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ASTRONOMY

RELIGION



SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

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

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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 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 Communitistic. 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.

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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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ESTERO, FLA., MAY 22, 1906. A. K. 66.

Whole No. 659

The Koreshan Religion of Practical Life.

The Performance of Uses in Love to the Neighbor; the Organic Society is Intensely Material and Utilitarian; the Foundation of Spirituality.

KORESH.

PERHAPS ONE OF THE FIRST IMPRESSIONS that a stranger to our organic relations receives upon entering our society from the religious phase of society in the world, is that we are not a spiritual people. This may arise partly from the fact that we are preëminently practical, maintaining that all spiritual life must be established upon a material practicality. In the effort to maintain a social life so divergent from the existing one of competitiveness operative in the world, there must be something deeper than the ordinary commercial spirit; for to perpetuate a system of organic life and hold together a people differently educated and differently constituted, the very profoundest principles existing in the soul must be brought into active force. The world has been taught that religion consisted in ceremony; that the practical fellowship of men was a mere chimera, and that the religious injunctions were but superficial phrases, without any practical bearing upon the obligations which men profess in the adoption of the forms of religion which prevail among men.

It has been said that love was the fulfilling of the law (of God); but love may not be generally understood by the world. The principle of love is so widely divergent, that it must receive a profound analysis to comprehend its scope and application. Love to God is of a particular character and cannot be realized without some knowledge of God, which involves a specific analysis. To love God involves, first, that we have some definite knowledge of his character. If the manifestation of the Son of God in the world nineteen hundred

years ago was a revelation of the character of Divinity, under the influence of this revelation we are brought into contact with the humanity and fellowship of the man who declared himself by his acts, as demonstrated by his relation to men, to be practically alive to the wants of the human race as distinct from the ordinary formulas, which to the world in his day were of so much more importance as to call from his lips the exclamation, "Ye have made the law of God of none effect by your traditions."

The Hebrews were a devoted people, committed to the forms and ceremonies which were inculcated in the beginning of their career as a religious and distinct nation. The character of the religion of the Lord Jesus was so distinct from the religious ceremonial of the Jews that they were instigated to murder him, because his was a religion of practical use to the race of men. The world never desires the religion of practical life. It involves too much of sacrifice, and too much of the application of the principles of love, of which the human race is destitute. It will be argued, no doubt, in the face of the financial response made to the conditions of the San Francisco disaster, that the race is full of sympathy for those who suffer, and that our estimate of the condition of the human mind is erroneous. Let the world make a careful analysis of the motives which prompt the responsiveness to the call for help; not the mere call, but the practical need of assistance at this critical moment. We cannot now enter into this analysis, for it would be too prolix. Some of the motives are purely commercial. People are long-headed enough

to perceive the avenues of greatest commercial advantage. The motives, however, are not all merely commercial, nor are they all the promptings of the fellowship men feel for men.

The foundation of the Koreshan System is the life of uses to the neighbor, prompted by the conviction that to perform uses is the highest possible attainment of the human soul, whether in the natural or the spiritual world. The ceremonial phase of the religious devotion should partake of the character of the age in which the religion is operative, for it is to keep alive the active forces of the matrix during the darkest period of the gestation of the special development which the dispensation favors. Every dispensation has its church, because it is the womb in which the processes of development work out their results in the fruition for which the church of the age is instituted. The Christian dispensation began with the implantation of the Lord Christ in the church for the regeneration of the Sons of God; it will terminate with the fruition of the Sons of God as the product of that planting. As the character of the Christian church conformed to the fruit to be desired, so shall the character of the new church conform to the fruition which will mark the termination of the incoming dispensation.

The life of the Koreshan Unity is yet but a stepping-stone to the higher life which will mark the character of the Sons of God. Let not the world be deceived; let it not imagine that what the Christian nations are calling the new birth into immortality, is the actual immortal life of the Scriptures. Upon entering into the fellowship of the developing organic life as it obtains with Koreshans at Estero, Florida, do not come with the false impression that the people differ greatly from other mortals in the world at large. Koreshans differ in conception and purpose from other people, but they retain the corruptibility and the mortality which belong to the body, and which will characterize all men until the latter rain shall have transformed this corruptible to incorruptibility, and this mortal to immortality. Men in the mortal and corrupt body will be corrupt; but when the science of immortal life is placed before the aspirant for the perfection and righteousness of God, there comes an aspiration for that which the science of immortality discloses.

A heavenly life cannot be attained by mortals without first correcting the evils of the present material and worldly activities of the race of men. In order to perpetuate the heavenly conditions which must be established in the earth, there shall be substructured that character of an earthly foundation which will constitute the proper organic basement for the superstructure of a corresponding spiritual life and state. A new earth is to succeed the earth of the Christian world. This is as practical as any preceding the one to be established.

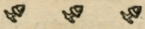
The coming dispensation will not be a merely practical one; its practicality will be predicated upon a comprehension of the laws of order, as determined by the application of scientific principles to all of the affairs of the material world.

We are laying the foundations of practical uses in the building up of an organic society which must be intensely material and utilitarian. While we are not competitive in our relations with one another, we are compelled by the world to compete with it because, so far, it is in the ascendancy over the true Christian idea of the relation which men should sustain to each other. While it will be a great change from the methods of competism to those of communism, industry for the production of human supply will continue to be operative in and throughout the world. There will be no labor in the new conditions, because that which is defined as labor today, is the result of oppression induced by the spirit of competitive commercialism, which enables the brighter minds in the industrial and commercial world to appropriate the products of those who create by industry, to the aggrandizement of the great commercial robber. The reason there can be no labor in the new order of the world's progress, is because the products of industry will be so equitably distributed that the requirements of the inhabitants of the world will be so easily met, that all may dwell in the luxuries of life.

The conflict between labor and capital will cease to exist, because there will be no labor and no capital; no labor, because it has been reduced to a pleasurable system of industry; and no capital, because there will be an equitable distribution of the wealth which industry produces. That which is called capital is the product of the robbery of the earnings of the wage slave; and the conflict between capital (so called) and labor is the legitimate outgrowth of the competitive system, which will have no place in the new order of things. Men in the labor-unions are contending for more wages and less hours, but more particularly against the open shop. What does the *closed* shop practically mean? It means that a combination of men can, because organized, so wield their power that other men (with wives and children, and as much skill) shall not work unless they will submit to demands which stultify the conscience, violate the principles of liberty, and from the enjoyment of the rights of freedom, become the slaves of the conspiracy of labor-unionism. It is not a voluntary entrance into relations compatible with the desires, but the compulsion of men who do not desire to take upon themselves the obligations imposed, but who are forced to enter into a unionism which destroys the liberty of conscience and the liberty of choice, and to assume a relationship more arbitrary in its impositions and the enforcement of its demands than any absolute monarch of whom we have a record.

We see in the conflict of so called capital and labor, the elements of that discord which in the secular field will disrupt society and bring the end of the old regime. We do not make war on the conditions which the competitive system has engendered, but upon the system itself; for it is in opposition to those principles which the Lord planted, and which in their fruition will bring into the world that peace enunciated by the angelic host at the birth of the Son of God.

In the Koreshan Unity there is the beginning of that effort which is to reduce industry and commerce to the practical status of society. We are building the kingdom of uses to the neighbor, which is the life of religion. It is the substitution of works, which must constitute the spirit of impulse, for a blind faith which heretofore has been the index to character of the men of the church, as it has been operative thus far in the world. We feel like James, who said: "Show me your faith without your works, and I will show you my faith by my works." As the body without the spirit is dead, so faith without works is dead. Here James places faith as the body, and works as the life of the body. It is because of this radical change in the conduct of our body, that some feel that we are not so spiritual a people as they have been lead to imagine.



THE SHEPHERD AND THE LITTLE FLOCK.

A Message of Encouragement From the Messenger to His People at Estero, Florida. *

KORESH.

MY OBLIGATION TO MY CAUSE and my delight to perform the duties of my calling sometimes take me from the society of those I love at the head Center of our order. It would be impossible for me to define the experiences of the mind as it goes out into the wilderness of human ignorance, where there is no knowledge of the things which distinguish my people so conspicuously from the world at large, whose prevailing impetus to the activities of life is the love of money. The painful disparity between the people of my choice and the people of the world, who have no aspirations toward the fulfilment of the promises made to the people of God, is so great that while I may be conscious of being in the discharge of duty, I am constantly saddened to know that the inhabitants of earth have no desire to comprehend and apply the doctrines of life. Comparatively few of the world's population are prepared to sacrifice the things which are conducive to the

perpetuity of the mortal state, and with satisfaction embrace the only possible course to the blissful beatitudes of immortality, which promise, also, eternal life.

Do not imagine that there is no response to my efforts. My lectures have been well attended, and there are many who seek eagerly after the doctrines which I am called to deliver to the world. Many are called but few are chosen; it therefore follows that the firstfruits of immortality, those who are to constitute the Sons of God in the gathering of the fruition of the Christian era, will necessarily comprise but few of any given portion of the thickly populous sections of our country and the world. I often feel as did the Lord when he exclaimed: "O Jerusalem, Jerusalem, * * how often would I have gathered thy children together, * * and ye would not." I find myself in rapport with the desolation which the Lord so often expressed in his efforts to acceptably declare himself, but found no place to lay the head of the Son of man, the Son of God.

I know what it is to have taken the little book, to have eaten it, and to have found it sweet in the mouth, but oh! so bitter in the belly. It is not so much that I come personally into conflict with the world to be myself rejected, but because the world is unconscious of the fact that its denunciation of the truth leaves it in the gall of bitterness and the bonds of iniquity. I am in no measure disconsolate, for all that the Father-Mother has contributed for life shall find me in due season; and I shall lead my little flock as the Shepherd whom God has appointed as the sacrificial offering to the power which demands the immolation.

Did my duty and my choice coincide, and could that duty (my obligation to the fruit of the dispensation) be as well discharged at our head Center in Estero, I would never leave you. To reach that which I must find, I am sometimes forced into the wilderness where the flock is driven by the wolves of demolition that would devour. I find no people like those who have followed and have been with me through the deepest persecutions and the most bitter efforts to destroy my influence in the world. It is a noble few who would sacrifice the world for the higher life which the Koreshan Universology inculcates. There can be nothing more noble in character than to confront the entire world with a doctrine and life which it despises, and to hold the fort against the most determined obstacles. Words fail to portray the meed of deserving praise to which such a people is entitled. I almost wonder myself at the fortitude of my little central body, upon whom I am depending as the nucleus of polarization into which the spirit of the age must ultimately flow.

Were the reports of the condition of the recent head of the so called Zion to be depended upon, he has surely come to pitiable state; for it demonstrates the futility of assuming something where there appear no certain

(* EDITOR'S NOTE.—The Founder of Koreshanity has been for the past few weeks at Beaver Falls and New Brighton, Pa., meeting and teaching a number of people interested in his System. He has lectured to interested audiences at both places, and also at Youngstown, Ohio. The above is a letter recently sent by KORESH from Beaver Falls, Pa.; and while it is directly applicable to the people at Estero, it will be appreciated by his disciples everywhere.)

credentials to substantiate; and though there is a mistake, one cannot but believe that the man has been sincere. I cannot but be sad at the disconsolation of the man in his mental and physical extremity. It is a sad ending to a boisterous career. There shall be false christs and false prophets who, coming as they do, ought to constitute one of the assurances of the true method of the coming of the Messenger of the Covenant, appearing with the credentials so conspicuously defined in the Book wherein, to the spiritually inclined, the evidences are to be found of the resurrection of the genuine Messenger of the Covenant. Then shall the children of Israel return and seek the Lord their God, and David their king, whom I shall raise up among them.

The coming of the sign of the Son of man must conspicuously appear in heaven (which means in the intellectual power of the mentality capable of discriminating between the false and the true, the evil and the good), after which the Son of man in the manifestation of the Sons of God will constitute the second coming of Christ. This is the full corn in the ear, after the blade and the ear have been seen, and before the multiplication is manifest in its ripeness. Such is the coming of Christ in the clouds of heaven with power and great glory. If there are to be false christs before the recognition of the true Messianic character, it would be unreasonable to suppose that they would come without display and some considerable power and great pretension. Many are deceived, and if possible it would compass the very elect, but this is not possible, except for the momentary departure of many who have not yet heard of the ultimate doctrines of immortality as enunciated in the science of Universology.

While I am away in body, may the power of the Spirit sustain and keep you from doubt and discouragement. I am with you always, even to that end in which you will have been born into the new life, with the incorruptible body. Maintain the integrity of the material work which must constitute that foundation upon which all spiritual life must find its substantial substructure. You are building for future generations; let the work be so well accomplished as to preclude the possibility of any future regret for any unfaithfulness in its construction. Do not forget that what may appear to be disciplinary, is but for the strengthening of the character, and to fortify the mind and body against the assaults of the powers which would discourage and overthrow.

I am meeting many who are interested in the cause. There is a greater response than I have heretofore met; so much so, that when you hear from my present efforts you will have much to encourage. Hope for all things, and know that immortality is the reward of those who believe in his Name and perform his works; for "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

New Century Studies and Reviews

Lucie Page Borden

THE SAN FRANCISCO BUILDINGS.

Some Lessons Which may be Learned From the California Earthquake; Florida's Protection From Seismic Disturbances.

THE INCREDIBLE swiftness with which the flames spread in San Francisco during the late disaster and subsequent to the earthquake, makes one feel aghast at the insecurity of modern dwellings. The few steel structures left standing are the exception rather than the rule. Whether it is possible to rebuild the fallen city with better facilities for saving the human entities that are crowded together in such numbers in tenement houses will depend upon the matter of expense. Shall San Francisco be rebuilt with proper regard for safety of water and of life? Then use plenty of steel in the future, and let it spring up in fresh beauty and vigor without any tenement houses half sound and ready to topple at the slightest jar of the soil. The suggestion to convert the Leland Stanford College into an infirmary might be of use in another month, when the ruins have been examined. For the present there is hardly time to recapitulate the disasters which came from the insufficiency of the water supply.

The Founder of the Koreshan Unity was formerly located in San Francisco. But his decision to prefer the southern coast of the peninsula of Florida had its reasons, which seem to point to wisdom. The Community now located at Estero has had no losses from seismic quavers, but is deeply indebted to the Fatherhood of God for his protecting care over those who will put their trust in him. Whatsoever the reasons which led to the location of the Community today, one can be sure that the matter was decided in the best way, because the children of the Most High who look to him for succor, will be protected in all parts of the country.

The houses they rebuild in the ruined district of San Francisco without proper precautions will only be rebuilt at the expense of more sickness and death in the future, because of any little tremor being the means of shaking them down. When any national calamity comes to a people its first inquiry must be, what can we do to avoid a repetition of these horrors in the future? Can we lessen the loss of life and injury to property? If so, let us subscribe money to help the sufferers, but begin also to pay attention to the wisest course in their behalf in the future. The American people can subscribe millions of dollars at a moment's notice to remedy what is past, as in the case of the Iroquois fire; but let it begin to think first of preventing the same loss of life in the same quarter by buildings which will not bulge out in the middle, sway and totter at the first approach of danger.

One of the monumental follies of the day in the eyes of some, is seen in the tendency to make public build-

ings too flat at the top, which is supposed to be a return to the Grecian style of architecture. When this is done we see two things—that the climate in Greece was so mild that persons could resort to the housetops for safety; and second, that the roofs in Greece did not conform to the predilection of modern architects to treat with the earth's convexity. They did not think it was necessary to allow for this delusion.

The christian scientists are the ones to make capital out of the ruins, when the papers notice cases of paralysis cured so completely that the sufferers take to their heels and run when the shock comes. The deduction is that Mrs. Eddy is a very foolish person for not taking the cure herself, when it is so easy to be rejuvenated by an earthquake! The case of the young girl who lost her voice from fright but was afterwards restored, as well as the number of deaths reported, would seem to indicate that the earthquake, like the old flint-lock muskets, may act both ways.

The street lights have again appeared in the charred and fallen city. Will they light up a new one more substantial and better able to withstand a similar shock? Possibly some of the New York contractors, who are in for a "soft snap" in competing with one another, will be able to answer the question. Further than this, it may be shown that steel is of some use when within a fortnight from the time of the disaster which is unequalled in the country in which it took place, the newspaper correspondents report that the tall steel buildings will be open for business within a few days, as they were merely damaged in the interior. The offices on the seventh and eighth floors are soon to be used as before, when new elevators are running. If ever architects and contractors had a chance to show their honesty of purpose it is right now, when a city is to rise from its ruins at the Golden Gate of America's progress.

The Food Question.

THE SUSPENSION of most of the New York restaurants and boarding houses is in order since the peculiar revelations in regard to Swift and Armour in the current number of *Everybody's Magazine*. Why? Because nobody can eat. When such astounding facts have been made public, nobody's diet is safe. Do you order a vegetarian dinner? You have to reflect that bread-stuffs are said to be stuffed with alum. (What is alum in the human stomach? Does it agree with the gastric juice?) Also that decayed vegetables are colored to look fresh. Since every kind of meat is tabooed by the humanitarian authors of an article which states that potted beef is made of the vilest refuse of the slaughter houses; that inspectors are baffled by traps of every kind; and that nothing is too poor to be put off upon the consumers in America, let us try to live without eating until the beef trust has been disbanded by the futility of its efforts to force any more American products upon the home market.

The gastric juice will not dissolve dye-stuffs nor prevent their deleterious effects. When such a chapter

of horrors appears in a reputable magazine, the people who want to license companies which send inspected products to Germany because it has a kaiser, while this country has only Theodore Roosevelt and the Koreshan Unity to look out for its interests, ought to reflect on their beds at night.

The goodness of God is invoked at funerals, which probably result from an attempt to digest poisoned rats from the vats of Mr Armour, whose confidential agent has had his fur stroked the wrong way. The mortality among infants has been traced to the breweries by an instructed novelist who did not agree with the ministers. He thinks the brewery refuse fed to cows explains the inscrutable wisdom of Providence.

General Contributions

THE SEVEN PLANES OF TRUTH.

No. 7.—Science.

The Lines of Transposition From Philosophy to Science; the Purpose of the Christian Dispensation. Final Summary.

ELIZABETH ROBINSON.

JESUS WAS CRUCIFIED on a cross of wood, between two thieves, the most degrading form of death among the Romans; and his burial was left to Joseph of Arimathea, not one of the Apostles, and to the few faithful women who believed in him. The Apostles required the plainest proofs from the Christ himself, that he had arisen from the tomb, before the light entered their minds; and they remembered the lessons he had taught, that made them willing to remain in Jerusalem until the day of Pentecost, when they should receive the "gift of the Holy Ghost."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues." There were at this time men of every nation at Jerusalem, who were amazed to hear their own language spoken by the Apostles, and they asked, "What meaneth this?" Peter here began to carry out the command of Jesus to feed his sheep, for he preached to them of His resurrection; and that by repentance and baptism they should receive the gift of the Holy Ghost." "And the same day there were added unto them [the Apostles] three thousand souls;" and all that believed sold their possessions and they had all things common. The Apostles were different men after the impartation of the Holy Ghost. Their memories being quickened, they were able to reproduce that which Jesus had taught them above the ordinary measure of man.

The mother church was established at Jerusalem with Peter as the head; and the doors were opened to both Jew and Gentile. The name became *Catholic*, meaning universal, because all peoples who believed were received, differing from the Jewish church, which would include but the one nation, and also made circumcision incumbent on all. The gospel of the Christ was introduced into Europe by the missionary Paul (the Gentile name for Saul), a Jew of the tribe of Benjamin. Before his conversion he was one of the most bitter persecutors of Apostolic Christians. His first convert was an Asiatic woman named Lydia, who was of great use to him, in that her home was open to all his converts.

The philosophers and idolators encountered Paul with a mixture of curiosity and contempt; he feared them not, but boldly proclaimed Jesus as the Messiah in that wonderful message: "TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." The Greeks and Romans were more tolerant of the new religion, which they termed *Christian*, than were the Jews, whose animosity increased when many of the Samaritans showed their willingness to receive the Christian faith. Disorders became more frequent among them; and Josephus ascribes the final destruction of Jerusalem as due to the unrelenting hatred of the Jews against the Samaritans. And the persecutions of the Disciples of the Christ came primarily more from their Jewish brethren than from the pagan rulers of the land, for the provinces subject to them were allowed their religious liberty. But when appealed to, to maintain order, they often confounded the acts of the Apostles with those of the charlatans who tried to imitate their marvelous works with the magic known to themselves, and were continually robbing the people. One Simon Magus became quite famous with his magic, and he also put forth a doctrine similar to that we term the "Trinity," claiming that *he* was the person of the Father, to the Samaritans, as Jesus was the Son, to the Jews, and the Holy Ghost (the Hebrew for the feminine principle) to the Gentiles; and "because of his traffic in holy things the word *simony* has resulted."

"When Christianity came to the world through the teachings of the Christ and the Apostles, it offered a code of morals sublime and yet simple, a faith human and withal divine, superior to any of the abstruse and exploded polytheisms, to a world agitated to its lowest depths, and yet yearning for a new and more satisfying doctrine; while at the same time it denounced the stringent and severe ritual tenets of its mother religion, Judaism, as inconsistent with the freedom of the human mind." So for all its persecutions, it grew and so influenced its surroundings that under Constantine the Great, in the third century, A. D., it was made the state religion; yet its decline from the primitive teachings had at this time already begun, through the absorption of pagan ideas of those nations with whom it was associated; two special concepts being the three persons of the Godhead and the worship of images, notably that of Mary, the virgin Mother of Christ.

When the Roman power was overcome by the Germanic tribes, and "westward the star of empire took its way," Christianity followed in its wake with its influences. The government of the church was held by the Apostles during their lifetime, and left by them to the bishops and deacons at Rome, who became in time more and more arrogant and extravagant in their demands to maintain the costly rituals, causing great dissatisfaction; dissensions arose, followed by what was called the Reformation; then Protestantism and various other "isms," thereby dividing the church with almost as wide a breach as between the Jewish and the early adherents to the Christian faith. The Anglo-Saxon race was an outcome of these Germanic or Teutonic nations; England and Germany, called respectively the mother and father countries, being specially representative of the Anglo-Saxons; their offspring is the United States of America, and on the western course of the star of empire lies the state of Florida, called the Land of Flowers, which signifies, according to Swedenborg, scientific truths.

One of the special lessons taught by Jesus to his Disciples was of his "coming again;" and when they asked him "What shall be the sign of thy coming?" he answered: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." And Paul taught that while they had received the "firstfruits of the Spirit" they had yet to receive the "redemption of the body," which was to be when He, the Spirit of Truth, should come to guide them into *all truth*, and be able to bear those things which Jesus said they could not then (in his day) reveal. The carcase is the vehicle that contains the Word; and the eagles, the knowledges or truths that are gathered in this personality who, when manifest, is the Sign, as prophesied by Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the heart of the children to the fathers."

The seventh plane of truth, represented by science, involves all those preceding, and the end of the cycle; for in science are all truths; and as each plane or dispensation has commenced with a personality as its teacher, we must look for one who will be the Scientist, the guide to knowledge. Jesus was the personality who came in the fulfilment of prophecy, as the Messiah for the Christian dispensation, of the tribe of Judah. From Joseph, it was foretold, should come the Shepherd (teacher), the Stone of Israel. The name of the Shepherd is given by Isaiah as CYRUS. "He is my Shepherd, and shall perform *all my pleasure*," is the statement. The posterity of Joseph to whom the Shepherd was promised, were those tribes of Israel that were carried captives to the cities of the Medes and lost as to tribal characteristics and as a nation.

Jesus taught the parable of the leaven that a woman took and hid in three measures of meal, to be representative of the kingdom of heaven. The *leaven*

began to make the change when Joseph married Asenath, the daughter of the Egyptian priest, and made of his children a mixed people and favorable to further racial infiltration; and when carried to Media, Persia, and Assyria they became lost, because through the feminine principle (by intermarriage) "the leaven had leavened [vitiating] the whole lump." On the day of Pentecost there were people of all these nations at Jerusalem, and they received the baptism of the Holy Ghost. And the tribes (Germanic or Teutonic) that overthrew the Roman power were from the Japhetic line, from which came the Medes. *Teuton* means to gather or collect. To Japheth was given a *stone* on which was written the name of God; to Joseph was the *gathering* of the people promised; and no place in the world is there the gathering of a multitude of nations so fully shown as in the United States.

Daniel prophesied the time of the "second coming" to be two thousand three hundred days (years) from the destruction of the temple at Jerusalem—computed on lunar time; the time of that period brings the date to 1839, at which time one was born in the United States named CYRUS, and whose father's name was Jesse. Isaiah said: "In that day the Lord shall set his hand again the *second time* to recover the remnant of his people, which shall be left, from Assyria." There shall be a root of Jesse, that shall stand for an *ensign*, and the Gentiles will seek this sign. Cyrus, king of Persia, was a type of the one of whom it was said, "I will give thee the treasures of darkness, and hidden riches of secret places," and shall turn wise men backward and make their knowledge foolish.

MYTHOLOGY will then no longer be called fable, for He will give forth the science that the Gods of ancient days possessed; being in the undivided form, male and female, they were able to create according to the divine command, thus establishing their individuality.

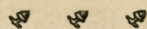
ASTROLOGY, known in its pure form by Enoch, for he was taught of God, was the guide of Abraham and Joseph and of the "wise men," who on seeing the star, knew where to look for the promised king to the Jews. But as the law of growth is that of decrease and increase, no quickening again except it die, astrology was no exception; and during its gestation to come forth again in its pure form, the Copernican hypothesis arose, which leads to a denial of God's existence. But the true Scientist shows that the same knowledge that led the wise men at the beginning of the age will again lead them, through the position of the stars, to know where the culmination of the age will occur. The youngest son of Joseph, Ephraim, had the promise that his seed should become "the fulness of the Gentiles;" his name signifies "twin land;" and the sign Gemini (twins) is the constellation that governs the United States, (also Egypt, the country of Ephraim's birth, and which signifies science). Another peculiar circumstance is of an old legend recently found in some excavations in Egypt, that "Horus, the holy morning star, rises westward in the land of Punt (home of the Gods), a distant country

washed by the great sea, and rich with beautiful trees, birds, and flowers."


ARCHITECTURE, the truth breathed forth by Noah, is a type of what is to come at the end of the Christian age, when the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, the fulfillment of the promise of the rainbow with its seven colors; and it will be remembered that it was Joseph who was to have the *bow that abides in strength*. The Chaldeans built in a peculiar manner, in that they placed the foundations facing the corners of the compass; and it is a significant fact that when Joseph's bones (foundations) were carried from Egypt to Palestine and placed in the tomb at Shechem (shoulder, or power), the special inheritance from his father Jacob, "the tomb was of the ordinary kind, but with the peculiarity that it was placed *diagonally* to the walls, instead of parallel as was usual."

GOVERNMENT when on the shoulder, means that which enables one to govern himself; and in the over-coming, to receive "power over nations." SOCIOLOGY will be known in its true colors when the "white raiment" is put on—the sex relation made holy through the marriage of man to God, the science of life established by the overthrow of all the social sins, of which "race suicide" is the most iniquitous. PHILOSOPHY, the love of wisdom, was taught by Jesus, who was the Door through which all who entered might be saved. He gave his life, being the perfect seed as promised to Abraham, to be planted in the wills of those who received this philosophy, that the harvest might be the knowledge of wisdom. This harvest is the culmination of the energies of the motion of the entire cycle called Mazzaroth, with its seven solar periods. Each period holds its central personality, who is the carcass or chariot carrying the involved truth, who is an "ensign" to the people of his age, and who proves the genuineness of his office by "not seeing death," but going out from sight as did Elijah and Jesus.

The Seventh period has come, and with it the SCIENCE of life as taught by a personality whose imparted knowledge of the relation of man to God and God to man, the form and function of the universe, with the stars that are for signs and seasons, reveals the manner of the building of the Temple; makes possible the keeping of the commandments through self-government, and thereby the construction of the true sociology. Philosophy opened the door to that knowledge, that all who *do* His commandments may have right to the Tree of Life, and may enter in through the gates into the city.



"The entrance of thy word giveth light." The Word (thy Word) is Christ, who was in the beginning. "God said, Let there be light, and there was light." Then the entrance of Christ into the scene of human activity is portrayed in the creation of light. Jesus said, "I am the light."—KORESH.



In The Editorial Perspective.

THE EDITOR.

PRESIDENT ROOSEVELT'S Message to Congress concerning the Standard Oil Company has caused considerable comment throughout the nation; and interest and sensation have been added by opposition to the President's statements and attitude, on the part of representatives of the oil trust; of presidents of universities endowed by Rockefeller; of clergymen who have sought to defend the oil trust on the basis of the church standing of its heads; and of certain newspapers and magazines that have catered to the interests of Standard Oil in the past. Commissioner Garfield some time ago made investigation of charges against the beef trust, and seemed to discover from the basis of facts presented, that the beef trust was within the limits of the law in the relations investigated. For making such a report he was considered partial to the trust magnates. Commissioner Garfield investigated the Standard Oil Company and made report to the President; and the report was so full of evidences of glaring evasion of the law and wholesale corrupt practices, that the President transmitted the report to Congress with a vigorous message in which the Standard Oil is arraigned and scored heavily. The President has found evidences of corruption, improper discrimination in rates, secret rates, gross favoritism, unfairness to other concerns, and the inauguration of schemes by which the Standard Oil has immensely profited through overwhelming advantages over independent competitors. The action of the President is highly commended by the people throughout the nation. He has dared to place himself on the side of the interests and sentiments of the people as against the corporations; and the people believe him to be sincere, and moreover, an efficient head of a great movement against further invasion of the rights of the people and the Government by the trusts. The President has proven his ability and sincerity through his successful piloting of legislation as to railroad rates. He has obtained means whereby publicity may be applied to the railroads, making them subject to a commission empowered to investigate their business and to enforce just rates. We may note particularly one of the remedies for the Standard Oil evils: "The Standard Oil Company has, largely by unfair or unlawful methods, crushed out home competition. It is highly desirable that an element of competition should be introduced by the passage of some such law as that which has already passed the House, putting alcohol used in the arts and manufacturing upon the free list." This utterance is singularly significant. The protective tariff has served to protect the interests of capital to such an extent that the Standard Oil Company has full sway in the oil business of the United States; and in order to curtail the power of the Standard Oil, removal of tariff on petroleum and some of its by-products is advised. The time was when it was necessary, in the interests of the nation, its people, and its laboring men, to protect its great industries. But even President McKinley recognized the fact that the time had come when such protection was no longer necessary. "The day of exclusiveness is past." Reciprocity is more just and

should obtain so long as the competitive system prevails. The recommendation of President Roosevelt that "The time has come when no oil nor coal fields held by the Government, either upon the public domain proper or in territory owned by the Indian tribes, should be alienated," is commendable. The President holds that the fee to such lands should be kept in the Government, and should be leased only on such terms and for such periods as will enable the Government to keep entire control thereof. All the indications are to the effect that the great combinations will not hereafter have such free hand as they have hitherto enjoyed. The head of the nation has dared to speak in favor of the people; he is sounding the voice of the people. But he is no less radical than Bryan was ten years ago. He has studied the will of the people and the conditions in which they exist. He is doing splendidly from the standpoint of the honest man under the dominance of the old order. No work of opposition to existing evils will be lost; every effort will have its ultimate effect for good. Every vital entity of progress will reach its highest field of activity in the incoming new order. The present clouds have silver linings; and in their passing the world will perceive the golden light of the Koreshan Age.

THE PRESIDENT'S square deal for everybody is certainly a problem of difficult solution from the basis of competitive principles and under the existing competitive conditions. The three great classes whose interests at present conflict are the extremely wealthy, the labor-unions, and the general public. The labor leaders are wont to hold up the fact that the wages of workingmen have markedly increased during the past twenty-five years, and the working people are satisfied that much good has been done for them through the trades-union organizations. The politicians have likewise endeavored to show that high tariff protects alike the interests of capital and labor; that it prevents the competition of cheap foreign labor, and tends to increase wages. The heads of the trusts have argued that the combinations tend to coöperative effort and are conducive to economy, and that therefore the prices of all things must be lower under the sway of the trusts. It may be granted that the income of the laboring classes is now greater than at any time in the past. Certainly high tariff is imposed more rigidly now than ever. But what of the cost of living? In a bulletin recently issued by the Government's department of labor, it is shown that the prices of the necessaries of life are now about thirty per cent higher than in 1897, and about fifteen per cent above the average during the Nineties. This means that everybody pays nearly one-third more for foods and goods now than they did ten years ago. Wages have not been correspondingly increased; but if they had, where would be the gain to the laboring classes if at the same time, the prices of things they consume are advanced? Between the efforts of the trusts of capital and the trusts of labor to increase profits and wages, the people, the millions of consumers, foot the

bills, paying also the expenses of all the strikes and losses both to capital and labor incurred in times of open industrial warfare.

SAN FRANCISCO has furnished a striking example of coöperation on the part of a sympathetic public; the nation is helping the stricken city in time of dire necessity. The sentiments of pity and sympathy have moved men to contribute to the comfort of those threatened with destitution. The *Wall Street Journal*, commenting upon the widespread manifestation of the spirit of assistance in dire extremity, remarks: "This is a kind of communism or coöperation of which we cannot have too much." But it is a very narrow and limited kind of communism. It is confined to a brief space of time and to local points; it is not general, not universal. It is a form of charity. There is a communism that is much broader and more persistent; it is the kind that obtains in the ages of light, in the highest civilizations of the world's progress; it is the communism of industry and commerce, the economy of productive coöperation. It is the communism that is grounded in the principles of human rights and human fellowship. It involves the joy of the service of others, not during times of distress, now and then throughout a generation, but continuously by way of prevention of poverty and distress. The kind of communism instituted by the Founder of primitive Christianity was that of voluntary coöperation in the production and enjoyment of the goods of life, in recognition of the ties of the higher and nobler family. The new civilization which is approaching will obtain through the adoption and fulfilment of the law of love to God and the neighbor. The present civilization so called, obtains in accordance with the principles of competitive strife, the fruits of which are the wealth of the victorious in graft and greed, and the poverty of the defeated in the battle for power and the struggle for existence.

THE CONSERVATIVE wing of the democratic party of the United States has announced its stand against the encroachments of forms of socialism advocated by the radical elements of the party. A recent speech of the Hon. Burke Cochran arraigns socialism as impracticable and the principles of public ownership as dangerous to the foundation of republican form of government and the entire fabric of Christian civilization. He maintained that it was the province of democracy to champion the individual rights of man, and to protect him in the pursuits of individual industry—meaning, of course, the right to engage in competitive business and industry. It is held that socialism means industrial servitude to the state; that if the state should have power to regulate and conduct industries, it would also have power to compel men to work for its support, as it now has the right to compel men to fight for its defense. It is a subject of observation that political parties may preach one thing and practice another. It has fallen to the lot of democracy to ostensibly hold to the principles of human liberty, and to stand aloof from all forms of despotism and aristocracy. Yet strange to say, while the wealthy classes of the old South were nominally democratic, they were aristocratic; and while advocating the principles of freedom, millions of men of a different race were held in

slavery. Somehow democracy then failed to champion the principles of human rights, of human liberty and freedom. Strange and anomalous conditions grow out of inconsistencies. The famed jewel of consistency is indeed rare; but its feigned imitations are numerous.

THE LITERATURE of exposure which has been persistently before the American people for the past few years, is calling forth defenses from representative men in the corporations and officials of the Government. The Standard Oil has numerous champions in both press and pulpit; and feeble voices have been heard in favor of the corrupt representatives of insurance companies. The Senate has recently been fiercely attacked; and Senators have felt under obligations to now and then wedge in a word of denial of numerous charges. In a recent magazine, Senator Tillman presumes to say that the Senate is very honest and sincere; and that the attacks on the Senate have been inspired by the corporations, whose desire it is to overcome the bulwark of American freedom, the forum of discussion of American issues. The Senate is by him designated as the great balance wheel of the machinery of the American Government. Nevertheless, he admits that some Senators are dishonest and corrupt; but charges that the worst form of corruption and the greatest danger to the Senatorial interests of the people is in party rule. It is to the Senator's interest to hold up Senators as models of citizenship and statesmanship, to ward off the blows of vigorous writers. Somehow, when the people realize so little done for them by the Senate, and discover so many millionaires in the Senate chamber and trust representatives in the lobby, and so many bills passed in favor of the corporate interests of capital, they cannot help forming their own conclusion that there is something radically wrong with the Government's "balance wheel."

FROM THE basis of statements made by the alleged founder of so called christian science, we may infer that a thing may exist and not exist at one and the same time. The wonder is wrought through the power of denial; the real and tangible is blotted out by negation. Matter is and is not, according to christian science, just as one believes. There seems also to be material science, and then again there is none. Sometimes christian science opposes "material science," and sometimes the assertion is made that there is no material science: "Christian science differs from material science; but not on that account is it less scientific." "Christian science is natural, but not physical." "There is no physical science, inasmuch as all true science proceeds from divine intelligence." "There is no matter," but modern astronomy, it is said, has proved that Ptolemy was wrong regarding the relations of the solar system. If there is nothing beyond mental conception, why may not the Ptolemaic system of astronomy have been correct at the time the conception was entertained? If there were no matter, how could he be wrong? If all is mind, and there is "nothing beyond illimitable divinity," nothing apart from nor aside from the infallible mind of Deity, and he and his mind are always good and true—how could there be a single fallacy entertained by any one part or portion or expression of the divine mind?

The Open Court of Inquiry.

THE EDITOR.

Modern Astronomy Wholly Fallacious.

"(1) By accident I have before me the outside cover only of one of your papers, THE FLAMING SWORD. I am curious to know how you make it appear that the sun is in the center of the earth, after admitting that the earth is only a few thousand miles in diameter. I suppose you admit that the distance from the sun to any part of the earth is some millions of miles. (2) I should also like to know how celibacy can make the mortal body immortal."

To the modern mind the Koreshan Cosmogony is full of surprises. Its conclusions are startling, and at every turn one finds that there is a radical departure from the Copernican system. One coming in contact with the Koreshan Astronomy should not expect to make a single conclusion fit some preposterous conclusion of modern scientists. Modern astronomy is wholly wrong; its every conclusion is fallacious, for the simple reason that its premise is false.

Koreshan Astronomy is not merely a radical departure from the old astronomy; it is its exact antithesis or opposite. The supposition that the heavens envelop the earth—that all of the heavenly bodies so called lie outside of and remote from this mundane sphere, completely perverts every fact of observed phenomena, and forces upon the mind numerous ridiculous and extremely absurd conclusions.

The sun is not some millions of miles from the earth. Astronomers have thought so, because they make false applications of the principles of astronomical triangulation. If the earth were a convex and a solid body rotating on its axis and revolving about the sun, it would necessarily follow that the astronomer's estimate of the sun's distance might approximate the true distance. But their angles are supposititious. They are not looking outward from the earth, but inward. The open space of the universe does not surround the earth, but constitutes the earth's hollow or concavity. Therefore, all the so called heavenly bodies are contained within the earth.

From the basis of the facts of astronomical observation, applying the principles of trigonometry to the con-

cave side of the earth, we compute the distance to the visible orb of day to be only about 900 miles, instead of something over 90,000,000 of miles. In making astronomical measurements, it makes all the difference in the world whether the perpendiculars or plumbs at right angles with the true levels everywhere, converge beneath our feet or over our heads.

We maintain, from the basis of the application of the principles of analogy, comparative anatomy, and direct test of the earth's contour, that the center of the earth is above our heads, and that all perpendiculars converge above at the center of the earth, which is about 4,000 miles from the earth's concave surface.

The hollow of the earth contains three principal atmospheres, the lowest and outermost of which is our sea of air. Owing to the difference in degrees of density and refractive power of the atmospheres, it is impossible for the mortal eye to see beyond the upper stratum of our atmosphere, which has a depth of about 1,000 miles. All the stars and planets, the sun and moon, and comets and meteors when visible, are in our sea of atmosphere of oxygen and nitrogen.

Therefore the visible sun, which has an orbit only about 900 miles from the earth's surface, and within its hollow, is not located at the center of the earth; but at the center is the central sun, with its absorptive and reflective hemispheres. The visible sun is the projection or refocalization of the light emitted from the center.

(2) True celibacy, involving actual continence of the males and chastity of the females, conserves the vital energies of life. These energies are dissipated in the ordinary sex relations. Celibacy is but a stepping-stone; it is one of the conditions necessary to entrance into the immortal plane of existence. Celibacy *per se*, without the operation of other vital factors, will not transform the mortal body. There must be something done with the energies conserved. Utilization of the conserved energies requires polarization; and this necessitates knowledge and

application of the Messianic law.

Celibacy admits of the generation of a surplus of vitality, which may be polarized in an object of supreme affection; therefore the first commandment to love the Lord thy God with all the heart and mind and soul. The Messianic center is essential; the Lord God is the God-Man, the High Priest of sacrifice, the tangible pole of the transforming power.

Around such a center there may be grouped the thousands in the way of preparation for the great work of attainment of immortality. Salvation from mortality involves the work of the Almighty, in the formulation of a great biologic battery preparatory to the great baptism or outpouring of vitality from the personal point of polarity. Between the mortal and the immortal states is the translation of groups of men and women who espouse the cause of celibacy and communism, in recognition of the Messianic law and the Messianic personality.

The Koreshan Unity is the great system of organic effort that is to bring about the greatest miracle of the ages—the putting on of immortality in the flesh.

Koreshan Astronomy and the Bible.

"Perhaps you would like to know what I think of the Cellular Cosmogony. Many things in it are quite plausible. You have some very good reasons for believing that the earth is concave. But suppose it is; Does that tend to show that the Bible is inspired? If the Bible is inspired, the earth is square—at least it has corners, for did not John of Patmos see four angels standing on the four corners of the earth, holding the four winds of the earth? From this it will be seen (except by the very obtuse) that the Cellular Cosmogony is not a Bible doctrine."

Koreshanity maintains that the Bible was not only inspired, but that it is full of the doctrine of the Cellular Cosmogony. The Bible was written in the language of universal symbolism; and in order to understand the science of the numerous symbolic expressions of the sacred writings, it is necessary to understand the science of the symbols—that is, to possess a knowledge of the character, form, and function of the symbols used. The use of symbols is

common among every people in the world. The English literature is full of symbolism. There could be no poetry without it, and art would be meaningless did not its forms express something deeper than is apparent to the eyes of the ignorant.

The symbols of common use are more or less easily understood, because the symbols are met with constantly in the common affairs of life, in the common fields of observation. If we should say that a man is foxy, our meaning would be easily understood by those acquainted with the character of the cunning animal. But suppose some one who knew nothing about the fox should read the expression; he would not understand it; and if he belonged to the school of higher criticism he might say that the words were not scientific, because it is apparent that a man is human, and not in the form of the animal described to be the fox. So what is the use of calling a man a fox when he is not? The man asking such a question would in reality be very obtuse.

According to the Bible, the universe is environed by a firmament, concentric spheres of metal, hammered or beaten out by some constantly operative processes. We live within this firmament, a concavity beneath us, a dome above us. All the references to the circle of the earth are direct expressions, according to the Hebrew, and referable to the earth as a shell or crust, and indicate that man exists on the inside of the circle or sphere.

According to the Bible also, the sun, moon, and stars move within the earth, rising and setting according to the laws of circular motion above us, in the earth, and according to the laws of perspective. And further, according to the Bible the universe is eternal; the earth is continuous as to its existence, and God is the highest Seed of its perpetuity and of the perpetuity of the human race. The writers of the Bible believed we live *in* the earth, not on it.

The Cellular Cosmogony is a Biblical doctrine. The Bible is inspired; and the earth has four corners, according to both the Bible and Koreshan Universology. The universe could not get along without those four corners; they are essential and very prominent

in function; neither could the universe get along without the four winds of the earth, held by the four angles or angels.

Many things that are not square like a window pane, have corners. A handkerchief may have four corners, and be in the form of a square, and yet be so curved and folded on itself as to form a sphere. The four corners of the physical earth, the four angles, are the equinoctial and solstitial points; and in both the heavens and the earth, these points are poles and sources of specific energies or winds which have to do with the rotation of the heavens and the production of the seasons.

Man himself, being analogous in form and function to the physical cosmos, has four corners, constituted of active centers, the energies of which ramify four quarters or domains of the human system. Man does not look to the unscientific eye as if he had four corners; but scientific analysis of his anatomy and the functions of his form, reveals the four corners to be as plain as the corner of his physiognomy which projects downwards from between his eyes.

The writers of the Bible must therefore have known something scientific concerning the nature and character of man and cosmos; and the Bible must be a revelation of the science of life and creation, expressed in the language of the forms and relations of living forms and natural symbols.

THE COMING CRISIS.

Synopsis of Lecture by Koresh at Beaver Falls, Pa., on above Subject.

DR. CYRUS R. TEED, of Estero, Fla., gave his first public sermon in Carnegie Auditorium Sunday afternoon. He spoke on "The Coming Crisis," and interested his audience. DR. TEED is spending several days in the valley in the interest of Koreshanity, and as a result of his work several families will probably go to Estero in the fall for residence. In his address yesterday DR. TEED said in part:

"There is a widely prevailing sentiment that the world has almost reached the climax of civilization; that the commercial, social, political, and religious interests of the nations are of such a universally mutual character as to preclude any further revolutionary motive and tendency throughout the world.

"There are those who are so little acquainted with the heart of the brutal humanity, that they will attempt to press

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upon you the fallacy that the world is growing better, and that the inception, progress, and decline of kingdoms, empires, and republics are things and conditions of the past. They will tell you that the kingdoms of the world and the great republic of America are of stable duration, for having learned by the experiences of the civilization fast receding from the memories of this redundant and glorious Christian fellowship of the nations, we are enabled to build upon a rock foundation; and that consequently the commercial era and the money power have come to demonstrate that bond of unity upon which the inhabitants of earth may rest securely and enjoy the fruits of peace.

"They do not perceive that the love of money is the prevailing and inordinate motive of the activities of the age, and that competition for supremacy is the individual, corporate, national and international impulse to the promotion of those compacts for the peaceful pursuits of industrial and economical enterprises which characterize our activities. They do not see that in the very incentive to the competitive conflict, which is hastening the world into that vortex of despair and gory revolution which the ancient prophets predicted would terminate the dispensation, resides that insidious foe to the peaceful solution of those great questions which are now agitating the mind of the people and the nations. The breach between capital and labor is widening, the commercial jealousies and suspicion between nations are augmenting, and the only bond of fellowship upon which the securities of the world are established are such as have their safeguards in the monetary or commercial backing which is the only recognized obligation.

"The nations are crying peace, peace; and while the cry is resounding in the ears of the people easily deluded, the nations are hastening the preparations for the great battle of Gog and Magog, in which the age will terminate and in which it will find its destruction. Is it because there is an increasing Christian confidence throughout the world, that the nations are taxing their inventive genius and mechanical skill to create the massive engines of destruction which constitute the attractions of the navies and ports of our Christian civilization? Are the armies of the nations in commercial and religious competition augmented to the limits of the financial capacities of the kingdoms, empires, and republics of the world because of our Christian civilization and our increasing commercial and industrial confidence?

"The security which wealth insures has taken the place which in the early period of the Christian church constituted the bond of unity and fellowship, the love of our Lord and Savior, Jesus Christ, and the love of the neighbor, which he inculcated and influenced through the operation of the Holy Spirit.

"Through the declension of the Christian church and our Christian civilization, and the exaltation of the love of money to the throne of empire, the love of money has been substituted for the love of God and the neighbor which actuated the early church. Because of this there will come the abomination of desolation, the destruction of the old church and state, the old heavens and the old earth

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which will pass away, that there may be a new heaven and new earth, the new church and state, wherein will dwell the righteousness of God.

"Can you not read the signs of the times, in the conspiracies of the money power and labor-unionism? With the insinuating and subtle cunning of the old serpent, labor-unionism is folding its fascinating coils around the liberties which we were supposed to have inherited from the fathers of our country, and which we thought to be a perpetual legacy.

"It has been declared that the time would come in which no man could buy or sell without the mark of the beast either in the forehead or in the hand. The mark of the beast in the forehead is the power of capital; the mark of the beast in the hand is the power of labor-unionism. Without one of these, the time is coming when it will be impossible to compass those exchanges upon which our access to the necessities, comforts, and luxuries of life depends. It is becoming one of the important questions of the times: 'Have you stamped upon your products of industry, the labor-union mark? If not, we cannot aid in your exchanges.' We are rapidly approaching the crisis of the ages. The end of the Christian dispensation has come, and are you prepared for this culmination of the old dispensation, and for an entrance upon the performance of those uses which will characterize and distinguish the new?"— *Daily Tribune*, Beaver Falls, Pa., April 30, 1906.

Books and Periodicals.

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

Review of Reviews.—The content of the May number is unusually interesting; startling and stirring happenings make it possible. It is generally known that the *Review of Reviews*, more than any other monthly magazine, deals with the news of the month. California's Catastrophe will be sought and read with interest; as well as the various editorials in *The Progress of the World*, covering such subjects as Affairs at Washington, the Redemption of Niagara Falls, the Eruption of Vesuvius, the Russian Elections, the Algeiras Conference, the Mining Disaster in France, etc. Booker Washington is prominent in the frontispiece. A list of conventions and gatherings for 1906 is given. Leading Articles of the Month, Briefer Notes on Topics in the Periodicals, the Cartoons, and New Books, are departments of interest and profit.

The Vanguard.—The April issue is known as the Literary Number. A large part of its space is devoted to New Zealand's approach to socialism, and its early and present experiments in public ownership. Following this is Father Byron-Curtis' "Why I am a Socialist;" and another, entitled "Why the Post Office Loses Money." Send 5 cents for a copy, to Social-Democratic Publishing Co., 344 Sixth street, Milwaukee, Wis.

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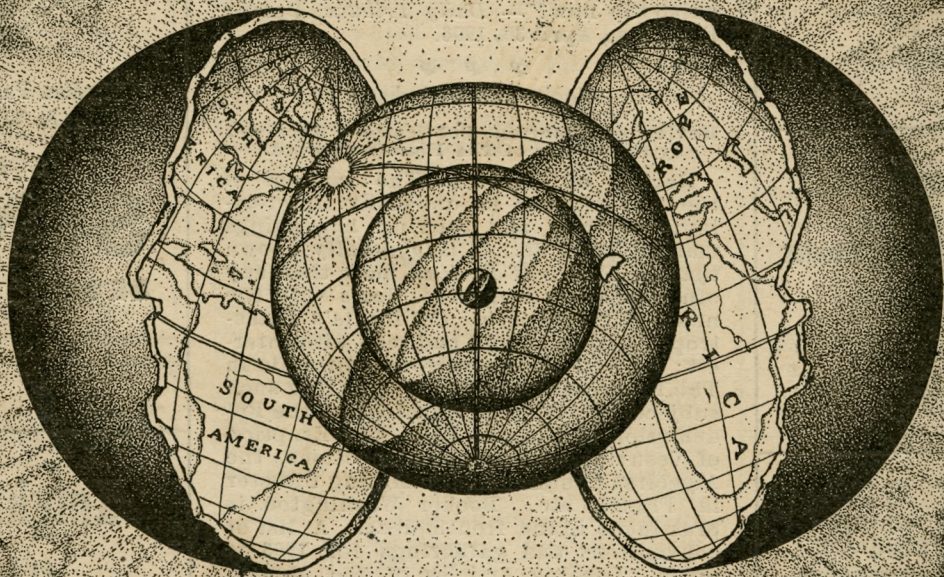
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