



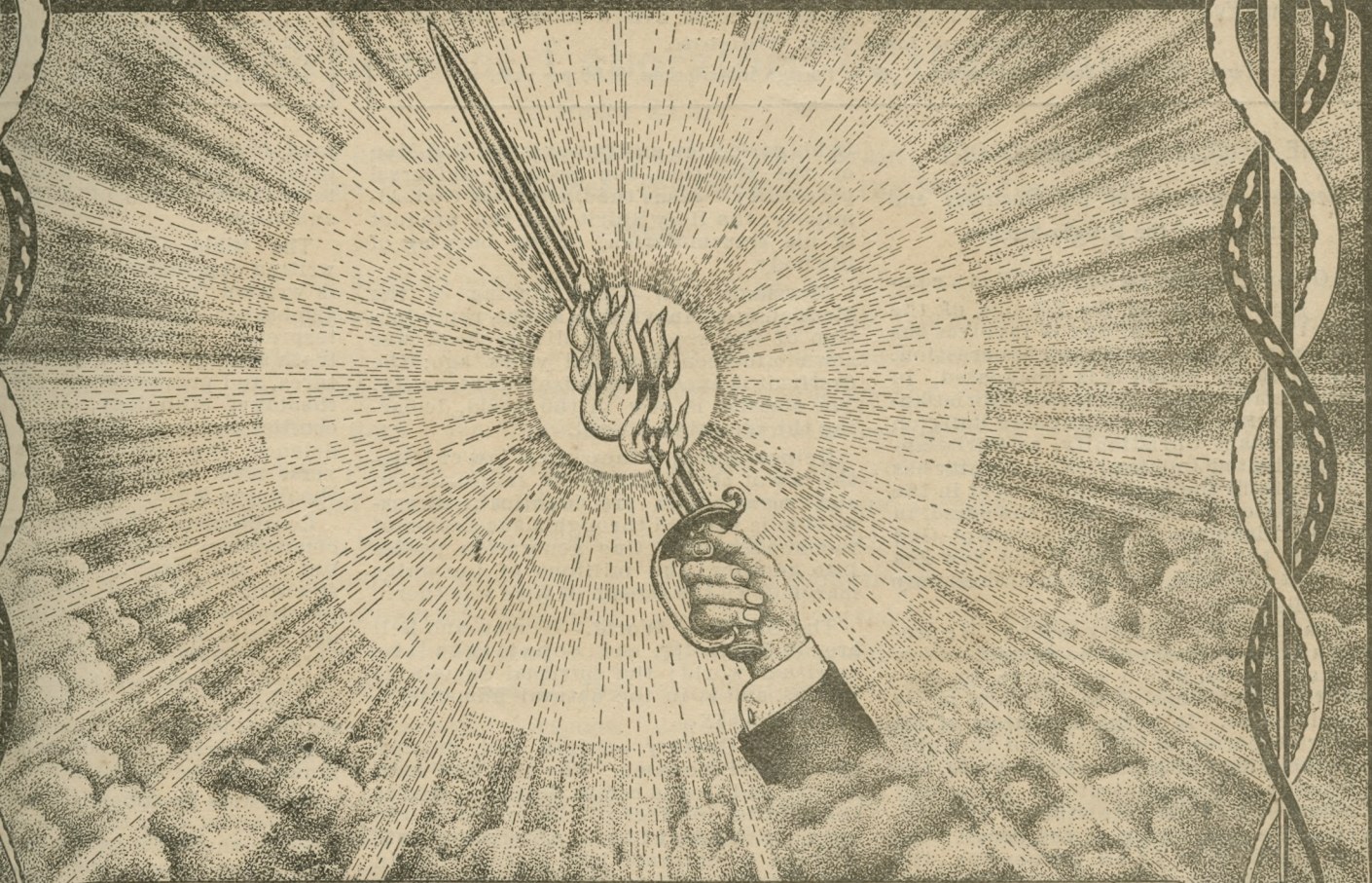
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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NUMBER 31



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ASTRONOMY

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# The Flaming Sword

Estero, Lee County, Florida.

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

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## THE KORESHAN UNIVERSOLOGY.

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

**K**ORESHAN 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 trinity 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-

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 replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

# The Flaming Sword

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

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Whole No. 640

## The Alchemical Laboratory of the Brain.

PART XXXI.

The Mental and Physiological Functions of the Organs of the Brain; the Organ of Eventuality; the Grouping of the Spiritual Homes; the Descent of the New Jerusalem.

KORESH.

IN A PRECEDING ARTICLE we have to some extent shown the particular and universal character and function of the fifth ventricle and its lateral walls, noticing its correspondential relation in the vidual and individual to the universal man. We have described its roof as the anterior part of the corpus callosum, its floor as the upper and anterior surface of the pillar of the corpus callosum, namely, the fornix; and its sides as the septum lucidum. It sends out its fibres of communication to the corpora striata and optic thalami, to the commissures of the cerebrum and continuous fibres, even to the crura pinealis and to the little sphincter that surrounds the posterior foramen which lies under the conarium or pineal gland.

We have shown that there is an inductive communication from the pineal gland itself, not only to the fibres of the septum lucidum, but to the very essence discharged into the ventricle denominated the fifth ventricle or cavity of the alchemical laboratory of the encephalon. The septum lucidum (or walls of the fifth ventricle) derives its existence from above and below; the warp, as it were, from above; its woof or texture from below; hence from these two sources the cavity which it lines takes its essence for specific distribution.

The fifth ventricle is the receptacle and reservoir of those spirituous essences of the cerebrum and cerebellum which have been carried the rounds of the circulations of the body and the brain, until in their refinement they are prepared to be distributed to the finer sensibilities of the body, and, by their electro-magnetic reflex, impelled toward and into the permanent residences of the

cerebrum; namely, the cells of the exterior gray matter of the brain. In the anterior parts of the encephalon are to be found those cerebrie centers which impart motion to the organic whole, as distinct from those motions belonging to muscular action and which pertain to the voluntary activities of the same. The various parts and organs of the structure are in constant motion, which coördinately operate to carry forward the economical uses of the organism; and these motions, involved in the operations of the functions of the structure, depend upon the centers of motion which are located in convenient relations to the central governor of the aggregate unity of parts.

Let us take for illustration, the organ of eventuality, or the center which the phrenologists have defined to be the organ which calculates and determines events, and which has specially to do with the memory of events as they transpire. Now, eventuality—if functioned as defined by the Fowlers—is an intellectual organ of the brain, and it might be supposed that as an intellectual organ its function ceased; but this is not the fact. According to modern experiments, many of the centers which the phrenologists have declared to be the seats and organs of mental operation are shown, by the physiologists, to be the origins of the functions of physiological activities. Of course, this creates a conflict between the physiologists and their opponents, the phrenologists. It is a well-known fact that the modern physiologist has no use for the conclusions of the phrenologist; and this is almost equally, though not so decidedly, so with the phrenologist as against the

physiologist. We have shown in previous articles, that the organs are not merely centers of mental action, but that they are also centers of physiological activity as well. Eventuality is a physiological center. If so, then what is the character of its function, connected with the physiological operations of the body? According to the law of natural and specific correspondences, it has to do with that function throughout the entire body, which defines the limit and beginning of operations everywhere where there is to be the transit of a function from one organ to another. Its operation would not be direct, but consociated with subordinate organs through which its mandates and behests would be obeyed.

The seven divisions, or pairs of divisions, of the inferior gyrus of the frontal lobe of the cerebrum contribute to and govern the motions and functions of the alimentary canal. As there are seven divisions of the gyrus in question, so there are seven corresponding divisions of the alimentary tract, each one of which is presided over by its corresponding brain center. The peristalsis, with other motions of the alimentary tract, derives its functions from the supervision of these phrenological organs and subsidiary centers; but the change of motion and function is regulated by the control of the center called by phrenologists, the faculty of eventuality.

There are as many distinctive divisions of the mesenteric veins and arteries as there are divisions of the alimentary tract; and these supply and receive distinctive qualities of blood from each of these divisions. Eventuality has the general supervision of the functions of these arterial and venous changes. The lacteal transformations are also governed by this center. Every division of the alimentary tract contributes its own variety of lacteal secretion; and each center of lacteal supply is an event in the line of the operations of the tract. Future investigations of the experimentalists will confirm the testimony of the writer, governed not by the blind guide of empiricism, but by the law of correspondences. The medium through which these functions are perpetuated and maintained is the coördinate relation of the septum pellucidum, lyra, corpora albicantia, and the fifth ventricle, of which the septum lucidum constitutes the lateral walls. The very heart and centers of those cells which come in contact with the places of union between the pia mater and arachnoid membrane, contribute their currents into the fifth ventricle through the function of the septum lucidum, to the nerves of the alimentary canal. These special lines of fibre connect, therefore, the dura mater, arachnoid membrane, the pia mater, and the cells of the cerebral areas in a continuous course, through induction and direct electrical communication with the functions of alimentation.

With the general knowledge conveyed through the description of the forms and functions of the correlated parts of the organic structure, the student will be enabled to somewhat appreciate the wonderful correspondential likeness of the vidual human to the universal humanity, which is in the form of the man in so far as the organic form of the universal has assumed its formative development and its corresponding functional activities. It is for the purpose of defining the character of the universal being that these studies are instituted; and in the knowledge of the structure of organic order will be insured the perfection of those human relations which become the kingdom of organic righteousness, for it is only through the application of the supreme intellectual direction that organic order can be instituted. The kingdom of God to be inaugurated will not come by any chance of organic shaping, but through the intellectual manipulation of the forces which contribute to those definite orders in the construction of society, which insure the final settlement of the great questions which agitate and disturb the equilibrium of the race in every quarter of the world. The bread and butter question will be settled when the kingdom of God and his righteousness effect the paternal relationship of government and people.

The septum lucidum comprises a distinctive temporary heaven or hell (according to the character), and corresponds to the fifth heaven or hell in the universal man. By the temporary heavens as distinct from the permanent heavens, we mean that in the brain which comprises the heavens of the man, as distinct from the body, there are permanent and temporary residences. The brain cells are spiritual homes, grouped according to the character of the spiritual combinations—orders, genera, and species constituting social groups of various compatibilities. The cavities of the brain are the preparatory receptacles and places of intermixture where unities are effected and spirits are relegated to permanent abodes. The spirituous essences of a ventricle are not thrown out without regard to the distinctiveness of refinement, but according to the tenuity of the essence and the direction of its distribution. The coarser is thrown out first, in the contraction of the ventricle, and the more refined, as the pressure urges the fluid from its cavity.

Under every earth there is a corresponding hell. These hells are related to their coördinate heavens. No church exists that has not its hell, to which it relegates its hypocrites and false members. The hells of the churches are as essential as the churches themselves. There are heavens also associated with the churches, for there are some in all the churches who believe that the performance of use to the neighbor constitutes the most essential factor in the salvation of the man. The Koreshan church, like the ventricle to which it corre-

sponds, could not exist without its coördinate hell; and its heaven is the Guiding Star in the spiritual world of the New Jerusalem, which is now turning its attention to the descent which will make for it a home among the children of men.

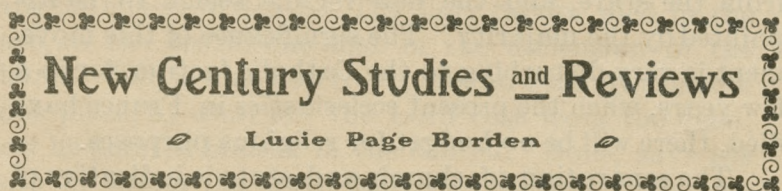
The New Jerusalem which John saw coming down from God out of heaven is the habitation, temporarily, of the spirits which have been taken from the Christian heavens, while the heavens of Christianity have been left desolate. The old heavens have passed away because they have been rolled together as a scroll; and the New Jerusalem has been separated for her descent, as the Revelator saw and described her, the Bride, the Lamb's wife. She descends in two phases of her progress toward the resurrection of the Sons of God. In one of these phases she comes down through the Christian dispensation from the Lord, who was in heaven while in the earth, because in the state of a heavenly life. The New Jerusalem comes directly from the Lord, because he was the Arch-natural Father of the church which grew out of his spiritual loins. His operation, through the influence of the Holy Spirit, regenerated the angels which now at the end of the dispensation comprise the redeemed.

The twelve tribes in heaven are the direct product of the regenerating influences of the seed of God in Christ, sown in the church for its redemption. The New Jerusalem, then, proceeded forth and came from the Lord as the tangible head of the new body. The New Jerusalem cannot descend without direction; and because of this, there is a group of spiritual angels seen in the spiritual world from the New Jerusalem as a star, though if seen from a point near at hand it would not appear as a star, but as a group of stars; and from a nearer point of view, as a group of spiritual beings. This star is the Guiding Star in the world of angels, and is directing the New Jerusalem in its descent toward the resurrection of the new body, the immortal manhood, the Sons of God.

The Sons of God about to appear as a new race in the earth, the directing force of the new world, will be the result of the descent of the New Jerusalem in conjunction with the people who are ready to renounce the pleasures of the world for the pleasures of the new life. The sphere of the New Jerusalem, in its descent, will commingle with the sphere of the aspirants to Sonship; and from this conjunction there will proceed the conflagration which dematerializes the visible humanity, from which unity there will arise the offspring of the universe, namely, the Sons of the Lord Jesus, who is the Father of the resurrection. The special office of the Guiding Star is to furnish the conjunctive spirit, to be manifest in and through the Elijah of this age of the world. This conjunctive unity will take place through the function of the Lyra or harp, which will be the next in order to receive analysis.

The very woof of the Lyra in the brain receives its form from the extension of the function of the septum lucidum; it is therefore directly connected with the walls of the fifth ventricle, in its structure and function. Much more could be said of this peculiarly wonderful little cavity, as to its form and its uses to the body. Enough has been related to show its importance, and to define its relation to the corresponding form in the universal man.

(TO BE CONTINUED.)



FRANCE AND THE CHURCH.

The Separation Bill by the Chamber of Deputies; the Pope's Prayers of no Avail; a View of the Situation.

THE POPE SPENT a whole night in prayer. He was deeply distressed over the eldest daughter of the church. France is recalcitrant. Would heaven hear the petitions sent up to her by the supreme pontiff in order to avert the threatened danger? Alas! no. All night the holy father wrestled in grief, but it would seem that heaven, too, is recalcitrant. The separation law is passed. The senate has ratified the vote of the Chamber of Deputies. The separation of church and state is complete in France. The recalcitrant daughter of Catholicism has declared her independence, and henceforth not a penny of the public money will go to support the officers of the church hereafter elected. For the sake of humanity, the stipends of those already created priests or bishops will be continued till death forbids the necessity. An actual reduction of about a million and a half will be made in the ensuing year in the budget for public worship.

So France has not found religion profitable. Neither did Voltaire. He curved his thin lips into a sardonic smile, and he brought on the Revolution—Voltaire and the peasantry and a few others. The Revolution closed every church in France. Then came Napoleon with his keen eyes fixed on the future. Napoleon brought back the established religion. Why did he do this? Because he saw the value of law and order. He saw that the hearts of the people must have some hope for the future, something to cling to in the hour of death. Napoleon framed the Concordat in 1801, and now for the first time since that memorable compact was made, the clergy of France are obliged to depend upon the private revenues of the church.

The Concordat was the bond of agreement between church and state. It expressly stipulated that certain money should be set apart for public worship, and this annual expenditure has become too great a burden. In other words, the people feel that they do not get their money's worth. The decline in value of the Catholic religion is marked by the separation law; hence the dis-

tress of the pope. If the people of France felt that the sums disbursed in favor of the Catholic clergy were of sufficient use to themselves, there would be no question of continuance. Therefore the pope is right in grieving over the decline of the ecclesiastical party, for it does cast reproach upon his cause.

The pope is the head of the church, but heaven is deaf to his prayers. It would seem, then, that the purposes of heaven are at variance with those of the pope. Thirty-eight millions of Catholics are now divorced from the state, and the new régime seems to be appointed by the majority. The significance of this movement is very disturbing to the Catholic faction, for in a few years, when the present ecclesiastics in France have died, there will be no budget for religious purposes.

The separation of church and state is indicative of the separation of man from God. The divorce is complete in France, but it comes at a time when the world contains preparations for the new marriage of Christ and his church. This preparation includes the institution of a celibate priesthood to keep the forces of life in order to direct them toward God. The celibate orders in the Catholic church originally pointed toward the same consummation—the rebinding of man with God, which is accomplished by detaching him from the life that propagates from age to age on the lower plane. The severing of these relations of the priesthood with the people who form the state in France, shows that the true knowledge needed to effect the reconjunction does not lie among the treasures of the Catholic church nor in her deepest secrets.

The object of celibacy is to polarize the thoughts and affections upon the visible and tangible Personality, who is the High Priest of conjunction. No such object is now seen in Catholicism. It is but the symbol of a long-spent hope. The people of France have shown by their action the worthlessness of any form of religion which does not present some definite hope of raising man to the plane of Divinity. Catholicism in France is worn out, and the majority of French citizens have voted against it as a useless encumbrance, a clog upon the financial operations of the state.

The immediate result of the severance of the clergy from the state will doubtless be to precipitate them into political organizations in order to recover by this means, if possible, the power lost. The future of Catholicism, if the pope's prayers do not avail in behalf of its influence, would seem rather dubious. The future of religion is assured. God cannot fail, nor does he leave himself without a witness in the world. The efforts of any organization to thwart the purposes of the divine Author of religion will surely be of no avail, and in this thought the world may rest.

The pope's prayers have probably brought him into a condition of mind to accept the loss of the rich revenues with some degree of equanimity. Think of the multitude of petitions going up all the time in opposition to God's plans! Prayers for the success of a person, an army, a church, a nation—yet they find no answer save in the reflex activity produced in the pe-

tioners. It requires knowledge to pray in accordance with the Lord's will.

The establishment of the Lord's kingdom in earth is to come in answer to prayer; also in answer to work. It means the reunion of church and state, for the true principle of government is in the organic unity of truth and good. The true church promulgates truth, and the state should exemplify the good of the church by securing the happiness of the governed.

An immediate result of the bill just passed in France will be found in the pope's words to the Consistory. He is going to create a new cardinal for the Latin-American church. The attention of the Catholic world is to be directed toward America as never before; and in this way the destinies of nations are interwoven.

#### "De Profundis."—The Child of the Century Speaks.

A REVIEW of this cry from the depths, brings into play many emotions. It is one of the most pathetic volumes ever written in an English prison; but the sadness it awakens comes, not merely from the writer's imprisonment, but from the sight of so many precious gifts wasted in perversity. Mastery of style is seen in every phrase, a reach of thought that surprises the reader, great erudition, clear, flowing words, picturesque sentences as finely built as a Greek temple—all these are characteristics of the little book that Oscar Wilde wrote in prison. It has been the sensation of the year in the world of books. He calls himself the child of the century (*l'enfant du siècle*), and he is indeed one of its prodigal sons.

Read the "Soul of Man under Socialism," and you will be astonished at his grasp on the future. You begin to think of him as one of the few who have seen that man's happiness must accrue from a union of forces. Then, read "De Profundis," and see the wreck of great promises and possibilities. With the simple etching that forms its frontispiece, the book is like the history of a withered flower.

Perhaps the first impression, aside from its absolute pathos, upon the reader's mind is to be defined as elusive. One says, "How this man deceives himself! What a *poseur* he is!" and then, on the next page comes an expression of the most intense humility. Now it is the words over his mother's death: "I, once a lord of language, have no words in which to express my anguish and my shame;" now, the plain confession, "I must say to myself that I ruined myself, and that nobody great or small can be ruined except by his own hand;" or again, the terrible epitaph, "I became the spendthrift of my own genius. I ceased to be lord over myself. I was no longer the captain of my soul and did not know it. I allowed pleasure to dominate me. I turned the good things of life to evil."

Although this man was in prison, not without deserving ill of society, yet he records that he would not accept the friendship of one who came to him in his trouble and said: "I hold you blameless," without ample confession. The child of the century says that

neither morality, religion, nor reason can help him. Will not this pass for an impeachment of the century?

The perception of Christ as a perfect type of art is the leading thought in this work which is packed with thought, written by an author who will have nothing of religion, and wants to found an order for those who *cannot* believe. The separation of religion from Christ, because religion has come to mean something different from the true Word—this is one of the appalling facts of the time. The prisoner and the spendthrift of life wishes to live to be released in order that he may write a new work on "Christ as the Precursor of the Romantic Movement in Life." The perception of Christ as the most poetical character the world has produced might seem out of place in one who scorns morality, yet this man who confesses his sins is the type of those Christ came to save. He gets hold of a Greek Testament at Christmas. He begins the day in his cell by reading a few verses from the Gospels in the language which scholars now think was used by the Savior. The Aramaic used to be called His native speech, but it is now known that Greek was the ordinary language all over Palestine in his day. It does make His sayings seem nearer to us to think they come down to us in the very words spoken by his own lips.

The book that has come out of prison in the last days of the century deals with Christ. The same theme was treated by the Bedford Tinker in his immortal Allegory which he wrote in prison. It is Christ surviving the wreck and decay of what has been called religion that makes the book wonderful. It is men wanting to know the truth about Christ that has brought the science of religion to the world.

The art of the world owes to Christ its greatest inspiration. His face as depicted by the early painters has been the subject of rapt ecstasy. His face is but little in comparison with his life, his voluntary sacrifice. It was not the mere physical agony on the cross that he endured for man which made up his sacrifice, but the loss of his personality, dissolved that he might pass into his own. This is why Christmas bells ring, and this is why sinners on their knees cry to him in abasement.

"The Christ who died is here in his Sons." Will this come to be said in a world so full of disease and sorrow that one feels aghast at the end of the century swallowed up in pain for its children? It is a cry from the depths, *de profundis*, that goes up to the heart of the universe. Doubt not that the fruition of the ages will be seen, and that the transformation of the worst types of sinners will begin to show that the mission of the Christ, who was the finished product of art, was to raise others to his own plane. The century is arraigned by its children, but they need the Christ.

Religion which binds man to God should be the source of happiness. Carlyle says that man may do without happiness and instead thereof find blessedness. This is the peace of resignation. Happiness which means the consummation of human destiny in an immortal race, is the completion of man through his union with Deity. This is religion.

#### The Resurrection of the Truth.

THE TRUTH COMES to light in a man. This man is the continent of the truth—of the whole truth of God. He becomes the Savior of the race because he renews it by imparting to it his own life-substance. Jesus was the truth. He lost his personality by planting himself in the early church. He dissolved his body by his knowledge of alchemical law and converted it to Holy Spirit. The conjunction which Jesus formed with the wills of his Disciples in this manner, brought him into the sphere of death. The holy Savior died in the race, so the truth was lost in the declension of the church. Who is able now to explain how the translation took place, by what law the Lord rose from the dead, how he planted himself in the church? None, save the man in whom the truth finds resurrection. The phenomena that are made the theme of so many sermons are not explainable by any law of modern physics or of chemistry. They are now accepted on faith in the Christian church.

The resurrection of the truth is the exposition of the scientific gospel or evangel, of which Jesus was the philosophic exponent. The actual substance of the Lord's body was received by the church; hence if he was the truth, they received that truth, but into the frame of mortality. Therefore the truth, living and vital in the immortal Man, lost all vitality. What are the laws and processes of its recovery? The doctrine gathered into the spiritual world in those spirits gathered out of mortal humanity, who have loved the divine Man and looked forward to his return during the Christian age, reappears through the mediumship of a man. He infolds the New Jerusalem. It is formed of these spirits, and he is to provide for its descent into natural humanity. He declares the doctrines that were inresident in the Word, not those which Jesus declared, but which he infolded to be declared in the fullness of time at the end of the age, when the *science* of the Word is no longer to be restrained.

The resurrection of the truth in the science of the physical universe is not exclusive of the science of religion; indeed, it is this which gives to the former its title of Universology. No science could be comprehensive did it not include the truth about religion, which is too frequently relegated to the emotional nature. The truth about God and his relation to man is the most wonderful secret to be declared. Persons say, "Oh, the God of my fathers is the one I want to worship. I want no new truth about God. Jesus gave it all."

If one inquires of these conservatives whether they can define the nature of Deity, whether they can locate him, or show the law of his recurrence, they must reply in a negative fashion. They are not in sympathy with the progressive development of the church, which must induct it into the mysteries of a larger life and a larger concept of the universe.

The resurrection of the truth will point to a social revolution, for the science of all things includes, neces-

sarily, the demonstration of government brought to perfection. The philosophy of government was introduced by the Lord Jesus; and after his Spirit incited his baptized church, its members came into fellowship and were united. It is the union of forces between all classes that must come in order to insure the prosperity of the people.

The resurrection of the truth is of small value unless it contributes to the happiness of all. The declaration of the doctrine of THE FLAMING SWORD means the perfection of humanity in orders. First, those who are ready to attain the divine Sonship will be born into that kingdom; then, as the divine light extends into other minds, those who are not the firstfruits of the age, will come into the privileges of order.

## General Contributions

### THE FUTILITY OF FRENZIED REFORM.

Are the Wicked in the Majority? Reform From the Biblical Point of View; the New Social Economy.

BERTHALDINE, MATRONA.

FRENZIED REFORM and frenzied finance cooperate unwittingly for a general smash-up of this present evil world. At the funeral, masses and classes will be allowed to view the remains, and later they will consume them with rejoicing. The following is from that optimistic pessimist, the *Saturday Evening Post*. The editor in speaking of frenzied reform says:

"One of the perplexities of the situation arises from the difficulty of agreeing as to what ought to be reformed. Nearly everybody favors reform in some direction or other. There is certainly enough reformatory energy abroad to produce a perfect condition if it could only get itself properly organized and proceed systematically. The wicked are really in a very small minority, and they would stand no chance whatever if it were not that the good shoot in so very many different directions, that the sinful too often are able to bag the game."

Honest confessions of wickedness are undoubtedly in the minority, but the wicked are as the sands of the sea in number. The Bible is better posted than the *Post*. It is brilliant with the science of divine wisdom on the subject of the wicked. "All the wicked are turned into hell," the state of mortality; and every man in the mortal condition is wicked. When the Lord Jesus was among men diagnosing the case of sin-sick humanity, he declared there was none that doeth good, no not one. In taking a present view of the man dead in trespasses and sins, the last or final state of the man was declared to be worse than the first; the whole lump of human society was foretold to become leavened, which is soured or vitiated in doctrine and life. As a loaf this lump must be baked to become wholesome, and we are forewarned that this world is reserved unto fire.

"The good shoot in so many directions," says the *Post*. This wide-of-the-mark shooting is true of the evil calling themselves good. They could not shoot toward a common center lacking one. They believe they live on the outside of a convex globe, being studied on by some extrinsic force like so many pins on a pin ball. So situated they look out into the great unknown, unknowable, and illimitable universe, and have as many "views" of an undiscoverable God as there are pin-heads to hold them upon the hypothesis of the convex theory. Not finding the Almighty in any one place on his "footstool," they keep on looking out and guess again. It is believed that long ago the Almighty went on a journey, mayhap to Alcyone, a multi-million mile away, and left the care of his estate to the multi-millionaires, they say. As the Lord's "overseers," stewards, etc., these agencies have become unpopular with the "hands," and human society has become a sea of troubles growing daily more turbulent. It is turbulent or troubled because full of sin; the wage of sin is death and the dying are drowned in the troubled sea.

The sages believe they have learned to stave off death a little bit by the wisdom of experience. Possibly in some spheres man does live a little longer than formerly, but his mortal toes sooner or later do still point up to the daisy roots. The average human turns them up very reluctantly, and the promise of heaven does not hinder the call of the doctor. It would be a divinely wise thing for mortal man to confess his sins and find the God of an all-around salvation worth while working out. To find the God he must find the Lord who can give the law of his being from origin to destiny. In this law must mortal man acquaint himself with sin and its remedy. Say to the Lord when you find him "Good Master, what shall I do that I may inherit eternal life?" If he be a true Lord, true to the law of the Lord's being, be assured he will reply, "Keep the commandments," named the Decalogue. Before the Lord gets through with the man of sin, he will deal with and test him just as he did with that world-famous wealthy young man of old. He will probe him in his weak spots and bid him surrender all for the common weal of humanity. He will go to the bottom of his pockets and make an end of frenzied finance.

Believe it, friends, the wicked are in the majority and the Lord is in the minority of one. Frenzied finance is ripening for destruction; and frenzied reformers, all financiers greater or less, are ripening for the fire. The wicked are to burn as an oven, bake till the leaven of the scribes, pharisees, and hypocrites is all burned out of them by the consuming fire of God's love for humanity. It is phariseeism that makes editors and their readers flatter each other and call each other good while pocketing the usury of ill-gotten gain—the God-destroying product of the competitive system. Such flatteries are white-washed lies. "The sinful too often are able to bag the game," says the *Post*. Competition is for game, and all in the system want to bag the game and bag all they can consistently with the code for sizing up degrees of sin. Their codes are



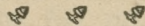
various as their "views" of an unknown and unknowable God who went on a journey to No-Man's land and evidently fell asleep, as the unity of his body, the church, has become schism or disunity.

The wicked being destitute of inside comfort given only by the one Comforter, are lean souls needing a goody-bag of outside comforts for consolation. Sin is a great breeder of troublesome comforts that are stick-tights. This world rolls sin as a sweet morsel under its tongue. It loves to defend the right of great private possession obtained at the public's expense. It loves the assumed right to keep the poor poor, and feed or starve them as its inhuman fancy directs. It is in favor of competition every time; communism of common wealth on the basis of the divine Mosaic law, never! The Lord was never a more lonely minority in earth than he is today. He is fortunately cheerful; he knows how to end his loneliness. Being the heir of the world, he can establish his claim, possess his own, and become a multitude of his kind. Having been made sin He knows all about sin and its remedy. He is now "that wicked" promised to become the Burning One, the melting fiery heart of things, the Sun of Righteousness. He is come to kindle a fire with water that will be to the world the flaming sword of eternal truth that guards the Tree of Life. This truth will turn this wicked world of outside show, hollow mockeries, and deceitful appearances of righteousness, *inside in*; incubate it, square it four-square, make it a New Jerusalem in earth, the legitimate sphere of divine righteousness.

The would-be good, with whom dominant evil is an all-pervading hindrance to obedience to law, need a scientific basis of righteousness on which to build them a house to dwell in apart from the present evil world, and a God to help them build it. Society needs reconstructing and reconstructing. Moses and the prophets as instructors are never out of date with an up-to-date prophet. The law of the Lord is ever perfect, and scientifically applied, converting the dead soul of the mortal to the living soul of the immortal. Moses and Elias knew about the Lord Jehovah, the Eloah and the Elohim. They wrote what they knew, not what they guessed. They left the making of mistakes by the million and for the million to Ingersoll, the product and emissary of an apostate clergy and judiciary. Moses presented the law of divine social economics to a typical kingdom, in type and ensample; and the prophets foretold its anti-typical seed and the scientist of its doctrine and life, the Sun of Righteousness. Even the Lord Jesus went to Elias in the fulfillment of the law of righteousness, confessing his sins, and was baptized for their remission for all time and eternity.

It is enough for the servant to be as his Lord. The universal man of sin now seeking immortality and eternal life, needs to confess and forsake his sins and be baptized with water and with fire to be made receptive to divine or scientific wisdom and zeal according to a genuine knowledge of God. Would-be reformers had better begin this world's reformation by reforming themselves into the commonwealth of Israel, of which the present Lord God of Israel is the pivot of divine

destiny. Let them keep the commandments of Moses, of the Lord, of the Spirit of truth, the God of Israel, the present Savior, to do them.



#### THE DOCTRINE OF THE RESURRECTION.

False Ideas Held by the Modern Church; the Dead in Christ Are Those "Who are Alive and Remain."

KORESH.

THERE IS A DOCTRINE derived from a Scriptural statement, to the effect that there will come a time at the end of the Christian dispensation, when those who are righteous and who look for the Lord's coming, will be gathered together and caught up somewhere, while destruction is taking place in the world. This, it is believed, will take place immediately after the resurrection (after those who have died and gone into the spiritual world are resurrected and their spirits have been united again to their bodies in some miraculous manner); then those who live in the world, who have not died, are going to be gathered together and will be caught up in the heavens with those who have come up out of their graves. That is the doctrine as it is derived from the passage in Scripture which says that the resurrection will take place first; after the resurrection, those who are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air. This is the doctrine of modern Christianity.

The statement according to Scripture is, that "We who are alive and remain shall be caught up together with them in the clouds." Suppose we go back nineteen hundred years, to the time when Paul was talking to the people. He says: "The dead in Christ shall be raised first." We will compare this statement with another of Paul's and see if they agree. "We are dead in trespasses and sins," but our "life is hid with Christ in God." He uses the pronoun, "we," which means that we who are dead in Christ—and whose lives are hid in Christ—shall be raised first, at the end of the Christian dispensation.

We are raised first because we are the dead in Christ. We are not those other dead who died out of Christ, because we were quickened with the Spirit of Christ. "Then we who remain," who are raised, "shall be caught up." The same people that are resurrected are the people that are caught up. Is not that plain? We, then, are the dead in Christ, if in the beginning we received the Holy Spirit, descended into the race, passed down through the dark ages, and our reëmbodiments have brought us here ready to receive the baptism. If this is not true, then the doctrine of the resurrection is a farce.

"If there be no resurrection, then our hope is vain, and our preaching is vain." Koreshanity teaches that there is no entrance into the heavenly domain except through the resurrection of the dead; and that the same people who lived in the beginning of the Christian dispensation and received the Holy Spirit *must* live here at the end of the dispensation and be baptized into the new birth. In the beginning of the age the people only came into the new birth in the spiritual degree; and it is necessary now for them to be born into the divine-natural degree.

We have reached the end of the Christian dispensation, the time when this new birth shall take place, when we shall be transformed, and those who dwell in the flesh will be converted. The corruptible will then put on incorruption—there will be no more death. Death in the body will be overcome; and when we reach that point we will pass into the spiritual world and out at will.



## In The Editorial Perspective.

THE EDITOR.



HUMAN GOVERNMENT involves problems which have engaged the attention of the brightest minds from time immemorial. It is obvious that government is necessary, for government contributes to order in the various fields of human activity. All governments are supposed to be founded upon the principles of justice, though it is apparent that much injustice obtains through maladministration of affairs. Governments may bless or oppress the masses, according to the character of the ruling powers. Many well-meaning people have opposed government because some governments are oppressive. Tyranny is usurpation of power; it is a force running counter to the elements of progress. Evil despots involve the spirit of selfishness; they wield power to gain their own ends. Because some kings have been despots, it is sometimes assumed that the power of kings is inimical to the interests of the human race. But oppression does not obtain in monarchies alone. That government is not complete which leaves open the avenues of development of the forces of tyranny. Powers of oppression have arisen in the American republic, not because of too much government, but because of *lack* of it. The attention of the founders of the American Government was focused upon the evils of monarchies. Concentration of power was considered dangerous; therefore the new government was established as a republic, in which should prevail the principles of democracy. Not because democracy was ever demonstrated to be the true form of government, but that the fathers of the nation sought to avoid certain results seen to obtain in the land of kings. Modern democracy is an experiment. Its principles are more or less vague; indeed, in its last analysis, democracy is discovered to be founded upon the basis of *fear*—fear lest the depravity of a few men should lead them to exercise prerogatives which do not belong to them. Republicanism as known today is a *make-shift*, a compromise. It recognizes the need of government, but fears to trust a head too far; it is government with a reservation. The attitude of democracy is a demonstration of the fact that human nature is depraved and degenerate. Democracy is adapted to this age of the world; not as the apex of political progress, but as the best that can obtain amid the elements of perversity. The problems of government have not been solved in the West. Unforeseen elements have assumed forms of control; they are subtle and powerful, though in perfect accord with the principles of industrial and political economy as derived from competition. Today millions of people suffer from the tyrannical power of the men who control wealth and its producers. The economic side of the nation has outgrown the political; and it oppresses where the government ought to bless. Freedom to vote is not nearly so precious to life as freedom to seek and obtain employment, freedom to own homes, freedom to develop the character along lines of progress. American democracy has not guaranteed to millions of people the blessings of the comforts of life. A government falls short of its mission which fails to look after the industrial interests of its people. The principles

of the highest and truest government do not consist in mere regulation of affairs. The very elements of life must be in the form and forces of the government itself. Its principles must be divine, else the government is not that of the scientific form. All laws relating to human affairs hinge and hang upon two great principles of love to God and the neighbor. True government must be rooted in these principles, just as the government of the visible body of man must be rooted in the principles of human life as it obtains in body and mind. Science as it obtains throughout the world, has not revealed the principles of the true form of government. Koreshanity reveals the pattern complete. It is all mapped out; there is nothing lacking. The artificial is excluded, and natural and eternal principles are applied. The human world should be governed on the basis of principles analogous to those governing the great universe in which we live. There is no other true form of government than that expressed in the cosmos. It is an empire; it has its center of control, its Imperial Head whence all laws proceed and all forces and functions originate. The governing impulses go out from the central Source to all circumferences. The Kingdom of God is analogous to the universe in government. That kingdom is the true form, and it is coming down from the spiritual realm to the natural sphere of human relations; and all the kingdoms and governments of the world will become united under it in the light of the New Civilization.

ONE OF THE obvious weaknesses of democracy is that while advocating the largest liberty to the masses of the people, it also gives free rein to various *schemers* to take advantage of the people. We have had democratic form of government in the West now for a hundred and thirty years, and where has it landed the masses? Why, they are under bondage to political machines and rings, boodlers, grafters, trusts, captains of industries, millionaires, and the labor-unions. THE FLAMING SWORD is in favor of every measure looking to the genuine development of the nation in the welfare of its people. We believe in expansion in various senses, development of arid lands, care of the forests, and progress in mining. We do not believe, however, in having these good things developed for the specific benefit of those already wealthy in the extreme. We believe in irrigation of the American desert districts, the preparation of dry acres by the millions, for the people. The Government is to pay a large expense for irrigation of lands in the West. Certain parties have such interests, accumulated through land-grabbing, that they are paying for the publication of "free supplements" to thousands of country papers throughout the nation. These supplements advocate irrigation, and covertly irrigation of certain districts in which special interests center. Arid lands were bought up when considered worthless, for a few cents per acre. Let the Government construct hundreds of miles of irrigation canals and reclaim the dry desert acres, and then the lands are ready for sale at high prices! Thus the aim

and desire to benefit the people is thwarted. Of course, it is urged that syndicates are today great moving factors in the interests of progress; so they are, but progress at the expense of the masses. What the syndicates can do for their stockholders, the Government could do for its inhabitants. It would cost the Government no more to irrigate desert lands and open them for homesteading for the benefit of the people, than to irrigate them for the benefit of the grafters. The scheme to take advantage of Uncle Sam's generosity is roundly denounced by many prominent dailies, the *Boston Commercial* terming it "irrigation graft." So we say that democracy has not specially benefited the people, but those who have had democratic opportunity to take advantage of them.

WHEN President McKinley took official action regarding the government of the Philippine Islands by the American nation, opposition was voiced by the democratic party on the ground that the action was a tendency in the direction of imperialism; and the campaign of 1900 was principally on that line. The spirit of imperialism was and is undoubtedly present and operative; for the American nation maintains and governs colonies just as do the regular empires of Europe. But the people endorsed the imperialistic course, and the leader of the opposition was overwhelmingly defeated. The American civil war resulted from discussion and action on the question of state rights. The states were sovereign powers, according to the Southern view; and their power in the aggregate constituted the power of the nation. But to put down the uprising and prevent dissolution of the Union, the Federal power was compelled to act. Time changes even the political sentiments of men. The people have asked President Roosevelt to do wonders. They do not call upon the states to act in concert. They want immediate results, and they want Roosevelt to achieve them. The nation has signally endorsed his work; and today even Bryan supports the President's proposed measures regarding the railroad rate regulation, restraint of the trusts, and control of insurance companies. The great departments of public service have outgrown the states. Democracy asks for centralization of power in the Federal Government; democracy asks for phases of imperialism; and more and more the people of the nation will see the necessity for increasing the power of the national Government. The states must occupy their places in the great aggregate body, for democracy is being demonstrated to be wrong in principle. Centralization is inevitable.

A SAN FRANCISCO physician announces that brains are operated by or constitute an electric battery; and holds that the life principle itself is of electrical origin. Armed with two platinum electrodes and a sensitive galvanometer, he attacked the problem of life in the presence of a steer, through whose skull he made openings large enough to admit the electrodes. Into the lobes of the steer's brain these electrodes were inserted, and from the electrodes were wires running, connected with the galvanometer. There was immediate excitement of the galvanometer, and then the needle deflected four points and remained so for about six

minutes. No battery was used; so the conclusion of the doctor was that the electric current was generated in the steer's brain, and that "the life principle itself is of electrical origin." The materialist always has to wait for some empirical method to force a conclusion. He should have known from the fact of simple use of words that the activities of life are electro-magnetic. For is it not known that a speaker may electrify his audience by means of his brilliant oratory? Or that he is magnetic from the fact that he attracts the people? Life and mind are electro-magnetic; but the electricity and magnetism of life are not on a par with the electro-magnetic substances of the battery. We should not be surprised to see the statement that mind is no more nor less than common electricity—that currents of mentality passed over the wires from the electrodes to the galvanometer in the experiments referred to. We may touch the living animal; we feel the heat of its body. Heat is magnetic; but it would be fallacious to conclude that the animal's affection or mental magnetism consists in perceptible heat. The scientist cannot test the quality of life and mind of animal or man by means of a galvanometer.

NORWAY might have been a republic; it had a splendid opportunity. But it voted for a constitutional monarchy, its people believing that through it they would derive the greatest liberty. The *London World* in referring to the concerted action of the Norwegians, remarks that "it is interesting, if unprofitable, to speculate whether the United States, if called on today to make a fresh start as a nation, would decide upon the retention of its present form of government. Close students of some recent developments of American public character and sentiment would probably be the last to deny the possibility that a popular vote on the question might have an issue similar to that upon which the people of Norway are unreservedly to be congratulated." An American king? Does it seem impossible? Thousands, even millions of people profess to be anticipating the coming of the *kingdom* of God. "Thy kingdom come," is in the prayer the Lord taught his Disciples. Perhaps that *kingdom* may come in the West. Why not? It is needed, and America is progressive. The Lord from heaven would make a good emperor; and if the numerous prophecies and promises of the Hebrew and Christian sages and seers are ever fulfilled, the Almighty will reign so supreme that his *kingdom*, in its natural and external phases, will cover the whole earth.

FALLACY is the perversion of truth, and may cover the same ground. Given facts may form the basis of antithetical conclusions. It depends upon the view-point, or rather upon the interpretation of what is seen visually and mentally. Koreshanity and modern science look at things from opposite sides of the earth's crust, and two different systems of astronomy result. We may illustrate: An atheist put up a sign, "God is nowhere." A little girl innocently read the sign thus: "God is now here." He is; and in the simplicity and innocence of his complex wisdom, he reads the universe aright, and turns the wisdom of the would-be wise backward, making their so called knowledge foolishness.

# The Open Court of Inquiry.

THE EDITOR.

## Suddenly Overthrown Again.

"Did you ever look across the lake and see the top of a boat in the morning; and then observe that in the afternoon all of the boat could be seen? This would overthrow your theory. Again, Why is it that the moon is round, if your idea is true; also, the planets? Some of the planets are larger than this earth, and the stars larger than the sun—and yet they are all inside the earth!"

It is very nice for a man to be caught in his own trap—to be taken up on the basis of his own argument. We are going to turn the tables on the inquirer now and crowd him into a corner. The entire modern astronomy rests upon the supposition that the earth is convex—that is, that the surface upon which we live is the *outside* surface. In support of this fundamental premise or supposition or hypothesis of the old school astronomy, it is urged that the seas must curve convexly because ships disappear "hull down" beyond the horizon; that the horizon line is the offing of the earth; in other words, that the horizon at any point is but the apex of a convex bulge.

Now, if we admit that this is true, we must conclude that if a boat is invisible all except the top-mast, in the morning, it is because the line of sight passing over the apex of the bulge, strikes the top-mast. But if the same boat in the same position, being observed from the same distance and point of altitude in the afternoon, is visible as a whole, has then the water *so changed its curvature* or lessened the height of its convex bulge, as to admit of vision of the whole vessel?

In reply to the question of the inquirer, we would say that we have observed that the horizon changes; that frequently objects beyond the horizon change as to extent of visibility as the conditions of the atmosphere change; and we *know* that so far from such conditions overthrowing our position, they are in direct and palpable *contradiction* to the conclusion that the seas are convex.

We would ask our inquirer and critic, if he ever looked across a lake at a vessel hull down, with a telescope, and brought the hull into view by stronger visual power? Or if he ever

surveyed an absolutely straight line through the air, such a line constituting a chord of arc, a straight line in space over a *concavity*? Well, *we have*; and some startling things develop in the line of rational achievement as a result. The basis of the Koreshan System is therefore impregnable and our position invulnerable.

It is frequently urged that it would be impossible to get all the suns, stars, and planets and comets in the hollow of a globe 8,000 miles in diameter. Well, the astronomers have succeeded in photographing most of them; and perhaps the surface area of photographs of the entire heavens would not make a globe more than 20 feet in diameter. So they have crowded *pictures* of all the stars in comparatively small space.

But the eye goes them one better. All the stars visible are impressed upon the retina of the eye, which is not more than an inch in diameter; thence, the impressions are conveyed over the optic nerve to the cortical cells of the brain, thence to one central cell, on the inner surface of which appear the pictures of the stars seen—*all* the stars crowded into the space of a single brain-cell.

Now, if such things are possible in photographic and visual impression, it is possible for millions of stars to exist in the space of the cosmic hollow 8,000 miles in diameter. The stars are *points*. No telescope has ever magnified one of them, and no telescopic power will ever enlarge them. Of course, the moon is *round*, and so are the planets; So are *dollars*, and there are millions of them in the earth—more than are necessary. The earth is *concave*, and the heavenly bodies are *all on the inside*. Therefore none of them can possibly be as large as generally supposed.

## The Invisible Solar Nucleus.

"There is one thing upon which I cannot agree with you, and that is your idea of our living on the inner surface of the earth. Then you say the sun is in the center, and the stars are also inside. If this was the case, we could see the sun all the time, and the sun would not be so large nor so far away as is claimed by astronomers. When it is day here it is night in the old countries."

Inquirers sometimes fancy that if the earth be concave the central sun should be visible all the time. It has been known ever since Koreshanity came to the world, that the fact that the solar nucleus is located at the center of the earth makes it impossible to see it *at all*. The modern mind is so used to conceiving that the human eye is capable of penetrating the space of trillions of miles, that when the Cellular Cosmogony is presented, the mental eye in its perversion sees impossible things.

The reason the central sun cannot be seen is that the depth of three seas of atmospheres lies between the eye and the center; and these atmospheres being of different densities, and existing as *spheres* of gases, produce such refraction of visual lines as to make visual penetration of the great concave impossible. The sun we see is a projection of the central sun. The visible sun has its daily orbit within our own sea of air, and hence rises and sets producing day and night such as we see and experience in fact.

Such questions are frequently asked us. Let us suggest that the Koreshan Astronomy accounts for all astronomical phenomena; it answers completely every question concerning the cosmos, and every objection and argument urged as against our position. We are sometimes led to ask ourselves, in view of the fact that so many minds seem at a loss to reconcile mere appearances with the premise of the Cellular Cosmogony, What would the modern mind do if suddenly brought to a realization of the truth of the cellular form of the universe as set forth in the Koreshan Cosmogony? Would the astronomer acknowledge his inability to account for actual phenomena from the basis of a known premise?

The rational method would be to first ascertain the actual facts concerning the shape of the earth; and then account for phenomena from that basis. Hence we suggest to the above inquirer that the phenomena we observe in the hollow globe must take place in accordance and in harmony with the operative principles and laws. For if it be admitted that the earth is concave, how

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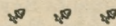
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could one suppose that the phenomena of the universe could be *any different* from what they are?

Of course, the fact that the earth is cellular overthrows all the conclusions of the astronomers. Indeed, the sun is not so large nor so far away as they claim. But what of it? Their claims are without foundation. Not one of them holds that their conclusions are *certain*. No one has ever proved that we live on the convex surface of the earth, nor that the earth rotates diurnally on its axis, nor that the earth moves annually about the sun. All these things are subjects of mere speculation, of mere hypothesis.

We have a *certain* basis. Our premise is demonstrated. There is no guesswork about it. There is no possibility of our being wrong in our conclusions, because the conclusions constitute *knowledge*, which is science. The fact that astronomers differ so widely on various points, especially on cosmogony or the processes of creation of the world, shows that they do not possess knowledge, and are not entitled to be called *scientists*, which means men who *know*.



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In a general way we may say that the moon shows the *surface* of the earth—that is, its mapped surface, because it shows the bodies of the continents. We say it shows a rather rough map of the world. But more specifically, we say that the convex surface apparent in the moon is the convex surface of the outermost mineral stratum of the crust of the earth, for such surface is exposed to the complex vision through radio-active processes, of the surface of the mineral stratum lying outermost or lowest in the order of the pure or crystal minerals.

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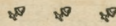
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through the earth's crust. The darker portions of the moon are produced by the "denser substances" in the geologic mass, which is conglomerate. For the word denser we might have substituted "more opaque." An X-ray picture of a conglomerate mass containing substances with various degrees of opacity, contains many shades. So it is with the earth's gravosphere in the physical heavens.

The moon has no physical diameter other than that of the earth. If we were to give the apparent lunar expanse in the sky a diameter proportionate to the space it seems to occupy, it would not be over twenty-five miles across. The distance of the great lunar sphere of force against which the picture of the earth is reflected, is about 800 miles from the concave surface of the earth.



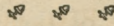
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**Review of Important Publications Received by the Editor of The Flaming Sword.**

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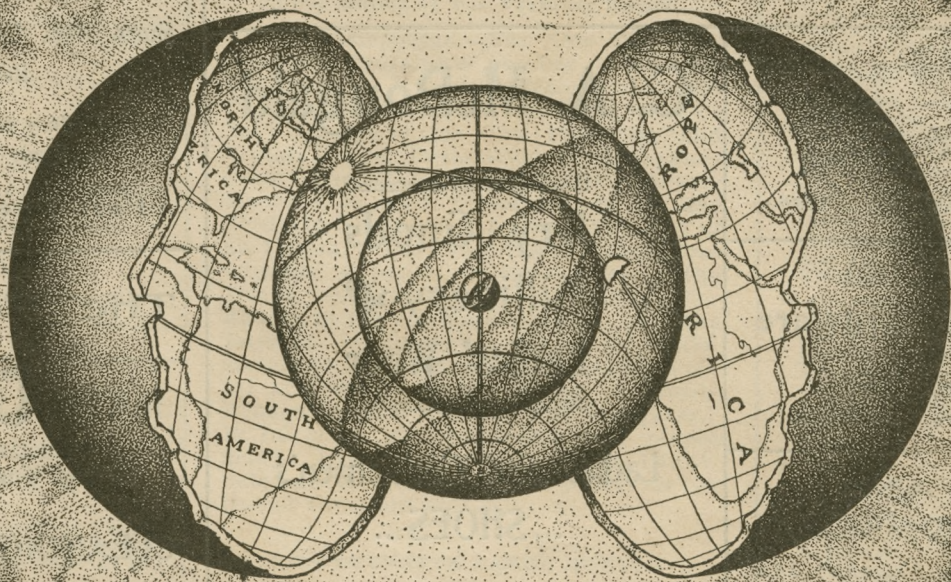
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