orders of the System,
VICTORIA GRATIA.

President Society Arch-Triumphant,
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of
the Society Arch-Triumphant,
Virginia H. Andrews.

Corresponding Sec'y, the University,
Prof. U. G. Morrow.

Manager Printing Department,
James H. Bubbett.

Business Agent of Koreshan Unity,
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

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 is 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."

Vol. xviii. No. 47.

ESTERO, FLA., MAY 2, 1905. A. K. 65.

Whole No. 604

The Prophets on Mount Carmel.

The Triumph of Elijah Through the Law of Translation; the Typical Victory in the Divine Economy; the Chariot of Fire.

KORESH.

"And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God."

THE PROPHETS OF BAAL had been called together upon Mount Carmel at the instance of the divine Prophet; the design, on the part of Elijah, being a test exhibition of the respective powers of Baal and the Lord God of Israel. God designed through Elijah, the instrument he had chosen, to demonstrate his power by fire, and so gathered the prophets of Baal, whom he purposed to destroy, upon Mount Carmel. Elijah means God the Lord, as to his divine life. Baal means Lord as master, possessor, or owner, and especially as being in possession of the treasures, powers, or potencies belonging to the people of God, but held from them by the present ascendancy of satan over God's people.

The word Carmel is rendered garden, orchard, or park. As garden it has special reference to fruit garden as distinct from the common vegetable garden. The fig, pomegranate, and grape, with other fruits, are employed as symbols to express divine truths and uses of the Word. The grape signifies divine spiritual truth. The pomegranate signifies divine truth in its ultimate or final use, as appropriated to the perfection of the human nature by which we, as Sons of God, are to be glorified in the body—a state which we must reach before we can say we have fulfilled in ourselves the divine purpose; for not until the restoration or resurrection of the body do we attain to that supreme state of exaltation with our God which constitutes us kings and priests unto him in the supreme acceptance of the phrase, and in the purpose of the divine will. The

fig signifies ultimate divine good, the uses of which pertain to such religious, social, and secular relations as will enable the children of God to literally fulfil the second principle involved in the Decalogue—namely, "Thou shalt love thy neighbor as thyself."

The convention of the four hundred and fifty prophets of Baal and the four hundred prophets of the grove, who ate at Jezebel's table, and who gathered upon Mount Carmel (the mountain of God's fruit garden) to stand in the presence of Elijah, the man of God, pointed down the age to a greater event when the combined powers of atheism and infidelity should threaten the very citadel of the principle of salvation through the Lord's Christ; their power being augmented by the weakness of Christians themselves who had fallen into the idolatries of false priests and teachers.

Carmel, the mountain upon which the false prophets stood in the presence of Elijah, and before the throne of God's Majesty, signifies fruit garden or orchard of fruits; and the transaction which has been recorded and handed down to us through generations was of itself a verity, a literal transaction; but it pointed as a type or figure to an event of more profound character. It pointed to the time when, at the end of the Christian dispensation, the Lord should come to fulfil his promise: "I will come again."

In making such an application of the figure and of the name Carmel, let us enter into a more critical examination of the word, its origin and application. The Hebrew word *room*, which enters into the composition of this word Carmel, signifies to be exalted or

lifted up; to be raised up or made high; hence *caram*, to be noble. From this is derived *cherem*, a field or park of the nobler fruits, thence *corem*, vine-dresser. The Hebrew word root *carar*, to dance, exult, leap, or move in a circle, is the origin of the word *car*, the Hebrew word for lamb, from which is derived the idea of leaping and springing. The Hebrew word *car*, sometimes rendered lamb, also signifies to run as a wheel or carriage. The word Carmel, fruit garden, is from a combination of these roots. The primary thoughts derived from this critical analysis of the Word of God, are the ideas of lifting up, and lamb, as specially the communicator or carrier of the Word; thence referring to the Lamb of God, which means simply the divine humanity; and a wheel or carriage—hence, chariot wheel.

From an analysis of the word Carmel—and it is only by a close study and application to the Word of God that we glean its truths—we derive three primary concepts from which comes the final deduction, that of fruit garden. The primary concepts are these: A lifting up or exaltation, which is fulfilled in that special function of the Lord's mission indicated by this language, "If I be lifted up I will draw all men unto me." Second, lamb; this refers to the Lamb of God who taketh away the sins of the world by the sacrifice he came to make, through the breaking of his divine humanity as the Bread which came down from heaven, and which alone is the life of the world. Third, chariot wheel. It may be readily comprehended, if in the mind there be a clear distinction between the figure and the antitype to which it pointed, how the term fruit garden, should point to the planting of the Word, and the propagation of the divine life in the uses to which the truth of the Word and its application lead us.

The confirmation of Elijah's power, in the figure, was on Mount Carmel. The confirmation of his power and authority in its supreme verity was in his translation. Without the translation there could have been no real confirmation of his mission as prophet of the Most High. When the change came to him by which he effected his theocrasis or divine blending, Elisha saw him, and cried: "My father, my father, the chariot of Israel, and the horsemen thereof." The chariot of Israel is the translation itself. A chariot is a means of conveyance, and, as applicable to the Word, is the vehicle for the conveyance or communication of the Word. The importance and truthfulness of this statement will be observed by a more careful inquiry into the nature of the translation of the Lord Jesus. He declared: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, * * and he will show you things to come."

The effectual communication of the Word so that the mind becomes illuminated—that is, opened into a perception of divine truth and its uses, depends upon the translation of the Evangel appointed to that end, as effect depends upon its cause. If Jesus had remained externally with his people to this day, the world would have continued in darkness, for only by his translation could the impartation of the Word be made to such as were prepared to receive it. The reception of the power communicated to the Apostles and Disciples of the Lord on the day of Pentecost, when cloven tongues sat upon them, was the direct sequence of the Lord's translation. Not only was it the sequence of his translation, but it was the veritable substance of the Lord's body communicated to them by its absorption into their wills, these wills being the soil into which the good seed was literally sown.

God's fruit garden is where the Master plants the Word. What is the Word? Let the Apostle John answer: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." The invisible Godhead in his fulness clothed himself with his own visible manhood, which was made divine and incorruptible, and stood forth the visible Jehovah, the fulness of the Godhead bodily, the God-man.

For what purpose? That the perfected visible divinity, the immortal flesh from heaven, the Word, the promised Seed, might be disseminated by the Holy Spirit, which is the seminal essence of Deity, and thus imparted and appropriated; thereby fulfilling the declaration of Jesus: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."

The mere record of this transaction as a question of historic significance, independent of its prefigurative or typical character, is valueless. It is only important to us as it embodies the symbols of divine and human unity which it portrayed, and which were to be fulfilled in the consummation of events when the harvest should be ripe, and the Lord should come to gather it home. As a type or figure, it points to the manifestation and office of the Lord's Anointed. Each particular, as described, has special correspondence to some function in the Lord's use as the visible Savior of men.

The Sons of God at the end of the age will be the product of the application of the science of life, through the Messenger of the Covenant. They are the sons of conjunction, that is, the sons of Levi, the product of the application of the antitypical Levitical priestly office, the product of sacrifice. They will manifest as the product of the office of Elijah the Prophet.

THE CHERUBIM AND FLAMING SWORD.

The Keeping of the Way of the Tree of Life Through Processes of Seed-Sowing.

KORESH.

THE PERPETUATION of both the God life and the higher human, depends upon the keeping of the way of the Tree of Life. A senseless clerical profession, representing the oratory of the modern world and professing to be the world's conservator and guard of its sanctity and of its morals, through its own ignorance acts as a clog upon the wheels of progress, and is an ecclesiastical barrier against human enlightenment. The sooner the religious and secular world discovers this fact, the earlier will be given the propelling impulse to a new and better order of things.

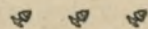
We are taught that the Lord God "placed at the east of the garden of Eden, cherubim and a flaming sword which turned every way to keep the way of the Tree of Life." It would be impossible to find a clergyman of the present day who could define the significance of the passage in any of its particulars; and yet it is one of the most important, if not *the* most important truth of the whole Scripture. The way of the Tree of *Lives* will never be kept by any other process than the one of the divine appointment. The process belongs to the Lord God, and he will protect and perpetuate it.

The word *cherubim*, is the masculine dual form of the noun, and means two cherubs—no more, no less. There were placed at the east of Eden, according to the strict rendering of the word, two masculine personages or beings, as guards or keepers of the Way. Having correctly rendered the Hebrew word *cherubim*, our next important inquiry should be as to the character of the Way to be kept. Said Jesus, "I am *the* Way." Can we by careful inquiry ascertain the relationship of the two cherubs to this Way? John the Baptizer, was one of these cherubs in the beginning of the Christian age; Peter was the other.

The flaming sword was the translation of the Lord's personality. The garden of Eden was the place where the seed, Logos, or Word was sown by the operation of the Holy Spirit. The garden of Eden, therefore, is the church which in the beginning of every age, is reformed and impregnated with the sperminal or seed-beginning of God Almighty. Just as the Jewish church as an organized body, rejected the Lord Christ in the beginning of the age, so will the so called Christian church as a body, reject the Way, the cherubs, and the flaming sword in this age. Yet, notwithstanding all this, the chosen church of this our day and age, will be prepared for the coming baptism through the *theocrasis* of the present Way; and in such preparation will comprise the nucleus and head of that kingdom from which all selfishness shall be removed.

Today human greed, the narrow, sordid, contracted

selfishness of the human soul, stands directly in the way of the inauguration of the new social order. The baptism, however, is at hand; and despite the opposition of the church and the world, the chosen personality of God's power will demonstrate his claim to the position and office of the flaming sword.



THE PLIGHT OF THE MODERN CHURCH.

The Body Dead and the System Effete and Defenseless Against the Attacks of Agnosticism.

KORESH.

AFTER NEARLY nineteen hundred years of effort to destroy the principle of Messianic recurrence, as a fundamental one of creative perpetuity; while atheism and infidelity are taking advantage of the dotage of the Christian dispensation to strike their heaviest blows, and while the manhood of Christianity is downed by its own dissipation, in the adulterations of the truths and goods of the church, the law of the resurrection or reincarnation of God and man finds another champion in the development of Koreshanity, the direct and positive fruitage of the divine planting which marked the beginning of the Piscatorial dispensation.

The old church—the mausoleum of the twice murdered Christ, crucified the second time through the adulteration of Christianity with Paganism, a tomb holding only the corrupted body of that which was once the living Logos—calls upon that corpse to wield the weapon of defense against the thrusts of the refined and cultured infidelity of agnosticism. The Christianity of today carries no vital weapon against the assaults of its too vigorous adversary. It finds itself perfectly defenseless and yields, step by step, to the hitherto irresistible prowess of infidel and atheistic (not Christian) civilization and so called science.

There is no hope for the old church. The two great strongholds of its prestige—supremacy and power to control men—are annihilated. While the church remained impregnable behind the fortification of human ignorance and fear of a sulphurous hell, it could act upon the organ of cautiousness, by picturing to the mind the tortures of a never-ending hell fire, and thus through fear compel men to seek for that reaction which could be engendered only through a depiction of the love of God.

The abject stultification of human reason was the only hope of the church. While men ignored reason it was easy enough for the church to say that God could blow hot and cold with the same breath, like AEsop's fabled hermit; that God's love had created a hell of eternal torment for those who should offend him; and that the same love had fixed a place or condition of endless happiness for the elect few, who should have faith in the innocent One who had died for the guilty. When reason came, the hell of modern Christianity

departed, and when this took its flight, the citadel of the modern church was also opened to the enemy.

The church has lost its strength, and atheism is scattering it to the four winds; but from the ashes of its destruction will arise a new kingdom of righteousness, already emerging from the rapidly crumbling ruins of the declining ecclesiastical authority. It is useless to attempt to preserve the old church. The new age will dawn through the development of the new church, and the new one will establish a return to first principles, confirming the truths of *Inspiration* by the ripened *science* of the matured Manhood of God's crowning handiwork, the regenerated humanity.

New Century Studies and Reviews

Lucie Page Borden

THE STAGE IN FUTURE.

Discussion of the Biblical Drama; Possibility of Presenting Scriptural Scenes and Themes on a Scale of Magnificence.

"THE STAGE will be the pulpit of the future."

This statement in regard to the coming years seems to be in accord with the principles of a scientific religion, but it is disputed by some persons. They say that the marked tendency to elaborate dramas drawn from Biblical scenes will tend to throw contempt upon Scripture by the inevitable introduction of jests and levity. The earnest gravity of the Scriptures is to be treated with reverence, in their opinion. They think that to put the themes of the Bible into the mouth of a modern playwright will render them less sacred and destroy their prestige in the minds of the religious world.

The religious drama is a special feature of production that will give an impetus to modern art. It does not detract from the Bible to place it upon the stage; neither will it suffer from the contrast formed by introducing scenes of mirth. The scurrilous jest will fade away, and the actor who is speaking of lofty themes will feel himself uplifted by the significance of the sacred Writings. It has been observed among the peasants of Oberammergau that their attention to the characters of Scripture begets in them a reverential attitude and a deeper respect for holy things. The one who is to enact the role of Christ looks upon himself as consecrated to a sacred mission. He tries to conform in his own life, so far as may be, to the responsibility of assuming such a character, even for a few hours. He is specially prepared and trained for this service, and in his execution of it in the drama he shows the effect of his thought in his face and acting. Likewise, the young girl who is to be presented as the Virgin Mary, begins to copy the expression seen upon the portraits of the old masters. The look of angelic purity is blended with that of sweet submission to the divine

will. She tries to copy, not only the facial expression, but the attitude of mind which produced it; so among the simple peasants a process of upliftment is begun through their dramatic efforts.

Why may not the elevation of the stage proceed along similar lines? Why may it not be purified and uplifted by the contemplation of noble themes interspersed with scenes of a mirthful nature? True wit is not inimical to refinement, nor does it coarsen and cheapen the Scriptures if they are contrasted with humorous interludes. The power of Shakespeare lies greatly in the contrasts which he produces, and the pathetic narrative of patient Griselda is enlivened with several touches of an opposite character, shown to heighten the effect.

The opposition to the stage as the pulpit of the future will disappear as the possibilities of combining religion and recreation begin to dawn upon the minds of men. The story of David and Jonathan with the madness of King Saul, has recently appeared in the "Shepherd King," under the management of Klaw and Erlanger. The part of David is one that appeals to the imagination, as a shepherd lad called to the court of the king to play upon his harp. The sudden rise of his star to the ascendancy, as predicted by Samuel, forms the theme of the drama, while the nobility of Prince Jonathan who is willing to see his own place given to another, if it be the will of Jehovah, is brought out in fine relief against the jealousy of Saul. The fact that Messrs. Klaw and Erlanger have staged this play shows that it has been produced in masterly style with the best scenic effects.

When King Saul sees the witch of Endor he is in the society of Doeg the Edomite, whom she salutes with the bitterest reproaches as a traitor and deceiver. The harp means the confession of the divine Humanity; and the evil spirit which tormented Saul, was it not the refusal to acknowledge the Lord's humanity as it was to be revealed in the person of Jesus? David was to be king and Saul knew it; therefore his anger was soon kindled against the very one who had assuaged his trouble by playing on the harp. Doeg the Edomite typifies the spirit of lies and treachery. Saul came to himself when David played upon the harp; therefore he was capable of acknowledging the Lord's presence.

The Scriptural scenes are not only full of poetic imagery, but they are capable of being enriched by Oriental costumes and the magnificence which delights the eye. For this reason they are pleasing and will continue to be produced in accordance with the laws of art. Those great truths which underlie the external aspect of the Scripture narratives—the truths of man's origin and destiny, with the wonderful mystery of the Messianic function, are to be presented in the same manner in the form of spectacular productions placed within the reach of all by municipal ownership of places of amusement.

Religion is to mean something more than mere formalism in the future. The dead weight of religious worship from which the life and spirit have departed, is

not to be a drag upon the resources of society. "Behold, I make all things new." The love which remakes the universe and transforms humanity will in its operations bring forward the drama of the future on a scale of magnificence hitherto unseen.

What is more fitted to elevate and excite enthusiasm than the best things which God has prepared for his own people, expressed in conformity to the rules of legitimate drama? The transformation of men to Gods is a theme not unfitted for the stage. The best productions of the past are nothing in comparison with such a theme as it is understood and explained by Koreshan Science.

Department of Astro-Biology

Rabon Adonoseperi

THE COMING MOUNTAIN OF THE GODS.

The Relations of Time and Space; the Significance of the Terms Height and Depth.

IN OUR EXAMINATION of the astrological qualities of the four cardinal points of the compass, and in the conclusions at which we arrive in regard to their specific values in terms of time and space, we have drawn attention to the fact that the successive expressions of light and darkness relate to time and mental conditions which are coördinated with heat and cold, or physical conditions; that the northern and southern constellations in their decline and incline determine the ascent and descent, or beginning and end of timic conditions which prevail throughout those quarters of the precessional year to summer, autumn and winter; the spring quarter being distinguished by a fixed diffusion of light and temperature.

Now, the variations of light and darkness are due to the rise and fall of the sun—that is to say, to his relative height in the heavens; and this is applicable alike to his precessional, annual, and diurnal cycles. Height is related to one of the three dimensions of space, and has no relation to time, which is measured in degrees of length only. In space we have three dimensions—length, breadth, and thickness, which latter involves the quality of height; the two former being specifically related to bases and foundations.

In the cosmos, length is determined by lines of longitude drawn from north to south, breadth by parallel lines of latitude that encircle the sphere, and which cross the degrees of longitude at right angles; the former defining degrees of light and darkness, the latter degrees of heat and cold. The latitude is therefore more specifically spacic, having relation to form, the flesh, love, and desire; the longitude to time, function, knowledge, intellect, and understanding. There can be no time apart from space, nor space apart from time. Neither are love and intellect of any service—that is to say, they perform no use, unless they act in conjunction; for it is possible to desire an object ever so ardently, yet if

the intellect directs not its forces, no progress can be made toward the attainment of the thing desired. On the other hand the most brilliant intellect is stagnant and useless unless love or the will waken its powers into activity. The crossing of love and intellect breeds life, energy, and accomplished work. They constitute the foundation of that superstructure of knowledge which we term consciousness, the extreme apex and cornerstone of which is wisdom or the universal consciousness.

It is obvious that as form and function are coördinated, and that as in man the former is related to the body and the latter to the mind, a perfect physical organism is essential to the simultaneous expression of the cosmic mind, whether expressed in man individually or collectively. Thus the full breadth of mind must be coördinated by a corresponding physical dimension that constitutes perfection of form. Height in the physical, or breadth in the mental domain, is only a question of growth, which depends on length of time to erect a structure adequate to the requirements of the Nirvanic consciousness. In the Zodiac, mental and physical, the building-up and the tearing-down processes are ever in evidence, consequent on the erection in man of two mental edifices—the good and the evil due to the alternative impress of light and darkness in the northern and southern hemispheres; the good resulting from the crossing and consolidation of the two forces which tend to growth—that is, of light and heat which cause expansion, and darkness and cold with their coördinate contraction and dissolution.

The word Nirvana means a blowing-out, or expansion. Heat and light are the medium of its expression; yet the cold blast is essential to fan the heat that generates the light, the entire process resting on the basis of its inversion. This fact was recognized by the ancients, who always located their Gods on the summit of a lofty hill or eminence. Thus we have the Mount Meru of the Hindoos; the Olympus of the Greeks; the Pearl Mountain of the Chinese; the Kharsak Kurra of the Akkadians; and Mount Zion of the Hebrews—all of which possessed their opposite poles in a mount of darkness which symbolized the abode of evil.

The Mount of the Gods differs from the mount, or rather pit, of diabolism, in that the former symbolizes the height of wisdom superstructured on a basis of united love and intellect; the latter being a vacuum or depth created by a separation and division of these two forces. The power of evil is disunited and is related to heat and darkness, on the one hand, and cold and light on the other; the former being paternal, diabolic, impregnative, and destructive, corresponding to lust or the perversion of the love principle; the latter being maternal, satanic, conceptive, constructive, and relating to greed and fallacy, or the inversion of the intellectual principle. They severally represent the caloric and cruosic forces of nature in degrees of separateness. They are the equator and extremities of space as fixed centers of heat and cold.

Depth is only the inversion of height, the former relating to distance below the surface of earth or water;

the latter to distance above and in the air. With the former we associate the idea of cold and darkness as, for instance, "the depth of winter;" and with the latter, warmth and light, as in "the height of summer;" gestation and manifestation being the two functions that correspond to these two divisions in space; life or the spirit within being the primal cause of motion in either direction. In this manner the depths of hell constitute the womb of humanity which becomes impregnated with the seed of Deity; and with the devil and satan we must therefore associate the function of gestation and the ever swelling hill of fallacy and evil, which must subside when birth takes place and the child of Deity is manifest as the hill of truth. When, therefore, the cosmic man is in the gestative stage, it is from the depths of Cancer, the womb, that we must anticipate the appearance of the great world-mountain, the intellectual mount of the Gods that is to spring forth as the fruit of the impregnative light of the Father. In like manner, to Capricorn must our gaze be directed if we are to locate the mount of intellectual fallacy that will subside when the birth of truth has been consummated.

There is every evidence that the world today is exercising the primitive function of gestation, and that the superstructure or intellectual power of man is at a low ebb. His knowledge is a mountain of fallacy; his highest mental altitudes are his profoundest depths. It necessarily follows from the same process of reasoning that in his lowest and most interior places is to be found the greatest intellectual height. In a word, humanity today is a maximum of body and a minimum of intellectual light; and we may reasonably suppose that when birth takes place, and the offspring is born into the light of day, a mountain of intellectual power will be superstructured on the basis of the infantile form which will cling to the swelling hill of its mother's breast.

Now, any law that is operative in the human race is also operative in the physical world. We should therefore expect to find that the degrees of longitude or meridians that pass through the signs Cancer and Capricorn, traversed districts whose degrees of depression and altitude would in a measure express the idea we have been following. If we take the degree that passes through Greenwich as 0° Aries, ninety degrees to the east will be Capricorn and a like number to the west will transit Cancer. In tracing down the degree of Capricorn we find that it transits the elevated steppes of Mongolia and attains its culmination of altitude in Thibet—a district that has for ages been known as "the roof of the world," owing to its elevated position on the lofty range of the Himalaya mountains.

The ninetieth degree west, on the other hand, traverses the level prairie lands of North America; and descending the valley of the Mississippi, bisects the Gulf of Mexico on the same parallels of latitude that pass through Lhasa, the capital city of Thibet. The word gulf is derived from the Greek *kolpos*, the primary meaning of which is bosom, breast and womb; it is from the maternal breast of the Gulf of Mexico, that flows the ceaseless stream of warm water that to so large an extent moderates the frigidity of the northern winters, and which when crossing the Atlantic ocean, bestows on England a climate that has alone rendered her capable of fulfilling her mission as pioneer of the world's civilization.

In the signs Capricorn and Cancer, then, we have two extremes, on the one hand a lofty terrestrial elevation whose frigid climate is proverbial, and which on account of its elevation, the earliest traditions have denominated the world's coronal summit; and on the

other a maritime depth from which issues the waters that render habitable to human life, lands that would otherwise be held throughout the greater part of the year, in the hands of a relentless winter. The former in this manner symbolizing the dark mountain of the south or cold intellect superimposed on the burning plains of insatiable lust; the latter signifying the life-giving warmth of maternal love and the hidden depths of the womb that nurtures the nucleus of the yet unborn mount of intellectual light.

The city of Lhasa has from time immemorial enjoyed the reputation of being the stronghold of the paternal masters of Oriental philosophy and mysticism, certainly the most coldly intellectual form of religion extant. As such it is a spot that has for ages been sealed against the inroads of western peoples, and we may rest assured that it is no mere chance occurrence that the rupture of this sealed sanctuary by a British "mission," was coincidental with the establishment on the shores of the Gulf of Mexico, of the Koreshan Mission with its doctrine of united love and intellect as a basis for the erection of a Temple of the perennial light of wisdom. As the former undoubtedly marked the completion of the work of the British nation as the world's pioneer and explorer of unknown lands, so does the latter denote the approaching birth of the new nation that will inherit the earth that the former has conquered.

Is it then unreasonable to suppose that when time has completed his work, that from the maternal womb of the Gulf will arise the lofty mount of Zion and that the elevated plateaus of Thibet will descend to a physical level commensurate with the abyss into which the devotees of fallacious doctrine must ultimately fall? It must not be supposed, however, that we are attempting to define the exact location of the coming Mount of the Gods in its external manifestation, for to do so would obviously be absurd when we consider that the destruction and collapse of the maternal womb of mortal humanity, must be coördinated with the effacement of many of our present geographical landmarks and the alteration of the surface of the earth as we now know it. We are only comparing territorial localities which have a direct relation to human destinies, and which project a forecast not only of the process whereby they will be consummated, but of the nature of the stage on which the drama of the coming age will be performed. If then at times we find the level plainness of our present life and surroundings, monotonous and unrelieved, we may always anticipate with the pleasure of certainty, the lofty mountain of varied prospects and experiences that the future holds in store, and which will constitute the superstructure that labor on the plains is erecting.

In addition to the two localities just referred to, there are two countries and two nations which severally represent the intellectual and affectional principle. They are America and England. The former owes its position in the world today, to the fact that its destinies were nurtured by the maternal desires and ambitions of the latter; and it now only remains for time to effect the final crossing of these two national factors in order to furnish the basis for the superstructure of universal power and wisdom which will become effective both circumferentially and centrally, through the consummation of a final and lasting conjunction. Wisdom involves the appropriation of the love principle and its conversion to light. We may therefore anticipate the absorption of the English nation by the American, which in its turn will become the basis of a higher quality of intellectual power due to a conjunction in a more central sphere, which again in its turn,

will become the foundation of the most exalted eminence of God-wisdom.

Of this then we may rest assured, that for so long time as the sun in his courses, measures his length and breadth across the physical equator in the rise and fall of his cyclic evolutions of time, so long will he in space erect antithetical mounts through processes and methods which are inversely related to each other. We may be equally certain that although the frowning mount of enveloping darkness may appear ominous to our eyes, yet when the long time of labor has reached its culmination, in space, we shall behold the Mount from whose summit the lightnings flash, superimposed on the fallen ruins of the scene of our former trials.

General Contributions

TRANSMUTATION AND POLARIZATION—No. 2.

Two Great Fundamental Laws of Being and Existence Revealed and Applied in the Koreshan System.

DR. C. A. GRAVES.

WHICH IS THE MOST important of the fundamental laws already referred to? **ANS.**—The law of transmutation may be regarded as the central and most important law. This law has been so often and so fully set forth in the Koreshan literature that it is hardly necessary to restate it here. Modern science denies the principle of transmutation, and endeavors to maintain the indestructibility of matter. The Messianic law is fundamental, and could not be operative in the transmission of the Anointed One, save through the general law of transmutation.

The Messianic law is in the plane of human life just what the law of polarization is upon the plane of the physical forces. Spirit of every kind and degree can be transposed from one sphere to another only by first being polarized—that is, brought to a pivot or point. One can utilize the spirit generated in a battery only by conducting it from the poles. So likewise, obeying the same law, the energies of spheres of human life and mind can be utilized only by being polarized in personality and conducted from the human pole. Every Messiah is such a pole; the Messiahs are mediators, and are such by virtue of the fact that the conserved energy of the human race can be transmitted from dispensation to dispensation through no other way than through the polar point.

QUES.—What are the processes by which polarization and transition take place? **ANS.**—No transmutation on any plane is possible without fire—some process of combustion. Whether it relates to a match or a man the process is the same; there is burning in each case. When a match is consumed, two general qualities of spirit result—the ascending and descending. Food products taken into the human system are burned up through processes of digestion and assimilation; they are transmuted to qualities of organic spirit, the ascending and descending degrees of spiritual substance, susceptible of conversion to tissue enplaced according to quality, ascending and descending.

Now, in the progress of human life through the dispensations, in which numerous embodiments occur, every human being passing through mortal dissolution, experiences a combustion in which this necessary differentiation between ascending and descending degrees of

spirit must take place. The same is true of every human spirit that dies in the spiritual world. At the end of a dispensation the ascending and descending qualities of divine life converge and are polarized in a personality, which personality is the Messiah or Anointed One, destined to transpose the life of the old dispensation to the beginning of a new order. As illustrative of this, we instance the close of the Jewish dispensation, when in Jesus the Christ there were involved the spirits of men and women of the dispensation who had looked forward to his coming and mission. It was through him they were transmitted from the old dispensation to the new. At the time of the translation of Jesus, those spirits were imparted to the Messianic discipleship.

We shall endeavor to make this point sufficiently clear that none can fail to understand. There are three spheres of mental being in man, occupying three distinct portions of the brain. These are the natural, spiritual, and celestial degrees. The first of these is one's external or conscious mentality. In other words, the natural degree is the home of the spirit entities constituting the external man. The person dies; the attendant combustion separates these entities according to quality, and there is an ascent and a descent. There is a corresponding division of entities in the spiritual sphere, and an ascent into the celestial, whilst the descending part is again embodied.

This process produces a gradual deterioration through the dispensations. However, the ascending spirit is not lost, but aggregated in the two interior spheres, exhibiting itself from time to time in the great characters that appear in the intervals of the dispensations. Finally, at the end of a given cycle, all the aggregations of ascending spirits become involved in a single personality. This personality is the focal point, the pole, or the Messiah of the age; and his mission is to baptize the most advanced characters among his contemporaries, with the spirit of life and mind which he contains. This baptism is effected by transmuting his person to spirit, in which form or state it flows into those who are receptive to it.

Thus and only thus can human entities of the divine order be transposed from one dispensation to another. Thus and only thus can the spirits that have reached the higher degrees be brought down into the natural degree of divine activity. This explains the universal fact that each dispensation declines in quality from its beginning to its end; whilst at the same time all its ascending life is conserved and poured out into a following at the beginning of a succeeding cycle. The gradual ascent is continued through a series of cycles, culminating in the production of the perfect humanity, in the manifestation of the Gods.

Transmutation applies to both spirit and matter. Polarization applies to spirit of every grade and kind. We find here two fundamental laws, without which the universe could not exist. Transmutation, while operative before their very eyes and in their own bodies, men are ignorant of the law and deny its very essential operations. Polarization in physics is a subject of discovery by empirical processes; it is utilized in batteries and dynamos, but its application in the plane of human life is not thought of by modern scientists. The world today is ignorant of the fact that the laws of one plane of existence are correspondingly operative in every other plane or domain of life. Once this fact is known, it leads to logical and rational analysis of the unseen or metaphysical spheres of being, by applying to the invisible spheres the corresponding laws and principles found active in the planes that are visible and tangible.



In The Editorial Perspective.

THE EDITOR.



THE SCIENTIFIC WORLD is just beginning to recognize the achievements of Mr. Burbank, a wonder-working genius of California, a creator of new forms of plant life. Ten years ago he was unknown, "held in derision by his relatives, in pity by his friends, and in scorn by his enemies. He was denounced by scientific men as little less than a charlatan, a producer of spectacular effects, * * an enemy to all true scientific progress," a proposer of impossibilities. A minister of his own town denounced him as a man guilty of "interrupting the well-ordered course of plant life, destroying forces and functions established and sacred." That was ten years ago. Today Mr. Burbank's investigations and achievements go far beyond those realized when the minister denounced him. Last year, six thousand men, "the very pick and flower of the scientific life of two hemispheres," visited the scenes of his labors. He has truly worked wonders. By patient study and experimentation, he has taken the thorns and spicules from the giant cactus and rendered the entire plant from root to fruit, usable as food for man and beast. Millions of acres of the western deserts and arid plain may now bring forth fruit in abundance. He has taken the seed from plum and peach; blended various kinds of berries; hybridized various vegetables, and changed the form, color, and fragrance of thousands of kinds of flowers. Mr. Burbank is a transformer, a genius working upon vegetable life. Of plums alone he has created over 300,000 varieties; of peaches, over 60,000; and thousands of kinds of almonds, grapes, apples, walnuts, and many thousands of other fruits, flowers, and vegetables. He is bold and original; he has set aside the conclusions of the scientists because they were of no use to him. He has not dealt with theories, but with the elements of vegetable life. He is a student of Nature as he comes in contact with her works. In referring to his work and study, Mr. Burbank has said: "In pursuing the study of the universal and everlasting laws of Nature, whether relating to the life or growth, structure or movements, of a giant planet or the tiniest plant, or the psychological movements of the human brain, the same conditions are necessary before we can become one of Nature's interpreters or the creator of any valuable work for the world. Preconceived notions, dogmas, and all personal prejudice and bias must be laid aside. Listen patiently, quietly, and reverently to the lessons, one by one, which mother Nature has to teach, shedding light on that which before was mystery, so that all who will may see and know. She conveys her truths only to those who are passive and receptive, accepting truth as suggested, wherever it may lead. Then we have the whole universe in harmony within us." Because Mr. Burbank had the temerity to set aside the conclusions of the scientists in his special field of work, he was regarded as a man dangerous to the interests of humanity. A writer has said, after referring to the discovery of the noted Harvey: "Contemporaries are seldom grateful to discoverers. More than one instance is on record in which a man has injured his fortune and lost his happiness through the

elucidation and establishment of a truth which has given him immortality. It may be that there are physical truths yet to be brought to light, to say nothing of new applications of old truths, which, if they could be announced and demonstrated today, would be the ruin of the discoverer. It is certain that there are moral truths to be discovered, expounded, and enforced, which, if any man had now penetration enough to see them, and courage enough to express them, would cause him to be regarded by the present generation with horror and detestation." But Harvey finally triumphed over his enemies, and attained the summit of reputation; and so now has Mr. Burbank; and so, on the universal scale in the domain of human life, the Founder of Koreshanity, who has been bold enough to wholly disregard all modern conclusions in all fields of research and branches of modern learning, will ultimately triumph over the forces of fallacy and death, and establish a new era of human culture, and bring forth from the field of human life, results heretofore unthought and undreamed by mortals.

The world's benefactors are men of original daring and genius, not men of wealth. They are heroes, men of sacrifice. The creators of every age are the thinkers. They are they who produce results by giving impulse from their own minds to the fields and spheres of activity. The California naturalist referred to in the above editorial, is a creator in a restricted sense, but nevertheless a creator. He conceives an idea—and in time, after patient study and application, it is expressed through a new form of foliage, or new fruit and flower. He transmits substance from his own mind to the domain of vegetable life, and it stimulates and transforms the subjects and objects of his study and application. His work is but a suggestion of possibilities of the future—not merely in the vegetable kingdom, but in all other domains of activity. Poets are creators; they conceive of harmony and beauty, of high ideals; and in the mind of a following, soon or later, the conditions obtain. All creations of art and literature are wrought through the mind. The mind is the primary factor, the progenitor of all things. The work of creation by the artist is not complete when he puts the finishing touches on his masterpiece. It must continue through the powerful impressions of his great work upon the world; and in time he works through the thousands of factors operating in the minds of the multitudes. The most startling results in the lines of creation in the vegetable kingdom are but suggestive of what may be done in the line of race culture. The genius of Abraham brought forth the vigorous Hebrew race; and his influence and power are felt after a lapse of nearly 4,000 years. Abraham bred a new stock; he projected himself into it, and has lived again and again to see the transforming power of his conserved life upon the peoples of nations and civilizations. The creation of the universe is not different in general principles from those of creation in any of the universal domains. The forms of the universe are conceived in the mind; the substances of love and

wisdom are elaborated in the brain of the perfect Man, the Almighty Alchemist, the master Artist and Architect, and the Builder of the divine Temple as well as its expression in the giant form of the cosmos which constitutes the great field of his operations. The Creator of the universe works through the myriads of factors and forms and functions of the various planes of life. He is none the less the Creator because he employs the millions of instruments; he is the more the Creator because he is able to utilize them all. God is; therefore, the universe exists continually. He perpetuates himself, and in doing so he projects the vital substances essential to all the planes of existence. In the whole universe he expresses himself. In turn, he is the point or pole of universal impression. His Word does not return to him void. The Word *does* return in the fulness of time with the fulness of life in the fruit of cycles of human progress.

The patent medicine men advertise nostrums for "that tired feeling;" but some people are born tired, and frequently the medicines fail to come up to all that is guaranteed in the advertisements. A noted German doctor has discovered a new serum which promises to be a death-blow to all laziness, general debility, and exhaustion of every kind; especially it may cure horses of balking, and men of shirking work. It is claimed that a strong dose of the antitoxin will make a man do two or three times as much work in a given time, as without it. No doubt the antitoxin will be a money-making success—something unparalleled in the history of medical fads; for will not the thousands of firms, the hundreds of manufactories, and the scores of trusts buy largely of the stuff for the purpose of stimulating greater effort on the part of their employes, and thereby obtain greater results with no more additional outlay than the actual cost of the serum? Laziness is no longer psychological, according to the new theory; it is purely physical; and once the blood and nerves are stimulated, the man works like an automaton whether he wants to or not. The antitoxin idea is not so bad; it is the antitoxin itself that may be bad. It all depends upon the character of the substance that stimulates. The truly scientific idea, however, is not to obtain the stimulant from the crushed muscles of guinea-pigs and subsequent inoculation of horses, but from the vital substance of God's animal life—the actual substance of the perfected personality. Jesus the Christ was the great source of the most powerful antitoxin ever employed. The thousands and the millions were inoculated nineteen hundred years ago; they were enthused to great activity, and made immune against pain and poison; and the effects of its administration to receptive patients have been manifest through the dispensation of activity and progress. It is possible to produce still greater results at the end of this dispensation through the scientific transformation of another personality.

The Newtonian idea of gravitation is a relic of the centuries past, and it is destined to become obsolete. It does not fit the facts of phenomena. It is no longer necessary to a plausible, to say nothing of a scientific, explanation of the motions of the universe. All energy must have a source

of origin, points or zones of generation. It is impossible that gravity should be in and of itself universally pervasive, acting at all times in all directions in such a way as to destroy direction. It is asserted that both the sun and moon exert a powerful influence on the earth—even sufficient to lift millions of tons of water daily in the production of the well-known tides. No one has ever satisfactorily explained, according to the common theory of the tides, why there should be always a high tide on the side of the earth opposite that on which the moon is supposed to be pulling the water toward itself. Neither has any one ever found, even at the highest spring tides—when the pulling force of the sun and moon are supposed to be greatest, because combined—that the actual weight of a single gallon of the waters of the sea has decreased thereby the billionth part of an ounce! Objects do not change in weight with the alternations of day and night, which they certainly would do if the forces of attraction of the sun and moon upon the earth were exerted in opposite directions every twelve hours.

The friends of modern reform methods are rejoicing that the city of Chicago has voted in favor of municipal ownership—that city that constitutes a veritable cess-pool of vice and crime. Judge Dunne, the successful mayoralty candidate, made his campaign upon that issue, and was elected by a very large majority. The socialists however, voted against him. It is undoubtedly a significant fact that the people are clamoring for municipal ownership and kindred reforms. But there is no guaranty that many of the proposed reform measures can be made successful under the present order of things. We shall be glad to see whatever good may result from the enactment of laws or regulations which at all favor the people, instead of the corporations; but in view of the greater and more pressing demands upon this age, we do not believe that reform by piecemeal constitutes the gate-way to the establishment of the new order. In many cases it seems to constitute the *gate-way to graft*, for which public officials seem to have a very acute sense of smell.

The Governor of the State of Florida has recently completed a tour of the Everglades, with a view to ascertaining the feasibility of the plan of draining and recovering the vast territory now mostly covered with water. A railway company is claiming hundreds of thousands of acres of the Everglades, on the basis of alleged grants of so many thousand acres for every mile of railway constructed in the State. Governor Broward, it is said, will undertake to legally fight this presumptuous claim, and thereby save the Everglades to the people of Florida. This attitude on the part of the head official of the State is certainly commendable. The days of special privileges should pass. The railway corporations no longer need the help, but the restraint of the Government—for the "infant industries" have become giants, whose rapacious maw demands not only the first-fruits and all the fruits of the land, but the land itself! Let the State of Florida open the way for the reclamation of the Everglades for the benefit of the people.

The Open Court of Inquiry.

THE EDITOR.

Direction of the Earth's Curvature.

"In surveying for any extensive work, it is necessary to take account of the departure of the surface of the earth from an optical level or plane surface. It is always done in surveying for water works and the like, else the water would not follow the ways laid out for it."—Editor Notes and Queries Dept., *Scientific American*, April 1, 1905.

"1. In running levels for a waterway of considerable length, like the Panama canal, is not the rotundity of the earth an important factor that must be considered? A.—In running levels for waterways of considerable length the line which is actually run is substantially a circle whose center is the center of the earth. The sites [sights?—Ed.] taken by the instrument between successive settings are so short that the curvature of the earth does not appreciable affect them, and at each new setting of the instrument the line of the level is parallel to the circumference of the earth at that point."—Editor Notes and Queries Dept., *Scientific American*, April 15, 1905.

The confusion of the mind of the scientific world on points directly related to the subject of the shape of the earth, is clearly reflected in the above quotations referring to the survey of waterways. In the first quotation it is affirmed that it is always necessary to make allowance for the curvature of the earth when surveying for water works and levels; while in the second quotation, written and published only two weeks later, it is affirmed that the surveyed level itself conforms to the arc of the earth's curvature, for the reason that the sights taken by the instrument are so short that the curvature does not appreciable affect them. If so much confusion prevails regarding the factors of surveying, how can it consistently be said that surveyors have again and again demonstrated the earth's convexity? If the surveyors do not themselves know whether or not they make allowance for the earth's curvature, how can they say they determine the actual direction of the curvature of the earth's arc?

We have treated the subject of making allowance for the earth's curvature in past issues. Students of surveying in the schools are told that such allowance is made. It belongs for the most part to the *theoretical* side of surveying. It must be considered in order to make the facts fit in the theory that the

earth is convex. There are many surveyors and civil engineers who do all kinds of practical surveying, who hold that no such allowance is made in fact. They work day after day without taking the earth's curvature into consideration at all, for the reason that their methods of surveying neutralize or offset the effect of the curvature, whether it be considered as convex or concave.

From the theoretical point of view, that which seems to be allowance made for convex curvature is nothing more nor less than the combined factors of perspective foreshortening, visual curvilinearization, and atmospheric refraction. There is a seeming allowance made in surveying for water works, where the most exact leveling is employed; but it is due to an optical factor which about covers the accredited ratio of curvature, minus supposed refraction. The shape of the earth cuts no more figure in the work of surveying than does the theoretical side of astronomy in the work of prediction of eclipses.

In another column we publish in full a reply by the Editor of the Notes and Queries Department of the *Scientific American*, to several questions relative to what would necessarily obtain if the earth were convex. The answers to questions 2 and 3 we reverse completely. If it were possible to stretch a wire across a lake ten miles in width, the wire might touch the water at either shore, and in the middle be about $16\frac{2}{3}$ feet above the surface of the lake. We know this would be the case, not only because it is a certain conclusion from the basis of the earth's known *concavity*, but because we have definitely and accurately surveyed such a line, and have thereby absolutely demonstrated that a rectiline over the earth's surface is not tangent to a convexity, but sustains the relation of a *chord* to the *concave* arc.

Again, an absolutely straight tunnel ten miles in length, constructed through a mountain range as described in the article referred to—the tunnel terminating on either side on a level with the plane, would be $16\frac{2}{3}$ feet higher in the middle than at the en-

trances. The tunnel would not extend below the level of the plane, but above it. If the tunnel were absolutely *level*, it would be in the form of a *concave arc*, and if water were admitted to the tunnel, it would cover the entire floor at a uniform depth. But if the floor of the tunnel were absolutely *straight*, the middle being higher would cause the water to flow toward the entrances of the tunnel, because it would be down hill all the way from the middle to the entrance on either side. This is exactly the reverse of what would be the case if the earth were convex, for then the highest portions of the tunnel would be the entrances, and the middle the lowest portion.

In much the same way that the processes of ordinary surveying and leveling are generally supposed to indicate the earth's convexity, geodetic survey is supposed to add abundant testimony in favor of the popular belief. The ideas of the public are very hazy on all these subjects. The geodetic lines follow the earth's curvature across the continents, no matter whether they be convex or concave. The work of the geodesists is not a test of the direction of the earth's curvature. They determine the earth's ratio of curvature by indirect processes—from the area embraced in their triangles and quadrilaterals.

Geodetic survey determines the size of the earth and the fact that it is spherical; but there are no methods employed in the old geodesy to determine whether the surface on which we live be convex or concave. Geodesists have demonstrated conclusively that the earth is *not flat*; and they are satisfied to conclude, without the warrant of facts, that because it is not flat it is convex. We maintain and demonstrate that it is *concave*.

THE MYSTERY OF MONEY.

The Wall Street Journal Portrays Its Baneful Effects on Man.

For centuries, the economists have been disputing about the definition and offices of money. There are almost as many different theories of money as there

are schools of theology. There seems to be an immense difficulty in comprehending just what money is, what it does in facilitating the exchanges of the world, and what is its influence upon prices. Here is the most practical and substantial thing in the world, an article which is in universal use, and which is most eagerly sought after by people of every clime and race, and yet how little we know about it. Even now no one can tell exactly how much currency a country needs to carry on its business, and how large should be the reserves of gold against the bank deposits. Even bankers whose business, all the time, is to deal in money, as others deal in merchandise, are liable to become hopelessly confused in a discussion regarding the principles which underlie its use.

Strange to say the confusion which attends an economic study of money, also attends any discussion of the ethics of money. All the philosophy in the world has not answered the question of how much money it is wise for a man to possess. How widely men differ—even our scholars and moral instructors—as to the proper methods of acquiring wealth. We even dispute as to the wisest use of money. We are not agreed as to the distribution of money in charity. It would seem as if the commonest, the most universal tool of man, was the one thing that plagued him the most.

But this is not all. Useful, indispensable as money is, there is nothing which is more constantly put to an evil use, or which is more likely to destroy the man who uses it. There is something about money which defiles nearly all who touch it. There are indeed some rare souls that are immune to its corrupting influence, but the great body of mankind are susceptible to its corroding power. Both lack and superfluity, both poverty and riches seem to destroy the finer fibers of the soul. The individual who has the most chance of throwing off money's baneful influence is he who stands midway between superfluity and poverty.

Money is a microbe that poisons the blood and perverts the mind and heart of a man. No one is happy without it, and yet no one is really happy who possesses much of it. The more one gets, the more he wants. Money getting becomes a passion. It fastens itself upon one like a habit. Even the opium eater is not more in control of a demon than one who has got "the itch for money." He becomes a slave to the very thing which is intended to be his tool. The disease affects different people differently. Some it makes sordid, penurious, mean. Others it leads

to lavish display and extravagance. Some use it for mere luxury. Others enjoy it for its power. Nearly all in one way or another are changed, and often polluted by the possession of wealth. —*Wall Street Journal*, April 13, 1905.

WATTERSON ON FLORIDA.

The Noted Editor Contrasts the Climate With that of Southern France.

One fiction I am tolerably sure of exploding—at least in my own mind—and that is the climate of the south of France. By comparison with Florida and southern California, it is abominable. Of course, it got its vogue by comparison with the climate of London and Paris. In any event, it is a fake.

I can conceive no worse place for the consumptive than Nice, and, though there is good deal of rivalry between Cannes and Menton, which is best protected in winter, they are all alike. In spite of the sunshine, of which there is

Estero a Money Order Office.

The Estero (Fla.) post-office has recently been made a Money Order office, and remittances may now be made to us direct through our post-office instead of through Fort Myers, as heretofore.

no lack, they are cold and damp. The dreaded minstral is only an occasional visitor, but there are sharp winds daily, whilst the sea air lacks salt. In the early time, people with weak lungs and money to travel came here from England and the north, because there was nowhere else to go.

Nobody should come to the Riviera who is seeking summer. Even the sunny land of Provence is a figment of poetic fancy, yet they talk of little else. In Wall street the topic of conversation is stocks and bonds. They think only of money. Even the bears deal in billions and trillions. At Nice the topic is climate. The first thing the servant says in the morning when he opens your blinds is to tell you what a fine day it is; though it be blowing a gale, or near zero. The mountain tops are white with snow. The thermometer reports are sent out by the hotels and regularly falsified. Furs and

heavy overcoats are in constant demand. At night it is never safe to go abroad except closely wrapped. It is paradise enough for the strong and hardy. The rain is infrequent. There is no slush to wade through, even after a downpour. The streets and highways are beautifully kept. All things minister to the appetite. In short, the Riviera is a famous playground. The golf fiend is at home here. The all-round athlete and the sporty, outdoor girl find nothing to complain of. But the sick! They had best give the Mediterranean a wide birth.

The day is coming when the invalid world will flock to Florida, Colorado, and California. Already the wealth of one man, along with decorative genius and prodigal enterprise, has made the East Coast of Florida everything the Riviera is, and a great deal more. The West Coast holds itself yet in reserve. But it is only a question of time when the whole of the country about Charlotte Harbor and Sanibel Island, then to Myers and Naples, will form a succession of winter resorts, of winter palaces, both public and private, with a climate far transcending in geniality of temperature anything to be found in Europe, north of Andalusia, or even in the Africa of Algiers and Cairo.

Mr. Flagler is a pioneer. The success which he has achieved on the East Coast will tempt millions to the West Coast, which is still more beautiful. And that which is happening and will continue to happen in Florida, cannot be withheld from lower California and Colorado. More and more Americans are beginning to discover the virtues of their own country. Of its money making capabilities there has never been any doubt. Its adaptability to artistic development once established, the rest is bound to follow.—Hon. Henry Watterson, in the *Courier Journal*.

IF THE EARTH WERE CONVEX.

The Scientific American Bases Conclusions on the Outside Idea.

1. In running levels for a waterway of considerable length, like the Panama Canal, is not the rotundity of the earth an important factor that must be considered? A.—In running levels for waterways of considerable length the line which is actually run is substantially a circle whose center is the center of the earth. The sights taken by the instrument between successive settings are so short that the curvature of the earth does not appreciably affect them, and at each new setting of the instrument the line of

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, 9 1/2 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 all Money Orders payable at Estero, 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.

THE GUIDING STAR PUBLISHING HOUSE
Estero, Lee Co., Florida.

"No stormy Winter enters here,
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

the level is parallel to the circumference of the earth at that point.

2. If it were possible to stretch a wire, perfectly taut, across a lake ten miles in width, so that it is perfectly level and absolutely without sag, would it not be necessary that the shore end of the wire be anchored at an elevation of not less than 16 2/3 feet above the water to prevent the immersion of the wire at the center of the lake? A.—If it were possible to pass a perfectly straight line across a lake ten miles in width, the anchors must be elevated not less than 16 2/3 feet above the water to prevent the line from going below the level of the water at the center.

3. An extensive and perfectly level plain is traversed by a range of mountains; to pierce which, for a railroad, requires a tunnel ten miles in length. If such a tunnel is excavated with a floor perfectly level, as indicated by the surveyors' level or by "tees" placed at both ends and the center, assuming the possibility of sighting that distance, would not the center of the tunnel be lower than either end or than the plain outside, and would not the water in the tunnel drain toward the center? Would the specific gravity of an object placed in the center of the tunnel be affected by the superincumbent weight of the mountain mass? A.—If the tunnel which you mention were to pierce a range of mountains ten miles long, it would not go in a straight line with the mountain, but be an arc of a circle whose center was the center of the earth, or else, as a matter of good engineering practice, it would be enough higher in the center, than indicated in the above statement, to allow drainage in both directions.

If such a tunnel were excavated with a surveyor's level stationed at the point where the range of mountains left the level plain on one side, it would come out on the other side of the mountain range 65 feet above the plain. If the tunnel were excavated in an exact straight line from the plain on one side to the plain on the other, at the entrance of the tunnel on either side there would be a down grade of 65 feet in ten miles, or 6 1/2 feet to the mile. The tunnel would be level in the center, and would be at that point 16 2/3 feet below the surface of the plain. The specific gravity of an object placed at the center of the tunnel would be slightly less than outside on the plain, because of the influence of the mountain.—Notes and Queries Dep't, Scientific American, April 15, 1905.

THE WEEKLY NEWS-DIGEST.

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

Important Foreign News.

The news of the war in the East for the past week is not very exciting. There have been few engagements of detachments of the armies in Manchuria. The Baltic fleet has just rounded the south-eastern corner of Asia, and now harbors in Kamranh bay, eastern French Indo-China. Japan files protest with France against the latter's breach of neutrality in sheltering the Russian fleet. The fleet

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; Cellbacy; 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 Estero Fla., and address letters enclosing the same to

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

...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.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, 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.

will perhaps remain until reinforcements arrive.

Admiral Togo, says the Japanese minister to Great Britain, is confident that he is able to destroy the Baltic fleet at first opportunity. He will employ torpedo boats to harass the fleet before making general attack. It is said the Russian fleet wants to engage the Japanese vessels in open sea.

The circulation of revolutionary literature among troops throughout Russia spreads to the regiments of the Imperial Guards. Orders have been issued to the guards forbidding them to read the circulars and pamphlets.

Railroad strike prevails in Rome; several thousand emigrants are unable to leave the city, and food supplies are becoming scarce in Florence.

U. S. Rear-Admiral Train, with a fleet of American vessels, is exercising vigilance to keep the Russian fleet from entering Philippine waters.

2,000 strikers at Putiloff iron works, St. Petersburg, after resisting mounted police by throwing missiles, were dispersed.

Rumors are current that Prince George, Grecian governor of Crete, has been assassinated.

Secretary Hay is in Italy; his health reported recovered.

Happenings in America.

The teamsters' strike in Chicago has assumed serious phases. Montgomery Ward & Co. propose to fight for open shop, declaring that they will employ unionists and non-unionists without discrimination. The strikers have endeavored to prevent delivery of goods from and to the firm, and they have employed slugging squads to attack the non-union drivers on the streets. Employers decide to discharge all teamsters who refuse to make deliveries to Montgomery Ward & Co.

The American flag is torn and trampled upon by Porto Rican strikers. The situation was alarming in the Ponce district, where a number of riots occurred; but according to last reports quiet has been restored.

It is estimated that fully 75 per cent of the peach crop in North Carolina and adjoining states, is lost from the effects of the recent frost.

Two bills before the Illinois legislature, promising gas reform in Chicago and other municipalities, are lobbied to death at Springfield.

Dr. Pearsons, of Chicago, proposes to give \$250,000 to small colleges in the southern states.

The beef trust investigation in Chicago, before the federal grand jury, proceeds slowly.

The New York gas investigation discloses astonishing corruption of city officials.

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued, we will be obliged, at once, to erase your name from our subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.

Whole
604
Number

Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN.

FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

What the Game is For.

"Next to the original of a good sentence is the first quoter of it."—Emerson.

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,
Estero, Lee Co., Florida.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

The Billboard

AMERICA'S LEADING THEATRICAL WEEKLY.

BEST FOR
CIRCUS and THEATRICAL ROUTES,
FAIR and CONVENTION DATES,
PARKS, CARNIVALS, CELEBRATIONS

Advance news concerning things theatrical in all fields, viz: Dramatic, Vaudeville, Musical, Minstrel, Operatic and Burlesque.

THE RECOGNIZED ORGAN OF THE
THEATRICAL PROFESSION OF
AMERICA. It has the largest circulation
and is the best advertising medium of any
paper in its class.

Published at Cincinnati, Ohio, by
THE BILLBOARD PUB. CO.

10 CENTS AT ALL
NEWS STANDS

LACK OF Self-Confidence

positively cured at your home by means of Dr. Lundquist's Scientific System of Self-Confidence Training. Dr. Lundquist is a mind specialist; his system cures and he can prove it.

Send ten cents for circulars and sample copy of HUMAN CULTURE, a \$1.00 monthly which treats of the laws of life, love, talent, money-making, character reading, self-improvement and soul culture.

HUMAN SCIENCE SCHOOL

130 DEARBORN ST. CHICAGO, ILL.

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

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.

VIRGINIA HOMES

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc. by reading

The Virginia Farmer

Send 10c. for 3 months' subscription to FARMER CO., Emporia, Va.

DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why) sent for a dollar bill or 1s. Marvelous results among all classes and ages. Address, Miss SOPHIE LEPPER, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.



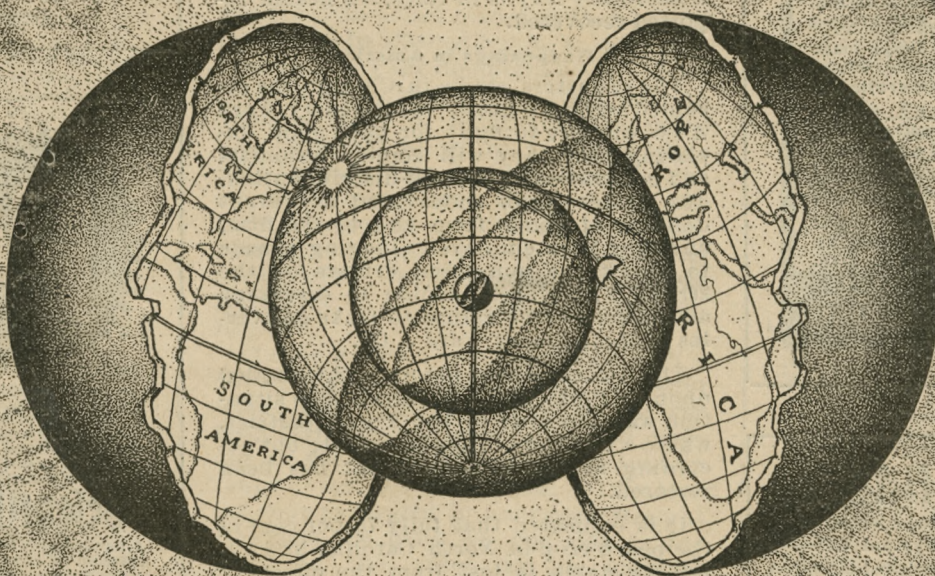
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., MAY 2, 1905.

NUMBER 47.



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.

ALCHEMY

ETHNOLOGY

HISTORY