

The Koreshan System of Cosmogony

Collected Installments
1913–1916

KORESH
From The Flaming Sword
Estero, Florida

A historical reading edition
42 reviewed texts · four visible uncertainties
February 1913 source-set gap retained

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Introduction

This volume gathers 42 surviving installments of “The Koreshan System of Cosmogony,” attributed in *The Flaming Sword* to Koresh, the name used by Cyrus R. Teed. They appeared from January 1913 through July 1916 in the Koreshan movement’s periodical, published at Estero, Florida. The January 1913 editorial foreword describes the series as a compilation from Koresh’s writings; this edition follows that published sequence rather than treating the installments as newly composed essays.

Historical context

The articles belong to the religious and cosmological literature of Koreshanity. Their “cellular” universe places humanity on the inside of a spherical earth and connects physical structure with theology, physiology, and social organization. The sequence moves between optics, geodesy, celestial phenomena, scriptural interpretation, and the relationship between matter and spirit. Its polemics against contemporary astronomy are part of that historical argument.

The first installment supplies the periodical’s own account of the project (January 1913, Vol. 27, No. 1, PDF pp. 9–10). For institutional context, see Florida Memory’s exhibit “The Koreshan Unity”: floridamemory.com/learn/exhibits/koreshan/. Quotations and attributions within the archival text are preserved as the periodical printed them, not independently authenticated quotations.

Editorial note

February 1913 is not represented in the surviving source set used for this edition. No text has been supplied for that chronological position. The edition contains 43 chronological slots and 42 article bodies: 38 source-certified reviewed texts and four reviewed texts with visible

damaged-glyph uncertainties. The short notices before the four affected chapters explain the unresolved print; their original inline markers remain intact.

Reader numbers are Arabic chronological slot numbers, 1–43, with slot 2 reserved for the gap. Original printed labels, including unusual and repeated numerals, are preserved in chapter metadata and the source text. Light normalization repairs line-break hyphenation, spacing, and unmistakable OCR errors; it does not silently resolve damaged print. The source scans remain the archival record and are accessible in the web collection. Original substantive diagrams are reproduced as source crops, not reconstructed illustrations.

1 • 1913-01

The Flaming Sword · Vol. 27, No. 1 · Jan 1913 · flaming_sword_v27_n01_jan_1913.pdf

· PDF pages 9, 10

Original printed label: Foreword

The Koreshan System of Cosmogony

Foreword

By Koresh

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the claims remain those of The Flaming Sword.

[With this issue we begin a series of articles from the writings of Koresh, on the Koreshan System of Cosmogony. Undoubtedly, every student of the Koreshan Cult has observed that a good sized book on Cosmogony could be compiled from the various articles on Cosmogony, as they were given by the pen of the illuminated Author, Koresh.—A. W.]

THE AUTHOR of the Koreshan System of Universology (upon the basis of the law of comparative analogy) announced, in 1870, the discovery of the cosmogonic form, which he then declared to be cellular; the surface of the earth being concave, with a curvature of about eight inches to the mile. This rate of curvature would give a diameter of eight thousand, and a circumference of twenty-five thousand miles. Applying the common laws and principles of optics, with perspective foreshortening, all the phenomena of appearances in optical illusion were scientifically accounted for, and the earth optically demonstrated to be concave, although visual appearances seemed to indicate the contrary.

Upon the assumption that the surface of the earth is convex, there has been predicated that prodigious fallacy, the Copernican system, which, according to the admission of its most enthusiastic advocates and adherents, does not contain a single positive proof of scientific accuracy.

"When we consider that the advocates of the earth's stationary position can account for and explain the celestial phenomena as accurately, to their own thinking, as we can to ours, in addition to which they have the evidences of their senses, which we have not, and Scriptures and facts in their favor, which we have not, it is not without some show of reason that they maintain the superiority of their system. Whereas, we must be content, at present, to take for granted the truth of the hypothesis of the earth's motion for one thing. We shall never, indeed, arrive at a time when we shall be able to pronounce it absolutely proved to be true. The nature of the subject excludes such a possibility. However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy. Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of modern astronomy must fall to the ground!"—Dr. Woodhouse, Astronomer, Cambridge, Eng.

Let no one, "so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena,

and not to be considered with reference to absolute truth."—Copernicus, Founder of Modern Astronomy.

"In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony (the Copernican system), and hope that perchance there may appear in due time some scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."—Von Goethe.

The alchemico-organic cosmos (the physical universe) is the ultimate and therefore the most outward expression of creative power. It is the language of causation manifest in the form of symbolism. Given a knowledge of this form with its function, the cause is necessarily disclosed.

Deity, if this be the term employed to designate the Supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered. Yet to know God, who, though unknown by the world, is not unknowable, is the supreme demand of all intellectual research and development.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Rom. i: 20.)

"Who hath measured the waters in the hollow [concavity] of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance?" (Isa. xl: 12.)

"Where wast thou when I laid the foundations of the earth? * * Who hath laid the measures thereof? * * * or who hath stretched the line upon it?" (Job xxxviii: 4, 5.)

The "man with a measuring line in his hand," who "stood upon a wall made by a plumbline, with a plumbline in his hand." "He stood, and

measured the earth." (Zech. ii: 1; Amos vii: 7; Hab. iii: 6.)

If we accept the logical deduction of the fallacious Copernican system of astronomy, we conclude the universe to be illimitable and incomprehensible, and its cause equally so; therefore, not only would the universe be forever beyond the reach of the intellectual perspective of human aspiration and effort, but God himself would be beyond the pale of our conception, and therefore beyond our adoration.

The Koreshan Cosmogony reduces the universe to proportionate limits, and its cause within the comprehension of the human mind. It demonstrates the possibility of the attainment of man to his supreme inheritance, the ultimate dominion of the universe, thus restoring him to the acme of exaltation,—the throne of the Eternal, whence he had his origin.

Embraced in the system of which the external cosmic form is the mere outward cell, is its correspondent, the macrocosmic or Grand Man. Outwardly, this is the visible humanity in the process of development toward a perfected state, not yet approached only as it was attained to in the Lord Christ, its germinal beginning, the firstfruits of the perfected genus.

The alchemico-organic cell is definitely structured. It is the egg from which the human macrocosm attains its incubation; hence when humanity reaches its organic shape it must assume the correspondential organism. Therefore, if we know universal form as it obtains in the alchemico-organic cosmos, we can render the language of this form into that of the legitimate structure of society; for one is the pattern of the other. Its functions and activities can also be readily translated into the language of societal functions and activities.

Genuine societal fellowship will finally become a structured and composite unity, evolved through the application of intellectual potency and direction. It will become the anthropomorphic

counterpart of the alchemico-organic (physical) world. A knowledge of the structure and function of the alchemico-organic cosmos constitutes the basis of a structured theology, which is essential to the organic unity and perpetuity of the human race.

It does not follow, because a fallacious theological system has maintained the world in a state of offensive and defensive belligerency, anarchy, and chaos, that a true knowledge of God and his relation to man and man's relations to him, is not essential to genuine human perfection and happiness. In the emphasis of the contrast, regarding the end to be attained, between the genuine and the fallacious system of cosmogony (the Koreshan and the Copernican), we insist that all the labor of investigation, the time, and the wealth expended in the Copernican fallacy have no specific purpose.

Why do we care to know whether the earth moves or is stationary? If the universe be illimitable, it is equally incomprehensible. Why, then, should humanity waste its potencies in the investigation of that which it has already pronounced incomprehensible, unknown, unthinkable, because illimitable? We sought to know the exact form of the universe, because we knew it to be the language of cause; and knowing the effect, we assured ourselves of the cause, that through conscious knowledge we might enter into and become its power.

The interest of the Koreshan mind in the acquisition of universal knowledge, resides in the fact that through it we become intellectually instrumental in the organization of the social fabric, and thus acquire social and individual perfection, thence universal and individual immortality. We learn to know of the form and function of the alchemico-organic cosmos, that we may insure the construction of the organo-vital cosmic organism.

The perfection of the individual structure depends upon the perfection of the Grand Man. The perfection of the human macrocosm

(the Grand Man) depends upon the application of a few fundamental principles, revolutionary and sweeping in their influence. The principles of equilibrium are as essential to the institution and perpetuity of human happiness as they are to the eternal stability of the cosmic structure, the basis of which knowledge is found in the shape of the surface of the earth as geometrically confirmed in the application of the Rectilineator.

As the astral nucleus of the alchemico-organic cosmos is so related in form and function to the circumference containing it, as to receive the convergence of all energies* [substances], and radiate them equitably to all parts of the cosmic structure; and as the heart of the vidual body, the seat of the commerce of the body, is the center of collection and distribution, hence society must be so organically structured as to be able to collect and distribute the products of Nature, coupled with industry and sustained by the application of economic law. The attainment of a knowledge of this law is founded upon a knowledge of the alchemico-organic cosmos.

It is so vastly important, in view of all these facts, for the world to possess a knowledge of the contour of the earth's surface, that we devoted the work of many months to mechanical application, for the purpose of giving to the world some simple mechanical proofs of what we have known and taught for nearly thirty years.

Man's knowledge of man is his knowledge of God; not man as he is in his segregate state, but as he will be when the two forms (male and female) unite in the integralism of his biunity, of which the Son of God was the archetype. The Lord was Jehovah manifest in his human perfection. To know the Lord Christ absolutely, is to be in the consciousness of Deity; and to become like him is to sit upon the throne of his glory. This knowledge is so related to the structured alchemico-organic macrocosm, that to know of the earth's concavity and its relation to universal form, is to know God; while to believe in the earth's convexity is to deny him and all his works. All that is

opposed to Koreshanity is antichrist.

(To be continued.)

In many instances, in the Koreshan literature, where the word "energy" or "energies" is used, Koresh uses it in an accommodative sense; that is, as used by the so called "scientists;" for he plainly states in his writings: "Energy, though a so called scientific term, is not strictly a correct use of language, because where energy [spirit-substance] ceases to be kinetic (in motion), it has been deposited as matter." In another instance, Koresh illustrates this subject thus: "A horse at rest, with a certain capacity or power for work, differs from the same horse when he is working." Thus, when the horse is at rest, while in harness, he represents a capacity or power for work. This we call force. But when the same horse is drawing the load, we say he is in work; that is, he is putting his "energy" in activity. Mark! The activities of the brain and the universe, as pertaining both to spirit and matter, whether vital or non-vital, are designated by the word "energy." But when spirit and matter, both of brain and the universe, are at rest, we designate the non-activity by the term "force." With this understanding of the terms "energy" and "force," we can readily comprehend the further explanation, by Koresh, as given below.—A. W.

Energy is not a substance, but simply the work of the two qualities which could not engage in work were there not two constant states of the two. The term energy applies equally to matter and spirit. Matter and spirit, or matter and its essence, could not be active but through their relationship; and both are active by virtue of their conjoined effort as counterparts in the processes of the perpetuity of creation. The term energy means in work; when matter is active it is in work, and the phenomenon of motion is the energy of matter. When its coordinate spirit or essence is in motion it is in work; therefore, we have the in-work or the energy of spirit. It requires these three to

constitute a constantly active primate cycle of being.—Koresh in
Flaming Sword, Vol. XIX, No. 16.

2 • 1913-02

February 1913 is not represented in the surviving source set used for this edition.

3 • 1913-03

The Flaming Sword • Vol. 27, No. 3 • Mar 1913 •

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The Koreshan System of Cosmogony

By Koresh

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KORESHANITY is universal science applied to all the concerns of practical life, involving the science of immortal life in the body. It includes the science of religion, founded upon an accurate knowledge of the structure and function of the cosmic organism. It embraces every department and phase of form and function in the universe, and is therefore Universology. It is predicated upon an absolutely demonstrated premise, a geometric figure which embraces three simple elements—the arc, chord, and radius, practically applied to earth measurement by a process which determines the contour of the surface of the earth in which we dwell, and the direction of its curvation. This is not theoretical, but *applied* geometry. This contour is found to be an upward instead of a downward curve, and thus it is diametrically opposite to the assumed convexity of the earth's surface. The world is therefore face to face with a radical astronomical revolution.

The earth is a concave sphere, the ratio of curvation being eight inches to the mile, thus giving a diameter of eight thousand, and a corresponding circumference of about twenty-five thousand miles. This fact is physically and mechanically demonstrated by placing a perpendicular post at any point on the surface of the earth, (though it

were better to place it by the side of a surface of water,) and extending a straight line at right angles from this perpendicular. The line thus extended will strike the surface at any distance proportionate to the height of the vertical post.

"Hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge," says the Standard Dictionary, quoting from Fiske's "Unseen World," page 3. The term science is derived from scire, to know; hence, science is the Latin term for knowledge. Science means knowledge, nothing more, nothing less. That which is founded upon hypothesis (assumption) is not science, nor should it be dignified by that title. The Copernican system of astronomy has its foundation in assumption,—this is conceded by all so called scientific astronomers. The Copernican system has never been demonstrated, therefore it is not scientific.

What does Koreshanity offer as a substitute for the gigantic fallacy and farce of the benighted Copernicus? First, it offers the fact that in experiments carefully made by the Koreshan Geodetic Staff at Naples, on the Gulf coast of Florida, the contour of the earth was proven to be diametrically the reverse of what is taught as true in the pseudo-science of modern times.

The surface of the earth is not convex. It appears to be so because of optical illusion. The only geodetic survey ever made for the purpose of determining whether the surface on which we dwell is convex or concave, was made by the Geodetic Staff of the Koreshan Unity in the year 1897. In this survey was corroborated conclusively the testimony given in 1870, that the earth is a hollow shell about eight thousand miles in diameter, and about twenty-five thousand miles in circumference.

The alchemico-organic (physical) world or universe is a shell composed of seven metallic, five mineral, and five geologic strata, with an inner habitable surface of land and water. This inner surface,

as the reader already understands, is concave. The seven metallic layers or laminæ are the seven noble metals,—gold constituting the outermost rind of the shell. This shell or crust is a number of miles in thickness.

Within this shell are three principal atmospheres, the first or outermost (the one in which we exist) being composed chiefly of oxygen and nitrogen; the one immediately above that is pure hydrogen, and the one above the hydrogen atmosphere we have denominated aboron. Within this is the solar electro-magnetic atmosphere, the nucleus of which is the stellar center. In and occupying these atmospheres are the sun and stars, also the reflections called the planets and the moon.

The planets are mercurial discs moving by electro-magnetic impulse between the metallic laminæ or planes of the concave shell. They are seen through penetrable rays, ultra electro-magnetic, reflected or bent back in their impingement on spheres of substance regularly graduated as the stories in the heavens.

In the foregoing is presented a descriptive outline merely, of the alchemico-organic cosmic form. It is not assumptive. Neither is it intended, in this synopsis, to prove the Koreshan Universology; the proofs and demonstrations of the System will be found in subsequent chapters of this work. In this chapter we merely state the facts.

We have already outlined the general principles of form. We here insert this axiom: Form is a fundamental property of existence; therefore, that which has no form has no existence. Limitation is a property of form. The universe has existence; therefore it has form, hence it has limitation. While the above axiom partakes somewhat of the syllogistic method, it will be noticed that the objectionable feature of the syllogism is expunged; namely, the premise is not an assumption.

Motion obtains in everything throughout the cosmic form. Nothing exists without motion. The atoms of the rock are constantly changing place with all other atoms. There is circulation in the bar of steel. The angular crystal atoms of the diamond are in motion, and in their circulation and impingement they generate electro-magnetic substance of the most delicate attenuation. All these circulations are regular and according to the fixed laws of order; therefore, while form exists according to definite principles of form, the laws of motion conform to and determine the principles and arrangement of organic relation and shape.

The cause of alchemico-organic motion is remote and proximate. Before defining the laws and principles of motion, we will here briefly state that within the alchemico-organic world (kosmos) there resides the anthropostic or corresponding kosmos. These are two discrete spheres, yet they are coördinately one. The alchemico-organic kosmos (the physical world, the outline of which is given in preceding pages) is in the form of man; that is, in the egg or shell—man in the state of un-incubation.

The mass of humanity is in the same state, with this modification; the alchemico-organic kosmos is in space, and is therefore persistent; while its anthropostic coördinate embodies principles which merely correspond to space, and are not persistent in any one form. For instance: The seven metallic laminæ or plates comprising the general metallic rind of the macrocosmic shell are perpetual. These are the seven limitations of essences radiating from the stellar nucleus primarily, and from the solar limbus as the environment of the stellar nucleus. They constitute the deposit extremities of the seven essences, or the seven alchemico-organic spirits of radiation. The geologic strata through which the essences radiate, are the conditions of chaos penetrated by the essences before they reach their extremities of metallic deposition and order.

The stellar nucleus is the center of space; the metallic laminæ are at the circumference of space. Correspondentially in humanity, the Lord Christ was the stellar Center, and his quality was the correspondent, in anthropotic being, of space in the alchemico-organic kosmos. In the progress of time in its relation to the development and progress of the race, the seven churches yet to be formulated into groups, are the anthropotic depositions corresponding to the seven metallic plates. The seven churches are seven qualities of human characteristics, and correspond to the seven planets, and therefore to the seven primary substratic laminæ of the cosmic crust.

By the remote cause of motion, is meant the cause primary to the electro-magnetic substance created at and radiating from the stellar nucleus, antithetically generated at the circumference of the shell and converging to the nucleus. The cellular kosmos, or the great cosmic egg previously described, constitutes a great electro-magnetic battery which is purely physical, or, as denominated in Koreshan Science, alchemico-organic. The sun and stars are focalizations of physical spirit-substance, merging into matter materialized through voluminous and high-tension convergence.

There are at these centers constant concretion and sublimation. Spirit-substance is constantly materializing, and the temporary materialization is as rapidly changed to spirit-substance and is radiated. There is, therefore, a reciprocal interchange of substance from center and circumference. The spirit-substances engendered at the nucleus are radiated to the circumference, and are there solidified. At the circumference the surplus solidification is reduced again to spirit-substance and flows to the nucleus.

As there are seven metallic laminæ in the prime circumference, so there are seven kinds of prime metallic essence flowing toward and into the stellar nucleus. As these influxes are of seven distinct characteristic vibrations, so the nucleus has seven distinct degrees of essence, all meeting at one focal point in space, there turning back

upon themselves and flowing out or radiating to the circumference and depositing at the environments of the kosmos. From the mineral laminæ, geologic strata, and water surface of the universal rind, there is also a corresponding and coördinate inflow or convergence to the stellar nucleus.

However, we find in this great universal battery, in its electro-magnetic power, but the proximate cause of its activity and form. Thus far there is no conscious and voluntary spirit-substance. Associated in coöperative being with this alchemico-organic kosmos is another half, endowed with voluntary and involuntary consciousness, co-existent and co-eternal. This voluntary and involuntary conscious existence, the acme of whose life is in the human brain, while prior and positive as to the momentum of this duplex cosmic structure, is only coincident as to its perpetuity. Neither existed prior to the other in the timic aspect of their coördination.

The proximate cause, then, of all the motions of the alchemico-organic cosmos, is electro-magnetic substance produced reciprocally at the center and circumference of the great alchemico-organic battery by the destruction of matter; for let it be reiterated and remembered, that spirit-substance is the result of the destruction of matter as matter; and that matter is the result of the destruction of spirit-substance as such. In other words, an atom of matter is the materialization of physical spirit-substance, and this substance is the dematerialization of matter. Both matter and spirit are substance. It will thus be seen that spirit-substance is not therefore a mere mode of motion or of vibration, but in reality is something in motion.

We have hinted only, in a general way, at the proximate cause of the activities in the alchemico-organic kosmos. The term remote cause is here employed as being a cause remote from the electro-magnetic essences upon which immediately depend the form, motions, and phenomena of the cosmic structure outlined in the foregoing. We are

now to consider the very central and primary cause of all motion. This cause is mental. Not only is it mental, but it is voluntary and of the will.

There are two cosmic fields of form and function belonging to discrete degrees, but yet coördinate and interdependent. These are the alchemico-organic and the organo-vital. The first and lower is that which embraces the world, as the earth, with the stars, sun, planets, atmospheres, etc.; the other, the higher, is the vegetable, animal, human, angelic, and God kingdoms. They are co-eternal; neither existed before the other. The organo-vital is prior as to quality, and prior also as to its positive power to create and perpetuate.

The alchemico-organic field centers in the astral nucleus as the positive pole of its electro-magnetic essence; the organo-vital centers in the divine Man, the bright and morning Star, whence originate the voluntary redemptive will and creative power. The Lord Jesus is the representative nucleus of the regenerated manhood. The Lord Christ at the time of his manifestation was the center of the anthropostic universe, the source of being, the point and origin of creative power.

"He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church." (Col. i: 15-18.)

There can be but one question regarding the above Scriptural declaration. Is it true? It is concise, sweeping, inclusive, conclusive, and lucid. Is the Lord Jesus, the Christ of God, what he declares himself to be, and what inspired men have declared him? Is he the Son of God? And does he embody, as the primary offspring of Deity, all the attributes of the parent? And more than this; in his development from men as the Son of man, did he absorb into himself

the principles, attributes, life, form, and consciousness of the Parent?

We hold that the Lord, as was declared of him, was the fulness of the Godhead bodily,—Father, Son, and Holy Spirit; and further, that when the Lord was visibly manifest to the outer world, his inner and spiritual life was visible to the spiritual world as the astro-biological center of that sphere, and beside him there was no God.

How could the Lord, being born an infant into the natural world only at the beginning of the age, be the cause of all things? The Lord was not only the reincarnation of Elijah (God the Lord), of Moses, of Abraham, of Noah, of Enoch, and of Adam, in a direct line, but of all who died looking to his coming as the Messiah and Son of God in the indirect lines of reincarnation. He gathered into himself the spirits of the past. He was also the pole of influx from the heavenly worlds, and constituted the rolling together of the heavens as a scroll. He was the Word infolded and sealed. "Him hath God the Father sealed."

Twenty-four thousand years before the beginning of the Christian age, conditions in the world were the same as then. God was manifest in the flesh, and the Lord of the Christian era was identical with the Adamic personality in the beginning of the 24,000-year cycle. The end and beginning of every grand Zodiacal cycle bring into visible and personal manifestation the Son of God, who is Father, Mother, and Son.

He, the Lord, was the individual or undivided man. He held within himself the Bride, for "He who hath the bride is the bridegroom." He was the biune, the two-in-one, the parent of himself, and also of the Sons of God. As the parent of Himself, High Father, he was Abram; as the Father of the Sons of God, he was and is Abraham. He being the very primate cause of all things, and possessing both the voluntary and involuntary power of creative being, it is seen that the cause of all things resides in voluntary mental substance, supplemented by the involuntary reflex of voluntary mental activity.

When the ordinary "scientist" alludes to the precession of the equinoxes, he has reference merely to the sun's precessional movement; but every planet passes through a corresponding precession. The sun's precessional year is 24,000 years long. The precessional years of the planets are correspondingly longer, proportioned to the difference in their ordinary years. These precessional years constitute cycles of time that are definite and recurrent, and proportionate to the great complex, solar, lunar, planetary, and stellar precessions.

The movements in the alchemico-organic sphere have an astro-biological correspondence. The signs in the physical heavens mark definitely the manifestations which correspond to them in the astro-biologic field. Every 24,000 years there is a similar personal manifestation to the one constituting the beginning of the Christian era. Every 24,000 years there is such a manifestation as is now about to occur.

We are now approaching a great biologic conflagration. Thousands of people will dematerialize, through a biological electro-magnetic vibration. This will be brought about through the direction of one mind, the only one who has a knowledge of the law of this bio-alchemical transmutation.

The change will be accomplished through the formation of a biological battery, the laws of which are known only to one man. This man is Elijah the Prophet, ordained of God, the Shepherd of the Gentiles, and the central reincarnation of the ages. From this conflagration will spring the Sons of God, the biune offspring of the Lord Jesus, the Christ and Son of God.

When a man (the man) so understands the laws of life as to know their application, and through obedience to law overcomes the sensual tendencies of his nature, he reaches the point of biologic absorption. The visible and tangible dematerializes, and the outer

consciousness enters into unity and blends with the inner and spiritual. The visible man consumes and thus enters, by transabsorption, into the unity of the invisible Godhead, and, by descent, into the church prepared to receive the precipitate afflatus.

In the process of the dissolution of the visible structure, by which the matter of the tangible organism is dissolved, consumed, and reduced to spiritual substance—called the Holy Spirit—the substances (oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, cuprum, aluminum, iron, etc.) contained in the organic structure, together with the atmosphere and the free physical spirit-substances of space, enter the vortex of vibration which consumes the body.

The consciousness of the man entering thus into the whirlpool of organic dissolution is not obliterated, but infolds by conjunctive unity with the central and interior mind, around which the outer consciousness had wrapped itself. This interior mind constitutes the very central consciousness of Deity, the heart of the anthro-biologic kosmos. Radiating from this afferent absorption, the gravic spirit in its efferent distribution baptizes such minds as are prepared to receive the divine overshadowing, called the Holy Spirit.

(To be continued.)

The source scans remain the record. This page preserves the installment's cosmological argument without presenting it as an independently established result. The claims remain attributed to The Flaming Sword.

← Flaming Sword Archive

4 • 1913-04

The Flaming Sword • Vol. 27, No. 4 • Apr 1913 •

flaming_sword_v27_n04_apr_1913.pdf • PDF pages 4, 5, 6, 7

Original printed label: PART IV.

The Koreshan System of Cosmogony.

By Koresh — Part IV.

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the claims remain those of The Flaming Sword. Diagram 1 and its printed caption are retained in the source scan on PDF p. 6; its caption is transcribed below.

EVERY overshadowing of the primary seven successive baptisms proceeds directly, not from an invisible "oversoul," but from the tangible personality. The Holy Spirit shed upon the world (the church in the beginning of the age) proceeded from the visible Lord in his conversion from matter to spirit. If the Lord had not been personal, there could not have obtained the dissolution of his body and its conversion to Holy Spirit; and therefore the afflatus (the "oversoul") could not have obtained.

But the vortical involution, the anthropotic, took place in alchemico-organic (physical) space; therefore it involved the material elements not included in the organo-vital structure, and the vibrations were communicated to the elements and essences of the alchemico-organic kosmos, converging toward and into the stellar nucleus of the alchemico-organic world, and radiating to its circumferences.

It is thus that the conscious mental nucleus of the anthropotic, imparts momentum to the activities of what has been denominated the physical universe. The impulse ceases to be mental substance so

soon as the influence of correlation has mutated the vibration of mental substance to the vibration of alchemico-organic (physical) motion.

We do not employ the term vibration as it is usually employed in common psychical or physical “science;” with us, vibration signifies not merely motion imparted to atoms or essences, but the dissolving of molecules and atoms, and their conversion to spirit-substance in the various degrees, and *vice versa*. It is thus observed that a reciprocal relation exists between the anthro-biologic (organo-vital) and the alchemico-organic worlds; and that the electro-magnetic essences active in the latter are the result of a continuous, primary, voluntary mental essence generated in the human mind, dependent on the material basis (brains); these two coördinate fields of operation being co-eternal.

There are seven primary, movable, mercurial discs floating between the metallic plates or laminæ. The momentum is imparted through the operation of the actinic radiations from the astral nucleus, projected through the solar influence. These radiations penetrate the geologic, mineral, and metallic strata.

As the sun radiates its substance in the form of a cone, the apex of which is at the solar center, and the base at the metallic strata, the impression made upon the strata is in the form of a circular area. There is an impression of the alternate influence of caloric and cruosic substance, the one expansile, the other contractile. This movement follows the rotation of solar motion, therefore there is necessarily a peristaltic or vermicular motion imparted to the metallic plates or laminæ.

The alternate action of the actinic radiations of calorine and cruosine produces discular vacui between the plates, which are filled with mercurial amalgam. These act as reflectors, throwing back into the heavens the forms of the discs against the atmospheres, so that in

looking toward the heavens we behold these disci through the operation of the laws of reflection, and are thus enabled to comprehend how the Lord “spreadeth out the heavens * * * as a molten looking-glass.”

A knowledge of the structural form and function of the alchemico-organic (physical) kosmos is the key to our knowledge of the principles which must govern the organization of society in the culminating kingdom of righteousness. The importance of a knowledge of universal form and function, as pertaining to the alchemico-organic kosmos, will be admitted when the mind is sufficiently amplified to comprehend the relationship of the alchemico-organic macrocosm to the organo-vital macrocosm (the Grand Man), as pertaining to and comprising the universal mass of human existence.

The individual (undivided) man (such a man was the Lord) is the archetype of creation. What He was in the least form, the alchemico-organic world is in its greatest form; and what he was in that form, so also is the final Theocratic kingdom in the earth; namely, in the form and function of the man. Therefore, we discover that the true interpretation of the alchemico-organic kosmos is the revelation of the mysteries of Deity; for as the outward and most material structure is but the expressed thought of the voluntary and involuntary mental cause producing it, so a knowledge of this expressed and manifest language reveals the history of human origin and destiny.

Optical Factors and Illusions

It is assumed by those who profess to believe in and advocate the Copernican system of astronomy, that the earth is convex because it appears so from optical observation. A person standing upon a tower and looking out in every direction will see the vanishing point at an equal distance, and the horizon (the limit of geolinear vision)

describes a circle around this center of observation. This fact in appearance is taken as an assumption of the earth's convexity, because it is claimed that nothing but a globe would thus respond to, and impress itself upon, the organs of vision.

We maintain that an assumption predicated upon an optical illusion is not sufficient ground for the establishment of a rational conviction. If the earth were a perfectly flat surface extended illimitably, an observation from a tower looking out in every direction would assume, to the eye, the appearance of a circular horizon, for the simple reason that geolinear foreshortening would provide for a vanishing point at a given distance from the observer, proportionate to the elevation of the point from which the observation is taken.

If a person will stand upon a railroad track equidistant between two rails, the rails will seem to approach each other in the distance, the apparent contact, or vanishing point, being proportioned to the space between the rails and the height of observation. If they are five feet apart, the vanishing point is less than if they were six or seven feet apart.

Suppose we take a geolinear extense on the surface of the earth as one rail, and an imaginary line through the air as the other, placing the eye two and one half feet from the earth's surface. Now, the same law obtains in looking parallel along this surface, as in looking parallel to the rail and along its side. Making our observation by the side of the rail, the vanishing point is reached and the rail disappears, although extended in a straight line far beyond the vanishing point. The line over which observation is taken along the surface of the earth is the geolinear extense; it corresponds to the rail, and disappears by the same law; namely, that of foreshortening.

The phenomenon of the disappearance of a ship, hull first, as it recedes from view, is caused by the same law of foreshortening as that which governs the disappearance of the rail, or causes the two rails to

appear to approach each other. If we should make calculations on the basis of the appearance instead of on the basis of the fact that the rails do not approach, but only seem to, we necessarily draw false conclusions. This is precisely what the astronomers do. They conclude from appearances rather than from facts.

A balloon six or seven miles distant, appearing about the size of a pin head, if it be sixty feet in diameter, occupies as much space in the distance as when near the subjective point of observation. The law by which the balloon appears to diminish in size as it recedes from view, is the same as that which produces geolinear foreshortening, or which makes the surface of the earth diminish longitudinally as extending from the point of observation.

This phenomenon belongs to the organ of vision, and cannot be comprehended except we possess a correct knowledge of the laws and phenomena of optics. Owing to this fact, the student cannot comprehend the principles involved in the phenomena of optical appearances and illusion, without a thorough comprehension of the principles and laws of optics.

In another part of this volume, the reader will find a complete record of the mechanical apparatus and processes by which we have so absolutely demonstrated the concavity of the earth as to overshadow the fallacious conclusions of mountebanks,—Copernicus, *et al*, and their deluded followers. We place a brief study of optics before the reader, merely to show wherein the fallacious conclusions of modern, so called science, while conflicting with the discovered and projected truth, are drawn not from facts but from appearances.

Diagram 1. Illustrating “The Laws of Visual Impression.”

This diagram illustrates a principle, not measurement true to scale; the height of the object is not proportioned to the distance.

Conclusions of Modern Science not Drawn from Facts but from Appearances

It might appear, as we proclaim the fact that a thorough knowledge of the Koreshan Cosmogony demands a thorough knowledge of optics, that it is our purpose to set forth a complete optical treatise preparatory to an understanding of the Koreshan Cosmogony. A thorough knowledge of Koreshanity must necessarily be a question of growth. A slight knowledge of the laws of optics will enable the student to see the discrepancies of modern astronomy, as predicated upon a misinterpretation of appearances.

What we behold through the organs of vision depends entirely upon the imprint of objectivities upon the retina of the eye. What we see is merely a picture placed upon the lining coat of the eyeball, and thence carried through the optic nerve, optic commissure, and optic tract, to that cortical area upon which the final function of vision depends.

We subjoin a diagram setting forth some of the correlated facts of vision. The reader's attention is again called to the explicit study of the effects of subjective impression, or the imprint or picturing of the objective world upon the retinal coat. (See retinal coat in Diagram 1, Plate 1, with the area *bb* as the film upon which the imprint is laid.)

The picture upon the retina includes whatsoever is embraced in the obtense between the two lines 1, 2, 3, 4; *aa* is the optical axis, *d* is the point of the appearance of the ship when the hull vanishes, as it recedes from view, as observed from the subjective *x*. The dotted lines indicate the appearance of the actual lines 1, 2, 3, 4, while *f* is the apparent position of the ship observed from *x* (the subjective point), and *c*, the ship as it actually is, viewed from its location in fact, not in appearance, as at *d*. The perpendicular space 1, 1, implants the picture *fh*; the space 2, 2, implants the picture *eg*.

It will be noticed that the picture imprinted from 2, 2, at *eg*, is shorter than the one imprinted from 1, 1, *fh*, proportionately as the distance from 1, 1, to 2, 2, in the objective. It follows that if a picture is imprinted from 3, 3, at *bb*, the ratio of shortening at *bb* will correspond to the imprints 1, 1 and 2, 2. If lines were drawn from the points 4, 4, to the film *bb*, through the focus at *B*, the subtense of the angle from 4, 4 to *B* would be so acute as to obliterate the space at the center of the film *bb*. The point of obliteration at the film or retina, *bb*, corresponds to the vanishing point in the objective at *d*. At *d* the hull of the ship disappears, because there is no longer room for the picture upon the retina.

The lower line 1, 2, 3, 4 is the geolinear extense; the line upon the ground appearing at *d*, the vanishing point and the horizon. The upper line may represent a cloud covering the sky. The two points 4, 4, appear to join at *d* because of the distal foreshortening, which it must be remembered is merely the result of changes upon the retina, effected by distance. Any object beyond the ship *c*, as seen at *d*, will settle out of sight on the geolinear surface, proportionately to its distance beyond 4, 4.

By comparing the spaces *ww* with the spaces *yy*, it can readily be seen how the area of a given space appears to shorten, and narrows itself upon the retinal coat. Now if we remove the upper line 1, 2, 3, 4 and open up the space above, an object at *P* may imprint itself upon the retina; but an object at *Q* could not be seen because it is below the ground surface, which, though it might extend a thousand miles in a straight line, can make no further imprint upon the retina because the space between the lower line 4 and *d* is the obliterated space, as affecting the retinal film.

We have presented some optical facts upon which depend the appearances upon which rest the fallacies of the Copernican system; facts, a want of the understanding of which places the so called scientists in the catalogue of the incompetents, which graces the

contradictory systems of astronomy that arise spontaneously, subserve their purpose, and die the death of the fallacious in the various careers of mental transformation, as the human mind gropes its way in darkness.

It is the common dogma of orthodox theology, that physical science can by no possible means prove or demonstrate the existence and character of the Supreme Being, and that it is therefore left solely to the process and power of inspiration to reveal to man the existence of God and his purpose concerning him, involving human origin and destiny, and man's immortality. Revelation only, it is claimed, can prove the immortality of the soul.

Koreshanity affirms that the physical kosmos is the outward expression of thought, formulated through a succession of operations having their primary impetus in personal mental activity. The kosmos, therefore, is the outermost, or most literal and physical formulation from mental substance, and because expressed from supreme consciousness, and being the most physical, extreme, and limitable point of motion and form, does in itself, when correctly interpreted, reveal the character and purpose of God.

A Correct Knowledge of the Kosmos Scientifically Demonstrates Immortality

A correct knowledge of the form of the physical kosmos scientifically demonstrates the immortality of man. One of the cardinal doctrines of Koreshanity is, that man is not immortal, except through regeneration (reproduction) from the first begotten Son of God. Man is mortal from his head to his feet, from center to circumference, from spirit to matter, until the process of regeneration from the divine germ planted in him, reproduces the spirit and form of Godliness. From the mortal state man is regenerated to the immortal, and this state of immortality, when complete, reaches to the limitable form of his organic structure.

The body of man in its present degree or stage of involution is a corrupt and corruptible thing. Its corruptibility depends upon a non-conformity to the laws of life, which are violated both in the mental and physiological realms. Comprehension of and obedience to the laws of life—spiritual, moral, mental, and physiological— will insure man's perpetual existence. Nothing short of this will. The form and functions of life are portrayed in the construction and activities of the physical kosmos.

Every theorem, to be true, must be in agreement with the facts upon which the theorem is constructed. Koreshanity denies the modern so called physical science, because not in agreement with the facts upon which they purport to be formulated.

If a person would stand in mid-ocean, any number of feet from the surface of the water, say for instance, at an altitude of one hundred feet, and from such point of view extend his vision in any direction, he would see as the extreme limit of vision, on a horizontal line, the point where water and sky seem to meet. The physical scientist calls this point the horizon. It is so called because this limitable point of the horizontal line of vision is regarded as on a level with the eye.

Drive two poles or bars into the earth twenty rods (more or less) apart, leveling them by means of a spirit level, or other accurate means of fixing them at equal height, and sight over them. The verge (horizon) will be seen on a level with the tops of the two poles. If you sight either way the phenomenon is the same.

Determine and fix the perpendicular of the poles by a plummet, and set another pole twenty rods from one of these in a line with the others. You have now three poles, perpendicular, as determined by the plummet, and of equal height. Draw an absolute chord from the top of the center pole, in both directions, to the top of the other two poles. By an absolute chord is meant a line absolutely straight from pole to pole, or from point to point.

Now if a square be placed against the perpendicular and the chord, they will be found to form a right-angle. Sight from one extreme pole to the other one, and observe the horizon. It will be found on a level with the tops of the poles. If the line of this level be extended in both directions, it will touch the horizon point at the two extremes of the level. This line extended from verge to verge, or from horizon point to horizon point, is called a chord. The arc of a chord would be the linear surface of the earth from the same two horizon points bowing down to the bottoms of the poles, the distance from the chord to the bottom of the arc being ten feet. The cavity thus represented would give the true contour of the earth, from the horizon points, which would be in the form of a basin, or concave surface.

Our proposition as founded upon these facts is as follows: The earth is a shell or concave sphere, the hollow surface of which is inhabited. The sun is at or near the center, being about 4,000 miles distant, this being one half the distance of the diameter of the shell.

(To be continued)

The source scans remain the record. This page preserves the installment's argument on mental causation, optical principles, the relation of science to revelation, and direct geometric demonstration without presenting them as independently established results. The claims remain attributed to The Flaming Sword.

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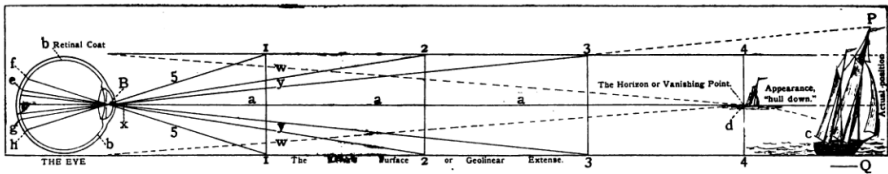


Diagram 1. Illustrating "The Laws of Visual Impression."
This diagram illustrates a principle, not measurement true to scale; the height of the object is not proportioned to the distance.

Original substantive diagram · 1913-04 · visual-impression.png. Reproduced from the retained reviewed source crop.

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The Koreshan System of Cosmogony.

By Koresh — Part V.

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the claims remain those of The Flaming Sword. The seven source diagrams remain in the retained scans on PDF pp. 5–7. Their printed figure labels are reproduced below as separate captions.

IT WILL FIRST be noticed by the reader, that the perpendicular pole forms a right angle in both directions with a chord, the extremities of which meet the verge or horizon. This is given as the first fact, a fact supported by the statement of every scientist, and corroborated by thousands of experiments. When a man views the horizon, he does so along what is called a horizontal line, which is always at right angles with a perpendicular one. Now let us compare the above facts with the diagrams and theory given by the advocates of the accepted theory of cosmical form.

No. 1 is the usual diagram employed as the first step in the demonstration of the convex rotundity of the surface of the earth. The subjective point, the point of vision, is at A. The horizontal line, or line of vision, is at B, and C is at the objective point. The subjective point usually represents a man, and the objective point a ship in the distance. Let the reader carefully note the relative angles of the line representing the man at A, and the horizontal line B. It will be observed that the man at A stands obliquely to the horizontal. If this

relation of the two lines is compared with the facts as actually observed in natural phenomena, there is discovered a disagreement. Man stands perpendicular to the earth, and at right angles to the horizontal line. No scientific man living can reconcile this disagreement with the commonly accepted cosmical theory.

Fig 1

In diagram 2 is shown a continuation of the horizontal line G B to C. The vertical line A forms an acute angle with the horizontal line G, but an obtuse one with its extension B C. These angles as represented on the diagram are contrary to facts as observed in Nature. The physicist has but one escape from the dilemma he has gotten himself into, and that is the denial of the fact of the horizontal direction of vision toward the point where earth and sky, or water and sky, seem to meet.

Fig 2

Let the reader hold the book in such a position as to give the axis A B, diagram 3, the vertical direction,—A up and B down. C will be a horizontal line, forming an acute angle with D, which represents the point and relation usually given in the diagrams presented to school children, as a rudimental step in their study of cosmogony. While C is a horizontal line, and D an oblique one, and while a spirit level would indicate the horizontal toward C, the spirit level would indicate a declining line toward E. This is not true according to fact.

Fig 3.

If a man place his point of vision ten, twenty, thirty, forty, fifty, or a hundred feet above the surface of the earth, and it be unobstructed by natural or artificial interferences, he can observe the horizon on a level with his eye. A, in diagram 4, represents the visual point, B B the line of vision in both directions, C C the points indicating the verge at horizon, D the base of his position, resting upon the earth, which describes a curve downward from C to C. The straight line, C C, forms

a chord, and the curved line, C D C, the arc of the chord.

Fig 4.

From certain cognized and indisputable, collected factors, we have formulated a premise as absolutely indisputable, upon which we establish the great and cardinal scientific truth of Koreshanity; namely, the concavity of the earth's surface. The first factor is, that man standing plumb with the "center of gravity," (base of gravity, which is on the circumference of the sphere, and center of levity, which is at the center of the sphere,) maintains a perpendicular or vertical relation to the surface of the earth.

The second factor is, that a line drawn from the eye, or point of vision, at any given distance from the surface of the earth, in opposite directions from the visual center, touches the verge or horizon on a level with the visual center, and that the chord thus described from horizon point to horizon point, is at right angles with the perpendicular line maintained by the vertical posture of the man. These are absolute facts, easily verified by any person who may take the pains to inquire into the physical phenomena. These facts are in direct contradiction to the cosmological theory of modern science.

The Koreshan Premise

The premise, then, from which we demonstrate the concavity of the surface of the earth, may be stated as follows: A horizontal line drawn in opposite directions from any visual center, touches the earth's horizon at the two extremities of the chord, and the arc of the chord forms a depression from the center of the chord, equal to the depth of the perpendicular radius-vector.

The extension of the curve necessarily completes the circle of the earth, which comprises the circumferential sphere of the solar system. The astral center, or central star, is at the nucleus of this sphere, around it being the luminous sphere comprising what forms the sun

proper, from which proceeds the projected sun at the limit of our atmosphere.

Between the earth's concave surface and the solar sphere there are three atmospheres. The first one is composed of oxygen and nitrogen; the second one of hydrogen, and the third one of aboron. These atmospheres occupy the first dimension in space. Occupying the same space but comprising a second dimension, is a series of spheres composed of physical spirit located at seven distinct distances between the astral center and the circumference of the earth.

The earth constitutes a circumference, the focus of which is the astral center. The diameter of this circumference is about eight thousand miles. The distance, therefore, from the center to the circumference is four thousand miles. From the center there constantly flow toward the circumference the physical spirit-substances generated within the sun, or at the astral center. These spirit-substances flow toward the circumference, and are met by coördinating spirit-substances flowing toward the center from the circumference. At the point where the outflowing and inflowing substances meet, a new substance is generated from the action of the two, which comprises the potency of revolution. (This sphere of spirit-substance is one of the spheres already noted above.)

The earth's crust or shell is composed of seven metallic layers, and five mineral or earth deposits. The location of the metallic strata may be determined by taking common atmosphere as the zero point, water as the ratio, and the given specific gravity of any one of the metals, as indicating the point or location of the aggregate and static sphere of the metal. The metallic layers form a compound pile or battery, of which the voltaic pile answers as a sort of representative.

Between these spheres, that is, between each pair of metallic strata, there is generated a spirit-substance which flows toward the center. There are as many kinds of spirit thus generated, as there are spaces

or conjunctives between the layers. These seven qualities of spirit-substance meet as many outflowing substances, and at the points of meeting in space, produce seven spheres. These are the planetary spheres, the planets being the focal points. There are seven metallic planes, from which are focalized seven planets in the physical heavens.

The Law of Visual Deviation Accounts for Deceptive Phenomena

Thousands of objections will be urged outside of the argument thus far instituted, against our cosmological theory; but such objections, not coming within the logical steps of our argument already taken, do not demand any reply. We have opposed an insurmountable argument so far, founded upon indisputable factors. We need not, therefore, urge further demonstration of our Cosmogony until these objections are overcome.

We will, however, answer the very common objection in the mind of almost every person not willing to accept the Koreshan theory of Cosmogony. The objector urges the fact that a ship seen approaching in the distance, first presents the top-mast to the perception of the observer. If the old cosmogony were true, that is, if the earth were convex, the point of observation would be vertical to the center of gravity, this being at the center of the earth. Such being the case, the vertical point, A, represented in diagram 5, would be perpendicular to the earth. This describes and locates the center of observation, which is the subjective point of vision; B B, objective point or top-mast; and C C declining, not horizontal lines. The letters C C are located where the lines touch the circumference, but these would not be horizon points, because not on a line level with the center of observation.

Fig 5.

Any reasonable person can see that diagram 5, (barring exaggerations of diagram,) would be the correct description of facts, if the convex theory be the true one. School children should be presented with this diagram instead of the one usually employed. This diagram cannot be used, because the line of vision is horizontal, looking toward and observing the horizon point, and because the deflection of the B C A, A C B lines, as shown in the diagram, is not true to Nature.

How, then, shall we account for the phenomenon which has so long deceived the "scientist;" namely, the observation of the top-mast of an approaching ship, on an apparently horizontal line from the subjective visual point? The law of visual deviation, which determines upward curvilinearization of the visual line, accounts for the deceptive phenomenon, and settles the question of the concavity of the surface of the earth.

Diagram 6 represents the earth as a concave sphere. A represents a man standing vertical to the center of the sphere. The horizontal line of vision extends to E, the point where the line of direct vision touches the curve of the earth called the horizon. From this point the visual line curves upward. The visual curve is decidedly marked at this point. The curve of the concave earth is designated by the letter D, and the visual curve by E E. The theoretical and deceptive visual line is designated by F, and the theoretical and deceptive earth curve by G. The line A F is the apparent, but not the real line of vision. The top-mast of the ship appears to be in a straight line, for the obvious reasons given below.

Fig 6.

It is a commonly accepted law of optics, that any observed object is seen apparently in a line corresponding to the direction of the ray entering the eye; as, for instance, let the vision be directed toward a surface of water, shown in fig. 7. A A is the water surface, B D, the line of vision, broken at C by the reflecting power of the water. D is an

object in the air, but apparently seen at E, in a straight line from B. The perception is not conscious of the reflection. The rational faculty has therefore to be applied, to reconcile the facts with observation, and reach the real truth regarding the phenomenon.

Fig 7.

If by any law there be a curvilinearation of the visual line so as to make it deviate from the earth's curve upward toward the top-mast of the ship, the vision would be deceived in proportion to the amount of the curve from the horizontal or straight line, because the mere perception could not appreciate the curve; this appreciation belonging solely to the office of the reason as founded upon the facts of optics.

There is an upward curve of the visual line when perception is directed horizontally. This curvilinearation depends upon a number of factors in optical law. The elucidation of this part of the subject involves a study of optics, as specially applicable to our cosmogony. Vision does not depend solely upon the entrance of light into the eye from without. It is produced by the action of extraneous spirit-substance entering the globe of the eye through the pupil and lens, merging to a focal point in the center of the posterior chamber, whence it is radiated in all directions. This substance stimulates the retinal coating of the globe, acting upon the retina (the expanded portion of the optic nerve), whence the impression is conveyed over the optic nerve and tract to the portion of the cortical substance of the brain upon which the substance of vision depends.

The cells of the visual cortex are stimulated, whereby they transmit visual substance back to the eye, through the optic tract and nerve, focalizing at the center of the globe, again radiating in all directions. The rays, passing toward and through the double convex lens, are brought to a focus just outside of the eye. From this focal point they diverge in every direction, passing out from the eye, and touching objective points wherever there exists an obstructive point to reflex, or

send back the impression of an object. The rays passing out from the focal point act as telegraphic wires, so to speak, to carry back to the point of vision the return flow of substance, by which objective things are rendered visible by the impression these objects make upon the cortex of the brain. The real cause of visual curvilineation, technically stated, is refraction of gravity. It is the reaction of visual substance with gravic substance.

The Science of Koreshan Cosmogony Dispers Illimitability

One of the first objections arising in the mind to the Koreshan Cosmogony, is the apparent impossibility of sun, moon, stars, planets, etc., being limited to so small a space as the area of a sphere, the diameter of which is only about 8,000 miles. Our system being true, the circumference of the sphere is about 25,000 miles, and its diameter 8,000. This, of course, would be an impossibility if these objects had the dimensions usually ascribed to them. The science of Koreshan Cosmogony dispels this hallucination, bringing the mind back to its rational conception of physical form.

According to the Mosaic description of creation, God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also; and set them in the firmament of heaven to give light upon the earth, and it was so. Koreshan Cosmogony fixes the astral center at about 4,000 miles from the circumference of the solar system, this circumference being the earth. Around the astral center is the solar sphere, which we call the sun. Outside of this sun are three atmospheres; aboron, hydrogen, and our common atmosphere, composed of oxygen and nitrogen. These three atmospheres extend from the sun to the circumference; namely, the earth, filling the entire space; and within these three atmospheres are the planets, stars, moon, etc.

The stars are the focal points of physical spirit, produced by its reciprocal reflection and refraction, flowing from the astral center through the solar sphere which surrounds it. The focalization of the stellar (star) points is produced by two systems of radiation and convergence, by which the transmitted energies of the sun, by virtue of the activity of the astral (star) center, are broken and converged to stellar points.

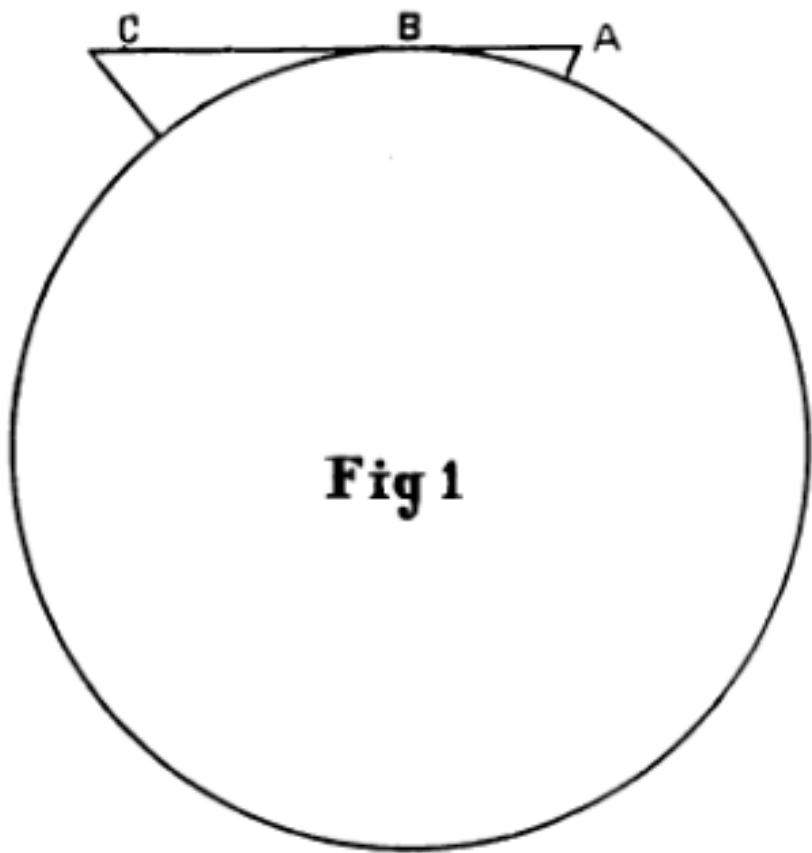
Material creation is the outmost expression of the thought of God. The Creator projects into outermost form and function only that which obtains in the divine mind, and that which He expresses, represents the divine character and purpose when correctly interpreted. A false translation of cosmical form, which is the expressed form of both God's desire (will) and wisdom, and the manifest phenomena of that form, is the basis of a fallacious theology; for man's conception and comprehension of Deity must agree with his interpretation of God's manifest expression in the physical universe, which is the unfolded cosmical speech, or language of the Creator. Astronomy is the law of astral or stellar motion and relation, and the concept we entertain of the physical universe, which is God's expression of himself, must correspondentially be the concept we entertain of Deity.

The sun is supposed to be the great center of the solar or sun's system. The emplacement of the "heavenly bodies," according to the modern physicist, is supposed to depend upon axillary and orbital revolution, and centripetal and centrifugal energy [so called]; that is, motion toward and from the center. If axillary and orbital revolution are laws of emplacement; in other words, if every heavenly body depends for its maintenance in its position upon the two motions, the one upon its axis, and the other upon its revolution in an orbit, then no center, no matter how aggregate the universe depending upon it and reciprocally related to it, could maintain its emplacement without both axillary and orbital motion.

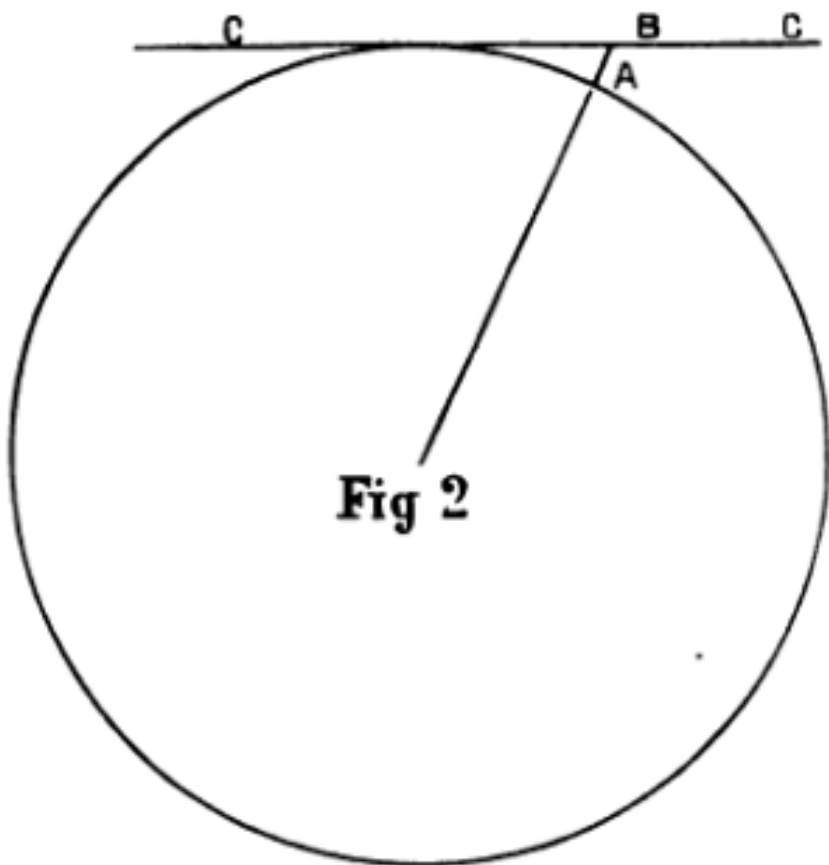
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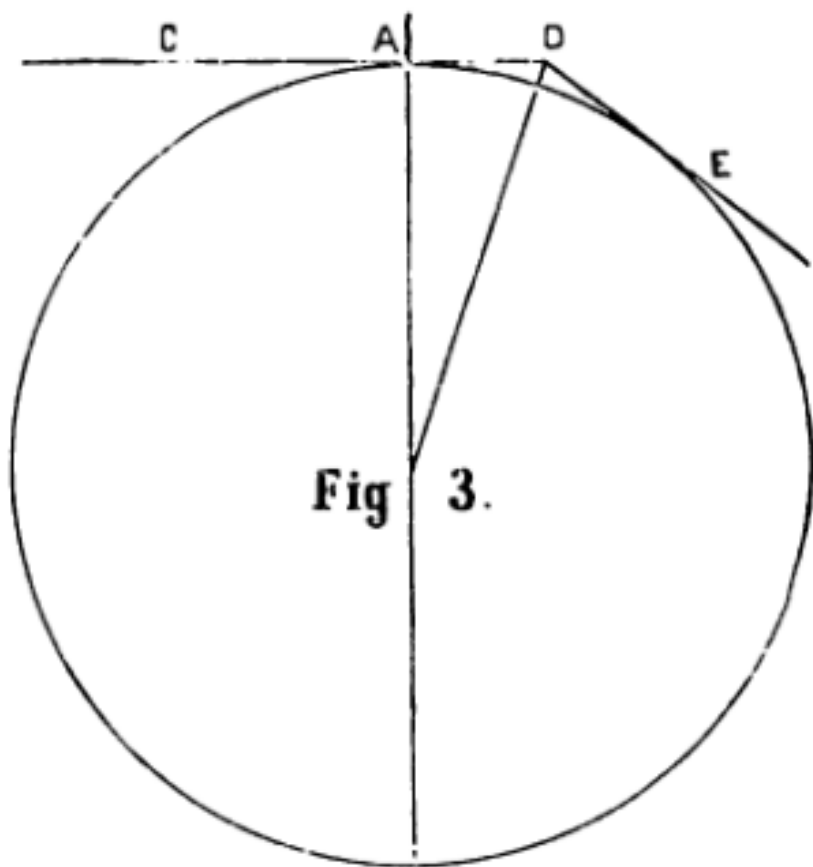
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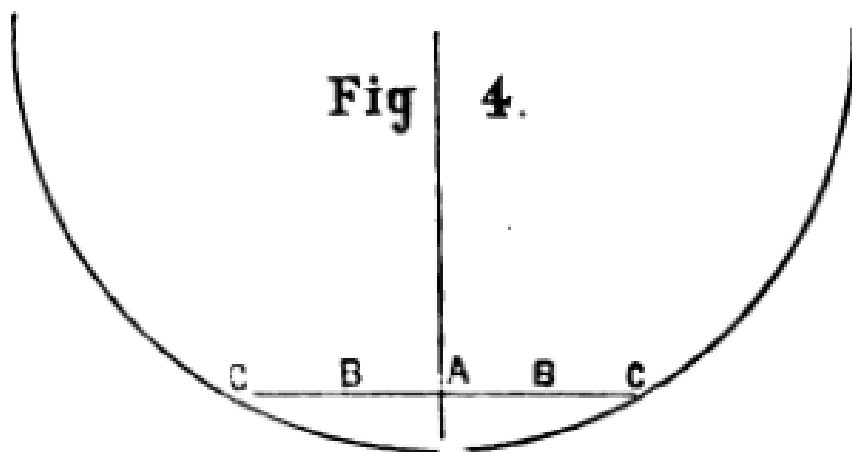
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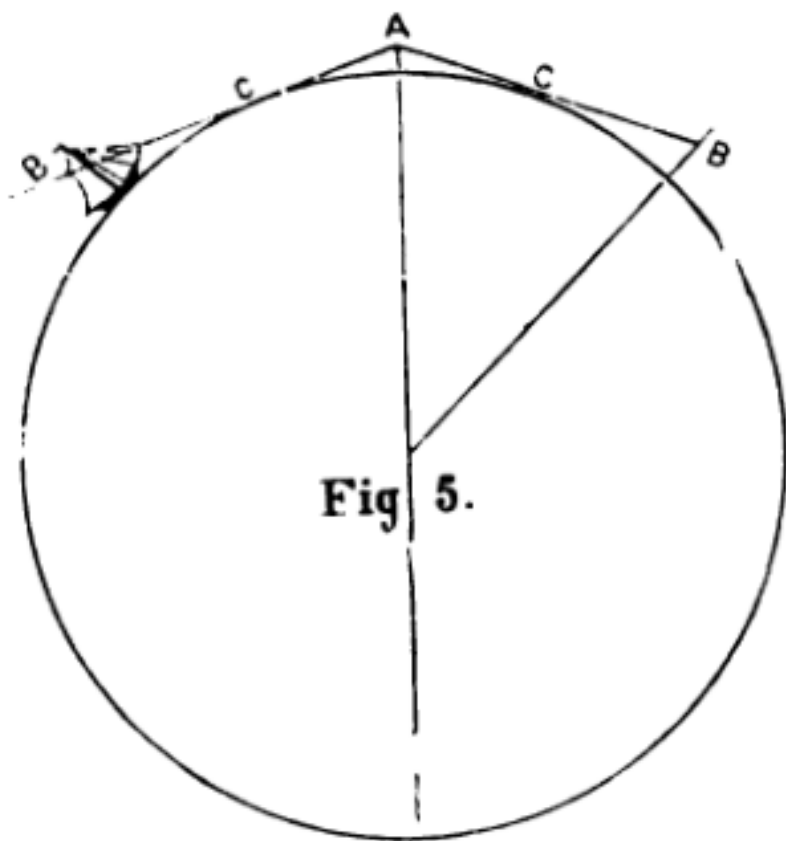
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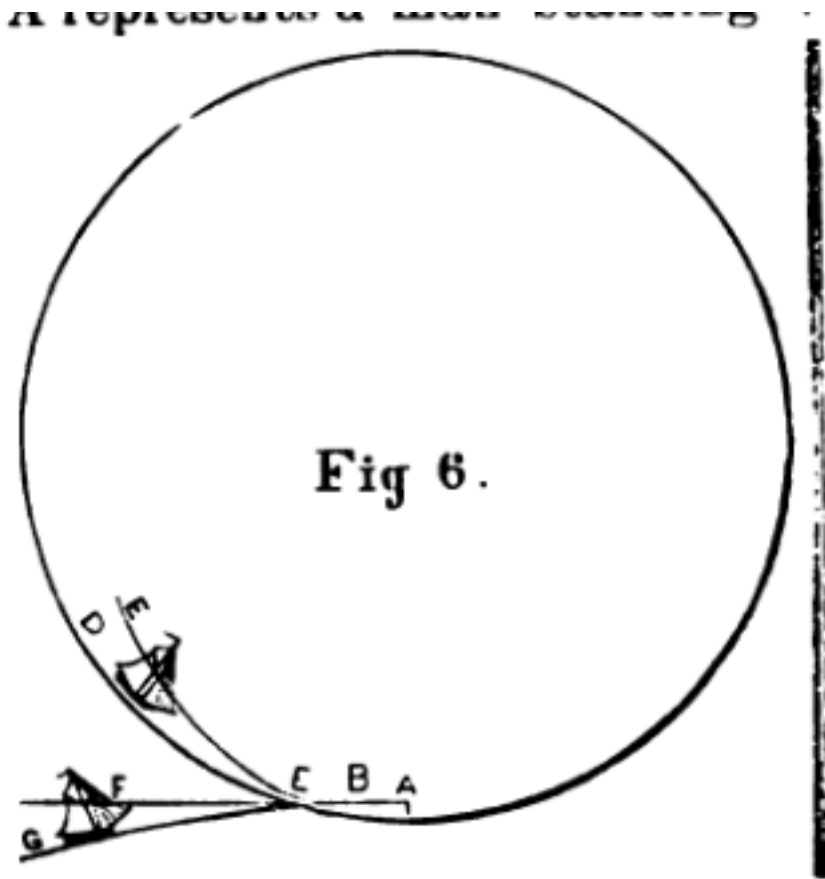
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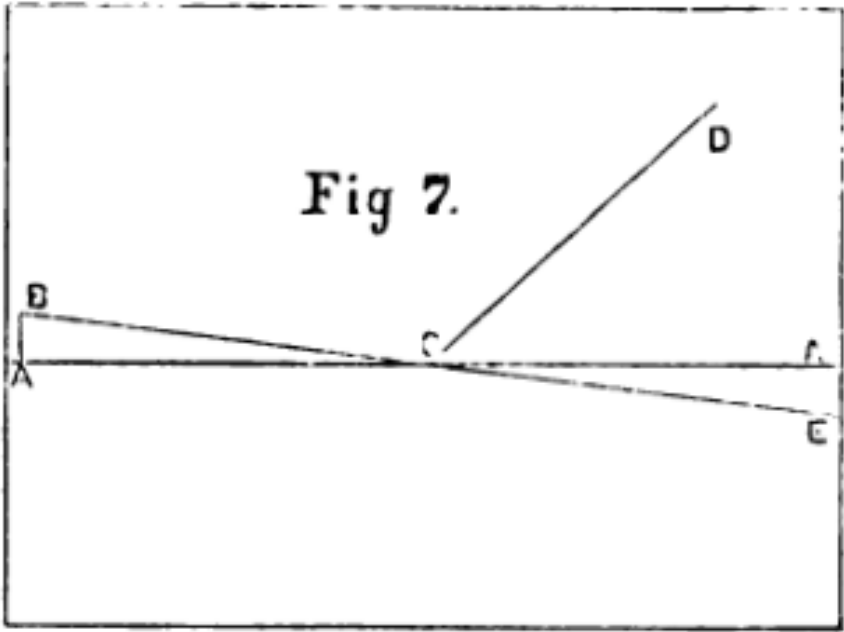
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Original printed label: PART VI.

The Koreshan System of Cosmogony.

By Koresh — Part VI.

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the brackets the source places around "so called" are preserved as printed, and the claims remain those of The Flaming Sword.

OUR SUN, which would comprise the center of the solar system, with its planets, moon, etc., would revolve, with thousands of other similar solar systems, around another far distant center. All these solar systems, with their grand center, would revolve around still another, and this would in like manner depend upon a still greater one. This process of multiplication of centers and augmentation of the general system would continue without limit, no final center ever being reached. The physical universe would be without a definitely fixed pivot. A spiritual system tabulated upon such an astronomical system would necessarily leave out of the question a central and personal mind as the governor of the universe, hence the atheistic origin of thought, and atheism as a belief.

In the Koreshan System of Cosmogony, the fact must always be borne in mind that the sun is the center, and the earth is the circumferential shell or environment. The sun has three primary or first principles; namely, heat, light, and gravity. These primaries are all complex. Heat is composed of degrees, light of spectra, and gravity of qualities. These [so called] forces are substantial in character, and are simply the most

attenuate solutions of material substances.

Heat, light, and gravity are eliminated or emitted from the sun, passing through atmospheres which modify them according to the atmospheric qualities through which they pass. Every atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic substance, as upon heat and light.

Solid metals refract and reflect gravity; every quality of gravic substance being refracted by its corresponding metal more than by any other, though they all have refracting and reflecting power over all the gravic qualities of substance.

The earth is a shell having seven primary metals in layers or strata, *laminæ*, planes. These constitute the rind or outer crust, and act as so many great reflectors and refractors of the [so called] forces. The *direct* reflection of heat is cold. The *direct* reflection of light is darkness. The *direct* reflection of gravity is levity. We have, therefore, cold, darkness, and levity, which are just as much substance as the three opposite ones. At the points of change are the poles of these substances.

I have emphasized the word *direct*, because *indirect* reflection partakes less of the nature of the opposite character, as it is less direct or more indirect. These reflex substances flow back to the center as cold, darkness, and levity, and move toward the sun in circular strata, taking their courses according to order, between the qualities of the outflowing substance.

To give an idea of these return flows, let us take the dark force [so called]. In the examination of *spectra* there will be noticed the dark lines. These have been termed Fraunhofer's lines. In gravic analysis corresponding levic lines would be seen, and in heat analysis corresponding cold lines would be observed. These return flows are positive to the sun, but negative to the eye. The outflowing substances from the sun are negative to the sun, but positive to the eye. Thus the

light is apparent, while the darkness is not.

As these [so called] forces flow into the sun they move toward its center in a vortex which, at the center, becomes so rapid that they all commingle in a homogeneous fusion. The vortex produces a cross circle which spreads out into a thin diaphragm, dividing the sun into two halves; one anterior and the other posterior. The central part of the sun (backward) is dark, because the most intense dark energy seeks that point, while the central part (forward) is light. The dark energy moves out in the opposite direction from the light energy. The cold energy moves out at one side, and the heat energy at the other; that is, at their most intense points.

The sun, then, has a double revolution; vertical and lateral. The vertical revolution is comparatively slow; the lateral is very rapid at the diaphragm, but less so at the back and front, or anterior and posterior points, which give to the mass the shape of two spirals or twists. Examine the heart and you will get something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold substance, the other half-wheel heat substance. These substances spread out like two great wings, which extend into terminal levic rings that revolve from north to south, but not so rapidly as at the vortex and diaphragm.

The gravic substance is formative. It is more subtile and diffusive in its reflex than the other substances, and consequently more filtrative and general in its counter-flow or inflow, as it also is in its outflow, than the others; namely, light and heat. Electricity, magnetism, etc., are modifications of gravity and levity.

I have partially described the central sun or star center of the physical universe, but as these are let down toward the circumference through the atmospheres, they are directed by the power of reflection and refraction of the atmospheres. We do not see the center, but only the focalization at the outer atmosphere.

To return to the diaphragm. The lateral rings, which are the peripheries of the cold and heat substances, assume the form of rings at that special relation, because a condensed ring of levity is the polaric opposite of thin laminæ, plates or scales of gravity. The levic substance is not reformed from the mass until it is condensed at that periphery. This periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this you may see the truth of the Bible statement—"round tires like the moon."

What is the origin of gravity? It is the child of cold and heat. Cold is its father, and heat is its mother. The union of these produces the levic pole, the starting point of gravity, which solidifies in metallic form at the circumference—the earth.

The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This of course causes night and day. The lateral revolution in the sun, producing the diaphragm and peripheral rings (zones) of levic "force," produces the slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone to midway between these extremities, from the cold it grows warmer, and from the hot it grows colder until the temperate is reached.

Here are four poles, the four winds of heaven, the four foundations of the earth, the four seasons. Now as heat and cold are the parents of levity, therefore, levity is at its maximum when the heat pole is south and the cold pole north; for then there is the greatest degree of heat at the south, and the greatest degree of cold at the north; but while the levic substance is at its maximum, it is not in its equilibrium in the zone, for contraction by cold diminishes it north, but increases it south. When the temperate poles are north and south there is a minimum degree of levic substance, but equilibrium in the zone,

because the levic substance is equally distributed throughout the zone.

On the line of the ecliptic—which is the center or median line of the Zodiac—is a point of continual greatest gravity. This is a circle around the circumference, the point where the metals are thickest. This is not the equatorial line of the earth. The sun naturally pends toward this line; I mean the reflected sun in the third space or outward atmosphere. As he moves toward this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravity but regulated by the zone of levity.

As the sun moves north, levic substance increases gradually at that point, because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves toward the north pole. When levic substance there is at its maximum, the point is reached of its greatest attraction for the gravic cycle in the ecliptic, and that side of the zone is pulled down, and the sun gets an impetus again toward the south. As he moves toward the south, the levic zone increases at the south until the hot and cold poles are south and north, and the levic substance at the south, or hot pole of the zone, is at its maximum, when the attraction becomes sufficiently great again to overcome the momentum of the sun, and he takes his course again toward the north. These dippings of the rings are the moon's nodes or noddings.

These four poles, with the modifications of heat and cold in the zone, govern the sun's motion, and make the four seasons by the regulation of the sun's motion. It will be noticed that in the Koreshan System, the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory.

The moon that we see is the transposed expansion (by reflection) of the levic zone, and the law governing the changes in the levic zone produces the moon's changes. The moon, so to speak, is the ghost of

the earth, for the reason that the gravic substance takes the picture of the earth, transforms it into a ring or zone, and then again spreads the picture out against one of the atmospheres to our vision.

The stars, as distinct from the planetary system, are reflections from the central sun, back of the diaphragm, originating in the reflex flow from the diaphragm or from the vortical center. In the formation of the zone, at the extremity of the wings before mentioned, we have the commencement of the projected gravity. This does not extend in a continuous line outward to the circumferences or planes of the earth, but it is met by an interflow of levity, which is the point of polarity of the second degree.

The union of gravity and levity produces light, which from this second zone, points forward convergently and forms an iris. This is the sun's anterior limb. The iris or rainbow is the circle around the pupil of the sun as it looks forward toward the earth. This is not seen in ordinary and uninterrupted vision; but when the spectrum from the sun is refracted by prismatic influence, this fact becomes apparent in prismatic phenomena.

In giving this anterior presentment I do so that the basis or foundation may be grounded for the efficient study of the posterior limb. The first zone mentioned is the zone of gravity. It is the first limbus, the limbus of *kaneinic* substance; that is, where it ceases to be in its greatest magnitude.

Gravity and levity meet at their first or highest conjunction, anterior to this zone. I have previously stated that levity was the direct reflection of gravity. Hence, at the point anterior to this zone, where the gravic and levic substances meet, at the rim or zone where the iris begins to converge, there is formed a posterior sheath or extension, constituting, in its direction toward the posterior limb, an elevated or nearly circumambient arch of levity.

This arch of levic substance is interrupted at points (cycles, rather) by effluxes backward from the posteriorly directed center from the vortex, and loses itself finally at a rim where the dark limb of the sun, in a posterior protrusion, forms a hole directly backward. This hole nearly corresponds to the optic nerve of the eye. It is formed by the reflex of light, and is what I have before termed scotos.

As the dark substance passes out, posteriorly, at the place of union or interruption of the circumambient sheath or dome, there is a gyre or spiral motion somewhat corresponding to the whirl at the vortex. This gyre loses itself, or merges into a fan-like protuberance. The posterior or crown is the preponderance of scotoic substance, but is intermingled with the levic substance, and also the iristic reflection. This crown is crossed up and down with striated bands.

These light bands, varying in color somewhat like the rainbow, (except that they are up and down, and do not form an iris like the rainbow,) correspond, in the dark posterior of the sun, to Fraunhofer's circular lines in the sun's anterior. I mean that when light is analyzed the dark lines are observed; but when darkness is analyzed the colored bands are seen. These bands are sometimes reflected in such a manner as to be seen in the heavens near the sun, and are called sun dogs. They no doubt derive their name from being projections from the vortex backward, as limbs of the *kaneinic* substance.

The bands of scotoic force are broad, while the *stria* are extremely thin or narrow, and stream out like so many colored fans. I call them *stria*, because they seem like furrows or deep grooves in the foldings of the cruosic substance.

These colored stripes nearly encircle the central orb from east to west; and as they radiate they strike an atmosphere, and, being refracted through it, point at substances in the formation of stars. These are the fixed stars. These colored bands do not form parallel lines like

parallels of latitude, but are related to one another like degrees of longitude. The iris of the eye of the cat derives form from this factor in physical construction, although it partakes of both principles; that found in the anterior as well as in the posterior of the orb.

We will now consider the cruosic or crystallic (cold) substance. This has its inception in the primitive zone, as I will now describe. In a former statement I defined the zone as having four polaric points, one of which is the caloric (heat) center or pole. It will be remembered that cruos (cold) is the direct reflection of caloris (heat).

Remember also that the zone has two movements; one from north to south, the other from east to west with the sun. The caloric pole, therefore, moves from north to south—as do all the poles. This movement from north to south, with the motion of the zone with the sun, accomplishes a *caloristice* corresponding to the summer and winter solstices.

The *caloristitial* movement is a circumpolar revolution of the caloric pole of the zone. The substance of that pole accumulates during the motion from north to south to the equator. This is gradually given off as it moves toward the south from the equator, but when it reaches its caloristitial circle, it is at the rim of its polaric aptitude; and there the heat is thrown in abundance to meet its polaric opposite. The *direct* reflection of this superabundance of heat is intense cold, not reflected immediately, but generated as the caloric pole of the zone moves again north toward the equator, and away from the circumpolar rim.

The caloric pole accumulates in potency again as it moves north toward the equator, after which it gradually yields its heat, until the north rim is reached, where, in its circumpolar revolution the *caloristice*, it throws off its superabundant substance, which is reflected as cruos (cold). Cruos is the substance of the Aurora Borealis, and is also seen as the corona around the sun during an eclipse.

The zone I have described is complemented by a second coördinating zone. The wings spreading out are lifted upward, so that this zone is above or backward from the diaphragm. The complementing zone is downward or forward. The relations of the zones, which are zones of complementary substances, are so related by the production of other substances as to form, in the completion of all their formations, relations, and unions, the cube and sphere, as also the larger zones and larger spheres, the whole of which comprises the real or true physical firmament, as fixed and solid in its structure as flint or steel; and the stars in these zones would be like diamonds in rings of steel. These interior zones extend into space, where new zones and spheres are produced, governed by the laws regulating these interior substances, modified by the action of the earth generated substances.

The astral or star center within the solar sphere is the focal point or center of all influx. All substances of every kingdom in the universe, generated as the product of so called waste, as in the mineral, vegetable, and animal kingdoms, flow by graded progress toward, and finally into, this center. The various planetary spheres are stopping places, both from circumferences to center, and from center to circumferences; that is, spheres for the accumulation of substances. These are heaped up during the movements of planets in the aphelion, part of what is denominated their orbits.

The substance is thrown off or inter-transposed at perihelion or at the points of conjunction. These points of transposition are the centers of momentum to the physical universe. The planets are spheres of physical spirit having four primary focal points, each of these points representing the four kinds of substance in question, but each center being dominant in the manifestation of its distinctive quality. The four qualities above referred to are, mainly, *photos* (light), *scotos* (dark), *caloris* (heat), and *cruos* (cold). The spheres are arranged as shells around the astral center, between it and the general circumference, the earth. There are six of these spheres. While they

comprise shells located at six distinct distances, they are not shells or spheres of solid substance like the earth.

When two or more focal points come in line, through the order of their regular revolution, there is a transposition of substance, the character of the transposition being determined by the kind, quality, and peculiarity of the focal point; one effect being produced when two *photos* points come in conjunction, another effect by the conjunction of *photos* with *scotos* points.

The moon sphere is an aggregate shell of the reflex unity of earth and planetary spheres. It has its four focal centers or polar points on its circumference, as do the other shells. Eclipses are dependent upon the relative positions of these poles to the poles of other heavenly bodies.

The light of an entire dynamosphere, sphere of substance, whether planetary or lunar, depends upon the relation of its focal points to the focal point of the heliosphere—the sphere called the sun.

Every eclipse is produced by the crossing of the scotoic (dark) point, the pole or focus of one dynamosphere, across the photoic point or pole of another sphere.

The photoic and scotoic poles are at the opposite extremities of a given axis. If the photoic pole is toward you, the scotoic pole will be at the opposite extreme of the axes, and therefore opposite you; the photoic pole being on a line from you to the dark point. The movement of this dark pole or point across the light point of another sphere, cuts off the source of radiation to the sphere which suffers the eclipse.

(To be continued)

The source scans remain the record. This page preserves the installment's cosmological argument without presenting it as independently established results. The claims remain attributed to

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· PDF pages 4, 5, 6, 7

Original printed label: PART VII.

Damaged-glyph uncertainty. July 1913, PDF p. 7: the damaged printed mark before “called” remains uncertain.

The Koreshan System of Cosmogony.

By Koresh — Part VII.

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the claims remain those of The Flaming Sword.

THE FUNDAMENTAL statement of Koreshan Cosmogony is, that the world is a concave sphere, and that its inhabitants dwell on its concave surface. This is directly opposite to the system universally, or almost universally, promulgated and believed.

We do not make this bold statement without a full conviction of what it entails for us. Our experience for years has taught us that all the boasted toleration of the nineteenth century is a sham or fictitious toleration, and exists only in the imagination of the ignorant and thoughtless. The modern mind is no more open to a revolutionary thought now, than in the days of Galileo; and any innovation of public sentiment, though a truthful discovery, will be as rigidly opposed, whether of a religious or secular character, as when he was impelled to recant his statement.

There are various means of demonstrating the concavity of the earth, as opposed to the usual conception of its convexity. It is claimed that the earth is a globe or sphere like a ball, and that its convex surface is its habitable portion. It is supposed that this convexity amounts to

about eight inches to the mile, and that there is a natural curvilinear vision in consequence of the refractive power of the atmosphere, of about three inches to the mile.

I desire to call the reader's attention to that extra five inches, and make a scientific application of its bearing upon Koreshan Cosmogony. We will make use of this said five inches in connection with the theodolite, an instrument constructed for the use of trigonometrical surveying, for the accurate measurement of horizontal and vertical angles.

The theodolite is a small telescope with cross-wires in its focus, and mounted upon the tripod. It is arranged so as to be adjusted to a horizontal plane by the application of a delicate level, which constitutes one factor in its construction.

In the adjustment of the telescope to the observation of the horizontal in its relation to the surface of the earth, there are some special facts to be considered; first, the theodolite must indicate a perfect level; second, the earth, whether convex or concave, cannot exactly conform to the indication of the level plane of the theodolite; third, in the relation of the earth's surface to the theodolitic plane, or the line indicated by the theodolite, there is a perceptible deviation of five inches to the mile.

To state it more plainly, the supposed curve of the earth being eight inches to the mile, and the natural, visual curvilinear downward, being three inches to the mile, would leave five inches for the departure of the earth's supposed curve from the plane of the horizontal, as indicated by the theodolite.

The question to be answered is this; namely, "Is the apparent departure of the earth's surface from the plane of the horizontal, as indicated by the theodolite, due to curvilinear vision, or to perspective foreshortening?" If it be due to convex curvilinear vision, then there is no such thing as perspective foreshortening.

If telegraph poles, fifty feet high, are placed in a row, and a wire is strung along the top of them for a few miles, and I stand at the foot of one of these and look along the course of the wire, it will seem to come nearer the ground as the distance is extended, until the final pole seen appears to have been shortened to the least possible height. This is at the point called the horizon, where the pole in its entire length may be seen, though apparently very short. This wire, though on a level, or at least conforming to the contour of the earth's surface, appears to descend to the horizontal verge.

Now if I take the theodolite, which may stand five feet high, and adjust it to its horizontal plane, the horizontal hair-line at its focus will seem to be a mark across the sky some distance above the top of the extreme pole, or the objective end of the wire strung along the top of the poles. The final pole, or the one standing on the horizon, has apparently contracted fifty feet, hence the contraction from the top downward is as great as the contraction from the bottom upward.

I maintain that this apparent contraction of the pole to an absolute annihilation of that fifty feet, is not due to the convex rotundity of the earth, but to perspective foreshortening. The apparent line across the sky in the distance, is but a line drawn through the focus of the instrument; while apparently in the perspective, it is really at or near the eye, and therefore it does not conform to the law of perspective, which governs the apparent descent of the wire five inches to the mile, for which the surveyor allows in his measurements.

The basis or foundation of astronomy, or more properly astro-anthropology, astro, of the stars, and anthropology, discourse upon man, is that groundwork or periphery of the universal sphere, comprising the complex of circumference which we denominate the basilar firmament of reflection, and therefore emplacement of the planetary and stellar systems.

The universe in its most material and physical aspect is a great shell, the circumference or periphery being composed of a number of strata or laminae, related in definite order to one another, according to their specific gravity; the law of specific gravity constituting the virtue and indication of their emplacement. The center of the shell is the astral or star center, the limbus of which is the luminous sphere called the solar confine or circumambia. This circumambient limbus or sun is the first shell around the star nucleus, which comprises the very heart and center of the universe.

The solar sphere (sun) is composed of essences radiating from the astral nucleus, meeting influent spirit-substances flowing toward the nucleus, from the peripheral strata, or from the basilar firmament comprising the general solid circumference, the shell of the entire system.

Between the stellar nucleus and hence, heart of the shells, and its universal circumference, occupying the first spacic field or dimension, are three contiguous atmospheres. The first or upper one is that which begins at the stellar limbus, or the sun, and terminates at a second limbus, the atmospheric generation of which consists of hydrogen gas. This is the middle atmosphere. Its outermost border or circumference rests upon and lies contiguous to our own atmosphere of oxygen and nitrogen; the third and last one, numbering from within toward the circumference, of the general sphere or shell.

The universe (so called) is nothing more nor less than a great egg, in which all the phases and forms of life are in perpetual and constant recreation of its spiritual domains, from its material and consonant structure. It successively ripens its fruit, which upon reaching maturity is instantly appropriated by the spiritual domains for which it serves its end.

The inner surface of the shell or rind of the universe, is the land and water surface of the earth. There are five mineral strata, and seven

metallic laminæ or planes, which aggregatively combine to form the crust of the system.

The seven metallic surfaces lying contiguous to one another form, as it were, a great voltaic pile, in which, by their relations to the astral center, solar sphere, and contiguous and underlying atmospheres, generate the essences which interflow from center to circumference, and from circumference to center. These interflowing essences created or engendered by the relation of the two extremes of the great magneto-electric battery,—the physical universe, meet at regular intervals of space, and by their impact heap up or aggregate spheres or strata of spirit-substance. These strata are called planets, because they are aggregations of spirit-substance derived from the metallic planes or surfaces of the periphery or shell (rind) of the entire system.

The first step in the order and application of the rational function, in determining the structured contour of universal form as herein portrayed, is the knowledge and use of the great law of analogy,—the basic factor of all rational process.

All our observations go to determine our conception of the principles of development, toward and into the confirmation of the conviction that all life develops from and through cellular growth. The gestative law performs its functions of incubation *within* the egg or cell, and the higher we progress in the scale of evolution, toward the culminating degree of perfection in organic form, the more nearly spherical does the cell or shell of gestation or incubation become.

The law of analogy compels us to conclude that the earth, the rind of the universe, is contoured upon the universal principle of the egg, and that in this egg, shell or womb of creation, the functional potencies of creation ply their activities.

The law of analogy is the basic or foundation principle of all reasoning, from generals to particulars, or that *a posteriori* process which man is compelled first to employ, because he himself dwells in

effects until causes are discovered.

Vegetable, animal, human, and finally divine life, is in process of gestation in the great universal egg, of which the crust, upon the concave surface of which we dwell, is composed of a complexity of layers of mineral and metallic planes as before stated.

The first dimension is made up of, first, the shell or rind, complex in its form, and constituting the magneto-voltaic pile, its inner surface being land and water. Resting upon this is the lowermost atmosphere, oxygen and nitrogen; immediately above this is an atmosphere of hydrogen, and upon this an atmosphere of aboron. These three atmospheres, with an earth and water surface, and metallic strata to bind and environ them, together with the sun and astral center and intermediate stellar realm, comprise the first dimension of space.

The second dimension of space holds the seven planetary spheres, lying between the circumference and the star nucleus, or astral center of the system. The first or circumferential plane of generation has a superficial structure of platinum, lying next to which is the gold lamina or plate. The contiguity of these creates the potency which in the inter-planetary realm gives us Saturn. During the esoteric passage of the sign on the ecliptic, in the progression of the cycle called the Zodiac, (this is in opposition to the movement called the precession of the equinoxes,) while the pole of the planet Saturn is in the three constellations, Aries, Taurus, and Gemini, a period of six thousand years, we have the Golden Age of the world. It has been over eighteen thousand years since the Golden Age terminated.

The third metallic stratum, lying contiguous to the gold lamina, is mercury. Between the gold and mercury strata is generated the potency which gives us Venus. Between every pair of strata or laminæ are the laboratories constantly generating metallic potencies which when generated flow toward the sun and astral nucleus. The interflow of potencies created by the disintegration of the metallic substances at

the circumference of the shell, (material atoms being destroyed as atoms of matter and converted to spirit of the same, whether gold, silver, mercury, etc.,) with a recurrent generation and flow at the center toward the circumference, so unite and blend in their impact as to assume at, or near the center of the sphere or shell, the form of a tabernacle, covered with tents, folding with loops, and in every particular creating a form, after which Moses fashioned the tabernacle in the wilderness. Around this are the courts, corresponding to the courts created by Moses under divine illumination and direction, in the midst of which the Tabernacle was placed.

It is an easy matter to understand and apply the mind, in the common realization of length, breadth, and thickness, to the forms and modifications of matter as tangible and appreciable properties and realities.

It is easy enough to observe the universal law of limitation as belonging to every shape assumed by matter, both in its natural and artificial modulations. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines, and not appreciate the law or principle of limitation as being a property of dimension.

Space is from the Latin *spatium*, or Greek, *span*. According to Webster, it is "that which makes extended objects conceivable and possible;" "a quantity or portion of extension; an interval between any two or more objects." To say that space is illimitable would be to contradict every conception and definition of space.

If the mind could conceive of such a property as illimitable extension, it would be compelled to apply to it a nomenclature from which the idea of space, both as to quality and name, were expunged. The Greek word *span*, equivalent of space, means to reach to extremes; that is, to limitations.

Illimitability is inconceivable, and that which cannot be conceived has no existence. The three conceived properties of space or dimension, as acknowledged by the mathematician, namely, length, breadth, and thickness, are necessary properties of form, and therefore of space, and enter as three cardinal factors into the determination and purpose of knowledges.

In the estimate of the three essential and already universally recognized properties of dimension, we discover the first element of triangulation, and in the score of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians very well know that there must of necessity exist a fourth dimension; and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the proposition, they cannot yet apply it because they have not discovered the law of the spiral.

Men have entertained the conception of centripetal and centrifugal substances as determined by attraction and repulsion. Also the common law of rotation as the modulation of these coördinate motions in conjunction. Just how these three motions combine to establish the fourth, that is, the gyral, they have not defined to us; yet the gyre is a fourth motion, and is as much a correlative of matter as the other three; and as it is the product of the combination of the three, it must complete their equation.

As motion cannot exist independent of matter, and as space can only apply to matter, and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The gyre is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last

factor to the problem of life. Insulated counter currents, resulting in the destruction of one kind of substance and its conversion to another kind, (terminal transformation,) supply us with that correspondential analogy with which the law can easily be determined.

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

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

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

The quality of mind [unclear printed mark] called materialistic cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth

dimension, it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

By degrees the world is coming to apply rational processes to the things they have so long accepted as the scientific dictum of the age. Some one thinks there is a bare possibility that there has not been so much waste of material in the building of the world as hitherto supposed. A little mathematical calculation founded upon the known laws of specific gravity, will soon convince the most sceptical who, with unbiased judgment, will apply reason, or common sense even, to the consideration of construction.

The great and wise Builder of the world, in the construction of a habitation for man, does not ignore the simplest principles of economy, strength, beauty, and durability. Of course the world is a shell composed, first, (so far as first applies to man's habitable relation to its surface) of earth (and water), with its five geologic strata, underlying which are seven metallic planes or layers beaten out into their specific laminæ, and comprising the foundation both for the integument of the structure, and the pile for the generation of the electric and magnetic substances which are the essences of momentum to the physical universe.

(To be continued.)

The source scans remain the record. This page preserves the installment's argument on theodolite measurement, the concave shell structure, metallic strata, planetary generation, and the fourth dimension without presenting them as independently established results. The claims remain attributed to The Flaming Sword.

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Damaged-glyph uncertainty. August 1913, PDF p. 7: the separated mark between “concomitant” and “solar” remains uncertain.

The Koreshan System of Cosmogony.

By Koresh — Part VIII.

Editorial transcription, lightly normalized from the scan. Line-break hyphenation, spacing, capitalization, and unmistakable OCR errors have been repaired; the quotation marks the source places around "energy" and "energies" are preserved as printed, and the claims remain those of The Flaming Sword.

IF WE TAKE the atmosphere as zero, and water as our ratio of calculation, by the relation of zero to the substance taken as the ratio, (the specific gravity of the two being taken as the basis of calculation,) we may determine the normal and relative position of the heaviest known substance. This would place gold at the distance of not more than forty-five miles from the surface of the earth. Lighter substances could not possibly be posited at distances beyond the heavier strata.

After "scientific" men reach the position in mental concept and conviction that the earth is hollow, and that earthquakes are the result of the vibrations of a shell composed of layers of metals—placed one upon another in contiguous succession—beaten out by the processes of Nature's pulsations to form the rind or pediment of the superimposed atmospheres, and that volcanoes are the result of chemical pustules sometimes produced by the igneous union of natural gas, petroleum, and coal mines, in this rind or skin of the

great hollow sphere, they may take one more step and apply the true laws of analogical construction, and discover that we are on the inner surface of the sphere.

Of course the world is hollow;—hollow in more senses than one. In the physical sense every principle of reason confirms and demonstrates this belief. This is not all. The surface occupied by man is concave; and though so called scientific men may butt their heads against the adamant wall of truth, coming generations will look back to the GUIDING STAR and FLAMING SWORD as the harbingers of true wisdom regarding cosmogonical construction.

By slow processes and roundabout methods, the world gradually gropes its way through the darkness toward the dawn of the coming day; gradually the light reveals the forms of life, and enables them to be studied in the light and application of genuine science. The plumb-line is the only true first step in every rational demonstration. This is the first scientific element in the hand of the Koreshan, in the formulation of the trigonometrical calculus of demonstration.

"When I wake in the morning and cast my eyes toward the east, I see a tree, forty rods away, and the rising sun, about six thousand miles distant, at the same instant. If it be true that a substance has to leave my brain and extend to a distant object, by means of which an impulse is carried back to the brain, it travels with a speed beyond my comprehension, and just as quickly to a distant object as to a near one."—[*Excerpt from letter to Koresh.*]

Koreshan Cosmogony holds that the central sun is less than four thousand miles away and invisible to us, and that the projected sun is at the point of the conjunction of our atmosphere with the atmosphere of hydrogen resting upon it. So that objection is obviated. Light or visual force is rapid, but it is not impossible for the mind to distinguish the difference between its communication at short or long distances. I have stood upon the shore of Lake Michigan, when, in the

distance, say about three miles from Chicago, I have observed a permanent object. I closed my eyes for a few seconds, with their direction toward it. Instantly upon opening them I observed near objects, but it required about three seconds for the distant one to come into view. Visual energy is a thousand-fold more rapid than electrical energy.

The sun at the center, or comprising a solar limbus to the astral nucleus, is constructed upon the basis of a helix. Like the astral center around which it forms a hemisphere, it has a light and a dark side. Its axis is inclined to the circumference of the earth, or to the earth's axis, in the same proportion as, in the commonly accepted theory of astronomy, the earth's axis is supposed to be inclined to her own orbit around the sun.

The sun having a light and a dark side, is the recipient of an influx of spirit from the dark circumference, or semi-circumference, while it is projecting from its light side the energy of light, to be focalized, in its projection through atmospheres and spheres of "energy," at two points; making in all three distinct suns; one for the highest atmosphere, one for the middle atmosphere, and one for the third, last, and outermost atmosphere. The last one focalized is the one which shines in our own circumference, and is visible to the natural eye.

As the astral center revolves upon its axis, its projections from its photoic side, being focal points from this side, must necessarily move in orbits around the astral nucleus. The peculiar relation of the astral axis to the earth's circumference, and therefore to the orbits of the projected suns, causes them to move in spirals, north and south, determining the seasons. As this motion is as if there were a process of winding, like the winding of thread upon a bobbin or spool, or like the wire upon a piece of steel, as in the magnetic battery, the Greeks called the sun helios; to wind in spirals.

The sun in its relation to the earth is nothing more nor less than a great compound magneto-electric battery, generating distinctively six primary "energies;" namely, light and heat, one pair; electricity and magnetism, the second pair, and levity and gravity, the third pair. These are respectively, in the order named above, photoic, caloric, electric, magnetic, levic, and gravic "energy." They are merely what were material substances, reduced to the most subtile solutions. Though they are "energies," and substantial,—composed of what had been atoms of matter,—they are no longer material, but spiritual. If an atom of matter is destroyed as an atom of matter, it at once becomes the spirit of that quality or kind of matter, and while just as substantial as before, is no longer material.

The moon is a gravo-photosphere of the seven metallic planes or spheres comprising the earth's outer rind, generated through the relation of the astral center to the circumference, with the action of these upon and passing through the five mineral crusts, and the water of the earth. The moon, then, is a modified reflection of the earth, mirrored by the action of the sun's "energies" upon these twelve strata, and forming a complex gravo-photosphere in the heavens. In looking at the surface of the moon, we merely see an outline of North and South America, Europe, Asia, Africa, and Oceanica, with the islands of the sea, and the oceans and waters of the earth. The earth (moon) is viewed from its northerly aspect.

As the astral nucleus projects his light in the form of a circle, or in a circular radiation, so that any unobstructed reflection would assume that shape, it would give the general form of a cone, with a large base and small apex, to the outflow and inflow or projection and return of the photospheric radiation and convergence.

The lunar gravo-photosphere is not the direct reflection of the solar "energies," as related to the concave metallic shells or strata of the earth's circumference. It is a complex reflection of all the metallic and mineral surfaces, with the surface of the earth,—land and water. The

moon's light, then, depends upon the closing and opening of the circuit of the solar helix.

One of the primary laws of the science of Koreshanity, and the determination of the principles of the Koreshan Cosmogony, is antithetical generation and correspondence. Involved in this law is the fact that everything in the universe must necessarily have its opposite. Light cannot be generated without, at the same time and place, producing darkness.

If we examine the solar spectrum through spectral analysis of a critical test, the dark lines of the solar radiation are distinctly manifest. Per contra, if the dark side of the sun is analyzed, the light radiations may also be discovered. The dark lines observable through spectral analysis are denominated Fraunhofer's lines; so named because of their discoverer. From the dark side of the sun, scotoic (dark) "energy" is projected from a focal point or nucleus, the same as on the obverse side, the photoic "energy" is projected. This dark energy passes out from the cone-like apex, toward its base, radiating to a circumference, which it strikes, breaking its direction, or refracting and converging to a point or scotoic (dark) nucleus. Solar spots are the result of scotoic nuclei passing across the sun's disk, and casting their shadows upon the solar surface.

An eclipse of the sun or moon is the result of the passage of the conjunction of a photoic nucleus with a scotoic nucleus. As both nuclei are circular, in crossing each other the form of the shadow (or cutting off) or opening of the circuit (stopping of the current) cuts off the generation of the light, and the consequence is an eclipse.

An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. This operation, in the physical, has its correspondence in the anthropostic (human) conjunctions (openings and closings), by which we have those changes in human progressions and retrogressions dependent upon

the coming of the astral and solar men, who mark the greater revolutions in all human affairs, when in the end of dispensations, like the termination of the Jewish age, we had the manifestation of that bright and morning Star (astral nucleus), Jesus the Christ, from whom proceeded the solar photosphere, shining through the Apostles and Disciples of our Lord.

It is only through the great law of correspondence, or by the system of analogical reasoning, that the exact truth regarding Godliness can be arrived at. Koreshanity has this system in its perfection, and therefore the keys of knowledge which doctors of law, doctors of divinity, and doctors of medicine have taken away and so effectually hidden that they themselves are unable to find them.

Questions naturally arise, when considering the Koreshan theory of Cosmogony, regarding the common phenomena of appearance, always grounded in preconceived opinions of the stumbling Copernican system. It is said that if one travels due east or west, continuously, he will arrive at the place upon the earth's surface whence he started. This proves that the earth is round. This is true, but it does not prove it to be convex. The same would be true, whether upon a convex or concave surface. So far as this point in the controversy goes, the argument is equal. The second step in the attempt to prove the convexity of the surface of the earth, concerns the appearance of the earth's extense as related to a horizontal line, and the disappearance of the hull of a ship as it recedes from view. What is the true interpretation of this optical illusion?

We are now prepared to take the first real Koreshan step in positive argument, and with a premise upon which all men agree. We maintain that ours is the only demonstrated premise, the first step of which is the plumb-line. If we suspend a plumb-line and ask ten thousand informed minds its position, all agree that it is perpendicular. Now if we describe a horizontal, from any point in this perpendicular, at any distance from the water's surface, and look out upon an expanse of

water, this horizontal line or direction meets the horizon.

What is a horizontal line? It is a line drawn at right angles to the line of the perpendicular. The perpendicular line, then, and the horizontal are at right angles. What is the horizon? It is the visual vanishing point of the earth's surface, and is on a level with the horizontal line. Let us suspend the plumb-line from an elevation of one hundred feet from a water surface, from which, at least in two opposite directions, there is nothing visible but water and sky. Two opposite horizontal directions from the top of this plumb-line will meet the two opposite horizon points. Both horizontal directions being at right angles from the perpendicular, together constitute a chord, the extremities of which are the two horizon points; the arc of the chord is shown to be the concavity of the earth, the perpendicular, extending from the chord to the bottom of the concavity, comprising the *radius vector*. This demonstration is absolute, and there is not an argument in the universe that can touch it.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is a telescope, ten or twelve inches long, placed upon a tripod, and is used for ascertaining horizontal and perpendicular angles. Across the focus of the telescope, or across the objective extremity, are two transverse hair-lines. Connected with it is a spirit level. The telescope is leveled for observation and the transverse (horizontal) hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.

We will suppose we occupy a look-out or subjective visual point, sufficiently high for the horizontal line to touch the horizon at a

distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still shorter,—each mile apparently more contracted than the preceding one. This is called geolinear foreshortening. If the surface of the earth is apparently drawn back, (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance the surveyor takes to be a reality, and is thus deceived, five inches to the mile.

Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

The astonishing thing is not in the discovery of the truth of the Koreshan System, but rather that men can be so preposterously ignorant as not to have applied the true laws and principles of science to the development of the true theory of the earth's formation. The objector will ask, How can so many great worlds be reduced to so small a dimension as a circumference of twenty-five thousand miles? They are not great worlds. The stars are focal points of light, and the planets are spheres of "energy," stratified at specific distances between the earth's concave surface and the focal center. The moon is a reflection, upon the atmosphere of hydrogen, from the strata comprising the earth's shell or circumference, the energies converging through the geologic strata. The moon is a reflection of the earth, and the face of the moon presents an outline of Europe, Asia, Africa, North

and South America, Oceanica, etc. In short, it is a picture of the earth's surface.

The astral center, with its concomitant [unclear printed mark] solar system, revolves upon its axis; the earth being relatively and comparatively stationary. At the center of the system, this being about four thousand miles from the circumference or concave habitable surface, is a peculiar formation resulting from the emplacements of "energy," disposed or arranged by coöperative activities of refraction and reflection. This arrangement assumes the form of a tabernacle and tent, more nearly described by the Scriptural exposition than can be expressed in any other form of language.

Such cosmogonical construction is in harmony with all forms of creation, and has the advantage of being in agreement with the laws of development as everywhere observed, wheresoever the order of growth comes within the scope of observation and reason. In this system we have the great cell or egg of development, the progress of growth corresponding to the general law of incubation.

We are not begging the so called conservative people of the world to even examine the Koreshan System of Cosmogony. We do not fall upon our knees to fogysm. We have the true theory of construction, and know whereof we affirm. We declare our doctrine, knowing it will gain adherents from the thinking and reasoning people who are looking for some positive and tangible expression of the truths of Deity

The demonstration of the inside or cellular theory is the settlement of the question of the personality of Deity, the possibility of one mind attaining to the central relation to all things,—thence of coming into touch or contact with all things,—and thus, through the process of overcoming, inheriting (inhering in) the universe and sitting upon its throne. "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." To become the Son of God is to enter

into conjunction, and thence into unity, with the Father, and to attain this attribute is to merge into the power of paternity, by which is meant to transmit the sperminal essence of divine procreation, the impartation of the seed of God for processes of regeneration. This power is called the overshadowing of God, and always succeeds the personal manifestation of the Son of man in whatsoever age of the world he matures.

The process of overcoming implies so much self-restraint as to control every tendency to corruption, and the things to be overcome are incorporated in the law of God,—committed to man through the Mosaic administration,—and included, categorically, in the ten principles of the Decalogue, constituting ten fundamental heads or beginnings of a categorial series consecutively evolved through the ten distinctive lines of promulgation.

The Lord Jesus overcame through successive incarnations, culminating in the final embodiment of absorption or theocrasis, becoming the Son through obedience, thence merging into the Father, and thereby becoming the impregnator of the race for regeneration.

In common human life the son matures into manhood, and in turn becomes a father. In the Son of God the cycle completes itself, the Son conjoins and enters into unity, and thus becomes one with the Father. In other words, the Son becomes the Father, hence he can say, "I and the Father are one." Again, "He that hath seen me hath seen the Father; * * * believe me, that I am in the Father, and the Father in me." This also agrees with the prophecy of Isaiah: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This much we have presented as a Biblical preliminary to what may follow as a scientific exposition of the relation of Koreshan Cosmogony to the personal attribute of Deity.

Man in process of regeneration (reproduction) from God originated in him and will terminate in him. God is man's origin and destiny, and the more completely man matures into his perfection as man, the more thoroughly does he bear the image (truth) and likeness (good) of his divine progenitor, who is very God, very man. The perfected and integral man is the form and personality of truth and good, and the physical universe is the expression of that form in its physical magnitude or greatest material aggregate.

The physical universe, in both generals and particulars, is but the expressed manifestation of thought. In other words, the substance of thought, which is spiritual and essential, is mutated to the substance of elemental and formulated matter. Spirit is the extremity of matter, and matter is the extremity of spirit. Their conjunction is cause. Cause resides in the unity of spirit and matter, function and form. Spirit and matter are but the two qualities of the same substance, and are interchangeable or correlate. The correlation of spirit and matter is one of the fundamental principles of the Koreshan System.

(To be continued)

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The Koreshan System of Cosmogony

By Koresh — Part IX.

THE UNIVERSE has form. Form constituting a property of natural existence, Nature in any modification could not have existed without it. Form, then, is the natural concomitant of eternal being, and the form of being must continue as the perpetual and enduring monument of the continual descent and mutation of spirit to matter, and the complete expression of the function of its mobility and metamorphosis.

Dimension is a general property of form. Limitation is a specific characteristic of dimension. There are three appreciable and cognized dimensions; namely, length, breadth, and thickness. Size is determined by these three dimensions. The mind has faculties of form and size. If these are qualities of mind, they are also properties of natural existence, and pertain to matter. The mind can appreciate limitation as pertaining to form, but illimitability is unthinkable, and that which is unthinkable has no existence. Illimitability, then, is not a property of matter, and does not belong to it.

There are two senses in which dimension may be regarded; first, as having simple extense and direction of extense. A cube as a whole represents dimension; the faces of the cube, the direction of its axes, the three principles of which denote its six sides, its direction. We may conceive of a spiritual substance, a substantial but immaterial potency, as occupying equal space (the same extense) with the cube, as the spirit and soul within the body of man. This might be

consistently denominated a second dimension; within this, another more refined spirit, constituting the third dimension; by a second mathematical dimension, we mean the outlines and occupation of form limited by length, breadth, and thickness. We have named three dimensions only.

Is There a Fourth Dimension?

Let us think of an atom of matter, the smallest conceivable or geometric point of a material substance. It has length, breadth, and thickness, with their accompanying directions. The mind can think of a reduction of the atom of matter, even to its vanishing point. This is its limitation toward its fourth direction. This is the limit of its fourth dimension. At this point it becomes spirit. It is not destroyed as substance, but at this point it is mutated to spirit; substance of another kind. The materialist may conceive of the existence of a fourth dimension of matter, but he cannot determine its character nor define its property, for at the moment the mind discovers this limitation it becomes spiritistic.

The integral mind is both materialistic and spiritistic. There are two distinctive and antithetical classes of mind; one, in its professed belief, is spiritistic, (the christian science mind is the type,) the other, in its professed belief, is materialistic, of which the ordinary material scientist and atheist are types. These are both partial or fragmentary. If the mind can think of the vanishing point of an atom, or matter limited by its decreasing dimension of form, it can also think of its largest limitation, or the increasing dimension of form. These two dimensions of that property of matter called form, are thinkable and therefore existent. Illimitability is unthinkable, and therefore non-existent.

That the universe has form, we may demonstrate by ten thousand proofs. Can we determine the characteristics of this form? The almost universal concept of the divine mind, or of the cause of all things

functate and formate, is, that it is perfect. The mere belief that it is perfect does not prove that such is its or his character. The proofs of the divine perfection must rest upon an argument for which, now, we have not space. We may assume, however, inasmuch as such a belief is universal, or nearly so, that the divine mind, made up of the aggregations of all phases and qualities of love, and their correlate concomitants, (these being the components of mind,) is in a state of perfection, and that in the expression of mind into form it will manifest such expression as will involve the most of corresponding formate repleteness.

The sphere, as pertaining to curved lines, and the cube, as pertaining to straight lines,—the one the type of truth, the other of life,—are the two characteristic forms of integrality. The compromise of these is the spiral. Assuming that the cause of all things is replete so far as cause is concerned, (and we hazard the assumption because there is little danger of contradiction,) we then predicate, upon this assumption, the axiom that the complex form of the sphere and the cube is the most complete expression of the divine power to formulate, and thus maintain that these characteristics of formation comprise the general embodiment of the will and intellect of causation.

In a former issue, we have shown the sphere or shell to comprise the outlines and limitation of universal form. All convergent lines from the circumferences of the sphere determine toward and terminate in the center, which must necessarily constitute the focal point of centripetal flow,—the central point of contact of all material things. The physical universe being the formulated expression of mind, the astral center of the physical universe must comprise the analogical correspondent of the astral center of the mind of the universe.

The physical universe is proximately moved by the potencies of alchemical, electrical, and magnetic action—“forces” generated by the very form and relation of the elements which enter into the constitution of the great cell or shell of generation. Remotely, it is

moved by the mental potencies that are above and prior in quality to even the unconscious or material “forces;” such as physical lumen, caloric, electricity, magnetism, levity, and gravity. Universal form and its correlate universal function are persistent, never having had beginning only so far as the modifications of time—by the break in continuity—mark the end and the beginning of periods, and denote timic aspect, or that modification of continuity called time.

“In the beginning God created,” does not imply more than the beginning of a specific cycle; and such creation, or recreation, is manifest whenever a cycle closes in the beginning of a succeeding one. If function and form are correlate and persistent properties of perpetual being, (and there is a sense in which things were not created,) still the continuity of the universe must depend upon its recreation or creation in an existent form and function. This last is what is meant by creation.

Atheists, infidels, materialists, and spiritists may continue to rave and rant at the obduracy of man’s adherence to what they may denominate a book of fables; it yet remains as an enduring monument of a never-fading glory of conception, as far beyond the intelligence of the ranters as they are below, in descent, an ancestry from which they maintain they have degenerated. We mean, of course, the monkey, chimpanzee, and gorilla, of which modern atheism seems so proud to boast for ancestral origin. After thousands of years the Bible remains the bulwark and citadel of towering strength, unaffected by the onslaughts of its enemies. Religious systems, founded upon false interpretations of the Scriptures, may rise and fall, but the truths of the Bible never,—they are eternal.

Koreshanity regards the universe as one vast system, with such a perfect adjustment of parts as to embrace every department in a combination of coöperative unity and procedure, not merely as pertaining to the solar and stellar realms, embracing the earth inhabited by man, but inclusive of mineral arrangements, and

vegetable, animal, and human life.

Man, both as to his individual and universal being, is the archetype of the cosmic structure and function. He is both origin and product of the integral coördination of universal mode and motion. The mind of man, inhabiting his organic form, is the positive pole of constructive energy, and the material cosmos has proceeded from his voluntary purpose and coördinate involuntary consociation. The laws of construction, with the potential and kinetic energies through which the depositions of circumferences are formulated and maintained, and primary and subsidiary centers pivoted, focalized, supplied, and regulated, correspond to the laws of organic unity consociating mind and body.

The universe is the great ovum of integral incubation. In-cube-ation is the modification of the lines and forms of the cube and sphere, adjusted to the purposes of use in the integral economy. The chick is incubated (hatched) from the egg; the infant is incubated in the matrix. Humanity as a whole is incubated within the great cell or ovum of universal life, and not, contrary to the universal law of development, on the outside of an uneconomic adjustment and compilation of matter, as men, throughout the world of boasted civilization, have been blindly taught.

The forms of the incubated are but the modified adjustments of curvilinear and rectilinear motions and modes; or, as applied to man, he is the cell doubled upon itself, and the laws of mental and organic life correspond, in him, to the laws of motion and arrangement in the functions and emplacements of the physical cosmos. The unique and complex cell, with its correlation of circumference and center, is the expressed or evolved form of integral being, and the forms and laws of this cosmical integrality are the pattern of the integral government of man.

Freedom and liberty are words which in the mouths of the rabble have no significance. Axillary and orbital motion, modifications of the compromise of centrifugal and centripetal fluxions of “energy” and matter, are the products of two physical laws, the principles of which are revealed in these phenomena of moment. These laws, though physical, originate from correspondential laws of mentality. Axillary momentum is the third moment of physical energy, and the direct product of the conflict originating in the impact of the controversial ascending and descending fluxions of energy. Effluxions from the center toward the circumference, and influxions from the circumference toward the center, meet at their points of concurrent and revolutionary moment in the product of their compromise.

The revolutions of the great cosmic unity, called the physical universe, are motions resultant from freedom of action. That direction of motion which gives to us night and day, and the modification and variation called seasons, originates in choice of action. Though these are involuntary and unconscious, as modes and moments of the physical universe, they proceed from the laws and activities of mind, and correspond to freedom of will and choice of will in the domain of conscious life. As freedom of motion, embraced in axillary and orbital revolutions, is the liberty to move by virtue of law, and according to prescribed limitations and directions, so freedom of action, as a mental influence, must be governed by corresponding limitations and directions.

As direction of motion is the result of determinations of concurrent fluxions and specific compromises, so choice of action, which must originate in freedom of action, is according to the determinations of wisdom in the economic adaptation of uses to the ends for which uses are instituted.

Revolution, as an observed phenomenon of the physical universe, is a determinant of moment in the line of least resistance and in the direction of the greatest freedom. There is no freedom of revolution in

opposition to the original impulse of the compromise.

Correspondingly, freedom of mental action, or freedom of choice, is the liberty to move according to the affections of the will. If the affections are good, the choice is upward; if evil, it is downward; and freedom of will is liberty to move according to selection. There is no deviation or escape from this law and from its inevitable consequences, until other conspirations aggregate to determine a revulsion in the inclination of the moment.

The astral center, or star of centripetal limitation, (nucleus of the concurrent fluxions of the cosmic unity, and baptismal font of all generative procedure as pertaining to external Nature,) is essentially the pivot and crucible of transmutation. It is related to the greatest circumference as the central limit of energetic impulse. Its circumference marks and limits the correlate extreme of material existence, and center and circumference define the cosmic physical form.

If center and circumference are related as we have portrayed, then the focal point is in touch with every atom of matter; receives the impress of every phase and modification of form; vibrates responsively to every phenomenon, and, in the position of the camera obscura, photographs for reproduction the creation to which it owes its perpetuity, and which it again depends upon for recreation.

The physical universe as occupying space, circumscribed by its center and circumference, is a great egg or ovum. That part of it so far denominated by the term physical, includes all that which belongs to natural life of every kind and phase. We have employed the term physical in a restricted sense, as pertaining to that which is usually termed inorganic. Exclusive of organic life, and in this we include vegetable, animal, and human life, are the solar, stellar, planetary, lunar, and terrestrial domains, comprised of their mineral and metallic substances, with concomitant "energies." These, as a complexion, are integumented by their metallic rind, and embodied,

organically, in the forms which aggregatively comprise a great galvano-alchemical cell, the positive pole or extremity being the center, the negative pole, the circumference or rind of the cell; the space being interfilled with atmospheres of one series, and spheres of aggregative “energies” of other series.

It is this cell, not inclusive of the organic vegetable, animal, and human life within it, that we have included in the name physical universe. Henceforth, however, to the part of the great physical or natural integralism above defined, we shall give the title or name, alchemico-organic. We are compelled to regard it as an organic structure because, though not endowed with the same degree or quality of life that actuates the biosmic or vito-organic (this includes vegetable, insect, animal, human, etc.), it still is organized into form, and, actuated by law and manifesting phenomena, is correspondentially the product of voluntary and involuntary mental expression. This division of the integralism, denominated alchemico-organic, in contradistinction to the organo-vital, is the outermost and last product of mental spirit, and grows from the activity of mind as the bark of a tree is deposited through the activities of the vital essences actuating its life.

The first dimension of space embraced within the two extremes, namely, the central star, or astral center, and the surface of the earth as the circumference of the outer atmosphere, contains not only the three atmospheres defined,—the first, our common air, composed chiefly of nitrogen (nitre former) and oxygen (acid former); the second, hydrogen (water former); the third, aboron,—but a solar atmosphere or solar realm around which the three atmospheres are posited as environments. On the border of these three atmospheres are three suns, or solar poles, as three projections of the central and, to us, invisible sun.

The three distinct atmospheres contain within each, a distinct system of stellar spheres and groupings or constellations, the three arranged

as so many distinct stories or planes of stellar existence, emplacement, and motion. Within the three atmospheres is a distinct or discrete degree of great complexity, at the center of which the radiation and convergences of spirit-substance take the form of a wonderful tabernacle, covered with a multicolored and variegated manifestation of light. The cubical and spherical proportions of the universe are so marvelously fashioned here, from the photoic essences outflowing and inflowing, as to blend the straight and curved lines of geometrization into the formulate perfection of unity.

From all that has been annunciated of the Cosmogony of the Koreshan System, the proposition must have become so well defined in the minds of interested investigators, that the alchemico-organic world (universe) is a complex formulation in which form and function are coördinate and coequivalent factors, and that this relationship of form and function also comprises a perpetual structure so perfectly adapted in its parts and offices as to render it a self-sustaining cosmogonic whole. From this view of the case it will be understood that there is no such thing as creation in the sense usually designated, described, and believed.

We have already, in a detached and fragmentary way, defined in outline the general form of the alchemico-organic complexity, called the universe, and have shown that in the coördination of form and function it comprises a great self-mobilizing dynamo, the creations of which are merely recreations, or perpetual timic revivals of self-creation, and that the wear and tear of the institution are but the counterbalancing of its constructive powers; in other words, the disintegrative processes are adequate to, and only meet the emergencies of, constructive order.

The universe, as an alchemico-organic dynamo, is a perpetual, self-reconstructing, and self-sustaining form and order. Its general form is that of the perfect egg or shell, with its central vitellus at or near the center of the sphere. In the direction of the celestial

perspective, at night, the constellations in the heavens meet the vision, and the critical and honest observer can but note the systematic order in the arrangement of the stellar groups as their natural demarkations appear.

The visible system of stellar groupings is divided into polar hemispheres by the ecliptic, defined as the median line of a series of constellations called the Zodiac; a term signifying the cycle of God's animal life. This circle is composed of twelve groups, the line of their orbit circumscribing an axis oblique to the polar axis of the earth, of about $23\frac{1}{2}$ degrees; hence the ecliptic sustains a relation to the equatorial circle of $23\frac{1}{2}$ degrees. This is called the obliquity of the ecliptic.

The Zodiac marks the sun's annual path through the heavens. According to the present system of astronomy it is the apparent path of the sun, but the real orbit of the earth. The earth, which is a shell, (the concave surface being inhabited,) is practically stationary, while the stars move in their relatively fixed orbits within the shell; they being focal points of "energy." At the vernal and the autumnal equinox the sun is on the line of the equator. At either of these seasons the Zodiacal circle in the heavens is over a corresponding belt on the surface of the earth, a terrestrial Zodiac marked by corresponding divisions.

The divisions in the heavens are called constellations, and are named in their order from Aries, the head of the circle, to Pisces, the foot or extremity. The divisions on the earth are called signs, and are named in their order; the signs bearing the same names in the same order as the constellations. While at one time during the year the belt in the heavens is over the belt on the earth, any special point of the celestial belt is not exactly at the same point on the terrestrial belt that it was at the same time the year preceding; the difference being fifty seconds of a degree every year. It is claimed that this movement of the equator on the ecliptic—called the precession of the equinox—was discovered by

Hipparchus, about two hundred and twenty-five years B.C. It would require about 25,816 years for any given sign to pass through the entire ecliptic, were there no retarding or accelerating influence to modify the movement.

(To be continued.)

Editorial transcription checked against the cited scans; historical claims remain those of The Flaming Sword.

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The Koreshan System of Cosmogony

By Koresh

Part X

IT MAY BE asked, if there are twelve constellations and twelve signs, why do astronomers employ the term the sign, when referring to the precessional movement? It is because the first sign (Aries) is the one defined as the sign, this being the head of the cycle. During the last dispensation the sign Aries has been passing, by what is denominated the precessional movement, through the constellation Pisces; or employing English, the sign Ram has been moving through the constellation Fishes. Ram is the symbol of the begetting principle and love, and the constellation Fishes is the prolificating constellation.

Taking the cycle of the Zodiac and drawing six axial lines, we will discover six pairs of coördinate constellations; Aries and Libra comprising the two poles of the first axis. In order to comprehend the significance of these coördinates, it is well for the reader to become familiar with the language of symbolism, so far as symbolism pertains to the distinctive qualities of each constellation. The prime element of Aries or Ram is the love of begetting; and the prime element of Libra, the opposite pole of the Aro-Libral axis, and therefore the coördinate of Aries, or the begetting principle, implies the science, and hence the power of regulating the begetting desire so as to conserve the begetting potency and adapt it to its highest and best uses.

And further, to comprehend the full purport and importance of the bearings of the Zodiacal axes and poles to the corresponding qualities in human life, it is of the utmost importance that there be acquired a general conception, at least, of a celestial and terrestrial corresponding anthropotic Zodiac, in which there are the corresponding divisions of constellations and signs, governed by corresponding movements. It must be remembered that the twelve constellations and signs (the twenty-four elders) do not comprise all the constellations of the heavens, nor are all the signs on the surface of the earth. They merely comprise the two coördinate governing belts, the extra Zodiacal constellations being subsidiary and subordinate. As the signs and constellations change their relations to each other fifty seconds of a degree every year, any given sign passes through a constellation in a period of about two thousand years.

There are two movements of the constellations and signs; namely, an esoteric and exoteric. In the esoteric movement the sign Aries, for instance, has been passing through the constellation Pisces from Aquarius to Aries, and is about to enter the Ariel constellation of the exoteric cycle. The sign Aries, in the exoteric movement, has been passing through Pisces to Aquarius, and is now entering that constellation. While in the exoteric, Aries is passing through Pisces (the prolific constellation), Libra, the opposite pole to Aries, has been traversing Virgo. As Aries reaches the extremity of Pisces, and the fruitage of proliferation matures, Libra reaches the extremity of Virgo, the ultimates of the power of virginity. Libra, then, is in the hand of Virgo, and justice and judgment culminate in the force of virginity, to counterbalance excessive proliferation; hence the doctrine of celibacy as the power of equitable adjustment and regulation of the commercial energy.

The sign Libra, in passing out of the constellation Virgo, is passing into the head of Leo. The Lion signifies the power of truth in ultimates, and, in any given cycle, the power of the truth in which the

cycle terminates. In this cycle we are culminating Aries and Libra of the signs in relation to Pisces and Virgo of the constellations, hence the power of truth in ultimates as pertaining to the counterbalancing relations of the prolific and virginal coördinates of life.

Libra is in the hand of Virgo, and the hand of Virgo is the hand of the Lion. As Libra enters Leo, Aries, the impregnator or begetter, passes into Aquarius, the coördinate of Leo. What do these relations of the signs and constellations portend? They are not only indices of the termination of the age, but portray the character of the changes to occur, and the qualities of potency to actuate the impending revolution.

An Illusion Cannot Prove a Theory

Let a man stand upon the tower of the Auditorium in Chicago and look over Lake Michigan, to what is called the horizon, he discovers that the point where the sky and lake seem to meet is on a level with the eye, and that, therefore, the line over which he views the horizon is a horizontal line. The cosine of this line is an extended chord, touching the opposite horizon point. A line extended from the point of vision to the ground comprises the radius vector, and the surface of the earth, from horizon to horizon, constitutes an arc describing the bottom of a dish—the concavity of the earth.

The first objection to this definition of the earth's contour is urged from the appearance of a distant object, as, for instance, a ship at sea as it recedes from or approaches view. As the ship recedes from view in putting out to sea, the hull of the ship is the first to disappear. It is maintained that this illusion proves the theory of the convexity of the earth, a theory upon which is founded the entire Copernican fallacy.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a

plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram given in the school-room to impress upon the juvenile mind the fallacy of the convexity of the earth, is, first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship's mast; the man is at one end of the horizontal, (not at right angles to the horizontal, but oblique to it,) at the other end of the horizontal is the mast, also oblique to it.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilineating slightly upward and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearation of vision is caused by the deviation of the visual substance, deflected through the resistance of the gravic "energy." Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearation and geolinear foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geolinear foreshortening.

Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geolinear surface would drop the perspective of horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

We are in receipt of a sincere inquiry, by mail, concerning our claim that the surface of the earth upon which (or in which) we live, is a concavity instead of a convexity. The primary element of the premise

upon which we predicate the Cellular Cosmogony, or the Koreshan system of astronomic formulas, is the relation of the horizontal to the perpendicular, as comprising the trigonometric and mathematical root of its evolution. A visual line extended from the vertical point of a perpendicular to the vanishing point of the earth's surface, exhibits two lines at right angles—the perpendicular or plumb-line, and the horizontal. The cosine of the horizontal visual line completes the chord, the two extremities of which are the two horizon points or two points of vanishing distance. The perpendicular is the radius vector, and the arc of the chord is the concavity of the earth.

If the earth were convex, any point on the surface would be the highest point, and a line drawn from an elevated position to the vanishing point or horizon would not be horizontal; the point at which it touched the earth would not be the horizon, and the line called the horizontal would sustain an obliquity to the perpendicular. A horizontal line is one drawn at right angles to the perpendicular. If one stands on an elevation above the sea level and looks over the water surface to the horizon, or to that point where the sky and water seem to meet, the vision is over a horizontal line; and no matter at what altitude the observation is made, the horizon is on a level with the eye. This statement is denied by the physicist and so called critical objector, on the ground that the theodolite or transit instrument indicates to the contrary; for an observation taken through the transit instrument pictures the horizontal hair-line, placed across the focus of the instrument, on the sky, a little above the water-line at the horizon.

Let the critical observer and honest student define a track on a level surface, to the earth's vanishing point of the horizon, and, at the subjective terminus or plane of observation, elevate a pole fifty feet, from the top of which a line is extended (as a telegraph wire) for some miles. Let the point of observation, or the visual point, be located twenty-five feet above the earth, or half-way between the earth and the top of the pole. The line on the earth will appear to converge

upward toward the wire, and the wire to converge downward toward the track, and at the vanishing point the two lines will appear to meet. Hang the transit instrument to the line leveled to it, as the instrument would be leveled to the surface of the earth in surveying, with the longitudinal axis of the instrument sustaining the same relation to the line that it would, in surveying, to the surface of the earth, and look through it; the hair-line in the focus of the instrument would cross the horizon below instead of above the horizontal line.

Look through the instrument, along the parallel of the line from which it is suspended, the distance of ten rods, to the end of a line suspended, perpendicularly, far enough to level with the horizontal hair-line in the focus of the instrument. We may suppose the instrument to hang ten inches from the horizontal line, and the suspended perpendicular line to suspend far enough for the lower end to meet the visual line at the level of the hair-line. At ten rods farther distant a suspended line, to hang pendant enough to appear on a level with the first suspended line, would necessarily be longer than the line at the distance of ten rods. Now, would this prove that the extended wire or line curved upward?

Let us take another relation of the same illustration. Extend two railroad tracks perfectly straight for a long distance, and perfectly parallel. Stand half-way between the two, and they will appear to converge equally toward a point. This does not prove that the two tracks diverge from each other beyond the point at which they appear to meet. Place a transit instrument ten inches from one of the tracks, in a parallel attitude to the track, or so that the longitudinal axis of the instrument sustains the same relation to the track that it would to the surface of the earth in surveying. Two rods from this, a projection from the track must be more than ten inches long to be seen on a parallel with the hair-line across the focus of the instrument, and a projection double the distance from the instrument, or twenty rods away, would have to be longer than the first, and the third at three

times the distance must be longer than the second. Would this prove that the track curved away from the other one because it appeared to do so, as observed through the instrument?

Men jump at conclusions from appearances, and upon these conclusions predicate fallacious theories, call them scientific, and teach them as facts. Succeeding generations drop them, and present new hypotheses to their contemporaries and their children. The theories of modern, so called science are too preposterous for scarcely a notice, but that the masses have been taught them from childhood, and believe them. We do not deny the fact that there is an apparent depression of the horizontal line, and that the transit instrument seems to indicate a real depression. The apparent depression is due to foreshortening and not to convexity.

The visual point, or the point from which the visual impression is determined, is at the focus projection, as far in front of the lens of the eye as the convexity of the lens locates it. It is not the same in every eye, because the lenses of different eyes vary. The visual point when a telescope is employed, is a projection of the focus beyond the objective end of the instrument, and the focal axis is necessarily slightly oblique to the apparent horizontal line.

Look over a prairie, to the horizon, from an elevation of ten or fifteen feet. The first mile of the landscape makes a long picture upon the retina of the eye; the second mile, a shorter one, the third, still shorter, and the fourth would make no picture. This is the vanishing point. The landscape appears to drop out of sight. A line drawn from the subjective visual point to the vanishing point will appear to be depressed in proportion to the foreshortening of the geolinear surface. This foreshortening is about five inches to the mile, and allowance is made by civil engineers, as if it were convexity instead of foreshortening.

The surface of the earth is concave. We have reached this conclusion from downright geometrical and mechanical hard work. The absurdities of the old or Copernican system are too many, too apparent, and attended by too much guess-work to be of any value to the critical and analytical thinker. The modern, so called astronomer is a Liliputian, and the time is not far distant when there will be an awakening.

The sun has three primary or first principles; namely, heat, light, and gravity. These primaries are all complex. Heat is composed of degrees; light, of spectra (plural); and gravity, of qualities. These are substantial in character; they are simply the most attenuate solutions of the material substances of which they are the solutions. They are eliminated or emitted from the sun, passing through atmospheres which modify them according to the atmospheric qualities through which they pass.

Each atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic as upon the heat and light “forces.” Solid metals refract and reflect gravity; every quality of gravic “force” being refracted by its corresponding metal more than by any of the others, though they all have refracting and reflecting power over all the gravic qualities of “force.” The earth is a shell, having seven primary metals in layers or strata, laminæ or planes. These constitute the rind or outer crust, and act as so many great reflectors and refractors of the “forces.”

The direct reflection of heat is cold; the direct reflection of light is darkness; the direct reflection of gravity is levity. We have, therefore, three “forces—” cold, darkness, and levity, which are just as much substance as the three opposite “ones.” At the points of change, are the poles of these “forces.” We emphasize the word direct, because indirect reflection partakes less of the nature of the opposite character, as it is less direct or more indirect. These reflex “forces” flow back to the center as cold, darkness, and levity. The contrary

flows move toward the sun in circular strata, taking their courses according to order between the qualities of the outflowing “forces.”

To gain something of an idea of these return flows, let us take the dark “force.” In the examination of spectra there will be noticed the dark lines, that have been termed Fraunhofer’s lines. In gravic analysis corresponding levic lines will be seen; and in heat analysis corresponding cold lines will be observed. These return flows are positive to the sun, but negative to the eye. Those outflowing from the sun are negative to the sun, but positive to the eye. Thus the light is apparent, while the darkness is unapparent to the eye.

As these “forces” flow into the sun they move toward its center into a vortex which, at the center, becomes so rapid that all the “forces” commingle in a homogeneous fusion. The vortex produces a cross circle, which spreads out into a thin diaphragm, dividing the sun into two halves, (one anterior and one posterior), the center part of which (backward) is dark,— as the most intense dark “force” seeks that part,—while the front central part is light. The dark “force” moves out in just the opposite direction from the light “force.” The cold “force” moves out at one side, and the heat “force” at the other; that is, at their most intense points.

The sun has a double revolution, vertical and lateral. The vertical revolution is comparatively slow. The lateral is very rapid at the diaphragm, but less so at the back and front points, or anterior and posterior points, which gives to the mass the shape of two spirals or twists. Examine the heart, which will give something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold “force,” the other half-wheel heat “force.”

These “forces” spread out like two great wings, which extend into terminal levic rings that revolve from north to south, but not rapidly, as at the vortex and diaphragm. The gravic ‘force’ is the formative “force.” It is more subtle and diffusive in its reflex than the other

“forces,” consequently more filtrative and general in its counterflow or inflow, as it is also in its outflow, than light and heat. Electricity, magnetism, etc., are modifications of gravic and levic “force.”

We have partially described the central sun or star center of the physical universe; but as those “forces” are let down toward the circumference through the atmospheres, they are reflected by the power of reflection and refraction of the atmospheres.

(To be continued.)

Printed notes

[Note—This article was written in May of 1892, consequently the relation of the signs and constellations has changed since then.]

Editorial transcription reviewed against retained scans; historical claims remain those of The Flaming Sword.

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The Koreshan System of Cosmogony

Union of Heat & Cold Produces the Levic Pole, the Starting Point of Force of Gravity

By Koresh

Part XI

TO RETURN to the diaphragm. The lateral rings, which are the periphery of the cold and heat forces, assume the form of rings at that special relation, because a condensed ring of levity is the polaric opposite of the laminæ, plates or scales of gravity. The levic force is not reformed from the mass until it is condensed at that periphery. This point or periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this may be seen the truth of the statement: "Round tires like the moon." (Isa. iii: 18.)

What is the origin of gravity? It is the child of cold and heat. Its father is cold, its mother is heat. The union of these two produces the levic pole, the starting point of the force of gravity, which solidifies in metallic form at the circumference, the earth. The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This makes night and day.

The lateral revolution in the sun (producing the diaphragm and peripheral zones of levic force) produces a slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone to midway between these extremes, from the cold it grows warmer, and from the hot, colder, until the temperate is reached.

There are four poles—the four winds of heaven, the four foundations of the earth, the four seasons. As heat and cold are the parents of levic force, levity is at its maximum when the hot pole is south, and the cold pole north; for then is the greatest degree of heat south, and the greatest degree of cold at the north. While the levic force is at its maximum it is not in its equilibrium, in the zone, for contraction by cold diminishes the levic force north, but increases it south. When the temperate poles are north and south, there is a minimum degree of levic force; there is equilibrium in the zone because the levic force is equally distributed.

On the line of the ecliptic, which is the center or median line of the Zodiac, is a point of continual greatest gravity. This is where the metals are thickest. It is not the equatorial line of the earth. The sun (the reflected sun in the third space, or outer atmosphere) naturally pends toward this line. As he moves toward this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravic force, but regulated by the zone of levic force. As the sun moves north, levic force increases gradually at that point, because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves toward the north pole. When levic force there is at its maximum, the point of its greatest attraction for the gravic cycle in the ecliptic is reached, that side of the zone is pulled down, and the sun gets an impetus again toward the south.

As the sun moves toward the south, the levic zone increases at the south, until the hot and cold poles are south and north, and the levic

force at the south or hot pole of the zone is at its maximum, when the attraction becomes sufficiently great to overcome the momentum of the sun, and he takes his course again toward the north. These dippings of the rings are the moon's nodes or noddings. They form four poles, which with the modifications of heat and cold in the zone, govern the sun's motions, and make the four seasons by the regulation of the sun's motion.

The Gravic Physical Spirit Spreads a Picture of the Earth on the Atmosphere

In the Koreshan System the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory. The moon that we see is the transposed expansion by reflection of the levic zone, and the law governing the changes in the levic zone produces the moon's changes. The moon, so to speak, is the ghost of the earth, for the reason that the gravic force takes the picture of the earth, transforms it into a ring or zone, and then again spreads out the picture to our vision against one of the atmospheres.

The occasion of the weather being colder in winter is partly explained by the action of the zone, and also by the fact that the sun's face is partly turned from us; consequently we get the indirect instead of the vertical rays. This is a simple fact, true of any system. The planets are reflections from the earth planes or strata. There are seven of them. They are reflected from these strata or planes by the sun's action upon the planes. The stars are direct reflections from the sun, and are fixed in their relations to the sun and to one another, but not in their relations to the earth. They revolve nearly with the sun, but change their positions according to laws that will be explained in future.

The poles referred to, in connection with the diaphragm, are situated within the space of the zone, and not directly on the zone. The two poles at the two solstitial points of the zone are stellar points. The zone is the product of the influx of the levic force, and is thrown off as

a ring by the vortical action induced by the solar influxes; while at the same time it is a new creation, yet the zone is a perpetual one. It is the positive pole of gravity; and the moment the zone is formed, or rather the moment the levic “force” reaches this extremity, it becomes gravic “force,” and is eliminated and determined toward the negative pole of gravity at the circumference of the shell. At a short distance it meets a counterflow, which becomes the formative line of a second zone.

This second ring is larger than the first, and its orbit, instead of being parallel with the diaphragm and first zone, inclines to the orbit of these so as to cross them. The orbit of the zone is not the orbit of the stellar points, as perceived from a distant point of view; for this reason, the ring or zone has two motions; one is the vortical motion, which is in the direction of the ring, from north to south; the other is the motion induced by the vertical motion of the sun, or the motion from east to west. Both these motions are retarded by the motion of the vortex and the vertex.

Foreshortening Is the Principle of Perspective Diminution

Foreshortening is the diminution of the visual area, or the apparent attraction of an object occupying space, as it recedes objectively in the distance. The law of foreshortening applies as well to space as to the object occupying it, though of course without the object, diminution would not be apparent. Foreshortening in art is the representation, on canvas or other surface, of the principle of perspective diminution as observed in Nature.

The operation of the principle of perspective diminution, as above described, is a phenomenon belonging to that department of general scientifics denominated optics. There can be no accurate interpretation of form and function without a thorough knowledge of optics; hence the study of the organs directly concerned in visual phenomena is the first prerequisite to the general and specific

disclosure of the laws which govern cosmic manifestation.

The conclusions reached by the so called scientists who flourished at the time when human progress was just emerging from the dark or middle ages, were falsely arrived at because, in the interpretation of Nature, the definitions given to phenomena were applied regardless of scientific facts. The impression of every scope of area planted upon the retina of the eye is made by the passage of converging motions, reaching a focal point just behind the lens of the eye, in what is called the vitreous humor. From this pole or focus the motions diverge in every direction to the inner sheath of the eyeball. This sheath is an expansion of the optic nerve, and covers the entire surface of the inner expansion of the globe.

Observe a balloon, sixty feet in diameter, at the distance of one hundred feet. The lines converging to the pupil of the eye, and entering the visual focus from the circle of the area of the balloon, converge to an abrupt focal point. Let the balloon recede to the distance of one thousand feet. The circle of its area is the same as when one hundred feet distant, but the appearance is much smaller, because the convergent lines from the circle of its area enter the eye more acutely, and conspire to the formation of a more acute angle, at the focus behind the lens and at the visual focal point. The circle of the area of the converging lines in the second application, at the distance of one hundred feet, where the balloon was first observed, is much smaller than the first circle. If the reason had not learned to discriminate in the measurement of distance, by the aid of other objects and conditions, the balloon at one thousand feet would appear to be one hundred feet away, but occupying the space of the smaller circle only.

The Optical Organ and Its Function

The construction of the eye has much to do with the discrimination of size, as related to proximity or remoteness, besides its mere

adaptation to the implantation of the picture upon the retina. The columnar formation of the retinal coat and the rods of Jacob comprise metric poles and zones to define impressions and contribute to the processes of the mind in its rational determinations. No two pairs of eyes are alike in the construction of the lens; and there is no absolute criterion for the demarkation of the normal lens, as to its degree of convexity. The more convex the lens, the more myopic the vision; the less convex the lens, the more hyperopic the vision. In either case the formation of the lens may be perfect; that is, the lens may be clear and without astigmatism (unevenness).

The vanishing point of an object in perspective is proximate or remote according to the contour of the lens. That vanishing point in space called the horizon, observed from a given altitude, deviates with each person making the observation, according to the adaptation and capacity of the lens of each; no two persons perceiving the horizon at the same distance. Hence, by the same law, a magnifying glass extends the vanishing point, therefore it extends the horizon. The passage of a balloon, sixty feet in diameter, through the air, in a rectilinear course to its vanishing point, would describe the form of a tube whose diameter would be of the same proportion; namely, sixty feet.

The fact is, the tube would be of equal dimensions the entire length. The appearance of the tube would be a cone, the base of which would be at the starting point of the balloon, and its apex at the objective end—the vanishing point, where the object recedes from view. This deception in appearance, or optical delusion, is due to foreshortening. It has passed out of sight, though the balloon is still describing, in its passage, a dimension the area of which is sixty feet, as at first, with a radius of thirty feet, beyond the point of evanescence or vanishing. Now place a balloon one hundred feet in diameter, at the point where the one sixty feet in dimension disappears. Its margin of twenty feet, forming a band or wheel around the sixty feet of diameter, that

through foreshortening has disappeared, will not appear as a margin, but as a solid area.

Illustration of Appearance and Reality, and Fallacious Demonstration of the Convexity of the Earth

If the balloon of one hundred feet were placed at the point where the balloon of sixty feet. disappears, and were covered with black material over an area of sixty feet, the remaining marginal area being of white material, the balloon maintaining the same side to the observer, it would exhibit the area of the white margin as a white speck, because the sixty feet of black occupying the vanished area would have disappeared by virtue of the law of foreshortening, and the forty added feet of diameter would have diminished in appearance, not in reality, to a narrow ring, which has the appearance of a continuous surface.

With an object sixty feet in diameter, we have described a continuous tube sixty feet in diameter, the radius of which is thirty feet. The longitudinal axis of the tube is thirty feet from its circumference throughout its entire length, though in appearance the tube is narrowing down to an apex, and the apparent, not real, length of the radius is shortening. We will suppose the balloon to have been moving in a straight horizontal course. The axis of the tube will therefore be a straight horizontal line; but if the line is represented by a thread, at its subjective end or point of observation, to maintain the apparent size of the line at the vanishing point of the tube, or the vanishing point of the sixty foot balloon, the thread must have gradually enlarged to the dimension of the tube. The apparent thread at the vanishing point is sixty feet in diameter. As the space of the area is apparently annihilated, the visual axis is only theoretical, not practical, for it is virtually annihilated; hence, for geodetic measurement or surveys there can be no practical level, because of the annihilation of space in

perspective.

The tube has an actual longitudinal axis. We have supposed a balloon sixty feet in diameter, and, therefore, a described tube of proportionate dimensions. Now let us adjust a transit instrument thirty feet from the longitudinal axis of the tube, (horizontal to, and parallel with it,) and therefore on a line with the side of the tube. The hair-line drawn horizontally across the focus of the objective glass in the instrument, will not strike the point of apparent convergence of the side of the tube at the vanishing extremity, but will indicate a line across the sky somewhat above or outside the vanishing point.

With the passage of the balloon, sixty feet in diameter, through space, we have described a tube of the same diameter, the longitudinal axis of which is just thirty feet from the sides of the tube. The balloon has passed out of sight at the vanishing point. At this distance in space we have placed a balloon one hundred feet in diameter. Its margin beyond the sixty foot tube is twenty feet on every side. Now let us represent two opposing radii, by two rods starting from the opposite sides of the tube and extending outward across the twenty foot margin, and beyond this margin ten feet on either side. The space between the two inner ends of the two poles being practically and virtually annihilated, the two rods would appear to indicate a continuous pole from the outer end of each, across the annihilated space.

If these poles or rods—thirty feet in length, the inner ends resting at the radial point of the diameter of the tube really measuring sixty feet, apparently extending also across the sixty feet of annihilated space—are pushed toward each other, you observe the phenomenon of a pole being pushed and contracted lengthwise until both poles, thirty feet long, meet at the actual axis of the tube. The poles have both dropped out of sight, or disappeared from view. Does this phenomenon prove that from the sides of the tube the longitudinal axis curves every way? Yet this is the argument that the savants of

science (?) employ to demonstrate the convexity of the earth's surface. In order to see the ends of the poles, while they remain in contiguity at the tubular axis, the poles themselves must be elongated so as to extend beyond the dimension of thirty feet.

Let this second balloon continue the course of the first. It will describe a tube one hundred feet in diameter. The balloon will reach the vanishing point, and the described horizontal tube will conform to the appearance. If the balloon has disappeared from view through the application of the law of foreshortening, the length of a pole reaching from the actual axis of the tube must be more than fifty feet long for the top of it to be observed from the center of the starting point of the balloon or tube. Does this prove that the actual horizontal axis curves? Yet such is the argument of the "savants," to prove that the earth is convex.

What Two Railroad Tracks Demonstrate in Reality and Appearance

Let the observer stand between two railroad tracks, four feet apart. The tracks appear to run together in the distance. Place an object six feet long at the vanishing point of the tracks, just large enough to be seen at that distance. Paint four feet of the middle of the object black, and one foot at each end white. That portion of it—shortened, apparently—between the tracks can be seen from any point within vanishing distance. At vanishing distance only the white extremities can be seen, as they extend outside the four-foot limit. Four feet of the object, that part of it lying between the tracks, has vanished with the space between the rails.

What is the relation of the rails beyond the point of vanishing? They certainly (though it is not apparent) sustain the same relative parallel direction. The farther the distance is extended, the longer the object has to be for the observer to discern the ends of the object across the track. Does it prove, because the object across the track (beyond the

vanishing point) must be elongated according to the extension of the distance, that the center of the two rails curves each way from the sides of the rails lying straight and parallel to one another? Yet this is the argument of the great and wise “savants.”

Let us suppose the geodetic line of the horizon represents one rail, and a line parallel to it—four feet from the surface of the earth, and above it—comprises the representation of the other rail. The two lines meet at the vanishing point; this is denominated the horizon. These lines run parallel, precisely as did the two rails.

Identical phenomena mark their relations and appearances in perspective observation. A post, four feet high, set between the earth line and the upper line drawn parallel to it, disappears at the vanishing point at the same, or about the same, distance that the rails disappeared that were lying side by side at the distance of four feet. A post five feet high can be seen at the vanishing point, or on the horizon, but a post four feet high cannot be seen because the four feet have vanished.

If the earth were a dead level for a million miles, no part of the earth could be seen beyond the vanishing point, any more than could the two rails on the ground beyond the point where the vision terminates with them. Is the disappearance of the four feet at the vanishing point, or on the horizon, due to the same law that operates in the perspective visual diminution of the balloon, and the space between the railroad tracks? Or is it due merely to another principle; namely, a geodetic curve? If it is due to the latter, will the “savant,” explain to us the reason why the law of foreshortening operates in the one case, and does not in the other? If they can explain this, they can prove the insanity of the Founder of the Koreshan System and the sanity of the “savants.”

(To be continued.)

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The Koreshan System of Cosmogony

Life Develops and Matures in a Shell, Egg or Womb: Hence We are Inside of It

By Koresh

Part XII

LET THE READER return with us to the balloon illustration. The farther distant the balloon, the larger must it be to be observed. Suppose the balloon, as it recedes in the distance, enlarges in proportion to the distance traversed in its passage, so that it can be kept in view almost at the vanishing point. The tube that it describes now, instead of being a straight one, as in the instance of the continuous passage of the balloon sixty feet in diameter, enlarges continually as the balloon recedes and inflates. Because the rim of the balloon can only be observed at the vanishing point, do the flaring sides of the described or imaginary tube prove that the longitudinal axis of the tube bends every way from the lines of the sides of the tube? This is the argument of the savants. The sides of the tube describe a curve, the longitudinal sides or lines of which are departing from the central longitudinal axis; yet the appearance is as if the lines were running parallel, and the transit instrument would, as now employed, without regard to the law of foreshortening, indicate

parallel sides.

The earth might be convex, flat or concave, so far as the proof thus far advanced goes. What we have demonstrated is, that the phenomenon considered is no proof of the convexity of the earth. This one proof given of the convexity of the earth's surface would prove any rectilinear direction to be curved. If the surveyor allows five inches to the mile, and the law of foreshortening demonstrates a greater difference than five inches, between the rectilinear axis and the departing sides of the tube, this difference would indicate not only the concavity of the earth, but also the degree of concavity.

There is extant a theory that the earth is flat. The arguments employed do not necessarily prove the earth to be convex, but they do not prove the earth flat. The earth is not necessarily flat because it is not convex. There are ten thousand arguments at hand to demonstrate the truth of the concave or cellular theory, and every argument brought forward by the so called savant, to prove the Copernican theory, can be as easily demolished as the one considered.

We deem it important in this article, to simply announce the broad statement that all life develops in a shell, egg or womb, and that the law of development in the greater or macrocosmic order does not depart from the universal law. All natural life develops and matures, to the point of its liberation from environment, in the egg or womb. The earth, therefore, is the great womb of natural development, hence we are living in a shell.

The Science of Foreshortening

It is one of the modern miracles that the human mind, otherwise apparently so profound, can, in its estimations, ignore the law of foreshortening in the attempt to prove the convex rotundity of the earth, when it admits the law for all other purposes. It is as difficult today to eradicate an error and impress a truth, as at any period of the

world's history. Human progress advances upon the principle that, "Where ignorance is bliss, 'tis folly to be wise."

In the illustration of the railway, it was observed that two rails four feet apart appeared to narrow down to the dimension of one rail. If the track or railway be cut in two at the point of vanishing, or at the point where the two rails appear as one, and all that part between the observer and the vanishing point be removed, so that the observer looks against the end of the two rails where they appear as one, there will be seen no intermediate space, and from mere observation without reflection it would be denied that two rails existed. Now let us imagine the observer to be a great scientific (?) teacher, and that he says to another:

"Do you see that rail yonder in the distance?"

"Yes," is the reply. "What of it?"

"That is a binary rail. I can make it look like two rails some distance apart."

"How can you do that? I don't believe it," says the incredulous neighbor.

"Why, just look here; I have an instrument that magnifies distant objects, and by applying its magnifying power I can separate that into a double object, and enable you to see two rails. This is proof that the rail is a binary one. These binary rails are the most curious of all rails."

Two balloons traversing space on parallel lines fifty feet apart will reach a point where they seem to blend as one, precisely as two rails separated by a space of four feet will seem to come together in the distance and appear as one.

"Do you see that balloon yonder?" says the scientific (?) investigator to his neighbor.

“Yes,” answers the neighbor.

“That is a binary balloon,” continues the scientist.

“A binary balloon; what’s that?”

“Why, a binary balloon is one which, when submitted to observation through a telescope, appears as two balloons. It’s a phenomenal balloon. They are not so numerous as the single balloons, but may be seen under favorable circumstances.”

On the basis of the supposition that space is illimitable, let us imagine two stars so far distant from the observer as to appear one, though a million (?) miles distant from each other. The million miles of space have seemed to vanish to the apparent contraction of the object which appears but a minute speck in the distance. It must be remembered that they are separated by a million miles of space. If an elongated object could extend through that space, covering the million miles, its diameter as large as the diameter of the two bodies, it still could not be seen as more than the mere star point. But if it were a million and two miles at the vanishing point, it could be seen extending beyond, and enlarging the apparent point. The farther it receded in the perspective, the longer it would have to be made to be observed as a point.

Apparent Contraction of Space

Some time since we were in conversation with an active and thinking mind, one familiar with the astronomical idea of the resolution of a star into binary and multiplex forms,—which the telescope is capable of effecting. In reply to our remark, that at any distance beyond the vanishing point of a given space—such as the four foot space between the tracks of a railroad— objects must be outside the four foot limit, and that the further the distance was extended the farther apart they must be to be seen as if at the median line between the rails, he said:

“You do not pretend to say that two trees so far apart can be seen,” marking the position on a diagram before us, “as one tree, do you?”

“This is precisely what we do say,” we answered.

If the astronomers, instead of calling two stars, which they believe to be separated by millions of miles, a binary star, that is, a double star, would say that the appearance of a star is the result of the contraction of visual area, the apparent contraction of space so as to bring two stars to be observed as one astral center, thus ceasing to put the cart before the horse, this simple proposition would be understood when applied to terrestrial concerns, and much confusion of mind would be obviated.

If two stars, separated by a million of miles, can be seen from a given point of observation as one star, it follows that beyond that point two stars of the same size, to be seen on the same line of observation, must be farther apart, and the farther distant they are the farther apart they must be to be observed on this given line, or, so to speak, given level.

“But,” says the inquirer, “what is the Doctor driving at? What is he trying to prove?”

We reply, we are attempting to make the stupidity of this age awake to the fact that a pole or a mast must be elongated in inches proportionably to the square of the distance in miles, to maintain the top of a succession of poles or masts on an apparent level. We are trying to awaken the mind of so called civilization to the fact that, as an object recedes in the distance, it appears to contract at both ends by virtue of the law of foreshortening, and that that which is usually attributed to convexity of the earth is really due to diminution of visual area through perspective foreshortening. It’s all in your eye!

Comets the Production of the Relations of the Sun’s Motion to the Colures

The word comet is derived or Anglicized from the Greek and Latin *cometas*, and means hair. The comets are productions of the relations of the sun's motion to the colures. The colures are the two prime meridians. The solar and lunar orbits are respectively related to these meridians. The term colure means docktail, or the tail cut off. The points on the equator and at the tropics where the two prime meridians (the colures) cross, are the principal points on the ecliptic (cutting off) where cometic "force" is generated.

The comets are composed of cruosic "force," caused by condensation of substance through the dissipation of the caloric substance at the opening of the electro-magnetic circuits, which closes the conduits of solar and lunar "energy." This cut-off substance forms itself (according to circumstances) into lenticular shapes of various forms, such as double convex or convexo-convex, double concave or concavo-concave, planoconcave and plano-convex, diverging meniscus, and converging meniscus.

These condensations of substance into lenses, through which the sun's rays pass, sometimes cause refractions of light through them to appear as long trains, while it is nothing but the sun's diverted rays of light. They whirl through space in a spiral, approaching nearer the sun, until they enter the sun's vortex as one of the principal sources of solar supply.

The sun is a helix. Its motion through space— north and south, in that complex activity which occasions the seasons—is a spiral like that of an induction wire around the piece of steel in the induced magnet called the helix, from *helios*, the Greek for sun. While in its passage north and south the sun reaches its solstitial place at the tropics, its rays extend to the spherical limit and terminate around the poles in zones or rings of cruosic force, the motions of which are derived from the impetus of the sun's motion in its orbit at the solstices.

These rings of aggregated physical substance whirl around the poles at a rapid rate, and break at that point in either tropic where the sun enters and departs from his solstitial genuflections and bearings. They then contract in their circular longitude, and attain the characteristic lenticular form which the relation of the break to the motion causes the rings to assume in their longitudinal contraction into lenses. They then, after breaking and contracting into lenticular form, start out in the spiral motion and orbit, ultimately falling into the sun, whence the substance was originally derived. At long intervals the same continuation of the sun's impetus and derived "energy" produces a corresponding ring, and another comet of the same order starts out in the same spiral, and is regarded by the astronomers as the return of the same comet.

Anthropostic Correspondences, Macrocosmic and Microcosmic

There is a direct relationship between the coluric points or poles of rest in the alchemico-organic world and the corresponding points in the anthropostic domain. The word colure, as stated above, signifies docktail, so called because at the conjunction of the prime meridians with the equator and the two tropics the ecliptic is governed. The ecliptic is the cutting off of the ultimate or last part of solar and lunar substance, and is always accomplished on the circle called the ecliptic— a circle crossing the equator at an angle of $23\frac{1}{2}$ degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn.

The correspondence in the organo-vital domain (the anthropostic) is the typical circumcision of the Jew, and other nations which practice the rite, determining toward, and culminating in, the antitypical circumcision, which is the cutting off of the tendencies of the flesh in both male and female, through which regeneration of the higher life is effected.

The two poles of the solstitial colure, or that in the microcosmic form corresponding thereto, are the ganglii Ribes and Impar. The first is situated at the anterior portion of the brain, on the anterior communicating artery, and the other at the caudal extremity of the spinal column in front of the coccyx. They are the two connecting extremes of the two sympathetic hemispheres, and are the two terminal points of the general sympathetic nervous system with the cerebrospinal system. The pole of Ribes relates to the arterial and venous system, and the pole of Impar, to the muscle and skin.

The Lunar Function and Form

There can be no more interesting study relative to cosmogony and to luno-anthropology than that which is offered in lunar function and form. It is the hylegiacal center which governs the principles of formulative creation. The lunar sphere is the great menstrual reservoir and channel of universal fluxion as pertaining both to alchemico-organic activity and the corresponding principles in the organo-vital sphere of creation. She is queen of the psychic realm, as the sun is king of the pneumatic spheres. In this aspect of their qualities the sex functions of moon and sun are viewed from the external or exoteric point of observation.

As the hylegiacal center and sphere of formulative force, the moon holds, in the solutions of her menstrua, all the elements of transformation from which the foundations of the universe are laid and its superstructure established. She is the terminal of the seven planetary oozings, and the final reservoir of their accumulations. The basis and resource of her power to rebuild are the seven laminæ or beaten plates (rakayia) of the firmament, rendered stable through the processes of her depository function. She is the final product of the action of solar substance upon the metallic strata contiguous and superimposed one upon another, comprising the outer rind of the crust of the earth, reflexed as an energetic menstruum and aggregated

as the lunar gravo-photosphere beneath the contiguity of the upper stratum of the oxygen of our atmosphere and the lower circumference of the atmosphere of hydrogen above us.

The subtle and interior forces of the sun penetrate the inner crust and water of the earth's surface, permeating even the metallic strata and acting as a disintegrator to the layers of metallic substance, reducing their surfaces of contiguity to electro-magnetic and levic substances, which proceed, as a complex solution of menstruum, from seven metallic bases constituting so many circumferences, formulating in the heavens—as it proceeds from these circumferences toward the center of the cosmos—the seven planetary spheres. The direct cause of the aggregation of the seven spheres or planets is the conjunction of the inflowing spirit-substances, of which there are seven qualities, with the co-ordinate seven qualities outflowing from the solar sphere. The moon is the culminating and aggregate product of the seven; she being the final receptacle of the seven fluxions.

The Moon's Phases

The waxing and waning of the moon are continuations of the same phenomena belonging to the planets. The moon is not a direct reflexion of the earth's surface against the contiguity of our present oxygen with the hydrogen atmosphere above us, but the consecutive storage reflexions of the various planes of metallic strata responding to the penetration of solar "energy." We have in the moon a vague but correct outline of the surface of the earth, implanted by a storage process and viewed by us as a complex reflexion of the concavity of the earth. We see Europe, Asia, Africa, North and South America, Oceanica, the waters of the earth, etc: pictured for our inspection in outline above us.

Eclipses of the Sun and Moon

One of the principal proofs adduced of the globular form of the astronomical bodies, is the fact that in an eclipse the supposed body passing between the one eclipsed and the sun forms a circular shadow. This would be positive proof if there could be adduced no other or better reason for the phenomenon. That is, if no other equally cogent reason could be assigned, this might be taken as proof; otherwise it is no proof. The sun transmits its radiations in a circular form, as may be illustrated by the appearance of the rainbow. These radiations strike or touch the concave strata of the earth's circumference as only a circumradiation can do, and must therefore, in a reflex action of those emanations, return to the pivot or center of influx in a circumconvergent, as they passed out in a circumdivergent form.

Ecliptical phenomena, whatsoever may conspire to effect them, must necessarily conform in contour, in the circumcission or cutting off, to the circumvergent aspect of the energetic[unclear printed mark] fluxion, whether afferent or efferent in direction. If it can be determined by what processes the circuit is closed and the current generated, it can as readily be determined by what processes the circuit can be opened and the current eclipsed.

Purpose of the Ecliptic

Every phenomenon is governed by law operative for some specific purpose. We therefore study the laws of the ecliptic with the end in view for which they are instituted. The object of the ecliptic and the operation of its functions is the conservation of energy and the perpetuity of motion. "Except those days should be shortened, there should no flesh be saved," has direct reference to the application of the principles which govern the ecliptic in the alchemico-organic world, as well as those which govern circumcission and the direction of its uses as a religious rite; and the laws of conservation, operative in the alchemico-organic, are dependent upon those operative in the

organo-vital, and are related to them as effect to cause.

Position of the Ecliptic (Cutting off)

The ecliptic is the line or direction of the sun's yearly course. According to the Copernican system it is the earth's orbit around, the sun, and therefore the sun's apparent annual motion. The earth is a shell, with its concave surface occupied. In other words, the surface we occupy is concave instead of convex, and is comparatively stationary. That which we call the sun is the projected focus of the occult or hidden solar center. His motion is helical or spiral from east to west, moving toward the south, in his gyrations, six months of the year, and north the other six months.

The limitations of these motions are the two tropics. He has no zenith point north of the tropic of Cancer, nor south of the tropic of Capricorn. The sun's zenith at the tropic of Cancer is June 21, and at the tropic of Capricorn, December 21. These are called the solstices, meaning the standing still of the sun; for at these points the sun circles the earth without going farther north or south until making a complete diurnal circle. June 21, the rays of the sun are vertical at the tropic of Cancer; December 21, they are vertical at the tropic of Capricorn.

The Influence of the Motion of the Sun upon the Metallic Laminæ and the Surface of the Sphere

In the orbit of the sun there are four prime points or centers; photoic, scotoic, caloric, and cruosic. These four primary substances and influences follow one another in the gyre of the solar motion. Their action is as if there were four gyres successively following one another in the order of photoic substance (lumen, light), caloric substance, (thermos, heat), scotoic substance (the substance of darkness), and cruosic substance (crystalline or frigid substance). Four distinct helices of energy are winding their course and exercising their

coordinate and antithetical influences upon the surfaces they touch and the substances they penetrate, day after day, in the perpetual solar gyre.

Suppose we take the axis, the poles of which are heat and cold; the heat and cold points or poles being exactly opposite. The tendency of the gyre of calorine is to perpetually expand as Helios (the sun) winds his never-ceasing spire. Following this course, twelve hours behind, cruosine,[unclear printed mark] the freezing substance, or the substance of crystallization, exerts its contracting force as Helios winds his way. Here, then, we have the application of the law of pulsation, as regular as the expansion and contraction of the heart beat in the human body, and, from the corresponding law in the alchemico-organic domain, to that operative in the domain of the organo-vital sphere. We are not only enabled to observe the application of the principles of expansion and contraction, alternately applied in solar influence through the penetration of these solar substances, but we also find herein the law of insulation. The radiation of heat is cut off in the direction of the cruosic gyre, reflected back upon itself, and compelled to take a lengthwise accelerated course, producing friction, and therefore the generation of magnetic substance of the terrestrial quality, as contradistinct to that of celestial origin.

(To be continued.)

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The Koreshan System of Cosmogony

The Moon the Compound Reflection of all the Strata. Liquid Mercury the Intermetallic Substance

By Koresh

IT WILL BE remembered that the moon is reflected from the strata comprising the metallic crust of the sphere. The action of the sun upon the earth is in reality the action of the sun upon the moon. The moon is not the reflection of any single stratum, but the compound reflection of all the strata. The penetration of the thermal and crucible rays into the strata, causing the alternate expansion and contraction of the metallic laminæ, observe a spiral course in the laminæ, corresponding to the gyral motion of the sun. As the heat expands the metallic substances, the spaces between them contract; and as the crucible substance contracts the laminæ, the spaces between expand. The result is an onward spiral current of whatsoever fills the interstices between the laminæ.

We have not the time nor space in this synopsis to enter into an exposition of the causes which provide for the filling of the metallic interstices; but will herein merely state the fact that the menstruum filling the vacuities, and which is being pushed along through a continual spiral from north to south and from south to north, between the tropics, or over forty-seven degrees of the earth's laminæ, is mercury (quicksilver), holding in liquid solution the elements of the intermetallic channel.

The motion of the sun is not merely a spiral north and south, but a spiral, enlarging and diminishing itself alternately, having a maximum and minimum field, or circuit of motion; hence there are alternate periods of approximation to, and remoteness from, the concave surface of the earth. This approach of the orbit to, and departure from, the earth is the phenomenon called by astronomers perihelion and aphelion, from *peri*, around or near; and *apo*, distant or away from, and *helios*, the sun. In Koreshan nomenclature it would be called the sun's perigee, near the earth, and the sun's apogee, distant from the earth, as indicating the nearest and remotest points of his approach and departure as he describes his helical orbit.

The cause of all motion resides, primarily, in the voluntary principle of the perfect human (God) mind. We say the God mind, referring the reader to the mind of the God-Man, the illustrious Christ of God, in whom was the fulness of the Godhead bodily; God, in him, having attained the ultimates of his being, he constituting the *esse* and *existere* of Deity. Voluntary action begets the involuntary, its antithetical coördinate. The supreme cause of motion is in desire; and the supreme desire is love toward God, as a function of the ascending man, and the love of God toward man, as the function of the descending attraction of God. These two coördinate attractions result in conjunctive unity of the two, and God and man become one.

This law of motion is all pervasive, being let down, by gradation, through all the degrees of motion, until its energies operate outwardly into the alchemico-organic world. It is therefore seen that all the motions of the alchemico-organic, while originating in voluntary thought, are not the direct and immediate operation of mind upon those domains of activity; but there is a correspondence between the two, and the analogy is so perfect that a correct interpretation of the alchemico-organic will furnish, through correspondence, the correct interpretation of the anthropostic.

The Cause of Perigee, Apogee, and Helical Motion

The proximate cause of the perigee and apogee of the orbit of the sun resides in the laws of expansion and contraction, induced by the alternation of heat and cold, as follows: Heat is the result of friction; where there is the more resistance, there is the more friction; and where there is the more friction, there is the more intense combustion. There can be no exception to this law. The thermal substance of the sun is most intense at the vertical point of radiation, less intense as the rays are more oblique, and least intense at the lateral ray. This would be true even though the heat were measured at points of equal distance on every line of divergence. The pole opposite the vertical ray would be the coldest point.

Let us suppose the central and vertical substance of the sun to be potassium. The direct action of this ray would not constitute a thermal ray; but if this spirit meets, in its radiation to the circumference, the converging, or afferent, flow of cruosine, or cruosic substance, the resistance produces the friction from which proceeds the heat, precisely as flame will proceed from the union of potassium and ice.

Just as we have the north pole and the equator where two opposite conditions obtain, so we have the north side of the sun and the south side, where opposite conditions also obtain; and the alternation of these attitudes alternates the sides of expansion and contraction. This relative action produces the deviation of orbital motion. The actinism of the sun's substance as he is caused to approach to or recede from the concavity within which he revolves, is successively specific upon the metallic laminæ which his substances penetrate, subjecting them to the successive alternation of heat and cold, applied to the contiguous layers, penetrating first the strata nearest the surface of the earth, and successively reaching the more outer layers, until he acts upon the outermost.

The Outermost Metallic Plate of the Earth's Crust the Greatest in Specific Gravity

That it may not appear, in this solution of the moon problem, that the discussion of the operations of the sun comprises the more prominent factor, we will here reiterate the statement that the moon is the product of the influence of the sun's activities upon the terrestrial strata. We cannot, therefore, discuss the origin, form, and function of the moon, independently of a general and specific consideration of solar functions and phenomena. The reader is already familiar with the fact that the crust, shell, or rind of the earth is composed of contiguous laminæ, or strata, concave in form, in seven primary metallic plates. superimposed one upon another, that which is greatest in specific gravity constituting the outermost plate, while the others are arranged according to diminution in the ratio of their specific gravities. The operation of the sun's gyre (spiral motion), in the penetration of his essences into these metallic crusts, acts specifically upon them, primarily, according to the quality of the physical spirit, whether it be photoic, scotoic, cruosic or thermic;—these being his primary substances.

The penetration of the thermal physical spirit must assume the form of a circular impression upon the laminæ, and must move in a spiral or gyre, in the direction of the gyre of the sun as he winds his helix north and south. The phenomenon following this action of the thermal radiation, manifest in the laminæ, would be singular in this: That as heat expands more where most intense, and less where least intense, the plates would become thickest at the vertical penetration, (that is, where the thermal ray was perpendicular to the central radius,) and thinnest at the circumference of the radiation. Hence, between two plates (laminæ) pressed together by the process of expansion, the interstice would be filled. If, twelve hours later, there follows this process of expansion and closer contiguity of the laminæ, a process of contraction by virtue of the action of cruosic physical

spirit, a circular concavity would follow the spiral course of the obliterated interstice. This concavity being filled with mercury, there would necessarily move a platter or circular disk of mercurial solution in a spiral course from tropic to tropic. This would provide an amalgamated surface for each of the laminæ, acting at once as a conservator of the superface and intraface of the contiguous laminæ, and as an insulator and channel for the magnetic current generated in the activities of the solution and the laminæ.

The Sun Has a Secondary Gyre

Added to the common and primary gyral or helical motion of the sun in his annual course north and south between the tropics, he has an axillary motion around an axis perpendicular to the concavity of the earth, hence the solar substances are disseminated in a spiral, and this momentum is imparted to the mercurial discus, which, in addition to its motion with the solar helix, revolves from the impetus of the imparted solar axillation.

There are four primary laws of motion, originating and moving as follows: The first impulse from combustion is radiatory; this meets the counter and resistant moment forming the circular, which, in a second resistance, is transformed to the spiral. The impact of the radiatory with the resistant, convergent, or afferent flow of physical spirit produces the undulatory or coruscatory movement.

With the secondary solar gyre, as with the primary helix, there are four primary polar points corresponding to the caloric, cruosic, photoic, and scotoic nuclei; and corresponding substances are radiated toward the metallic circumferences. From these centers there are secondary disci of mercurial solution, formed in the intermetallic spaces, which, by the secondary solar gyre, are caused to move in orbits around the primary discus in some of the planes.

Between the outer laminæ, upon the gold stratum, instead of there being formed a number of disci surrounding the primary discus, the vermiculation (peristaltic motion) is less complete, and the disci merge into rings of mercurial solution. The secondary disci of some of the inter-metallic laminæ are reflected into the heavens as so called moons of the planets, (the “moons of Jupiter” are from such sources,) and the mercurial rings as rings of Saturn.

Impartation of the Peristaltic Motion to the Strata or Plates

The radiation of the solar substances toward and into the laminæ is not direct from the solar center to each of the circumferential strata. The physical spirit from one stratum to another, through all the seven laminæ, is successive, observing a graduated scale of transmission; the ratio of increase being a geometrical formula mathematically governed by the complex square of the ratios of specific gravity and places of deposition. The operation of these laws, comprising the principles of both motion and form, would impart the peristaltium to the strata (laminæ), which continues in them after the direct action of the solar radiation has passed over the plates.

There is a primary mercurial discus between each pair of strata. Each discus pursues its spiral course, moved by the thermal physical spirit, along the track mapped out by the course of the solar gyre. When we consider the fact that the disci are moved along their spiral course upon the surfaces of these seven metallic laminæ, and associate this fact with the fact that the momentum diminishes, from the inner to the outer discus, with the square of the complex ratios above noted, we are supplied with the data from which may be accounted that specific relative motion of the planets, wherein those of the inner orbits overtake those of the outer, and the laws of their annual circuits propounded and elaborated.

The planets proper are general aggregations of physical spirit heaped up through the reflection of the solar physical spirit from the metallic laminæ. The substances from these aggregations converge to the astral nucleus, and are thence planted, through this nucleus or focal point, by a succession of divergences and refractions, upon the mercurial disci, and are again reflected from these and impressed upon the planetary stratifications in the heavens.

Thus far, we have considered only the specific action of the two antithetical substances—caloric and cruosic—upon the laminæ and disci, as effecting the peristaltic progress in the gyre of their circuits. The observation of these depends upon the action of the photoine and scotoine, or the light and the dark substances, moving in their gyrations, respectively, between the calorine and the cruosine impulses. The photoic physical spirit acts specifically different from either calorine or cruosine. It has a subtle power of penetrability into and through the mercurial disci, imparting to the atoms comprising the compound solution held in amalgamation in mercury as the basis of the solvency, differential motion, as each quality reacts against the penetrating photoine.

That the above may be clearly comprehended, it will be well to recall to mind the fact that mercury attracts to itself (as it passes along, washing the metallic surfaces) the metallic atoms loosened by the action of the thermal and other substances, and absorbs and dissolves them. The mercurial solution is consequently a general solvent for the metallic substances through which it passes; therefore, as the photoine penetrates the discus, it imparts a precipitate motion to the general substance in solution, for the atom of each kind receives a motion of its own in resistance to the photoic impulse.

The Correspondence of the Microcosmic and Macrocosmic Alimentary Canal

The passage of the mercurial solution is not confined to any single interspace; for at the tropics and the equator, where the ecliptic and equatorial circles meet, there are openings for the evacuation of the menstrua from the various interspaces, and their discharge into other interspaces. While the menstruum of one cavity is making its passage through one of the metallic interspaces, it both attracts to itself the substances of the surfaces to which it is exposed, and makes certain depositions to the surface through which it is passing, of the elements derived from its passage through a former one. The continuous spiral canal, through which the menstruum is impelled by the action of the solar substances in the alternate expansion and contraction of the metallic strata, is, so to speak, a sort of alimentary canal, and corresponds, in the alchemicoorganic cosmos, to the alimentary canal of the human body;—the functions being correspondentially the same. There is a correspondence also in the number and form of the divisions.

That property of actinism through which the photoic reagency is manifest, is largely influential in the determinations of the metamorphosis or transmutation of metallic elements; but it is not the only factor of the mutative processes. Every pigmentation is the result of the reagency of scotoic and photoic substances, and while it adds greatly to ornate attractiveness, this is not its only function. Processes of assimilation are dependent upon coloring as well as upon other factors of assimilation.

The character of the motion imparted to an atom of matter by photo-alchemic action upon the particle, is determined by the resistance of the color,—each color offering its specific resistance,—being differently agitated, hence more or less rapidly metamorphosed, and, therefore, differently posited. No two atoms of matter of a given kind, going to make up the bulk of a mass, are differently posited in the mass without having yielded to different qualities of the same kind of force entering as a factor into the

disposition of the atoms. Variations of shade in coloring, so slight that they could not be detected by the eye, would be sufficient to determine different depositions of the atoms.

Heat Is Generated by Friction at the Point and Time of the Meeting of Substances

That the reader may not labor under any false impression regarding the transmission of the solar substances, it will be well to state here, that what we have denominated a thermal ray becomes the essence of heat only when a descending physical spirit of one kind meets the essence of an opposite kind. The heat is generated at the point and time of meeting. No two substances can meet and produce their effect, except as they form their conjunction and correlation in the form of matter adapted to the union and transmutation to be effected. Let us take, for illustration, the process of the formation of chloride of sodium in the ocean. Sodium in minute quantities is constantly conveyed to the waters of the ocean, or any inland sea having no outlet, and transformed to chloride of sodium through the descent of solar essence. While it may not properly be called chlorine essence, the descending substance, meeting a coördinate ascending essence, does, in its union in the atom of sodium, produce chloride of sodium; and because there is no outlet to the ocean or sea, the solution accumulates.

We have entered but briefly into the exposition of the principle of photoine (light), in its action of differentiation in the process of deposition and assimilation. The mere presentation and study of the subject for a knowledge of the fact, would not be worth the while of the student and investigator. It is only when we apprehend the bearing of such knowledge upon life itself, as pertaining to our relationship to God and to one another, in the fulfilment of uses to the neighbor, in the performance of which we insure, by reflex action, the greatest use to self, that the joy of acquisition is experienced. Precisely

as light differentiates, selects, and rejects, with darkness as the background of resistance and impression, so does truth differentiate between good and evil, with fallacy as the background to insure contrast, and enable the truth to direct in the acceptance of good and the rejection of evil.

The scotoic pole follows the photoic in the progress of the sun's gyre, and brings its influence to bear upon the particles differentiated and directed by the operation of light, not in a direct manner, but indirectly, through its influence to obstruct or hold in rest the substance that did not directly respond to the influence of photoine. As the determination of photoine accelerates differently each quality of atom upon which it reacts, when scotoine reacts it must perform its function to retard the various atoms where it finds them, this being at different places, because the momentum of photoic acceleration has given to each quality a different impulse from every other kind.

In the re agencies of photoine and scotoine, we possess the properties which coördinately determine the emplacement of substances in the order of strata; therefore, the law of stratification. The compactness of the strata is determined by their compression through the alternate action of expansion and contraction, which is a drocess of beating the metallic substances forming the strata into thin, hard plates, denominated, in the description of creation given in Genesis, rakiya; in English, rendered firmament.

(To be continued.)

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The Koreshan System of Cosmogony

Definition, Signification, & Use of the Word Moon. Its Correspondence to the Character of the People

By Koresh

Part XIV

THE TERM yareach, or yareah, moon, is a Hebrew word derived from the root yarah, to be pale. The terminal character of the word moon signifies enclosure; that is, a fence, environment, limitation, circumference. The dependent consonant implies the front head, and the initial letter, the right hand, or hand of power. The word is supposed, by Hebrew lexicographers, to be derived from the color of the moon, therefore the root yarah, pale. The earthly life of a man terminates when his natural career is finished; therefore the dead man is paled; that is, fenced, environed, limited by death. So in fright the man turns pale through fear of being paled, or impaled.

In our investigation of the subject under consideration, we have seen fit to corroborate our conclusions from the signification and use of the Hebrew, because the word of every nation must correspond with the character of the people to which it belongs; that is, there is an exact agreement between the language, or word of the people, and the function of that people in the economy of righteousness. The supreme office of the Jew was to bring into being the Logos or Jehovah, the language, or Word, of God. Jesus, the incarnate Deity,—he whom all

Christianity pretends to worship as God, at least with the lips,—was the product of the Jewish race. A people capable of bringing into the world the perfect Word of righteousness must be characterized by the possession of the perfect language of the age; therefore, we are safe in resorting to this language for corroboration of the testimony we give regarding the moon's position and function in the alchemico-organic economy of the universe.

We submit the following proposition: the moon, as it appears in the alchemico-organic heavens, is the reflection from the utmost limitation, or last environment of the cosmos, of all the laminæ, inclusive of the geologic strata and the surface of the earth. The picture of the moon in the heavens is an outline of the land and water of the earth's surface reflexed from the back of the silver lamina. Luna was the name given by the ancients and alchemists to the metallic substance which we denominate silver. The moon is also called Luna; this is why the silver men, or the bimetallists, are called lunatics; that is, silvertics. Those who hurl the epithet at them are not aware of the origin of the truth of what they assert.

We have already compared the motion and current of the laminæ and disci with the alimentary canal in the human body. This is not merely because there is a similarity in their motions, but because the alchemico-organic universe is the correspondent of the Grand Man, or the general anthropostic world; and in the doubling up of the contents of the cellular cosmos, in the process of the incubation of the great egg or cell of the universe, that part of the environment of the egg becomes the alimentary channel of the dispensations, and these correspond to the alimentary canal of the vidual man.

The Moon the Belly of the Earth

The moon is the belly of the universe; that is, of the alchemico-organic cosmos, and its office in the alchemico-organic terminates where the function of the woman of the Grand Man terminates, namely in

reconstruction. “Out of the belly of hell cried I,” said Jonas, when in the belly of the great fish [the sensual humanity]; “and thou heardest my voice.” This refers to the descent of the Messiah into the race by the operation of the Holy Spirit, Jonah, signifying dove; the dove being the symbol of the Holy Spirit.

The mind that conceived the Copernican system, arising in the dark ages, was so simple as to take an appearance for a fact, and to deduce a theory, which better thinkers of more modern times would very soon dispose of, were it not for the fact that they will not take time to think. We have shown by repeated illustrations, that the convex theory cannot be true; but the blind idiots, called astronomers and scientists, with their inconceivable bigotry, having gone crazy through the hallucinations of medieval times, must lose their reputations as scientific men, (and their bread and butter also,) if they permit the world to be set right with regard to questions upon which they have built up for themselves names, and, through this, are honored as great lights and as educators of the people.

If any man with brains, having facts at his command, will give two hours’ candid and unbiased thought to the investigation of this subject, with the application of the principles of foreshortening as set forth in the literature of the Koreshan Unity, he will be convinced of the truth of the Cellular Cosmogony, and of the utter absurdity of the so called “Copernican” hallucination.

We are told that we do not exhibit the spirit and principle of the Christ, regarding the blockheads called scientists, when we resort to language sometimes seen in *THE FLAMING SWORD*. What difference does it make whether we say, as did the Lord, “fools and blind,” blind fools, blind idiots, or blind bigots and idiots. He told the truth, because it was the best way to exasperate people and set them thinking. Koreshanity has the truth, but the present humanity (steeped in tobacco, rum, and sensualism) prefers to meet the truth of Koreshanity with ridicule rather than to give it candid consideration.

But as ridicule is always the strongest argument, and the one that usually has the greatest weight with the non-thinking mind, it is not surprising that the so called scientist usually takes refuge behind it, when meeting a rational force that otherwise is irresistible.

How to Draw an Air Line

Extend a rail horizontally and in a perfectly straight line. We do not mean by this, on a line level with the surface of the earth; we mean an air line. Place over this rail, and parallel with it, a tube twelve or fourteen inches long, horizontally across the objective end and middle diameter of which is a hair line, and through the visual or subjective end a needlehole. Place this instrument about ten or twelve inches (it may be more or less) from the rail. Now, look through the middle or longitudinal axis so that your line of vision is from the needle hole across the hair line at the objective end. This line of vision—though exactly parallel with the rail—will seem to strike the rail on a level with your line of vision through the instrument, at a distance from the instrument determined by the distance of the instrument from the rail. The hair line of the instrument (if the rail is an air line) will appear to cross or strike the rail exactly at the horizon of the rail.

Place another rail curved eight inches upward, relating the instrument in the same way, and the hair line will seem to strike the sky a trifle above the horizon of the concave rail. Extend a convex rail curving downward instead of upward, placing the instrument correspondingly above the rail, and the hair line will cross the rail a little below the horizon. By this experiment we obtain three distinct visual phenomena.

If we place the same instrument over a level canal or smooth body of water long enough to make a corresponding observation and experiment, we find that the experiment reveals the same phenomenon as the concave rail curving upward eight inches to the mile, but unlike the other two experiments. This is proof positive that

the earth is neither convex nor flat, but that it is concave.

Any civil engineer may demonstrate the concave theory by a simple experiment, even more simple than the one above presented. Start a line leveled with the spirit level or the theodolite, then continue the line, not leveled with the earth, but on an air line. It will be found in every instance to run into the ground. Or perform the experiment over an extended water surface; the line—we do not mean the apparent visual direction—started on a level and continued on an air line, will invariably strike the water.

Elevate a post ten feet in altitude. Place a spirit level so as to start an air line in either direction from the top of this post: it will be found that the two lines are at exactly right angles with the post. Now, if we extend these directions,—not with the spirit level, but with the instrument described above, placed by the side of the level chord,—an air line will direct the two air line chords from the post into the ground at the distance of about, or a little more than, three miles and a half. The chords would be extended to meet the earth or water surface at those points. We have then the chord, the arc, and the radius vector of ten feet. This will show a concavity of ten feet in a distance of about seven miles. This argument is unanswerable.

The earth's surface is concave, as actually demonstrated by physical test. Its diameter is about eight thousand miles, as already fully demonstrated and declared through the literature of the Guiding Star Publishing House. We have taught this theory of the contour of the earth since 1870.

One Universal Substance with Two Universal Tendencies

There are two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate

determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely alchemico-organic domain, the various forms of matter have their correlate conditions in corresponding substances; these are called physical. If, for instance, we take the sun as the source of supreme emanation toward alchemico-organic circumferences, we find the primary elements of substance to consist of heat, light, and gravity; these are emanative products of waste, incident to the sun's activity. Were it not for a counter flow of substances generated at circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery, composed of these two correlate extremes and all their essential intermediates, such as atmospheres, stars, etc., has had a perpetual existence.

The center of determination—the sun, being the terminal point and center of all the substances generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its essences again to the circumferences. Corresponding to the alchemico-organic macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity.

As the sun constantly eliminates its debris or waste, it is still perpetuated as a central and focal point. This is also true of the biological Sun. While the emanations from the alchemico-organic sun are alchemico-organic substances, those from the spiritual or biological Sun are spiritual entities. As the eliminations from the alchemico-organic sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline

or resinous to the acetic or vitreous determination, so must the spiritual entities, transmitted from the biological Sun, descend until the terminal extremity of descent is reached, where there will be a re-transformation and a diversion of the tendency.

The biological Sun is not outside of, but within the human race. The essences transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the alchemico-organic domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency.

(To be continued.)

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The Koreshan System of Cosmogony

All Activity Resides Primarily in the Anthropostic Being

By Koresh

Part XV

ALL MOTION resides primarily in the astral center of anthropostic being, and is thence communicated to the astral center of alchemico-organic existence, which becomes subjectively causative of the perpetuity of form and function in the alchemico-organic cosmos. (It is not within the province of this chapter to consider the causes of mental substance and the laws primarily in force to promote mental action, and therefore life.)

There is an astral center or stellar nucleus having a triplex motion. The first is axillary, the second slightly orbital, resulting from certain causes which determine the eccentricity of the star, and which we will proceed to define. The primary influences bearing upon the motions above referred to are heat and cold, which are related to each other as two extremes of the equatorial axis of the stellar nucleus.

We have to consider the emplacement of the star in relation to the shell or rind of the universe. It is particularly upon the occult rays (rays identical in kind with the so called Roentgen or X ray) that the star depends for its eccentricity. Its first motion is axillary; this depends upon the impingement of influent substance. The second

action is slightly orbital, thrown eccentric by the expansive force of occult caloric rays, and oppositely, by the mutual contraction of the occult cruosic rays. The third motion is that of the rotation of an axis on a pivot, like the motion of a top when spinning, with its central peg or post out of perpendicular. The accompanying diagram partially illustrates it.

Embedded source figure: This Map Shows the Crust of the Earth, the Three Atmospheres, Equator, Magnetic Center, the Polar and Magnetic Axis.

Printed figure labels: Earth's Crust; Atmosphere; Hydrogen; Aboron; Equator; Polar Axis; Magnetic Axis; Stellar Nucleus; Magnetic Center; Movable Induction Center; Magnetic Zone; 42° N. Latitude; a, b, c, d, e.

The central star is represented by a, the axis of the star b, the poles of the stellar axis cc; d is the axis of stellar eccentricity, pointing toward the corresponding terrestrial magnetic north pole. The poles of the stellar axis cc indicate a magnetic current produced by the axillary motion of the star. The magnetic axis d is produced by the orbital or eccentric motion of the stellar nucleus.

It will be noticed in the diagram, that the stellar axis b lies oblique to the eccentric axis d. The cause of this obliquity resides in the attraction of the magnetic force of d, the axis of the eccentricity. The relatively fixed magnetic pole in the earth is the terminal terrestrial point of the magnetic current d, produced by the friction of momentum flowing first from the orbit of the eccentricity to the center or nucleus of this orbit, thence toward the poles of said axis.

As the stellar nucleus tilts less obliquely in its movement toward the equator, the direction of its radiations is more parallel until the equatorial circle is reached, when the vertical ray is directly over the circle. There is necessarily a cause for the change of the obliquity of the stellar axis. At the equator it is nearly parallel with the axis of the

eccentricity d. At the equator and moving toward the north in its obliquity, the stellar axis is being loaded with the magnetic force of its axillary motion. This attracts its pole more and more toward the axis of its eccentricity, d, until it comes near enough to discharge its substance sufficiently to allow its stellar axis c to withdraw. It then recedes from the northern axis of its eccentricity toward the equator, continuing the change in the obliquity of its axis toward the southern magnetic zone e.

It does not reach, as it tilts toward the south, the same degree of obliquity, because at the southern pole there is not the same fixed magnetic center, but rather an inductive magnetic zone with a movable magnetic pole along the course of this zone. It is the motion of this movable magnetic induction center on the induction zone, that causes the variation of the needle south of the equator, which so puzzles the mariner. The three movements above described, cause night and day and the seasons. Besides the change which we know to obtain in the relatively obliquity of the stellar axis c, is a motion of the stellar nucleus from north to south and from south to north.

If the civil engineer or geodetic surveyor will examine the needle of the compass as it points toward the north magnetic pole, taking into consideration the variation of the needle east or west on the arc of the parallel of any given meridian, he will discover that it would be impossible for the two extremities to point toward two local magnetic polar points. It will be noticed that while the needle at the north points to a magnetic center or pole, the needle at the south describes a circle. This in itself demonstrates the fact that the southern extreme is a zone or belt, confirming one of the principal axioms of the Koreshan System; namely, given the pole of a known or tangible axis, the obscure terminus of the same axis is the exact coördinate. For instance; the known pole of the axis being a sphere, the coördinate axis is the cube; or given the known pole of an axis being a cube, the coördinate axis is the sphere. If the known magnetic center is a fixed

pole, the opposite and coördinate pole is necessarily a zone.

Measurement of the Earth: the Higher Uses of Geodesy in the Sphere of True Astrology

The readers of *The Flaming Sword* and students of the Koreshan Universology are becoming familiar with the term “geodesy,” and the phrase, “The New Geodesy;” and that there may be no misunderstanding of its meaning and its bearing upon life, we think it admissible to define its significance and its relation to the system of universal culture which the Koreshan Universology embraces. The term geodesy is from two Greek words; *ge*, earth, and *dai*, to divide. It is literally the science of dividing the earth, or of defining its character as to form, that there may be a foundation for a knowledge of its functions.

There are three fundamental laws involved which, when understood, determine the form and function of the universe as an entirety. These are first, the science of Comparative Cellology, the foundation principle of which analogically determines the fact that all life, whether that life be specific or general, unfolds within the cell. The law and principle of comparative evolution analogically determine the fact that universal life is a unity, and that the progress of gestative evolution must necessarily progress within the great cell or womb of creative incrementation. Second, the science of vision, known by the term “optics,” in which is interpreted the appearances of objects on the surface of the earth as related to the earth’s contour.

At this point let us quote a passage of Scripture which has a very significant application to the subject under discussion: “Judge not according to the appearance, but judge righteous judgment.” This law applies as well to physical observations as to moral, religious, and spiritual things. Things are not as they appear at all times; hence the necessity for understanding principles, that interpretations may be genuinely true. Book optics and practically applied optics are two very

different things. The reader must become familiar with practically applied optics. For instance, the books will tell you that because the earth is convex, three posts placed in the water three miles apart will conform to the convexity, and the middle one will be the highest of the three on the convex surface; and looking from the initial post toward the terminal one, the line of vision will cut the middle post and strike the terminal or distal post at a higher point than the middle one. No one pretends to dispute this fact of observation.

Vision Deceptive Unless the Law of Foreshortening Is Applied

Now, the interpretation given and generally believed, is that the world is convex; and because it is convex, and vision being in a straight line, the fact is according to the appearance. Place three posts three miles apart, the distal one being six miles from the initial post—the three posts being each one foot above the water’s surface. Now place the eye unaided by the telescope, at the top of the initial post and look toward the middle and terminal post. The middle and distal posts will be out of sight, not from the fact of convexity, but from the fact of perspective foreshortening. Place a telescope, say, of about three inches diameter of the objective lens, upon the initial post; you will look over the top of the middle post and see the distal one on a curve above the middle post. The truth concerning the matter is that vision is deceptive unless the science of perspective foreshortening is applied to the interpretation of the first and second observation, the one with the unaided eye and the other with the aid of the telescope. The fact that the books and practical experiment do not agree, should serve as a precaution against believing all the books say, when those books are made from theory founded upon assumption.

The science of optics, then, may be called the second science applicable to geodetic discrimination, and one of the laws employed to corroborate the testimony of Comparative Cellology, which

determines the contour of the surface of the earth, and the fact that the earth is a great electro-magnetic cell. It should be remembered that Comparative Cellology settles the question of the concavity of the earth, and the fact that man inhabits the earth. The science of optics corroborates the testimony of Cellology.

The third science is that of mechanics as applied to the measure of the contour. It will be noticed that there are three methods of proving the fact of the concavity of the earth's surface. The first and greatest is Comparative Cellology; the second and most complicated, the application of optics; the third and most simple, by mechanical application. In the perfection of a treatise on the "New Geodesy," these three principles would necessarily be included, for the reason that the corroborative testimony of more witnesses than one is essential to conviction of different characters of mentality. Geodetic science determines place in relation to the development of character, and the higher application of the science is the predetermination of character through the designation of the time and place of the inception of the nativity, and to this should be added the parentage and its lineage.

The Messianic Character the Bread-Keeper: Its Deep Significance

The Messianic character of nineteen hundred years ago declared himself to be the Bread-keeper, and consequently the term Lord was the most legitimate appellation, for the word Lord is an old Saxon word meaning bread-keeper. It is the best English into which the Hebrew word Yavah or Javeh could be rendered. The Hebrew is generally expressed as Jehovah. Jehovah or Lord signifies the "keeper of the bread." The "house of bread" was the aggregation of people who should eat the bread contained in the retainer of the bread which was to be given to the world—the Bread which came down from heaven, which if a man eat he shall live forever. Because he was the

Bread-keeper he was born at Bethlehem, a term meaning “house of bread.” The location was predetermined, and the prophets declared that the Son of God would be born at that place. That distinctive location, with reference to the divisions of the earth, was instrumental in determining the character.

One of the necessities, therefore, of a correct geodesy is a correct determination, under a perfect marital order, of the time and place of birth for the development of specific characters. A Napoleon or an idiot might be born under the same general aspects, so far as the deductions of what is now called the science of astrology are concerned, and no one would know the difference, from astrological science as now developed; and no one would be able to give a reason for the discrepancy in the characters of the two nativities. Were it possible for two persons to be born at the same time in the same place—these two, being born of different parents, would not be alike. They might have many peculiarities in common, while one might be a great man and the other less than mediocre.

Something Besides Astronomical Phases Essential to the Creation of Character

It will therefore be seen that something besides astronomical phases is essential to the creation of character. Two persons might have been born in Bethlehem at the same moment, under the same astrological conditions, so far as the astrological indications could be deciphered, and but one of those could have had the characteristics of the Savior of the world. It will be seen that to insure a perfect system of astrological reading, some things must be involved that are not now included within the province of so called astrological science. Among these factors is a proper geodetic science, which implies a very critical subdivision of the earth’s surface.

In the Hebrew system, where the science of astrology was critically defined, there was a record kept of all the family lines from the very

beginning of the ramifications of the Hebrew race. Jacob provided that his twelve sons should be born under special astronomical or astrological influences. Each son was born under a particular sign, and each had for his coat of arms the sign of the constellation under which he was born and to which he belonged. It gave to them character and power according to the significance of the nativity. Israel knew and applied the law of stirpiculture to the development of character, determining beforehand the astrological career, rather than to be able to pass upon the career after the astrological fate of the character had been carelessly fixed.

If there be a higher use to which astrological science can be applied, that use is in the predetermination of the character of the native. Such application can be made when the science of marriage is reduced to the laws of its highest uses, one factor of which is the law of propagation restrained to the legitimate function of cohabitation, which means that there shall be no waste of the sexual forces for the mere pleasure of animal gratification. There will come a time, and that in the near future, when it will not be considered “race suicide” for men to conserve the potencies of life to be legitimately employed upon the basis of a definite science, the will or desire being controlled by the cultured and refined intellect.

The time is at hand when men will know that the salvation of the race depends upon the fruition of the offspring of the Lord Jesus the Christ, who will be as free from sensual desire as was the Lord. The salvation of the race from “race suicide” depends upon the rescue of the race from the influence of public instructors whose highest conception of race progress and perpetuity consists of the indiscriminate propagation of the family like the undomesticated and unrestricted brute. It is time that brute propagation in the human race be restrained and refined, if there is to be a salvation of the race from the suicidal tendencies into which it has so conspicuously declined through a disregard of the propagative law.

Outline of Principles of Accurate Measurement of the Earth's Contour

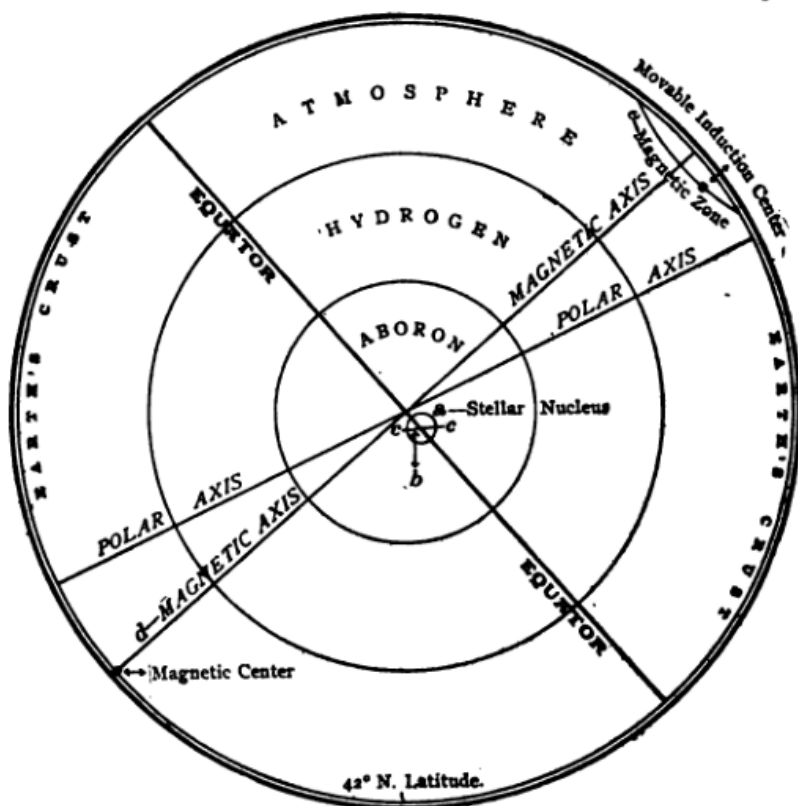
Geodesy is the application of mechanical and other means for the purpose of determining measurements of the earth's surface, including not only that of its general contour as to whether it is concave, flat, or convex, but also of demonstrating the amount of curvature at any given point and in any given direction.

The Copernican system of astronomy assumes that the earth's surface is convex, and upon this assumption the fallacious system has been fabricated. No astronomer has ever yet presented any proof of the Copernican system; and one of the persistent efforts of the modern physicist is to find some irrefragable proof of what every so called astronomical scientist knows to be merely an assumption.

The Koreshan System of Astronomy is in direct opposition to the Copernican system, and unlike the Copernican system it is founded, not upon an assumption, but rather upon a premise so absolutely within the sphere of mechanical demonstration as to place it beyond and out of the uncertainty of mere postulation, which we assert to be the basis of so called modern science.

(To be continued.)

Editorial transcription checked against the cited scans; historical claims remain those of The Flaming Sword.



This Map Shows the Crust of the Earth, the Three Atmospheres, Equator, Magnetic Center, the Polar and Magnetic Axis.

Original substantive diagram · 1914-03 · stellar-axes.png. Reproduced from the retained reviewed source crop.

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The Flaming Sword · Vol. 28, No. 4 · Apr 1914 ·
flaming_sword_v28_n04_apr_1914.pdf · PDF pages 6, 7, 8, 9
Original printed label: XVI

The Koreshan System of Cosmogony

The Differentiation of the Orthodox and the Koreshan Methods of a Straight Horizontal Line

By Koresh

Part XVI

HERETOFORE, the common method of attempting the determination of a straight horizontal line has been by the use of the engineer's level. There are a number of optical factors not taken into consideration by the geodetic surveyor and civil engineer, which render it impossible to extend a horizontal rectiline by the aid of optical instruments. The engineer's level is an instrument used by the surveyor, and includes a level and small telescope usually placed on the top of a tripod. This is more especially employed for the measurement of angles.

It is a fact not generally known, that it is impossible to determine a horizontal rectiline with a leveling instrument, or by the unaided eye, along the apex of successive heights of a given elevation, or along a continuously extended surface. The scientific reason for this impossibility resides in the fact that in the determination of a horizontal or lateral rectiline, an impression made upon the retina of the eye by a picture from one side of a visual direction must be counterbalanced by an equal picture on the opposite side; and the geodetic engineer, not being acquainted with this law of obtension in optics, extends a curved line while he believes he is continuing a

rectiline.

Two men of different heights cannot, while adjusting the tripod to accommodate the difference, extend a line of the same curvation. A civil engineer six feet tall— adjusting his tripod to conform to his height—will make a curved line, by the aid of his instrument, upward of a given curvation, while the man five feet six inches tall, adjusting his tripod to suit his height, will determine the curvation of a lesser curve proportionably to the difference in height of the adjustment. The scientific cause for this discrepancy resides in the optical illusion referred to above; namely, that on one side of the visual line there are two factors entering into the formation of a picture on the retina, as follows: The perpendicular post producing the effect of retinal impression, is shortened or elongated proportionably to the distance of the object in perspective; and in addition to this, the geolinear foreshortening (the line along the earth's surface) induces a corresponding effect upon the retinal membrane.)

Two Kinds of Foreshortening

We confront, then, two kinds of foreshortening—the one geolinear, the other perpendicular—in all geodetic observations; and an optical phenomenon which should be attributed to the principle of perspective foreshortening is ignorantly attributed to curvation.

To obviate the introduction of optical science and the necessity for the explanation of optical illusions and intricate phenomena incomprehensible to the ordinary mind, we have instituted a simple mechanical device by which a rectiline can be determined. (See diagram No. 1.

Perpendicular standards are placed at points where there is a quiet expanse of water large enough in area to extend a line six, seven, or more miles. Across these perpendicular standards the horizontal bar of the Rectilineator is adjusted. From this first adjustment the

rectiline is extended in both directions, until the line meets the water at a distance proportionate to the height of the perpendicular standard. By this operation we extend a chord from the top of the uprights, at right angles to two points at the surface of the water, as in diagram No. 3. The relation of the straight line to arc determines the concavity of the earth as its true contour.

In diagram No. 2, we have an illustration of the optical effect of an observation made with a leveling instrument, which does not differ in principle from a corresponding observation made with the unaided eye. The straight surface over which the line of observation extends is represented by AAA; BBB is the visual direction, deviating in a gradual curve away from the straight line AAA. The mind is unconscious of this curvation of vision, hence the curved line appears to be straight, as in the dotted line CCC, while the straight line AAA appears to rise gradually as the line DDD. The point 1 in the line of vision, appears to be at the point 2. The vanishing point is where the extremity of the visual line at 1 seems to meet the line AAA, represented by the line DDD. Beyond this point the straight line AAA, appearing as the line DDD, seems to convex away from the apparent line DDD. This optical phenomenon, which is an illusion, is taken as a demonstration of the convexity of the earth, and made the basis of the illusory system of Copernican astronomy.

In the observation illustrated by diagram No. 2, we prove that a straight surface curves away from the line of vision, by the identical argument employed to prove the convexity of the earth. We can prove that a straight line bends four different ways, by the same argument used to sustain the convex theory of the earth.

Embedded source figures (PDF p. 7; original diagrams required alongside this transcription):

No. 1 Diagram of the Koreshan Geodetic Rectilineator, by Means of which the Contour of the Earth Can Be Determined Positively and

Accurately.

No. 2 Diagram Illustrating the Illusion of Optical Phenomena.

Printed labels: A, B, C, D; 1, 2.

No. 3 Diagram, Giving a Comprehensive View of the Air Line, and Showing Use of the Koreshan Rectilineator in Survey of Chord of Arc. Printed labels: Six Miles; Six Feet; Sections of the Rectilineator; Arc of the Concave Sphere; Arc of Supposed Convexity; Direction of Plumb line in Concavity; Direction of Plumb line if Flat; Direction of Plumb line if Convex.

Geodetic Survey Revolutionized

Revolution in astronomy implies revolution in all things. The great Swedish Seer said: "Every dispensation proceeds as from an egg." We reiterate, that a scientific religion which must embrace scientific social organization will proceed from an astronomical basis, the foundation of which is the Cellular Cosmogony.

Life develops in the cell. The Koreshan System of Cosmogony described to the world the concavity of the surface of the earth, even before the beginning of the Florida Geodetic Survey in 1897 demonstrated it. When the world is forced to accept this proposition, all else follows readily.

In connection with the establishment of the fact, in the public mind, of the concavity of the surface of the earth, and next also in importance, is the determination of the amplitude of the arc, or the radius of its curvature. This cannot be determined accurately by any process of surface triangulation, because there are too many factors entering into the process to insure accuracy.

The Rectilineator, extending its line from any given height of a prime vertical, approaches the normal curve of the surface at a proportionate ratio, which may be determined at any given point by

two exact methods,— each acting as the verifactor of the other. Place a perpendicular at the requisite height, about six feet, more or less, and place the initial section of the rectilineal bar, adjusted at right angles. The points selected should be as nearly level as possible. After the extension of the line three or four miles, (even less than this will answer,) adjust the geodetic level. This is an instrument having two graduated glass perpendiculars very minutely spaced, with microscopes adjusted to the graduated side of the glass tubes. These two perpendicular graduates are united by a connecting tube twelve or fourteen feet long. (The tube and graduates contain mercury.)

The amount of variation of the mercury in the graduates, with the connecting tube arranged parallel with the rectiline of the section bars at any point, will indicate the degree of curvature. The instrument must be perfect; this accomplished, the determination of the radius of curvation is most simple. This instrument may be verified by the use of another instrument adjusted to the section bars with a perpendicular rod, to which is adjusted a very slender plumb-line. Across the bottom of the rod, which has a flat surface, is a minutely divided scale, to which is also adjusted the microscope. The scale has a definite number of divisions to the inch. This will determine the amount of variation from the prime vertical; namely, the first perpendicular. The deviation from the normal will increase either from the prime vertical, as the line extends, or toward it, according to the direction of curvation.

This method of mensuration determines both the direction of the curve and the radius of curvature. Any portion of the surface of the earth can be a thousandfold more accurately surveyed by this method, than by any process ever yet instituted. We know that the result will compel the world to acknowledge the Koreshan System of Cosmogony.

The Koreshan Religio-Science Embraces the Industro-Social System *

Koreshanity is a system embracing every department of science, and including every form and quality of creation and life. Dr. Cyrus R. TEED, better known as Koresh, its Founder, was born in Delaware County, New York state, in 1839, and was illuminated in Utica, N. Y., in 1870. The theological doctrines of Koresh, founded upon a system of Cosmogony which he makes the basis of theological conviction and social organization, were so radically in contrast with the orthodoxy of the day as to bring upon his head the anathema of modern Christianity. It is partly owing to this radical difference of religious opinion, he says, that the press of the country has been led to a misapprehension of his teachings and purposes, and to consequently express the sentiment of the enemies of Koreshanity.

Koresh claims to be establishing an industro-social system of an organic character, the form and function of the physical universe comprising the pattern for its inauguration, development, and perpetuity. This can only be comprehended by something of a knowledge of the Koreshan astronomical system, which in Koreshanity is designated as the Cellular Cosmogony, or the Concave Theory of the Earth. Koresh teaches that we do not live on the earth as a convex surface, but that the world is a concave sphere, all material life existing on its inner surface.

The Koreshan System describes the earth as curvating concavely about eight inches to the mile; this would constitute a shell of 8,000 miles in diameter, and a circumference of 25,000 miles. Reasoning by the law of analogy, is applied as one of the methods of proof of this entirely new and unique theory. Koreshanity maintains that all life in the process of development progresses in the cell, and that the principle of universal production is no exception to the great law of growth; therefore, it necessarily follows that the evolution of the

perfect race must, in obedience to the principles of development, proceed in this great cell.

The Koreshan Scientist does not leave the proofs of his theory to rest alone upon analogy, as this principle does not appeal to the mind of any but the most highly developed mentality.

By Means of the Rectilineator any Deviation from a Straight Line Course Is Precluded

There has been invented a mechanical device at the instance of the Founder of the Koreshan Unity, by which an air line may be extended as a chord from one point of the water surface of the earth to another at a distance of about six miles, through which, it is asserted, proof is afforded that the two extremities of the chord are met by the arc, the two extremities of the water surface over which the chord is extended. The invention is called the Rectilineator.

This apparatus consists of a number of sections in the form of a double T straight-edge, as defined in the accompanying diagram. The first one is placed horizontally across the top of a perpendicular or vertical post set in the water, or at the water's edge, and adjusted perfectly plumb; the cross-section is rendered horizontal by levels, plumbs, and other methods of corroboration. From this double T another double T section of the straight-edge is extended on another post, until in both directions the water is reached by the chord. (See Diagram No. 1, on page 101.)

The apparatus is constructed with such mechanical nicety, and applied with such precision as to preclude any possible deviation from the rectilinear or straight-line course of the chord. The accompanying diagram illustrates the relation of the chord to the arc, which is shown to be the shape of the earth over which the chord is extended. The measurement or survey of the earth's surface by this geodetic apparatus, contrasted with the contradictions, inaccuracies, and

uncertainties of the experiments instituted by the “scientists” of the Copernican school, places this at once upon the basis of a positive science, from the fact that the subsequent processes of reasoning and experimentation are related to a first step that is absolutely demonstrated. Hence, the Koreshan System of Cosmogony has a certain, unequivocal, and proven premise as the starting point of all experimentation and rational progress.

The earth according to this system is 8,000 miles in diameter, 25,000 miles in circumference, with an astral or star center, around which are atmospheres, the outermost being our own, which rests upon the earth and water surface of the earth. There are three atmospheres; namely, oxygen, nitrogen, and possibly “argon,” and immediately above and resting upon this one, an atmosphere of hydrogen, and above and beyond that, one of aboron. Outside of these atmospheres is the water and land surface of the earth. The shell is about 100 miles in thickness, and is composed of the various geological strata, under which are five mineral strata; and under these, seven metallic strata, the outermost being gold. This is the outermost environment of the shell or crust of the earth.

The seven laminæ or strata, with the mineral plates of the circumference, are so arranged as to constitute, so to speak, a complex voltaic pile so reciprocally related to the nucleus or stellar center as to form a great galvanomagnetic cell for the generation of the physical spirit-substances permeating space, which are ignorantly defined by the physicists as “luminiferous ether.” This composite physical spirit-substance is of as many qualities as there are metallic and mineral substances to be reduced from the atomic state to that of the ether which interflows from center to circumference, and from circumference to center. There are two points or places of terminal transmutation. At the center, the converging physical spirit-substances—which are the substances of the dematerialization of material atoms—are partially materialized and enter into a

perpetual combustion, which, again reduced to descending or gravic physical spirit-substances, are materialized, deposited, and formulated at the various strata of the general crust or rind of the system.

The Reciprocal Relationship of Center and Circumference Comprises an Integralism

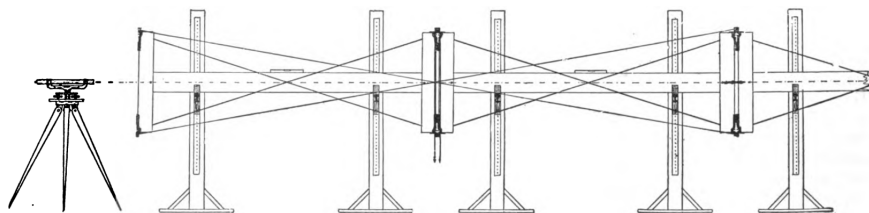
The reciprocal relationship of center and circumference comprises a cosmogonic integralism, which is a perpetual structure with its attendant functions. Within this form are sun, moon, planets, stars, etc., all of which are contained within the sphere. The sun and other heavenly bodies are not, therefore, great worlds, but various lights, “the greater light to rule the day, and the lesser light to rule the night.” The stars also were set “in the firmament of the heaven to give light upon the earth.”

(To be continued.)

Printed notes

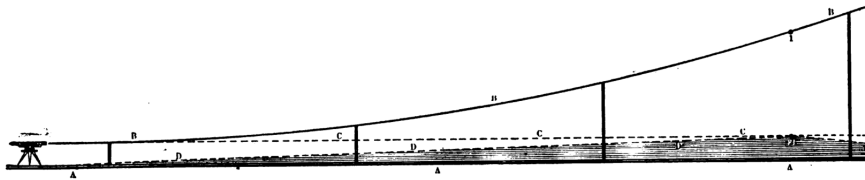
Beginning with this subcaption to end of paragraph, “The ushering in of this new kingdom of righteousness,” etc., was originally written for the Chicago Journal, and appeared in that paper October 17, 1896.

Editorial transcription checked against the cited scans; historical claims remain those of The Flaming Sword.



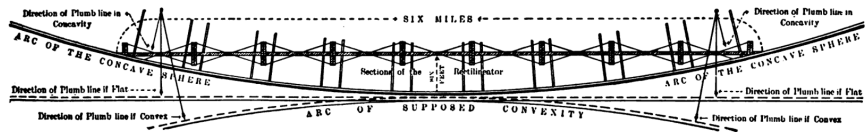
No. 1 Diagram of the Koreshan Geodetic Rectilineator, by Means of which the Contour of the Earth Can Be Determined Positively and Accurately.

Original substantive diagram · 1914-04 · rectilineator-1.png. Reproduced from the retained reviewed source crop.



No. 2 Diagram Illustrating the Illusion of Optical Phenomena.

Original substantive diagram · 1914-04 · optical-2.png. Reproduced from the retained reviewed source crop.



No. 3 Diagram, Giving a Comprehensive View of the Air Line, and Showing Use of the Koreshan Rectilineator in Survey of Chord of Arc.

Original substantive diagram · 1914-04 · survey-3.png. Reproduced from the retained reviewed source crop.

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The Flaming Sword • Vol. 28, No. 5 • May 1914 •
flaming_sword_v28_n05_may_1914.pdf • PDF pages 6, 7, 8, 9
Original printed label: XVII

The Koreshan System of Cosmogony

The Exact Knowledge of the Form and Function of the Universe the Basis of the Social Government of Koreshanity

By Koresh

Part XVII

THE “higher criticism,” founded by the skeptic, infidel, and shaky theological inventor, upon the fallacious Copernican assumption, is completely knocked out as a fabrication of the devil. The self-structured and self-continuing universe as described by Koresh, furnishes the laws and principles of social government in the earth. If, as it is declared, there can be no question of the demonstration of this theory, it will be the destruction of all the books ever published on astronomy, a revolution in university and collegiate instruction, and will give Koreshanity the monopoly of these departments of activity.

As the theological system of Koreshanity is claimed to be the logical outcome of an established astronomy, the basis of which is the exactitude of mathematical demonstration, it will naturally come in for monopoly in the manufacture and supply of material for all the pulpits of the land—as the business of that pulpit work, dependent upon a religion modified and warped through the influence of modern so called science, will be obsolete.

The exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. Mental and physical industry is classified in the system, and also the products of industry; and the relation of the one to the other is so adjusted as to provide for an equitable distribution of all the products of industry.

Theology of the Koreshan System

Man is the habitation and permanent dwelling-place of Deity. The perfect humanity, regenerated in spirit, soul, and body, so as to render it immortal and incorruptible, is the temple of God, for "God is in his holy temple." Jesus, the Christ and Savior of the world, was one of the many manifestations of the infinite, appearing at regular epochs and intervals of the world's progress and perpetuity. The Son of God was produced from man, therefore he was the Son of man. In Him dwelt the fulness of the Godhead bodily; hence the trinity was in him and of him. He was biune, Bride and Bridegroom; and because of this fact he was immortal and became the parent of immortal life, a condition yet to be attained by the human race. He was not only the resurrection (reincarnation) of David and Abraham, but of the millions of spirits of those who had died during the Jewish age, looking forward to his coming as their Messiah and resurrection. After His resurrection from Joseph's tomb, which was typical of the resurrection of the general humanity, he appeared materially to his Disciples. In the presence of many His material form was dissolved, his body was reduced by a spiritual combustion to Holy Spirit (Holy Ghost), and was absorbed by the church. This spirit was the seminal essence of Jehovah, and the vitalizer of the church as the germs of regeneration (reproduction). From this planting will mature the Sons of God, offspring of Jesus the Lord, and therefore Sons of God. Immortality will come to the race as a procedure from Him who is the Creator and Perpetuator of the universe.

This dispensation is coming to its close; the old heavens and earth (church and state) are about to pass away, and new heavens and new earth (church and state), wherein dwelleth righteousness, will form the beginning of the new dispensation.

The ushering in of this new kingdom of righteousness will be in the practical proof to the world of the Cellular Cosmogony; it will overthrow all “scientific” beliefs, and establish a true astronomy as the basis of a true theology.

Science Founded Upon Assumption Must Fall

It is time that wise (?) men were turned backward and their knowledge made foolish. Some years since, a man denominating himself “Parallax” attempted to prove that the earth was flat, by proving that it was not round like a ball. That he demonstrated it to be not convex and round like a ball, there is not a shadow of a doubt in our mind;—but *he did not demonstrate the flat theory.*

About the time that “Parallax” was engaged in England upon the theory of the flat surface of the earth, we had demonstrated the concave theory, or the hypothesis of the Cellular Cosmogony. At that time we knew nothing of “Parallax’s” efforts or claims, nor did we know of them for many years after. In the discussions occurring at the time regarding the claims of “Parallax” we quote the following:

“Parallax’s” chief argument at his first lecture, was one which could not possibly be answered. He described how he had stood up to his neck in the water of Bedford canal, where there is a straight reach of six miles, and had, with the telescope, seen down near the water’s edge a small boat six miles away. Of course, the only sound answer to his reiterated questions, “What say you to that? How can you explain that?” was simply, “We do not explain it; we decline to believe it.”—*Proctor’s Letter to Harper’s Weekly.*

In an interview we had with Professor Harkness * of the Observatory at Washington, we referred him to corresponding experiments made by our Geodetic Staff on the Old Illinois Drainage Canal near Chicago, and also to experiments of like character made at various places with like results, and then asked the question: This being true, what is your explanation? To which the Professor replied: "If that were true, it would prove that the theory concerning the convex rotundity of the earth is wrong; but," he continued, "it is not true." Would Professor Harkness put himself out to examine the experiment? Most emphatically, no! And why not? "Because," to use his own expression, "I am perfectly satisfied." With what? Why, of course with a theory which he declared is predicated upon an assumption, a theory which pleases his penchant for building air castles.

An object can be seen at the water's edge, with a good telescope, for many miles,—six or eight or ten, and even more, according to the diameter of the instrument. The newspaper fraternity can observe it, and through their instrumentality the masses of the people can have their attention called to the fact and to the observation. Then the so called scientists will have something more to do than to say, "We do not believe it." And more than this; the Rectilineator furnishes a mechanical proof of the concavity of the earth, from which the intricate principles of optics are expunged. The Geodetic Staff of the Koreshan Unity has demonstrated the concavity of the earth.

The scientists do not pretend that what they call "science" is veritable knowledge. If their hypotheses are mere assumptions, as they declare them to be, it is high time that there be established something positive as to the fundamentals of a rational prediction. An argument founded upon an assumption concludes merely an assumption,—nothing more. The time has come when assumption will no longer be called "science." When there is once established a true system of physical astronomy, which we know to be contained in the theory of the Cellular Cosmogony, then there rests a foundation, a firmament, upon

which may securely stand the superstructure of an established theology and consequent sociology, as corroborated by Scripture:

“Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by himself. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers.” This prophecy is about to be fulfilled, to the dismay of the so called scientists.

The Planets of the Physical Heavens not Inhabited; the Earth the Habitation of Man, and the Brain of Man the Dwelling Place of Spirits

A brilliant display of lights on the planet Mars raised the question as to whether the inhabitants were trying to signal the earth. Attention was called to the fact that Emanuel Swedenborg, in his account of the “Earths in the Universe,” makes the statement that “the inhabitants of Mars have a method of making a liquid fire of great brilliancy.”

Mars is a mercurial disc with metallic amalgamations, moving between the laminæ or plates of the cosmic shell,—the crust of the earth. It is seen by reflection, through the action of a ray of ultra-physical substance. It emits essences, nothing more, and is not inhabited. Mars, in the corresponding anthropostic world, is the habitation of beings. When Swedenborg visited the spirits of Mars, he did nothing more than to enter the spiritual world of the people born under the influence of the so called planet. The spiritual world is in man, not out of him. Mars spirits dwell in Mars people, but they are on this physical crust, and *not in the physical heavens*. Swedenborg, being under the illusion of the old system of astronomy, had not learned the difference.

It is not generally known that the entire spiritual world is within man; nevertheless, such is the truth. Man is the habitation of spirits. When the mind of any living person recedes within itself and enters the spiritual world, *it does not enter a material world or world of space*. The mind in the pneumatic or psychic realm never travels as men travel here. The mind passes through changes of state merely; and when, in any change of mental quality, *rapport* is obtained with any sphere, the spirit is with the inhabitants of that sphere. The change seems like traversing space, but no space is traversed. If the minds of the “advanced” people of this material sphere could once learn the fact that there is but one world of matter, that humanity comprises all there is of being, and that the spiritual world is in humanity, one great step would be taken toward a general knowledge of Deistic being.

The inhabitants of any planet in the spiritual, do not belong to the material planets. The alchemico-organic (physical) world is the cosmogonic sphere. The shell or rind of the universe, with all it contains— the sun at the center, the atmospheres intervening, with the various essences and their modifications—comprises the alchemico-organic integralism. Corresponding to this is the humanity, with the astral center, the atmospheres (spiritual spheres), and the outer rind of the humanity; namely, the seven churches culminating at the end of the age, as the environment of the races. Within these churches are the seven spiritual planetary spheres of spiritual being. These are all in the human race, *not out of it*.

The Spiritistic Mind an Unreliable Teacher Concerning any State of Spiritual Existence

God dwells in man, not out of him. “God is in the generation of the righteous,”—in humanity. These things cannot be understood by the ordinary materialistic mind, and the so called spiritistic or spiritualistic mind is virtually material, thinks materially, and therefore is unreliable as a teacher concerning any state of spiritual

existence.

It is a fact that the spiritual spheres are so intimately and closely related to the external domain, that they progress proportionably to the progress of the mind in the natural, and that the spiritual world can only aid the natural in its progress, through the comparison of thought in both spheres. It is the aggregate knowledge of both that enables the genuinely scientific mind to reach final and infallible conclusions. The final scientific knowledge must be attained in this world, not in the spiritual. All mysteries of the universe are unfolded here. The climax of human wisdom, of God wisdom, is attained here in the conjunction of the invisible astral center with the visible humanity who becomes, here in earth, the central man who walks with God and becomes not, because absorbed through his own consummate knowledge of the laws of life and their intellectual and scientific application.

Enoch reached his perfection here in this world; so did Moses, Elias, and Jesus. Jesus was theocrasised and sat down in the throne of Deity, for which he was fitted by his experiences and growth. From the life of man He became the life of God. The throne of God is perpetuated through the heir of that throne, who successively matures in the natural world and ascends to his inheritance from this world, where the laws of life are discovered, applied, and obeyed. The Almighty raises up his heir through successive ages, from among men, and when the perfect man appears, he is absorbed into the eternal consciousness of the Deific center, and thus the center and throne of the intellectual universe are perpetuated.

Mars people in the earth comprise the habitation of the Mars spirits. What is true of the Mars spirits is true also of all planetary inhabitants. The light generated by the spirits of the psychic realm of the Mars people, is nothing more than the light of intellectual power. But this light has its correspondence in the peculiar manifestations that may be seen as the result of natural forces of the mercurial

planetary disc.

The Cortical Area of Vision Through which Sight Is Conveyed

In considering the objections against the present astronomical hypothesis about to engage the reader's attention, we would first invite a consideration of the principles of optics as enunciated through the pages of Koreshan literature, and especially to the fact that visual substance generated in the gray matter of the cerebrum and cerebellum, has more to do with the function of sight than the motion of extraneous physical force. Therefore while studying this objection, the reader will remember that in our presentation of the inconsistencies of the Copernican system, we are also presenting the modern astronomer's views of the action of physical substance.

Vision, according to the present conception, radiates from any given center of the substance called light, and penetrates the pupil of the eye, making its impression upon the retina, whence the impression is conveyed through the optic nerve, commissure, and tract, to the cortical area of vision in the gray matter of the cerebrum. Every radiation of substance from the sun or any of the stars, enters our atmosphere at some angle of deflection; the angle of refraction being proportionate to the divergence of the ray from the central or vertical one. In observing any star except the star vertical to the point of observation, it is observed through an angle of refraction at the point where the substance enters the atmosphere.

No living being—supposing for the sake of the argument that a ray of light penetrated our atmosphere from the sun or stars—could possibly determine the angle of refraction, without knowing the distance of the limit of the atmosphere from the point of observation. The depth of the atmosphere is conceded by all astronomers to be only approximately determined; and no two astronomers are agreed as to the atmospheric depth. Any man can positively know that the angle of

refraction cannot be determined without a knowledge of the ray of incidence, and that if the angle of refraction is not known, the direction of a star observed through the ray cannot be determined.

It is positively known that no angle of refraction of any given ray of light from an objective source beyond the atmosphere, can be determined unless the exact depth of the atmosphere is absolutely known to the fraction of an inch. In observing a star, either with the unaided eye or with a telescope, at an objective point divergent from the vertical direction, if the atmosphere were forty-five miles in depth, to the fraction of an inch, the angle of refraction could be determined, had we an exact knowledge of the difference in the tenuity of the atmosphere and of the ether beyond. If we could determine the angle of refraction we could determine the direction. If the atmosphere were just ninety miles in depth, as some astronomers affirm, then from that knowledge— were it absolute— we could determine the direction.

The Law of Refraction Must Be Known Before Radiatory Deflection Can Be Determined

If the atmosphere were forty-five miles in depth, the amplitude of the arc of its curvation could be accurately determined and the degree of refraction equally known. The depth of the atmosphere, whether forty-five, ninety, or five hundred miles deep, must be positively known before the amplitude of its arc can be known, and before the amount of radiatory deflection can be determined. We know that astronomers, in making observations, pay no attention to any refraction at the supposed summit of the atmosphere. We also know that in works on physics and civil engineering, it is claimed that allowance is made for what is supposed to be the refraction of the atmosphere. If the atmosphere refracts three inches to the mile, in an observation made along a horizontal line, how much does it refract at any given direction from the horizontal to the vertical? If observation is made of a star at or near the horizon, and the first mile shows a

deviation of three inches, what will be the amount of deviation at any uncertain distance of forty-five, ninety, or five hundred miles? All of these estimates have been made by various observers and calculators.

If the earth curves eight inches to the mile, it is estimated, on a calculation made at a ratio inversely to the square of the distance, that at the distance of three miles the deviation from the direction of the optical tangent is about seventy-two inches, or six feet. If the atmosphere refracts an optical line three inches to the mile, then at the distance of three miles—by the application of the same law—the second mile would be nine inches, and the third mile twenty-seven inches.

If the third mile affords a deviation of twenty-seven inches from the tangent of the rectiline, making the calculation upon the basis of the inverse ratio of the square of the distance to the uncertain limitation, which may be forty-five, ninety, or five hundred miles, (as yet undetermined by any of the astronomers,) what will be the amount of deviation at the unknown and uncertain point—the limitation of the atmosphere? This is the question to which the Koreshan Cosmogonist demands an answer, and to which the investigating world also demands an answer.

These considerations entering as factors into the problems of astronomy, demand some explanations regarding the fact that the astronomers do come to correct conclusions. Upon the basis of the ordinary calculation of the earth's curvature, or even a simple divergence of an optical line from a rectiline, supposing the divergence at the objective end of a telescope twenty feet in length to be only an eighty-one millionth of an inch, what would be the direction and location of a star trillions of miles distant?

(To be continued.)

Printed notes

The interview with the Professor, here mentioned, took place in the year 1896.

Editorial transcription checked against the cited scans; historical claims remain those of The Flaming Sword.

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The Koreshan System of Cosmogony

By Koresh

Telescopes More or Less Imperfect at Best; Likewise the Lens of Every Human Eye

Part XVIII

NO ASTRONOMER pretends to believe that a telescope can be made which does not embrace more or less of the uncertainty of astigmatism. No optician lives, who does not know that the lens of every human eye has more or less the uncertainty of astigmatism; how, then, can an observation be made, involving the immense distances pretended to obtain by the men who believe in the Copernican system of astronomy? If correct calculations are made of relative locations of stars, in view of these uncertainties, what comprise the factors of certainty?

This may be answered first, by the statement that the stars are within our atmosphere instead of beyond, therefore the factor of refraction does not enter into the problem; second, the base line is concave instead of convex; and the lines upon which the relative location of the star is made, in the determination of parallaxes, are convergent toward the object which is observed within the atmosphere, and at a short distance from the point of observation.

We were asked the question: "If the experimental operations of the Geodesists should not prove the Cellular Cosmogony, would that

invalidate your claims regarding other parts of your System?” We replied: “Our system of theology, sociology, and government is founded upon the fact of the concavity of the earth. We are as positive regarding the truth of the inside theory now, as we shall be after all the corroborations of the Geodetic work.” The importance of the Geodetic operations resides in the fact that we shall have in hand the results of practical mechanics applied to the earth’s contour, so that no man can refute or gainsay them.

A direct line extended at right angles from a perpendicular post strikes the earth. This we have demonstrated absolutely. That the earth is concave, there is not the shadow of a doubt. It destroys the last ray of hope entertained by the scientists, who, upon the basis of the Copernican system, either deny God, or what is worse, say they do not know whether there be a God or not.

In extending the air line we have proven, by simple mechanical application, the concave theory. We have found the ratio of curvature to be about eight inches to the mile. This is the first time in the history of the world (so far as known), that a like or corresponding measurement has been taken for the determination of the contour of the earth. We are enabled to assert positively the undeniable fact of the Cellular Cosmogony, for which we have contended twenty-seven years; and we challenge any scientist in the world to meet us with our array of absolute facts. We place positive demonstration against assumption. We know what we are talking about. We know that the so called scientists know that what they are presenting to the world is merely pretense, for not a scientist living pretends to claim that the premise of the Copernican system is anything more than conjecture—an unproven hypothesis.

The First Step of the Copernican System Is a Mere Hypothesis or Guess

We have suspended the plumb-line. From this we have extended, at right angles, an air line which strikes the earth proportionately to the height of the perpendicular. This experiment can be repeated a thousand times with the same results. There is not a loop-hole for the poor deluded advocates and devotees of the heathen system of astronomy, which holds the world (the Christian world) in the chaos of midnight darkness.

There is not a so called scientist in the world who dares accept our challenge, for the simple reason that the scientists (?) have wit enough to know that no argument is conclusive that is predicated upon an assumption. The first step in any argument must be demonstrated to be true, or the whole argument, with the conclusion, falls to the ground. Astronomers know that the first step of the Copernican system is a mere hypothesis. They know that it has not been demonstrated, and that any system resting upon an assumption, or a piece of guess-work, is liable to fall to the ground. Our first step is not an hypothesis. We know our ground. We not only assert that a straight or air line extended at right angles from a perpendicular post will touch the earth in any direction it may run, but we know it because we have made the experiment, and have found the results precisely as we declared they would be.

We expect to find greater obstacles in the way of public recognition than did Columbus in his efforts to carry forward his project of discovery, for greater issues hang in the balance of this adjustment of human belief. It is a death-blow to the modern Christian church, for if the church which pretends to be imbued with the Holy Ghost, or the Spirit of Truth, can permit the world to be so entirely ignorant of the first principles and laws of creation as it now is, it is a holy spirit hardly worth cultivating.

The Koreshan System of Cosmogony Confirms the Bible and Upholds the Principles of the

Christ

While our System of Cosmogony confirms the Bible and upholds the principles of the Christ of God, it shows unmistakably not only where the mother of harlots resides, namely, the old church of Rome, but it as unmistakably and unequivocally points out the daughters who are the harlots; for if the mother of harlots is a church, then the daughters of whom she is the mother, must also be churches. Where are these daughters?

What is the fundamental principle of the old mother church? The tri-personality of the Godhead. What is the fundamental principle of the daughters of the old church? The tri-personality of the Godhead. This fact alone establishes the cognate tie which identifies both as belonging to the same family.

We adore the Lord Jesus as the Son of God, the fulness of the Godhead bodily; God incarnate, the Creator of the universe and Savior of men. We denounce the modern church as the very essence and form of corruption, and as great a persecuting power as God ever permitted to flourish as the green bay tree. Koreshanity will revolutionize human thought and application. It is the end of the old and the beginning of the new age. He “turneth wise man backward and maketh their knowledge foolish;” (hence they must be fools;) he “confirmeth the word of his servant, and performeth the council of his messengers.” Read your Bible, and learn that the man with the plumb-line will build Jerusalem, and lay the foundations of the city.

The Geodetic Survey

I learned, as my first great lesson in the inquiry into obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that whenever

educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity, the deniers have always been wrong. —*Prof. A. Russell Wallace, the Eminent Naturalist.*

In the stubborn resistance immediately manifested by a few who would have rejoiced had the evidences produced by the employment of the Rectilineator been favorable to the Copernican theory, we find history repeating itself. Because of this, we publish the above quotation from the pen of a recognized scientist, which reveals the character of the opposition to the facts of demonstration and observation in its true light. Fallacy is rooted and grounded in the very heart of humanity, and will not abandon its hold without a struggle.

For the benefit of the reader, we here recall the idiotic opposition to the facts of the discovery, by the noted Harvey, of the circulation of the blood in the human system. Although he produced the evidence,—made ocular demonstrations of the flow of the blood through the arteries and veins of the human body,—the physicians and anatomists of the old schools refused to investigate. Today, there is not a man that can be found to deny the circulation of the life fluid through the arterial and venous systems.

When the telescope was invented and began to reveal the movement of satellites about the planets, the facts observed by Galileo and others were stubbornly denied by the astronomers of the Ptolemaic system; and for years Galileo succeeded in inducing but few to witness the phenomena through the telescope. One scientist who had more zeal, prejudice, and jealousy than knowledge and wisdom, wrote a dissertation on the telescope, attempting to show how astigmatism could be produced in the lenses, and the lenses made to revolve in such a way as to give the appearance of the satellites revolving about the planet Jupiter. That man lived and died without ever having made a single astronomical observation by means of the telescope. What did he know about the telescope? The sequel proved that he knew

nothing; yet he denied that the objects that were seen, were possible to be seen.

Geodetic and Geometrical Ratio of Earth's Concavity

The earth's concavity is considered as an absurdity, and the long line of demonstrations of the same, the mere result of deception and fraud. What do our critics know about the facts we have observed? Upon what reasonable ground can the evidences we present, be disputed by those who have never undertaken the lines of experimentation we have projected? The opposition to our work today is as unreasonable, absurd, and idiotic as that manifested against the work of Harvey and Galileo. We persistently proclaim the facts we have observed and obtained; they are as persistently denied by a few who have never ventured near the surface of water to test its contour. We have surveyed a line by means of a mechanical apparatus, the results of which are as easily (?) explained away by a few who have never seen the apparatus, and who know nothing about its capabilities or methods of use, as the moons of Jupiter were explained by those who had never observed their motions through the telescope. These so called explanations of the results of our survey, we purpose to overthrow.

We have surveyed a line upon the Gulf coast of Florida. The measurements were such as to demonstrate conclusively the concave arc of the earth's curvature upon which the survey was made, and not only the direction of its curvature, but also its *ratio*. In this survey we found a definite ratio of approach of the earth's surface to meet the rectiline extended from an altitude of 10 feet above the water level. The line was extended into the water's surface at a distance of about four miles from the beginning of the survey, as shown in the diagram accompanying this paragraph.

XY being the concave arc over four miles in length; AB, the air line, A, the beginning, ten feet above the water, and B, the point of extension into the water; N is north, S, south; 1, 2, 3, 4, the mile stations; *ab* represents the external tangent parallel to the air line, showing the ratio of curvation of the earth's surface for each mile of the survey, while *cd* represents a line referred to later in the article. The ratio of the concave curvature was in proportion to the square of the distance; at the end of the first mile the distance between the air line and the water's surface was eight inches less than at beginning, because the earth in this distance had curved upward eight inches; the second mile, about two feet and eight inches; third mile, six feet, while at the end of the fourth mile the line extended into the Gulf.

In the diagram, the lines of perpendiculars extending from the air line to the arc at O, 1, 2, 3, 4, *decrease in length* in precisely the same proportion that the earth curves concavely. Not only was the proper ratio found to exist at the end of seven miles, but also at the end of every *eighth of a mile* from the beginning of the survey. Let each reader capable of making a mathematical calculation of the ratio of curvature of a concave sphere 25,000 miles in circumference, test this ratio and the results obtained by the survey, and it will be found that such ratio cannot be obtained by the extension of a right line upon any other than a concave surface; the geometrical principles involved will not admit of it.

Two Classes of Objections Urged

We confront two classes of objections to the character of the Geodetic work upon the coast of the Gulf of Mexico. From several sources, it is claimed that the Rectilineator is not sufficiently accurate to extend a straight line; while from others comes the accusation that we purposely inclined the first section at the starting point so as to extend the line into the water at a distance of four miles; from others, that the first section of the apparatus was not accurately leveled, but inclined

toward the earth by mistake. We suppose these two classes of objections seem satisfactory to the minds expressing them.

We knew the objection would be urged that the apparatus was not accurate, and therefore took extra precautions, not only that such objections might be overthrown, but also to insure the accuracy required for such work; we did not devote four weeks to making the apparatus accurate, for nothing. The method employed to insure further accuracy, was by making the apparatus *neutralize its own inaccuracies* by reversal or turning-over of each section at every alternate adjustment. This process would correct any error arising from any inaccuracy of the brass-facings—for whatever error in the line would result from a single cross-arm being more or less than .005 of an inch out of right angle, would be corrected when that section should be reversed, as every mechanic well knows.

A source of inaccuracy is also attributed to the contraction and expansion of the material of which the apparatus is constructed. Those who make this objection have never seen the apparatus, and consequently cannot appreciate the fact that the plan of its construction obviates the effect of whatever contraction or expansion occurred. Besides, there are no sources of error or inaccuracy—those of adjustment, settling, vibration from the wind, or change of temperature, that could conspire to produce a deviation of the air line always in the same direction; check up all the errors that occur, as is done by all surveyors, and the value of the “elements of chance” is found to reside in the fact that the deviations are finally neutralized.

It is supposed that settling played an important part in the descent of the line surveyed; if so, why should the line descend .15 of an inch for the first eighth of a mile, and 6 inches for the eighth between the 19th and 20th tide stakes? If settling produced the descent, this would be manifest by returning over the same line. We returned over the same line for a distance of $\frac{3}{8}$ of a mile, to ascertain if there would be any deviation. The fact that the horizontal axis of the apparatus projected

the line on the *return* survey, to the same points on the record stakes indicating the air line in the forward survey, is proof of the fact that the factors of settling, if any existed, were absolutely neutralized, for they did not swerve the apparatus from a true and direct rectiline course. Let those who make such objections explain how the exact and definite ratio was obtained, if we did not extend a rectiline from the beginning of the survey.

The Objections Contradict Each Other

We now come to the examination of the charge that we purposely inclined the first section so as to permit of extension of the line into the water in four miles. Our burden at the present time is not that we failed to produce the evidences that the earth is concave, but to get such minds to see the utter absurdity of such objections. The fact that these objections contradict each other, is conclusive proof that both classes of objections are made without a foundation of conclusion, and are simply subterfuges with which to evade the evidences afforded through the accurate survey.

Suppose that we did purposely incline the first section out of level, what would be the result? The charge involves the admission of three things,—very necessary factors in the work of extending a rectiline. First, that our mathematics was exact—necessarily so, to calculate the angle of inclination; second, that we were capable of making some absolute measurements of angles in the adjustment of the first section of the apparatus; and third, that the apparatus, in order to extend a line from the inclined position of the first section into the water at a distance agreed (?) upon before the work began, would have to be perfect and capable of extending a straight line, for with what else than a perfect apparatus and accurate measurements of angles, could we strike the water at the distance desired from a given inclination of the first section from an absolute level?

In order for the charge to be true, we would have to extend an absolutely straight line, involving just the kind of adjustments and minute measurements that the other class of minds say is impossible. We know that the first section was level, having applied two of the finest levels obtainable. We made no mistake—the accuracy of our line depended upon getting the first section in the absolutely correct position.

Reply to Charge of Inclining First Section

We will examine the charge in another light—in the light of geometrical principles, and will endeavor to illustrate our exposition of this charge and objection in the two diagrams in the following cut: Let XY represent the convex arc; AB the air line, beginning at an altitude 10 feet * above the water, and inclined out of level so as to strike the water in four miles; N is north, S, south; 1, 2, 3, 4 indicate mile stations along the line of survey.

Now contrast the ratio of approach of the line to the water's surface that we have exhibited in the cut illustrating the line extended over the concave arc. In the first diagram, the line began *parallel* with the water's surface, and ended *obliquely* to it. In this, the line begins at a definite angle from the horizontal, and ends coincidental with or parallel to the horizontal at B. The ratio of approach of the line to the water's surface would be just the reverse to that really obtained. As for instance, beginning ten feet above the water, at the end of the first mile the line, according to the basis of the charge, would be four feet nearer the water's surface than at the beginning.

The ratio of approach of the line to the water's surface would be more rapid at the beginning of the line than at the ending, and the ratio of divergence of the line from the end of the line to the beginning would be in proportion to the square of the distance from the end of the line; whereas in fact, in the survey of the line at Naples, Fla., the ratio of convergence of the air line and the water's surface was less at the

beginning of the line and greater at the ending. If the air line had really descended at the ratio of four feet for the first mile, and so on in proportion, the line would have extended into the surface at a distance of $1\frac{3}{4}$ miles from the beginning of the line, and the angle of inclination from the horizontal would have been enormous.

If the earth were a plane, the result of inclining the first section of the Rectilineator so as to extend the line into the water in four miles would be an even ratio of descent of the line, as represented in the diagram below the convex arc in the above cut, in accordance with the principle of convergence of two straight lines. XY would represent the water line; AB the air line as per charge; N is north, S is south; 1, 2, 3, 4, the mile stations. The approach of the line to the water for the first mile would have been $2\frac{1}{2}$ feet; for the second mile, $2\frac{1}{2}$ feet; and the same for third and the fourth. The air line would sustain the same obliquity to the horizontal throughout the line of survey.

On the *convex* arc, the deviation of the horizontal axis of the apparatus would be greatest at the beginning of the line, and horizontal at the end. How was it? The line showed no perceptible deviation from the horizontal until near the end of the first eighth of a mile, and increased continually as the line progressed, until at the end of $2\frac{3}{8}$ miles, the obliquity of the air line to the horizontal was sufficient to extend the visual line from that point to the surface of the Gulf, below the horizon.

Other Experiments Corroborate the Survey

The above replies to the objections will be conclusive to those who will consider and comprehend the facts. It would be impossible to satisfy a man who doubted the accuracy of the multiplication table, until he came to a knowledge of some simple principles of mathematics. We do not expect to reach those who will not or cannot reason; their minds will have to be changed by the turn in the tide of popular favor from the old to the new system. But it seems strange to us that, in the

face of the facts obtained; in view of the fact that no such direct means have ever been applied by the old school scientists; in view of the fact that they admit that all the so called evidences of the earth's convexity are only cumulative and circumstantial; and in view of the fact that those who criticise our work were not brave enough to face the issue and participate in the experiments performed by the Geodetic Staff,—that the direct and absolute evidences we have produced should be rejected by any mind capable of realizing the geometrical principles involved in simple right angles.

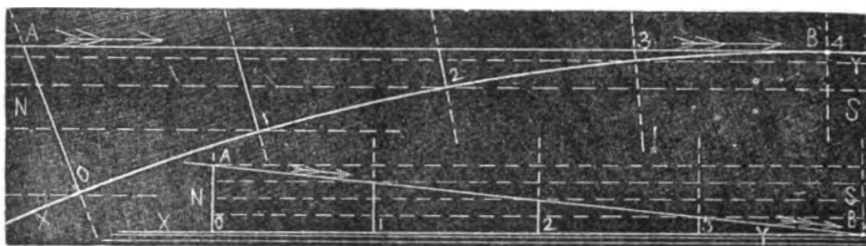
Corroborative of the demonstration of the earth's concavity by means of accurate survey, we have the long line of evidences obtained by other means,—tests of the surface of water on canals, lakes, and seas—tests and experiments which can be repeated upon any body of water to the satisfaction of the skeptical. The facts we have observed and the line we have surveyed demonstrating the earth's true form, are susceptible of test. We challenge contradiction; but our challenge will have to be answered upon the field of contest, to which we dare the scientific critics, in the many lines of experimentation through which we have obtained the facts we announce to the world.

(To be continued.)

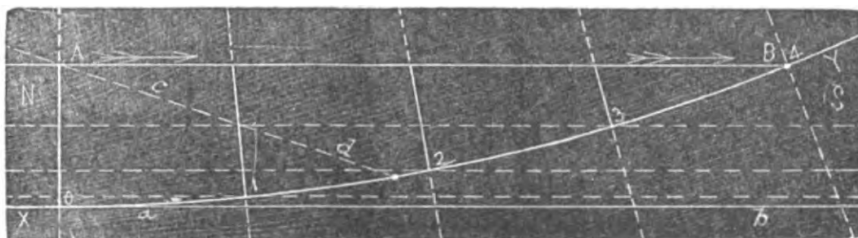
Printed notes

* Really, to conform to the fact that the air line extended into the water in four miles at an angle, with the horizon 1½ miles beyond the end of the chord, the altitude of the starting point, on the convex earth as per charge, would have to be 18 feet and 8 inches, instead of 10 feet! For the sake of simple illustration, we have represented the line as terminating at the horizon, and consequently parallel to the water.

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Original substantive diagram · 1914-06 · diagram-concave.png. Reproduced from the retained reviewed source crop.

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• PDF pages 5, 6
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The Koreshan System of Cosmogony

Unquestionable Proofs Furnished by the Koreshan Geodetic Staff Concerning the Cellular Cosmogony

By Koresh

Part XXIX

THE Copernican system of astronomy (built upon an hypothesis) seems to satisfy the minds which will not and cannot think. The Koreshan Astronomy has its foundation on the rock. We have presented an experimental fact, the result of invention and months of careful labor by the Geodetic Staff of the Koreshan Unity, thus furnishing unquestionable proof of the Cellular Cosmogony advocated by the discoverer for the last forty-five years. In view of the fact that the so called scientists declare "That hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge," we maintain the right to call a halt, while we declare from positive experiment, * * * that the only true science is founded upon a demonstrated premise, and not upon an assumption or mere guesswork. We know we are right. We know, as well, that no man can guess at a premise and claim that he knows the conclusion, reasonably; for it is admitted by all scientists that their premises are hypothetical.

It has been said that the man who cannot think is a fool; the man who will not think is a bigot; and the man who dares not think is a coward. It matters not to us what excuses are offered for ignoring us, * * * we

can show to the people—by methods so simple that all can understand—that we are right, and that the astronomical guessers are wrong; and through the common masses compel the humbug scientists to admit their folly and blundering hypothetical processes.

Schiaparelli discovered seas, and also land covered with canals on Mars. More critical (?) observation may discover that the canals on Mars traverse the seas, and the scientist (?) changes the conclusion of yesterday to an opposite conclusion today. Yesterday he observed seas on Mars; but today what he declared to be water is land, because the Martian contractors have run the canals across what the other scientist (?) declared to be seas or oceans. Now we ask in all good faith, Is this science (knowledge) or is it guesswork? Are these hypothetical conjurers, scientists or quacks? And we ask, How long must the world be gulled by the sham and nonsense of pretended experts in science?

We are absolutely sure of our ground; and we reiterate, that no man who builds a theory upon the basis of an hypothesis, and who declares that “hypothesis or guesswork, indeed, lies at the foundation of all scientific knowledge,” has any reasonable claims to consideration. Guesswork is not science. A statement made by a so called scientist today and contradicted tomorrow, is not science; and yet this is the stuff that has been palmed off as scientific upon a credulous public for hundreds of years, and the men who have the audacity to eject these emanations are dubbed as scientists.

A Modern Orthodox Question Answered from the Koreshan Viewpoint

“I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in interdependent series, would seem to suggest a plurality of worlds, limited in number, and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated

as the ‘Grand Man.’ Does the logic of your premise inexorably limit the universe to a single world?”

We are frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points, through the subtension of its pencilings of potency. These focal stellar nuclei are grouped in clusters, according to the geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the “inexorable” laws of geometrization, correspond to nations and individuals of humanity; and in the lesser form of creation (the microcosm), to the arrangement of cells in the infolded or incubated form of the vidual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude, the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar nucleus is the point at the center of the great *camera obscura*, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemico-organic (physical) cosmos as an entirety, it is—in the least form—the kinetic nucleus of the essences of the cosmic structure, and therefore the point of both the inception and exception; that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation.

The Astral Nucleus of the Physical Cosmos an Eternally Fixed Point

This astral point is not the Lord God, but it is the point in the alchemico-organic whole which coördinates with and corresponds to the astral nucleus in humanity; that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space.

The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the anthropostic nucleus, the current of the physical cosmos was interrupted, and the sun was darkened. A principal lesson is found here in the general law of astrology. The central man—the Lord Jesus Christ, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world, as to interrupt its currents (its vibrations) when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central man, is true correspondingly with every other man.

In the Koreshan Cosmogony, it is announced that immediately above our common atmosphere of oxygen and nitrogen there obtains one of pure hydrogen. In the activities which comprise the life and perpetuity of that atmospheric field, there are combinations of spirit and matter which, if not precipitated, would constitute deleterious elements. These are thrown down and at once appropriated by the field below. The gravic (descending) essences produced by the contiguity of the hydrogen with the oxygen upon which it rests, unite

in our own atmosphere with coördinate levic essences produced at the point of contact of our atmosphere with the surface upon which it rests.

The Descending or Gravic and Ascending or Levic Eliminations

The descending or gravic eliminations of the hydrogen sphere combine, in our atmosphere, with the levic eliminations of the surface below; and in the union of the two the cloud is formed and thence the water is produced, which, precipitated (dejected as water), clarifies the atmosphere and becomes a supporter of life in the field beneath. There is not a domain in existence, either in the alchemico-organic world or in the lower biologic, anthropotic, angelic, or theo-anthropotic, in which this law does not prevail and operate.

The hells themselves generate the forms of life they cannot endure, and spew them upward in their ascending flight to realms of joy above. Christ the Lord, in his ascending development, came from the hells, and was the first begotten of the dead; and when created, had he remained a tangible personality among the inhabitants of earth, would have done so as an effete element of the nether world, a cause of disintegration, a disease in the body politic, and a disrupter of society; but being eliminated as an ejection from the sphere of brutality whence he arose, he operated as the conservator of the less brutal field of benign activity in his spiritual power.

(To be continued.)

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The Koreshan System of Cosmogony

Necessity of Associating the Alchemico-Organic With the Anthropostic Cosmos, and an Understanding of Center and Circumference

By Koresh

Part XX

WE HAVE thus far (in a general way, and with specific allusions) outlined the relations of good and evil, and in so doing have portrayed some hints of the character of a Universology in which good and evil are antithetical coadjutors; a Universology which could obtain only as good and evil were correlates in some common bond of fellowship and perpetuity. We have shown in a measure, the tree of the knowledge of good and evil, the fruit of which all men must eat, thereby knowing good and evil, with power to discriminate. The very law by which the elements combine to resist and eject, like the rainfall, that which has become effete in any given field of physics, enables the mind, after the discrimination of good and evil, to resist and eject the evil and retain the good, thus becoming the Tree of Life. In the exposition thus far rendered, there seems an opportunity to question one of the fundamental axioms of the Koreshan System, in which obtains the avowal of absolute good and evil in contradistinction to quite a prevalent belief that these are only relative.

The student of Koreshanity must become familiar with the Koreshan Cosmogony, and learn to associate the alchemico-organic with the

anthropostic cosmos, in correspondence. Understanding the relation of the absolute center of a sphere with the outmost limitation of its environment,—the center being in a constant state of electro-magnetic combustion, and the circumference in an equal state of a corresponding combustion, where solid deposition results as the *sequitur* of electro-magnetic activity,—he can readily comprehend the fact that there obtain at least two extremes or limits of both form and activity; that is, form and function. One is the central, the other is the circumferential limitation. These limitations are absolute. Thus there are two absolute ends of form and motion.

We have announced the fact that, underlying the geologic crusts of the earth, there are mineral and metallic strata, the outermost or circumferential stratum being gold. Here the laws of transmutation perfect the element which, through successive stages of metamorphosis, is deposited as the finished product of radiatory and obtensive operations. In those activities which are impulsed and attracted toward the circumference of the alchemico-organic cosmos, the gravic substances, both of spirit and forms and qualities of matter, are more or less chaotic and uncertain, until the laws of order bring them to those points of stratification in which the pure mineral and metallic substances are deposited as environments of the cosmic shell. Before the precipitated substances which primarily proceed from and are the principles of the electro-nucleus (the astral center) become the metallic laminæ or plates of the cosmic rind, they are precipitated as geologic strata. The laws operative in Nature keep them in the chaotic state.

The mineral and metallic strata are constant, but subject perpetually to an equal waste and supply. Their atoms are constantly being destroyed as atoms of matter; but when destroyed as matter, the substance becomes spirit. This destruction of the stratum is reinstated with the influx of spirit which deposits or materializes as supplemental atoms. Thus the rind is constant, eternal, and pure. The

law of supply and waste is equally true of the center, which as a nucleus holds contact or touch with every alchemico-organic atom, and with every motion engendered in the alchemico-organic field. Thus in miniature is this nucleus—the composite subtense of the universe as a macrocosmic whole; and thus the star point of consciousness and the correspondent of the Deific center of anthroposophy—the astral nucleus of the God-Man existence.

The Domain of Order in Contrast With Chaos: Involution, Evolution, and Revolution Follow Each Other

It will be noticed in the exposition given, that after passing the geologic strata toward the circumference, the mineral and metallic strata are related in specific order according to quality, in which is included that of specific gravity;—specific gravity constituting the law of their relative emplacement. Superimposed in the orderly arrangement of strata are the geologic formations. These are chaotic. Into this chaotic formation all things tend, proceeding from the center and directed toward the circumference. This chaotic state is due both to transmissions from the center and upheavals from the circumference, or upheavals proceeding from activities derived from the outer laminæ.

In the foregoing, we have outlined the great alchemico-organic egg or cell, in which the process of incubation or hatching is developing a corresponding chick, this incubating chick being the Grand or universal Man not complete in its organo-vital development until it passes beyond the state of chaos to that of the order of stratification in social groups, which in humanity correspond to the mineral and metallic laminæ. These groups are the orders of church and state; the seven laminæ corresponding to the seven churches (these are the new heavens); the five mineral strata corresponding to the five divisions of state (the new earth).

Jesus the Lord in his day and time was the astral nucleus corresponding to the alchemico-organic center, or to the physical star at the center of the cosmos, as outlined above. Between the time of the Lord who inaugurated the Christian age and the formation of the seven churches, the world of humanity, before the new church is inaugurated, reaches a chaotic condition corresponding to that in the alchemico-organic field; that is, corresponding to the condition of the superimposed geologic strata before noted.

The universe is integral and eternal as a structured whole. Animal life, including man, with the animal life of God, attains its climax within the concave sphere, the shell or egg of its volutionary processes, which include involution, evolution, and revolution. When the process of development completes itself in the fruition of its life in the production of the Sons of God, the absorption or appropriation of the harvest transposes the offspring from its material fruition into the spiritual status of the invisible but substantial and eternal spiritual entities, for whom these Sons were created. In this absorption there is no loss of consciousness or individual identity, for that which is eternal has no beginning or ending; hence there are eternal entities in the solar realm of man's interior existence, within the celestial spheres of his invisible and interior life.

In the dissolution of these tangible, visible, and material offspring of the Son of God, in their dematerialization from the tangible to the intangible, they flow into and become the essence of assimilation, in that the blending of what becomes, in its creation, an external consciousness, is transmuted to a unity with the spiritual and eternal ego of being. This is the blending of the natural with the spiritual entity, in the accomplishment of which there is an elimination of extraneous essences precipitated in matter, which meet a corresponding absorption in the existing lower forms of life.

When the Tree of Life (progressing toward the climax of its fruition) eventuates through propagation in the manifest material Sons of

God,—the immortal men, for the production of whom the Tree of Life exists,—and has completed its grand cycle, the precipitated essence of these immortals flows down by gradual stages of declension into the various phases of animal and human existence, and is again subject to those processes of reproduction by which, in a succeeding grand cycle, another crop of the Sons of God appear, to be absorbed again into the eternal entities of their eternal life.

The divine consciousness in man is a matter of development and production. From that which is precipitated as the ascending essences of transmutation, fallacy and evil develop. Fallacy is the inversion of truth, and evil is the inversion of good. Man becomes righteous through contrast. He is first incorporated into, and then incorporates, fallacy and evil. By the processes of incorporation, he gains his experiences with fallacy and evil. During the progress of his states there is a constant flowing down from the spheres above, the influx of truth and good, that man may contrast (by progressive stages) his experiences with evil in the false light of inverted truth, with the modified truths and goods with which he is permitted to come in contact.

The Copernican System of Astronomy Cannot Be Proven

A party desires to disprove the Koreshan Cosmogony. We have suggested a process by which he can accomplish this feat—provided it can be accomplished! We will now suggest another method which will settle the whole controversy. Prove the Copernican system of astronomy, ergo: the Koreshan Cosmogony has no basis for its claims; or if he prove any other system of cosmogony to be true, then ours is essentially false.

We invented an apparatus on purely mechanical principles, sent our Geodetic Staff to make a mechanical survey, performing what no other man or number of men ever tried to perform. It is a positive fact

that no record can be found of an attempt, in modern or ancient times, to determine the contour of the earth's surface as to whether it be concave or convex. An attempt was made some years ago to prove that the world was not convex. This demonstration was made on optical principles, and the testimony was in favor of non-convexity. The party making the experiments jumped at the assumption that because the earth was not convex; it was necessarily flat. This is the nearest approach that has ever been made to the truth.

Those who believe in and advocate the Copernican system, do so upon the ground of audacious assumption. We devoted much time and money to the application of a strictly accurate method of confirming the discovery of the contour of the earth's surface. We proved the instrument to be absolutely perfect, and found the ratio of the concavity to be about eight inches to the mile, as we had previously determined. Now Mr. B—, ignorant of the instrument and its processes, assumes to know more about the instrument than the inventor and experimenter, and desires to prove that the instrument cannot do, and has not done, what the Koreshans claim it has done and will do, under any and all circumstances.

Our advice to Mr. B— is, that he go to work and prove the Copernican system. If he will accomplish this feat, he will confer an everlasting favor on modern astronomers, who have never yet found or submitted a scintilla of evidence in support of their vagary. He will also, by so doing, put to rout the Koreshans, who are making headway in the spread of their gospel. In the meantime, we shall proceed to wage an aggressive warfare on the lines of cosmogony, astronomy, religion, social science, etc., with the full knowledge that the greater our success in the propaganda work we institute, the more rampageous will be the blustering of the advocates of the absurdities we combat.

The universe as a whole is in the form of the egg or cell. It is, however, in the form of the man, but the *unincubated* man. In this form it is the woman with the male incubed, but not evolved. There will come a

time when the universe itself will, in a measure, change its form to its own evolved anatomical structure. Some of these changes have been noted in previous issues of *The Sword* and other publications. The universe, the alchemico-organic cosmos, has an anatomy, the details of the form of which can be only known through a complete knowledge of comparative anatomy. It also has a corresponding and inherent physiological function. It is through the correspondential relationship of the individual that we know of the form and laws of the universal.

We are induced to smile sometimes at the bombastic ignorance of those who assume to call in question our knowledge of the structure of the universe and its functions. We are teaching what we know. Our assertative methods, originating in our absolute knowledge of the things we teach, give us the appearance of egotists in the eyes of those who, because ignorant themselves, imagine no one else can be wise. We often hear the assertion, “No man can know it all.” We assert that no man can know (accurately) a part, who does not know its relation to the whole; and no man can know the relation of a part to all the other parts, without a knowledge of all the parts in their integralism. A knowledge of the anatomical structure of the individual, with a corresponding knowledge of the functions of the same, insures to one a knowledge of the universe as a whole, for it is an integral thing.

So Called Scientific Experimental Methods Unreliable Because Fallacious

“Scientific” men are mere guessers; what they guessed at fifty years ago they renounce today, and tomorrow they will guess again. This is called science; it is farce, quackery, empiricism. Our work is to teach those who desire to be taught. The fools who know it all are not worthy. Agnosticism is good enough for such as enjoy ignorance. Koreshanity is the only school of knowledge; its principles are the only truths; its triumph is inevitable.

The following headlines are quoted from the Boston *Evening Transcript*:

THE EARTH NO GLOBE.—MODERN SCIENCE MODIFIES A POPULAR BELIEF.—A Tetrahedron the Shape Accepted as Correct by the Best Scientific Minds.—How the Earth's Dimensions Are Figured.

*

A tetrahedron is a body enclosed in four triangles, and is the shape of the earth! This conclusion is reached through fifty years' extensive work in geodetic surveying, and is "the shape accepted as correct by the best scientific minds." Navigators must have some sharp corners to turn in their tetrahedral navigation, for, according to "the best scientific minds," we can no longer circumnavigate the globe!

How happy the world will be when it can learn something to keep. The article in the *Evening Transcript* ends by saying:

The shrinking of the earth is a geological rather than a geodetic question, but I believe it is scientifically admitted that such a process is going on. But our coast survey service is primarily for the making of maps, and it is one of our first duties to determine the size and shape of the earth, upon which all else depends, and hence the great and painstaking experiments which the government is conducting in conjunction with the other governments of the world.

The governments of the world are trying to ascertain the size and shape of the earth! It is an absolute fact that triangulation, on either a concave or a convex surface, conducted ever so carefully, would result in the same conclusions. All their experiments have not determined whether the earth is concave or convex, therefore they cannot conclude as to its shape. The water surfaces of the earth are concave, but the surface is not necessarily uniform, as the cell is not absolutely spherical; but this is the general shape. The mechanical means employed to determine this is simple enough to convince the most skeptical investigator, if he be honest. However, the mechanical

survey is of very small importance as proof, as compared with the system of correspondential analogy and the applied principles of optics, a knowledge of which is so essential to any correct conception of the form of the earth.

(To be continued.)

Printed note

These headlines were cited by the Founder of The Sword in the Summer of 1898.—A. W.

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The Koreshan System of Cosmogony

Hatching Out the Great Cosmogonic Egg, Or the Liberation of the Incubated Product

By Koresh

Part XXI

IN REPLY to the question regarding the relation of the cosmogonic egg to the incubated product; that is, the chick hatched from the egg, we would say that in order to apply the principles of analogy to any question, a more comprehensive conception than is ordinarily embraced in the fragmentary intellect is essentially important.

The chick hatches from the egg, but it hatches *into* the chick, not merely out of the shell, but into another shell; for the functional effort is not complete until the chick gets back into the egg. The ordinary analogist sees the shell broken; but the more comprehensive thinker sees the shell mended by the operation of the succeeding chick. The cosmogonic egg is its own mender; and the process of mending is progressing while the process of the cracking of the cell is in progress.

When the great cosmogonic egg, the cellular universe, reaches the fruitage of its life, the breaking of the shell is a complete transformation of the shell itself, by combustion, to a fire that completely dissolves that which constitutes the biological egg. This is in correspondence to the physical fire, which constantly transforms the cosmogonic circumference to physical spirit, and coördinates this

function with as constant a materialization and deposition of the physical spirit, into the matter comprising the shell.

When humanity reaches the highest fruition into which it is capable of developing, it dematerializes by an electro-magnetic fire and is dissolved into its final spiritual essence, not by any loss of identity, but by a transposition of the mind from its natural to its spiritual domain. It reaches the limit of the fourth dimension of matter;—the fourth dimension being the extremity, limitation, or end of its existence as an atom, molecule, or composite structure. When the fruitage of immortal life matures, the electro-magnetic (psychophysical) combustion burns the environment, carrying the ascending spirit interiorly to the spiritual spheres, while it precipitates the descending element into humanity to reformulate another anthropotic environment, or matrix of regeneration.

The truth which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation or cosmos. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations, or offices inhering in it. The act of creation does not imply the projection into being of a system having no previous existence. The cosmos, in the absolute sense in time, had no beginning. Form and function are properties of being; they are both perpetual, but there continually proceed from the physical center of the universe, essences flowing into the property of form, by which form is continually supplied and perpetuated. Form continuously reinstates from its own generations the potency of the physical center; so that waste and supply are properties of both the center and the circumference of the cosmos. This is physical creation. The center and circumference constitute the boundaries or limitations, the potential confines of the operations of all physical essence.

One Absolute Spacic Center of the Cosmos. The Strata Posited According to Specific Gravities

The cosmos has one absolute physical spacic center. This center has degrees of tension or intensity, qualities of potency whence proceed varieties of essence extending to extremities, and limited by solid depositions forming shells or solid spherical boundaries. One such boundary—composed of a plurality of ultimate strata— constitutes the shell of what is called the solar system. These layers or strata are posited according to their specific gravities, forming in their contiguity, interspaces for the generation of numerous intensities of positive magnetic essence, converging from the circumference of the solar system to the pivot or axes of the same,—the point of the positive polarization of the magnetic convergence from this complex boundary.

The law of deposition governs the maintenance of the solid shell in its relative position to the axes, the solar center. The diurnal rotation of the axes, and all dependent, orbital motions, are governed by the impingement of the effluent and influent momenta of the negative essence generated at the center, the positive point of polarity, and the positive essence generated at the circumferential sphere of negative polarity.

The solar boundary or shell, to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 69 mitres (measures), nearly corresponding to the English mile. At the center of polarity there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point,—the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass before the throne in the celestial system.

The boundary of solid matter projects electric and magnetic essences into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, concretions are developed from the union of magnetisms with the substances supplied by the atmospheres, until the change wrought in the concretion becomes so like the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference, divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center and the solid circumference of the system.

The astral nucleus (the central star) of the alchemico-organic cosmos is the central point of cosmic limitation. There are as many varieties of primary essence flowing into this nucleus, as there are primary strata comprising the rind or shell of the circumferential limitation of cosmic form. The projected and conspicuous sun—the one made visible at the point of atmospheric limitation, the point of the contiguity of our atmosphere of oxy-nitrogen and the atmosphere of hydrogen immediately above it—is a refocalization of these potencies, and therefore, in the radiation of solar potency, there are as many qualities of radiatory essence as there are qualities of substance flowing into the central star. The astral nucleus and also the solar projection are points of congeries of the various qualities of substance in existence. Every metallic and mineral substance known to science, is held in electro-magnetic solution in the congeries and radiation of the solar fluid; for [so called] energy is nothing more nor less than material substance destroyed as matter, but converted to its spiritual essence.

The Luminous so called Ether of the Universe Is the Ultra-Penetrable Ray, Ignorantly called X-Ray

The space from the most central point of the cosmic form to the outer limitation or rind of the same form, is permeated with this fluid solution. It is the luminous ether, the attenuate ether of the “scientist,” though the “scientist” is totally ignorant of its character and source. It is the ultra-penetrable (X-ray) of the alchemico-organic cosmos. The reagency of these currents of essence, as they unite at the astral nucleus, produces a rematerialization; that is, a conversion of the potency to matter, which ignites in the brilliant luster of the star.

It is by virtue of this constant convergence of physical spirit from the complex circumference of matter, that the astral nucleus is supplied with the substance of its constant combustion and radiation. The central star gives out as much potency from its own polar center, in the character of spirit, as it receives into itself from circumferences. The essence flowing into the star is the product of the destruction of matter, which of course is converted to spirit.

There are necessarily two general kinds of (physical) spirit interflowing from the two extremes of limitations of cosmic form;—one of these is from circumference to center, the other is from center to circumference. The currents flowing from the center toward the circumference are cathodic; those flowing toward the center are anodic. We have, therefore, a reciprocal interchange of essences, so equipoised as to maintain in perpetual existence the structure called the universe.

In the primary location of the rind of the alchemico-organic world (universe), there are seven prime metallic substances, each one of which is as constantly dematerializing as it is materializing or depositing. The outer lamina or gold plate generates its golden fluid, and sends it off toward the central star. The silver stratum does the same, with all the other metallic substances entering into the constitution of the rind or shell of the universe. There are, therefore, seven primary metallic essences constantly flowing into the central star, and the same number constantly radiating into and depositing

the metallic rind or strata.

The five mineral strata and their consequent essences are subject to the same law of transmutation. These all comprise the ultra-penetrable rays of stellar, solar, lunar, and planetary potentiality. In anthropotic life, or the existence of universal human form and function, there exist a corresponding center and circumference, with interchange of spiritual and mental essence between the anthropotic stellar nucleus and the final seven churches,—the Golden Candlestick,—into which the life of the human race merges as the manifestation of the fruit of the grand cycle of progression,—a condition toward which the world is now rapidly hastening.

Doubting Thomases in Every Age of the World

The disciples of Koreshanity have been confronted with the absurd argument against the Cellular Cosmogony, that the perpendicular of the plumbline has not been determined; and that until this is demonstrated, the line projected at right angles from the vertical point of the plumb, suspended from any given point and extended into the earth or water surface, does not settle the question of the contour of the earth. The initial bar of the mechanical device is fixed by the application of a mercurial and spirit level.

The mercurial level is twelve feet long, extending the entire length of the twelve-foot initial section of the Geodetic Rectilineator. It makes no difference whether the support of this bar is perpendicular, or a solid support deviating any number of degrees from the perpendicular; the fact remains, that the extense from the middle or center of the twelve-foot initial bar, to the surface over which the bar is placed, is perpendicular. The straight line of this bar is at right angles to this absolute perpendicular, as determined by the rectilineal bar and level.

The Koreshan Premise Briefly Stated

Now, the proposition to be discussed is merely this: A mechanical rectiline extended in any direction from the initial point (the middle of the initial bar of the Rectilineator), will project into the water or the surface of the earth at a distance proportionate to the height of the rectilineal bar from the ground surface.

The earth curves eight inches to the mile. This is determined both by optical and mechanical means. The final application of the rectilineal method of the Koreshan Geodetic Staff, was for the purpose of simplifying the demonstration for the comprehension of the ordinary mind. Let us suppose that it were possible for the plumbline to be out of perpendicular. The level was not determined by the plumbline, but by the processes of leveling employed by the geodesists. If the level deviated from the plumbline at an angle of a thousandth part of an inch, it would not affect the straightness of the line; it would simply render the angle acute on one side of the middle of the initial bar, and proportionately obtuse on the other side of the middle. In such an event, the straight line in a distance of four miles would touch the water an inch or two below the right angle; and in the other direction, as much above. It would not affect, in the least, the absolute correctness of the experiment.

Drowning men catch at straws, never realizing that the effort is not only a waste of energy, but that it lessens the certainty of escape from danger. If the relation of a level to the perpendicular is so uncertain a quantity in the distance of ten feet, affecting a distance of eight miles, how will the confession of this uncertainty of perpendiculars and angles affect an argument involving quintillions of miles? The objections to the Cellular Cosmogony, of those who advocate the Copernican and Newtonian fallacies and absurdities, are a million times more disastrous to the old theory than to ours. These objections once admitted by “scientific” experts, the entire metric system of modern astronomy must inevitably crumble.

Confessed Hypotheses of the Copernican Astronomers Upon Which Modern Astronomy Is Built

The astronomers of the world are a set of cowards. They do not pursue the study of astronomy for the truth's sake, and its application to the uses of life. Astronomy pursued as a "scientific" study by the astronomers of the old school, is for the purpose set forth by Copernicus himself: "The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth." They have a method of explaining phenomena. It is immaterial whether it be true or not, so long as it gives an explanation that appears reasonable, and there is no disposition on the part of the people to question authority.

Dr. Woodhouse, who was astronomer at Cambridge, confirmed this indifference to truth, for he said: "We shall never, indeed, arrive at a time when we shall be able to pronounce it [the Copernican astronomy] absolutely proved to be true. The nature of the subject excludes such a possibility. However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy."

The astounding time has arrived, and astronomers have realized the fulfilment of Dr. Woodhouse's fears. The premise, an assumption, which "was nothing but an hypothesis, valuable only so far as it explained phenomena [regardless of the truth of the explanation], and not to be considered with reference to absolute truth," we assail, with the declaration that an assumption does not constitute the true basis of correct conclusion. If one guesses at the first step in an argument,

every other step is as unqualifiedly a guess as the first, and the conclusion of the argument as uncertain as the premise—the original assumption or piece of guesswork.

The reason so called scientific men will not attempt to meet and argue our claims, is not because they are regarded unworthy of notice, but because they all know that “astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth,”—and not called into question.

(To be continued.)

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Damaged-glyph uncertainty. October 1914, PDF p. 6: the third letter of the first “axes” occurrence remains uncertain; the visible ax?s marker is retained.

THE KORESHAN SYSTEM OF COSMOGONY

Pre-existent Universal Form an Absolute Necessity in the Process of Rejuvenation & Perpetuation of the Universe

By KORESH

PART XXII.

THE PRIMARY LABORATORY of motion is the brain, in which resides the mind. No mind ever existed, or can exist, without brains and a body. The laws of form are essential concomitants of the laws of function, in which resides motion. The form and matter of the universe are coexistent with the functions and motions residing therein. Function, that is, the performance of the offices (uses and activities) of the organo-vital and alchemico-organic cosmos, could not obtain without the coexistence of the form in which these functions are operative. Nothing less than a puerile mind could ever entertain the idea of a creative power capable of forming a so called physical universe without a preëxistent universal form. We must conclude, then, that perfected form was from eternity, and from eternity was accompanied by its inresident and corresponding functions. The universe is here as an entirety; it has ever been here, and will ever remain.

To define motion, it is essential that we comprehend its elaborator—the cell of the grey matter of the brain, and its office-work in the expansion and contraction of the corpuscle wherein resides the origin of motion. The corpuscle is the terminus of the artery, the initus of the vein; the terminus of the afferent nerve and the initus of the efferent nerve. Two alchemic fluids—the serum from the arterial blood, and the afferent nerve fluid—meet in the corpuscle, in a most delicate and subtle emotion, drawing in or absorbing from the surrounding aura of electro-magnetic vibration a respiratory ether, the character of which is somewhat determined by the mental attitude of the corpuscle, which has both a voluntary and an involuntary power to think variously, according to its will.

Motion is voluntary and involuntary. Voluntary motion is the result of voluntary thought; involuntary motion is vicarious. Love and wisdom are the cause of all motion. Love is general and specific. Every corpuscle of the brain is the seat of love; it is also the seat of wisdom, for love and wisdom unite in the cell or corpuscle. The quality of love is determined by the location of the cell in the area of the grey matter. The primary specific loves may be divided into love of life, love of begetting, love of humanity, love of country, love of home and family, etc.

If we subject any of these loves to a critical analysis, we find each almost infinite in the complexity of its characteristics; as for instance, the love of begetting. In this love we find, primarily, the desire for offspring. The love impulses the act of seeking first the channel through which can come the highest gratification of the desire; for the love associated with its coördinate wisdom seeks a counterpart through which may proceed the highest possibilities of the purpose, in the perfection of the character of the offspring.

Deific and Human Love, Corresponding to Physical Magnetism, the Cause of Action

In the supreme actuation of this specific love, there is no thought of sensual gratification. The highest love for the begetting of offspring is accompanied with its own specific and coördinating wisdom. Such a love does not desire offspring for the mere sake of lavishing love, which is abnormal and imperfect, but for the purpose of the uses to which offspring so generated may devote itself, involved in the love of God and humanity. When the emotion (in motion) of the love of begetting applies itself, it suggests and impulses the corpuscle to a specific vibration. The vibration is induced by the thought, which is the origin of the motion. The love is the cause of the action.

Every brain is subject to the aggregate auras of the mass of mankind, precisely as any given star is related to the luminiferous ethers of the space between the astral center of the alchemico-organic cosmos and the laminæ or circumferential plates of the cosmic shell. These ethers are not identical, but they are correspondential. Those belonging to human or anthropoetic existence are affectional and intellectual auras, while the alchemico-organic are in the domain of physical heat and light.

The alchemico-organic (physical) cosmos—composed of astral nucleus, circumferential shell, and intermediate atmospheres, planets, stars, sun, etc., let it be repeated—is a great magneto-electric battery. Corresponding to this is an equally complete organo-vital battery, including human, angelic, and divine life, the electromagnetisms being not merely magnetic and electrical potencies, but mental essences having electrical (intellectual) and magnetic (affectional) characteristics. These, primarily, constitute the source of the purely alchemico-organic, electro-magnetic essences.

Stirpi (Race) Culture Founded Upon Cosmo-Theo-Anthroposophy; What Cosmogony Embraces

The propagative culture of races should receive as careful attention, at least, as the culture of animals by breeders of stock; yet, despite the

importance of this fact, the production of human life is left entirely to accident, inclusive of the evil tendencies accruing from the persistent and energetic culture of everything that tends to degenerate the race. Rum and tobacco, with various other stimuli, are forced upon the race through the love of money (the root of all evil), the demand for such stimuli being created through overwork of brain and muscle.

Artificial poison assumes the place of debility from exhausted vital energy, and reproductive sperms and germs are transmitted, debauched, and are under the impulse of debauchery. The great mass of our population awakens into existence through such influences. The destruction of the love of money, and with it the annihilation of that which the world today denominates money, will be associated with such degree of intellectual culture and refinement as will insure propagative possibilities commensurate with new and higher demands.

Cosmo-Theo-Anthroposophy implies the co-relations of God and man to the cosmic whole. The earth is not a star, nor is it a planet. We include the earth in the organic system, and consequently in an all-embracing term. Cosmogony includes the earth, sun, stars, planets, and all life—in a more narrow sense, the alchemico-organic system. If we should say solar biology (which, interpreted, means a discourse on sun life), we would mean the sun and all life, including animal, insect, and vegetable. If we use the term astro-biology, we would mean the stars and all life. We have employed a broader term because we include more, and name in a general term what we define. Astronomy is a term signifying the law of the stars, from *astro*, star; and *nomos*, law. Astrology is a term signifying *astro*, star; and *logos*, discourse or word—discourse on the stars.

The study of Cosmo-Theo-Anthroposophy includes what is generally embraced in astrology, though from an intensely more scientific standpoint, and a broader scope of application. In ordinary astrology, careers are determined after they are fixed through the general

accident of inauguration, whether those careers belong to persons or powers. If it be possible to predict the career of an individual after the propagation of that life through the common accident of generation, then by a higher comprehension of the laws of physical generation, the time of birth can be determined by observing and governing those laws, and regulating their application.

Specific Impression Necessary to Special Development

The female cell or ovum has three [unclear printed glyph: ax?s], five closed poles, one open pole, and one central and complex pole at the crossing and nexus of the three axes. Each ovular pole represents a specific principle, and may be rendered active by mental processes in the progress of its development during the intermenstrual period. Each pole is the dominating center of a group of principles, to be rendered active through a general impulse given cognizantly to each by the mother at the particular time of the polar inception.

It will be remembered that these poles are generated in the order of a regular succession of climacterics,—song, poesy, oratory or language, etc. They may be impulsed exclusively, the special influence of the mother being exerted upon only one of the poles. This will circumscribe and confine the impression to the prominence of special development. But in the purpose and effort to produce a partial genius, it is essential that the axis be understood, and the opposite pole influenced at the proper time, or the character will be defective and out of balance. If a perfect genius is to be considered, all the poles are to be influenced in the regular order of their progress in the line of development.

The period now under consideration must not be confounded with the period of gestation after conception. This is the preparation of the cell or ovum before vivification, and while the ovum is in process of development. This being a scientific possibility, the time for the preparation of the cell must be chosen to bring the period of fertility

under the solar, lunar, astral, and planetary influences to accomplish in the development of the character, all that the parents may purpose for their progeny.

To obtain results, the laws of generative psychophysiology must not be interfered with or violated through sensual thoughts or desires. There must be no thought of such violation of the laws of normal generation. When the eventful hour arrives, the cell may be vivified. Not only must the specific hour be determined by the relations of the various departments of the heavens, but the exact meridian and parallel of latitude located, for the eventful concept must be exact to insure exact results.

Orbital and Axillary Motion

The stellar nucleus, or astral center of the alchemico-organic cosmos, has (in addition to its axillary motion) a slight eccentricity, the cause of which we will here define. All motions in the alchemico-organic cosmos are primarily dependent upon mental potency, which is both voluntary and involuntary, derived from mind acting in organic life. Mind invariably acts within organic structure, never independently of the form in which it resides.

In case of the death of one body, the indwelling pneumo-psychic existence, with mental endowments of love and wisdom, or affection and intellect, passes out of the body or form of organic lesion into the so called spirit world, but not out of the human tabernacle; for when the inner life departs, it is transited by absorption into some one or more existing forms. Such transition does not obliterate the identity nor destroy the individuality, for the spirit world is within the realm of mind, and external human life, with its form, is the shell or environment of the spiritual world.

There are three distinct regions of the mind, the general divisions of which are wisdom and love, innermost; truth and charity, inner; knowledge and good, outer. These may be named under the

arrangement: superior, middle, and inferior, or under. We have heretofore followed Swedenborg's nomenclature of these degrees or "senses." The three under the head of wisdom,—wisdom, truth, and knowledge, are degrees of light or mental lumin; the three under the head of love, are the three degrees of mental heat. Corresponding to these are the physical degrees of light and heat.

Light and heat are coördinates on the physical plane, as are love and wisdom on the mental plane. Electricity corresponds to light in another degree of the physical, while magnetism is heat, occupying the same degree as electricity, and is its coördinate. In the physical realm there is a third degree of light or electricity—electricity of a finer and more interior quality, as there is also a coördinate magnetic degree.

“Correlation of Energy,” the Interconvertibility of Spirit & Matter; “Luminiferous Ether” the Refined Essences in Process of Combustion to Spirit-Substance

Voluntary thought does not act directly to perpetuate the motion of the alchemico-organic cosmos. Voluntary activity moves in the direction of its own loves; but the involuntary flow of mental essence, through the law of the correlation of "energy," subsides by degrees into alchemico-organic spirit. The eccentricity of the alchemico-organic stellar nucleus is caused—through correspondence—by the excitation of the organo-vital stellar nucleus or astral center. In the stellar nucleus (astral center) there are four polar centers in the circle of the plane of its axillary rotation; one of these poles is the pole of heat; the opposite pole is the pole of frigidity, or the cruosic pole. They are in opposite points in the axillary circle, or the equatorial axis.

In the rotation of the astral center in the space which it occupies, it is related to the spirit that fills space between this nucleus and the circumambient shell of the cosmos, for the astral center is the central

point and pole of all influx, and necessarily the central point of all efflux; so that any impulse of spirit from the astral center acts upon the luminiferous ether of interspace. Any point toward which the caloric (heat) pole is directed, responds to the caloric essence transmitted from this pole. Thus the caloric vibration is communicated to the luminiferous ether of space. The stellar nucleus does not transmit merely one degree of caloric "energy," for there are as many qualities of "energy" of various degrees of refinement, as there are degrees of spirit generated in the laminæ of the cosmic shell.

Caloric substance is expansile; and when the caloric pole is directed toward any part of space, the expansive character is imparted by the vibration of expansion, and the expansile pressure pushes the nucleus to one side. This lateral momentum is aided by a contraction on the opposite side of the axillary circle, because the cruosic potency acting upon the ether of space in the direction toward which the cruosic pole is determined, contracts the ether on that side equal to its expansion on the other. These two impulses, the one of contraction and the other of expansion, impart to the nucleus the slight eccentricity which determines its orbital motion, and thence all orbital motions of the alchemico-organic cosmic structure.

A coördinate and right-angle axis to the one described, with its caloric and cruosic pole, is the axis of light and darkness,—these poles resting on the same circle, but occupying the two different quarters of the circle. The photoic essence acts upon the attenuated ether with its own certain vibratory impulse. When the opposite pole, the scotoic, acts where light has previously operated, with its conflicting vibrations, there obtains the effect of stratification. Photos and scotos in conflict, stratify. Upon these two relations depend the stratifications of the alchemico-organic cosmos in all their varieties, and, correspondentially, the true light of intellectuality—in conflict with the mental fallacies of the organo-vital cosmos—acts to stratify religious, moral, and social existence.

(To be continued.)

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The Koreshan System of Cosmogony

Prof. Totten's Misfit Key of the Book of Revelation; His False Interpretation of Astronomy

By Koresh

Part XXII

UNDER THE flashing head-line, "Revelation of St. John Solved by Cryptogram," the *Chicago American* [Mar. '01] has a lengthy article on Cryptogramia Tottensonia, founded upon a false interpretation of an utterly spurious system of astronomy. If Professor Totten is correctly reported, he says: "The throne itself was some grand central sun, where God dwells, unapproachable, surrounded by ineffable light and fire; the one that sat thereon was indescribable, and the halo was the many-hued, iridescent rainbow reflected through the photosphere that clothed the terrible orb."

If it be admitted that this universe is what the term universe implies, it follows that it is one great system governed by a complete and uniform function. It would logically follow, that "some grand central sun" could be no other than the central sun of the physical universe,—if we are to locate the throne of Deity as a material throne at any material center in space.

Let us examine this cryptogram of Prof. Totten's from the common astronomical point of view. First, the universe, according to Professor

Totten, is illimitable; this is also in agreement with the universal astronomical modern conception. If the universe is illimitable, then it has no limit. If it had a center, it would have at least one limitation, and therefore would not be illimitable. But according to the Copernican system of astronomy there can be no central limitation, for there can be no central sun: hence no central material throne upon which Professor Totten's god could sit. If the Copernican system were true, the solar system would revolve around a great sun in company with ten thousand other solar systems as great as ours—and even greater. That center around which these thousands of solar systems are revolving, with all their retinue of solar fields, would be revolving around another greater sun, incalculably distant, out in the interminable space.

The very conception of the Copernican idea precludes the possibility of any such thing as a central throne of the physical universe. The impossibility of the conception of a physically central sun has made impossible the conception of a central consciousness called God; hence the atheistic determination of the Copernican system of astronomy. With the indescribability of the one who sits upon this nondescript throne, * * * we present another cryptogram from no less authority than Ezekiel, who regards the occupant of the throne not as indescribable, but rather as perfectly describable, and in agreement with every other Biblical description of the Deity. Ezekiel declares he “saw visions of God;” he does not say *from*, but *of*, God. This means that his visions were an analysis of Deity, and this analysis was not indescribable, but altogether describable. What did he see when he had visions of God? He saw God in symbolic configuration.

Ezekiel's Visions of God

“And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.”—(Ezek. i: 4.)

These four parts of a describable and visually approachable being were signalized by four distinct characteristics; namely, the face of a man, the face of a lion, the face of a bullock, and the face of an eagle. These four living creatures constituted, in their summary, the likeness of a man, and this was the vision and the appearance of Deity himself.

“And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straightforward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox [bullock] on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straightforward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

“Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went

upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes roundabout them four. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went: and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

“And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

“And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins [whose loins?] even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it, I fell upon my face, and I heard a voice of one that spake.”—(Ezek. i:

6–28.)

Was this the glory of the Lord Jesus Christ? Was it the Lord Jesus who sat upon this throne? Is this the throne of God? Is the Lord the God of heaven, as it is declared of him? And if so, is God a man?

Ezekiel has herein described what Professor Totten has declared to be “indescribable,” if he is correctly reported. Who is right, Prof. Totten or the prophet Ezekiel? We would rather take Ezekiel for our authority than the materialist, Professor Totten. If there be an “illimitable universe,” which therefore has no center nor circumference, in which there are innumerable suns which the astronomers say are, many of them, much larger than our sun, and have their planetary systems, why is it that the wise Professor selects our seven little planets of this one solar system of thousands, to represent the seven lamps or torches of fire? Are these planets more specifically torches or lamps than the seven Pleiades? Are the seven planets of this one solar system all the planets there are belonging to the great illimitable thing which, according to Professor Totten, has no limitation, and consequently no central sun?

Center and Circumference of the Physical Universe and their Correspondence

The physical universe has a center and a circumference; consequently it has form. It has its definite limitations, and only one center. This physical universe is the correspondent of the anthropotic domain, in which all intellectuality obtains and dwells. The bright and morning star in the physical heavens is not intellectual; it is merely physical light and various other essences. But it is the correspondent of the Lord Jesus, who was the bright and morning Star of the anthropotic cosmos.

The throne of God and the Lamb was manifest at the beginning of the dispensation as the Son of God. Jesus said, “I am the Door.” If any

Door is ever opened in heaven, or if any has been opened, that Door was and will be Christ the Lord. John was in the spirit. All the things seen by the Revelator were from a spiritual, not a natural point of view. They pertained to the anthropostic cosmic order.

The throne set in heaven was none other than the intellectuality in the interior of the human race. The one who sat upon this throne was Jesus Christ the Lord. To look upon, He is like jasper, because it is white, and as a symbol represents scientific truth. He was like the sardine stone, because he united both truth and good in their ultimate degree. John saw the future of the church in its resurrected state, when at the end of the age there should come another personal manifestation of Deity, who would constitute the open Door, as the man Jesus was the open Door at the beginning of the age.

The rainbow round about the throne like an emerald, is predicated of those who will accompany the Son of man as his chosen vessels of Apostolic power and authority. At the end and beginning, when the Lord sets his hand again the second time to recover the remnant of his people, he will call around him a people of a specific character to be receptive of his life when, in the theocrasis, he passes into his new Church to baptize it with the spirit of its regeneration. This bow is the same that is mentioned in the blessing of Jacob upon Joseph: "His bow abode in strength."

This is the bow of divine natural life, which surrounds Joseph at the time of his final reincarnation at the close of the Christian dispensation. The rainbow which John saw was none other than the group of faithful followers who will accompany the Messianic manifestation at the beginning of the new dispensation. These are conditions, qualities, and characteristics of the firstfruits of the new Church; but they are also the correspondences of the things that are in the physical universe.

Twenty-four seats round about the throne, signifies a definite number of persons, who will comprise the order corresponding to the progress of the human race through a period of time marked by the movement of the sign on the physical Zodiac. This is because all human progress is marked by astronomical progress, and its description is portrayed in language which corresponds to astro-biologic signs. That they were clothed in white raiment, means that they were made chaste through the application of the principles of purity. Crowns of gold upon their heads, implies that they are in the full fruits of righteousness. The head is the all of life in first and last things. Gold symbolizes the goods or uses of natural life.

Out of the throne—out of the intellectual status, which is the throne, as the affectional is the altar—proceeded lightnings and thunderings and voices. Lightnings proceed from the conflict of truth with error, and are manifest when in the promulgation of truth the principles of truth are illustrated by rational processes. The promulgation of the truths of life will produce the conditions of life, which are the conditions of immortality, hence the thunderings are the creations of immortality in the body. Jesus was the Word of God, hence he was the Voice of God. The regeneration of the Sons of God constitutes the voices referred to in this description of John the Revelator.

The “seven lamps of fire” are the seven churches, which are to appear at the end of the age as the fruit of the dispensation. If this explanation is disputed, refer to the twentieth verse of the first chapter of Revelation, and notice the explanation of “the stars” and the “seven lamps of fire” as therein defined. The “seven stars” are the angels of the seven churches; and the seven lamps are the seven churches. But Totten says that the seven lamps or torches of fire are the seven dominant planets; while we say that the seven dominant planets are only the correspondences of the seven churches. These were the seven Spirits of God. As the natural sun manifests in the prismatic refractions of the solar radiations, the seven colors of the

rainbow, so the prismatic refractions of the mental rays of Deity manifest the seven churches.

(To be continued.)

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The Koreshan System of Cosmogony

The Four Living Creatures the Four Cardinal Principles of the New Church

By Koresh

Part XXIII

IN THE CONSECUTIVE order of time there have been seven distinct divine overshadowings. We may illustrate these overshadowings by the baptism of the Spirit which occurred nineteen hundred years ago. God was manifest in the flesh. After the crucifixion and resurrection, the Lord dematerialized and became the Holy Spirit. This was one of the Spirits of God, and will result in the development of the church at the end of the dispensation now with us. The seven spirits of God operative at the end of the age, are the spirits actuating the seven churches, which represent seven distinct principles of immortal life.

The “sea of glass before the throne” does not mean the vast ethereal blue, as Totten stated, but the mental perspicuity of the minds which possess the truth. It is said to be like crystal, because the crystalline form of truth is manifest primarily in one mind. Truth crystallized is not like truth fluent. Water is the symbol of truth in its communicative state.

The four beasts are the same noted in Ezekiel, and also in other parts of Revelation. These beasts are the lion, the bullock, the man, and the eagle. They have their correspondence in the Zodiac of the physical

heavens. The beasts of Revelation do not belong to the physical, but to the anthropostic Zodiac. The lion (one of the beasts) is the principle and application of commerce in its every domain. These beasts were full of eyes before and behind. These are intellectual powers that enable one to apply the experiences of the past to things present and future. From what had occurred in the past, they could observe the things to come. This means merely, that they had all prophetic power.

The lion is the power of commerce; the calf (bullock), the liberty of commerce; the man, the adjustment of commerce; and the eagle, the appropriations of commerce. The four beasts represent the four cardinal principles of the new Church, which ramify into all the activities of the divine natural order. As these activities are the functions of the golden candlestick, and the candlestick has its six branches, it follows that the wings or powers must reside in the six wings of the central church or central power. Wings always signify powers.

If we can define the primary and fundamental laws of commerce, we can determine the character of each of the six wings. We have said that the lion signifies the power of commerce. The first two of these wings pertain to the head. They are distinctively, the love of commerce and the wisdom of commerce. Commerce means more than the function as exercised in the secular domain; but in whatsoever field it is considered, it is conducted on the basis of six distinct principles and elements of execution. The love of commerce, to be divinely legitimate, must include the love of its pursuit for its highest and best uses. This can only be true on the basis of love to the neighbor. This would involve the highest wisdom, which is always the accompaniment of the supreme love.

The wings that accompany the body are the relations of the uses of commerce to the body, which, in the body politic, involve the economical uses of commerce in the interests of the masses instead of in the interests of the few, as in the perverted commerce now

operative throughout the world. The wings which cover the body, in this special domain, include the industrial system, and the collective and distributive system. The ultimates of commerce are the feet, and in this are involved the two elements of life—perpetuity and enjoyment.

In the consideration of this subject in the higher domain, in the order of consecution, we begin with the Lord in his Messiahship at the beginning of the age. As the central star of the alchemico-organic cosmos radiates its energies to the circumference and limitation of its spheres of operation, so the mental and spiritual essences from the anthropotic Star are radiated to the extremity of the dispensation, where they culminate in the materialization of the new Church. John saw down through the age, in the spirit, the progressions of spiritual life as they corresponded to the coincident progressions of external human existence.

The Wonderful Applied Law of Correspondence the Key to All Knowledge or Science

When one is able to translate the language of spiritual things into the language of natural things, or *vice versa*, we may comprehend from the one, the significations of the other. Jesus was the head of the church in the consecutive order of its progress through the dispensation. He was the Lion of the tribe of Judah, because he was the center of that commerce which would culminate in the regeneration of the Sons of God. As the Lion, He was the center of the collection of the Lambs of God, which he gathered with his arm and carried in his bosom; and also the center from which distribution was made, in the dissemination of the seed of reproduction, or, what is the same, regeneration. His two wings were the powers of his possibility to impregnate the church for regeneration. This possibility was inresident with two loves and their corresponding wisdoms; the love of the Lord to quicken his people, and the love of his people to be

quicken. This included their corresponding wisdoms. Jesus knew how to baptize his church, and they knew how to be baptized. His love for his people and their love for him did the work of the first and highest powers.

The two wings which cover the body, are the confession of and obedience to the Lord. The body could not exist in its heavenly sphere of uses without these two principles and their application to the continuation of spiritual life. Without the confession of the humanity of the Lord and God, there could be no heavenly influx, by which heavenly perpetuity is maintained and perpetuated. The end of the dispensation is reached in the manifestation of the new Church, manifest as the seven distinct orders. These seven churches are the seven planets of anthropotic existence, and they correspond to the seven planets in the alchemico-organic (physical) cosmos. These are two powers which cover the feet. The feet of the dispensation reside in the consummated new Church. The first wing is the manifestation of the Messenger of the Covenant, and the second wing is his acknowledgment. Here again are applied the two great laws of confession and obedience.

The True Character of Koreshan Cosmogonic Form in Contrast with the Uncertain Modern Astronomy

We have shown in our publications the true character of cosmogonic form, and have placed this revelation in contrast with the uncertain Copernican system of astronomy. We have devoted much energy and effort to bring the questions of Koreshan Universology prominently before the people for public discussion. In this effort we have been held up to insolent ridicule and most bitter persecution, consonant with the invariable rule to which every innovation upon prevailing public sentiment is subject. We would not be worthy of consideration, if our doctrines were not important enough to excite the animosity of

the sentiment in both the secular and religious phases of thought which our system assails.

We have pushed our claims to a knowledge of cosmology, until the advocates of the spurious “sciences” begin to feel their insecurity, and the necessity for defending their right to the title of “scientist” and “scientific.” So long as the “scientific” world rested in absolute security upon the ignorance of the laity, it felt no necessity for the discussion of the question of the Koreshan Cosmogony; but our persistence in the advocacy of the truth, in contrast with the audacious assumptions of the Copernican advocates, incites a growing uneasiness regarding the stability of an astronomy which has nothing but assumption upon which to rest its claims to acceptance.

The whole batch of assumption and absurdity called modern science, is assaulted in front and rear by the consistent and determined purpose of the apostles of Koreshan Universology. We know that when our System is considered of enough consequence to receive candid notice from thinking men, and when the advocates of the prevailing system of astronomy begin to comprehend the fact that their premises, which they confess to be mere assumptions, are being analyzed by honest investigators, and are known to be worthless as foundations for the building of the superstructure of science, they will be compelled to make an open defense of their untenable position.

The Copernican system of astronomy had its rise in the dark age; and there is not an astronomer of note who does not know and confess that there is nothing but assumption for its foundation. It is responsible for the agnosticism so much in evidence, and for the attitude of that stupendous farce, the “higher criticism.” There is not a phenomenon manifest that is not easily and rationally explained and accounted for from the standpoint of the Koreshan Universology, whether belonging to the domain of physical or psychical manifestation; and per contra, there are no phenomena, either psychic or physical, rationally accounted for on the basis of the

modern system of so called science. All that Koreshanity asks, is a fair chance at the absurdities of the so called scientific claims of the age. This chance we will make, for we know we have the truth and are making progress toward a comparative hearing.

The Confessed Hypotheses or Guesses of Darwin a Sample of Modern So Called Science

Says Darwin, in “Animals and Plants,” Vol. I, page 9: “In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory.” It is to this absurd proposition that the most of our “scientific” theories, if not all of them, owe their existence. He further says, that “The undulations of ether and even its existence are hypotheticalal, yet every one now admits the undulatory theory of light.”

We agree with Darwin, that the undulatory theory of light is a mere hypothesis; that is, a mere guess; but we deny his statement that “every one now admits the undulatory theory of light.” “The principle of natural selection,” he says, “may be looked at as a mere hypothesis, but rendered in some degree probable by what we positively know of the variability of organic beings in a state of nature,—by what we positively know of the struggle for existence, and the consequent almost inevitable preservation of favorable variations,—and from the analogical formation of domestic races.”

Darwinism, as Darwin himself affirms, is predicated entirely upon “scientific” guesses; and these, he declares, constitute the basis of all scientific claims. Speaking of natural selection, he says: “Now, this hypothesis may be tested,—and this seems to me to be the only fair and legitimate manner of considering the whole question,— by trying whether it explains several large and independent classes of facts; such as the geological succession of organic beings, their distribution in past and present times, and their mutual affinities and homologies.

If the principle of natural selection does explain these and other large bodies of facts, it ought to be received.”

“Please accept my theories,” says the eminent “scientist,” “because I can explain many things upon my hypothesis.” The Koreshan Scientist might beg the question and say, please accept our theory of Universology, because there is not one thing that we cannot explain scientifically upon our premise. But we ask no man to accept *anything* on the basis of a mere hypothesis. A knowledge of the construction of the universe and its functions, with the laws and principles of life depending upon such knowledge, is too important a matter to be left to mere conjecture—mere hypothesis.

No conclusion is certain which is not founded upon and grounded in a positively demonstrated premise. It is for this reason that the Koreshan System stands out distinct and unique. It predicates nothing upon guesswork; its first step in the discussion of any proposition is the correct establishment and proof of its premise. Darwinism is a fair sample of the processes by which modern scientific conclusions are invariably reached.

When in conversation with Professor Harkness, of the United States Naval Observatory, we asked him if the Copernican system was not predicated upon assumption, he replied: “We have to assume something.” We maintain that if a premise be assumed, then the conclusion is equally an assumption.

Fact and Phenomenon Differentiated

Let us take the principle of optics in its application to the definition of the phenomenon of the rotundity of the earth, as an illustration of correct reasoning from an established premise, as followed by the logician of the Koreshan School of Science. We herewith accompany our argument with diagrammatic illustrations of the principles involved in the argument. Two lines may be extended parallel with

each other, as in the case of the two rails of a railroad track. The diagrams represent certain known facts in optics, which we declare shall not be overruled, set aside, nor ignored for the purpose of sustaining an unwarrantable “scientific” theory. If any man is too lazy to reason, or too mean to investigate another’s reasoning, we do not expect to make any impression; or if he is so wedded to a theory because his grandfather believed in it, that he will not change his opinion for the truth’s sake, he will naturally pass this argument by; but for the honest man there is only one alternative.

The two lines, a f, extending the length of diagram 1, may be taken to represent the tracks of a railroad, five feet apart. In the major premise of this proposition are involved the facts as they *are*, not as they *appear*. The measurement of the space at both ends of the track shows that the rails at each end are just five feet apart. There is no element of assumption in this part of the premise. We wish to *thoroughly impress* upon the student the fact, that so far we have not had to “assume something.” The rails are straight and parallel, and five feet apart. These are facts of practical and certain measurement.

From B to c in either direction the track indicates one mile; (the entire length of the diagram representing two miles;) in observing the distance from B to c, either way, the track appears to narrow down to a vanishing point at c. This appearance is the minor premise. Let it be remembered that the minor premise involves a fact, but that fact is an appearance, involved in which are certain optical laws which we will apply logically in another part of this argument. Do not forget the fact that we are arguing from premises that are proven to be true, and that we differ from the ordinary “scientific” logician, in that we work from a demonstrated premise— not from an assumption.

**Diagram 1.—Illustrating the Vanishing Point of Space
Between Parallel Railway Tracks.**

It Is Necessary to Distinguish Facts of Reality from Facts of Appearance

The purpose of this part of the argument is to show the reason for an appearance, which is in direct opposition to the fact. Why does the space five feet wide at F F, appear as a point at c? Note the dotted lines beginning at S S, and extending to the arrow; they make a comparatively long picture upon the surface indicated by the arrow. Now, note the dotted lines beginning at F F, and extending to the surface marked retina. These lines vanish at the point upon the surface thus marked; for this reason they appear to come to a point at c. If we take this appearance as a fact, we are led into an interminable labyrinth of difficulties. The “scientist” establishes his assumptions upon these appearances, ignoring the facts and laws of optics. The objects ed are in fact at ed, as represented in diagram 1, but they appear to be at c.

We are to distinguish the facts of reality from the facts of *appearance*, and show the character of the appearances, and how these appearances have led the short-sighted “scientists” into their aggregate of errors, which they delight to call by the title of science. Thus far there is no element of assumption; we assume nothing. We have shown that space is annihilated in appearance by the law of distal perspective; that foreshortening is an inevitable law of optics, and we hold that these laws are totally ignored by every so called scientific astronomer. The pseudo scientists shall not continue to foist their fallacious systems of astronomy upon a deluded public, without a perpetual protest.

It will be remembered that diagram 1 represents the point of observation at B, from which the objective point is seen as at c, but which in reality is at FF. The line D D D, extending to c, is not what it appears to be from the outlook or visual point at B. The apparent line at c, which appears to be only a line, is the entire breadth of five

feet—the distance across the track at FF. If a middle rail extend midway between the two rails of the track, it will be seen the entire length of the line, or nearly so, and seem to blend with the two other rails at c; the five feet have vanished to a mere point at c, therefore a space five feet wide appears like a mere line.

(To be continued.)

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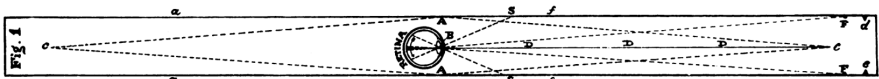


Diagram 1.—Illustrating the Vanishing Point of Space Between Parallel Railway Tracks.

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flaming_sword_v29_1915.pdf · PDF pages 6, 7, 8
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THE KORESHAN SYSTEM OF COSMOGONY

Application of the Principles of Optics to Geodetic Observation; the Law of Refraction; Assumption No Basis for Truth

By KORESH

PART XXIV.

The broader the space in perspective, the more rapidly it vanishes by distal extense, as shown in comparison with the middle rail; and the narrower the space, the less rapidly it vanishes by distal extense. This principle belongs more exclusively to the effect on the retina itself. A balloon in passing out of visual range appears to diminish rapidly for the first few miles, after which it remains in view for a long time as a mere speck. These facts will have their application during the course of this argument.

We subjoin a second diagram. Here we have two lines as in diagram 1, but we will employ them to represent parallel lines, one above the other instead of side by side, as in the first instance. The line A A appears to rise to B B, and the line C C appears to drop to B B, if viewed from the point D. The points A A and C C are visible, but they are seen as if at B B. Now, is there any man capable of thinking, who will be such an obstinate ass as to take this *appearance* as the *fact*,

after the phenomenon has been pointed out to him?

Diagram 2.—Showing Same Perspective Effect as in Diagram 1, with One Rail Above the Other.

We have studied the phenomena of appearance in these principles of optics, and will now proceed to make an application of them to geodetic observation, keeping logically to the premise, never swerving from the established law of Koreshanity; namely, that assumption is no basis for the establishment of truth.

We subjoin the third diagram. In this we take the lower line of the second diagram, A A; we observe the points A A from the point D, but the principle of perspective or distal foreshortening causes the objects to appear at the points B B. This is not due to refraction, but it is due to distal foreshortening; the space from A to K has contracted and foreshortened to the point B. This law is operative and applies to all space whether in the atmosphere, ethereal, or on the surface of the earth, terrestrial. If the line A A in diagram 3 represented a flat surface, a convex surface, or a concave surface, the phenomenon would be practically the same; a convexity or concavity of only eight inches to the mile would not appreciably affect the optical illusion. If the so called scientist is asked the question, Why does the earth viewed from a balloon look like a bowl? he will tell you it is because of atmospheric refraction.

Diagram 3.—Showing the Vanishing Point or Horizon of Geolinear Surface, with Upper Rail Removed.

If the laws of refraction will operate in an atmosphere of uniform density, to distort the vision, what may we not expect regarding phenomena related to objects claimed to be outside our atmosphere? If the point D, in diagram 3, is two feet above the line A A, at the distance of less than a mile the object at A on the lower line will be seen at B, in either direction. The law is the same whether the altitude be two feet and a half, five hundred feet, three miles, or any distance.

A less or greater altitude could not change the principle nor alter the character of the phenomenon.

The cross-piece at P is seen at A, but appears to be at B, because the standard, A P, is foreshortened down the two feet and a half. We have thus far shown certain facts, and optical phenomena connected with these facts. We have assumed nothing regarding the facts or the phenomena. We have interpreted the phenomena by defining the laws upon which they depend, and we challenge all the scientific men in the world to point out one inaccuracy either in the facts as presented and pertaining to the reality of the relation of the lines, or the facts of the optical phenomena.

Specific Statement of Minor Proposition

We are now prepared to state a minor proposition. Lines or surfaces separated by narrow or broad spaces (extended parallel with each other and viewed in perspective) will appear to approach each other proportionate to their distance from each other and length of perspective. Let the surface of the earth be taken as one of these surfaces, and extend a line over this surface; that is, a visual or optical line. If we stand twenty feet above the surface of the earth and look toward the horizon, the horizon is seen on a level with the eye. If a roof could be extended parallel to the surface of the earth twenty feet above our lookout (forty feet above the earth), the two surfaces would appear to approach each other; the lower surface would seem to rise to a level with the eye, and the upper surface would appear to drop to a level with the eye;—that is, providing the two planes are extended the necessary distance.

Now, if we remove the upper surface or plane, the lower plane will appear to rise to a level with the eye, just the same as when the upper plane occupied its position. It would not be occasioned either by refraction or convexity, but would be due to the operation of the principle of foreshortening. How a man can observe this phenomenon

and attribute it to anything but its true cause, and call himself scientific, is one of the enigmas of this so called enlightened age.

We have practically shown that the apparent rotundity or convexity of the earth is due to the optical illusion created by foreshortening. When it is assumed that the earth is convex, and in this assumption the simplest laws of optics are set aside and ignored, shall we quietly submit to the imposition and allow the world to continue in ignorance of the laws of cosmogonic form, or shall we place the facts in opposition to the assumptions as they obtain and are made to constitute the basis of scientific conclusions?

If a man stands by the side of one of the rails of a railroad track, say two feet from the rail, his line of vision will meet the rail at a point determined by the distance in perspective. This we need only state, for it is a well-known fact. No man will pretend to deny this, unless he be an absolute ignoramus. Then why should anyone deny the phenomenon as applied to the extense of any other line or plane?

If the earth were concave, eight inches to the mile, which would be a practical level and an apparent straight plane, and we should apply the law of optics as described, in looking along a geolinear surface the earth would appear to rise in perspective much more rapidly than the eight inches to the mile would indicate. If we were twenty feet above the surface of the earth, the earth would rise to meet the line of vision and would appear to be convex.

The scientific and honest man, before he projects a theory on the basis of appearance, would submit the appearance to a rigid analysis; he would prove his premise by the facts, and not ignore the most common principles and laws of optics as applied to geodesy. Let us demonstrate our premise, then reason logically, and we are certain of the truth. Let us assume our premise from mere appearance and then make our theory fit the premise, and we have just what the scientific world is attempting to cram down the throats of the credulous and

unthinking public.

Geolinear Foreshortening and Mathematical Application

Our sub-major proposition is, that a rigid mathematical calculation, founded upon the mathematical determination of the amount of foreshortening of the space between any two given parallel lines or planes in perspective, when applied to the surface of the earth, will determine the amount and direction of deviation which the surface of the earth describes, from a line extended from the point of observation to the vanishing point.

Let two lines be separated by a definite space, and extended parallel to a distance sufficient to obliterate the space by distal foreshortening. Extend these lines one mile parallel, a definite space intervening, then apply the same distance in length with the same space to any other two lines, and the same results would obtain. The truth of this statement is obvious to any candid person. If we make an observation along the side of a line which we suppose to deviate a few inches one way or the other, from a rectiline, and calculate the difference between the definite foreshortening of the known lines and space, and the space of the indefinite line, the difference is the amount of the deviation of the unknown line. This will also determine its direction.

Let this principle be applied to the surface of the earth, and the demonstration will determine whether the earth is flat, convex, or concave; also the amount of deviation, if any, from a plane. The claim that the earth is convex, is made upon the mere appearance from optical effects, without any consideration of the laws of foreshortening, and the whole system of cosmogony is made to fit this absurdity.

Optics Wholly Ignored by the Astronomer

We have pursued this argument from a known fact, and have applied a knowledge of the laws of optics as related to these facts, to the

appearance of the surface of the earth as under the operation of these laws. We have shown that the laws of optics prevail and operate in the one case as in the other. We have shown that the laws of optics are totally ignored by the "scientist" in his consideration, and that he attributes an appearance to the application of an imaginary and impossible operation. It is also demonstrated in this discussion, that the principle of refraction is used as an argument by the so called scientist, where the principle of refraction does not enter into the proposition.

We have accounted for the appearance of rotundity on the basis of the known principles of foreshortening in perspective, which every sensible and conscientious man will admit to be obviously true. We have shown, then, that if the earth were an extended plane for ten thousand miles, a view from any altitude would give the earth the appearance of a rotund form, in dimension proportionate to the altitude; the greater the altitude, the larger the appearance. We have shown what every honest "scientist" admits; namely, that the whole system of the Copernican astronomy is predicated upon an assumption which has no tenable foundation; therefore we are justified in our challenge of the accuracy of the system of astronomy which now flourishes under the title of "science." We also assure our readers that the time has come which the eminent astronomer, Professor Woodhouse, of Cambridge, England, feared would meet the so called astronomical profession. He said:

"However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy. Startling as this announcement may appear, it is nevertheless true; and astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a

guarantee of its truth. Should this sole refuge fail us, all our arguments, all our observations, all our boasted accuracy would be useless, and the whole science of modern astronomy must fall to the ground."

We have shown that the principles of optics have been left entirely out of consideration in the establishment of the Copernican hypothesis, and that therefore it is not worth one thought as constituting a basis for cosmogonic conviction.

The Koreshan General Proposition

We now state our general proposition: The astronomers of note admit that the whole fabric of hypothesis called astronomy, is built upon an assumed premise of appearance. When a premise is assumed, the conclusion is necessarily an assumption. It is easy to fit a large aggregation of facts to any hypothesis; but this does not prove any proposition. An "hypothesis does not rise to the rank of a well-grounded theory," and never can so long as that hypothesis is predicated upon a premise that is itself not proven.

The earth is of some definite form; this form is absolute, but it has never been fixed in the mind of the thinker, for the reason that, up to the present time, the "scientific" world is looking for some positive proof of the earth's rotundity, its revolution on its axis, and its orbital motion. These have never, so far, been regarded as settled facts. Because of this uncertainty we claim the right to demand some better reasons than have ever been adduced, for the acceptance of the Copernican system of astronomy, and an examination into the reasons we have promulgated for a disavowal of present "scientific" claims.

(To be continued.)

The source scans remain the record. This page preserves the article's argument, measurements, and rhetorical structure without presenting its conclusion as an independently established result. The periodical's claims remain attributed to The Flaming Sword and to Koresh.

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Diagram 2.—showing Same Perspective Effect as in Diagram 1, with One Rail Above the Other.

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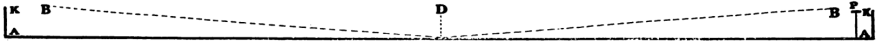


Diagram 3.—showing the Vanishing Point or Horizon of Geolinear Surface, with Upper Rail Removed.

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The Flaming Sword · Vol. 29, No. 2 · February 1915 · flaming_sword_v29_1915.pdf ·
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THE KORESHAN SYSTEM OF COSMOGONY

Forces and Factors Which Perpetuate the Physical Universe; the Interdependence of Pole and Periphery; the Zodiac & the Sun's Spiral

By KORESH

PART XXV.

THE REVOLUTION of the central star or stellar center which, from its positive and negative sides, produces the revolutions of the projected sun, precipitates also in its revolutions the essences of the sun, which come in contact with the inflowing substantial essences from the circumference. These unite in the atmospheres and appropriate their substances in processes of combustion. In this union of outflowing essences from the sun and inflowing essences from the circumference, and the burning of the substances of the atmospheres, there is a constant precipitation of matter, reduced from the state or quality of spirit to the state or quality of matter.

The earth's surface is thus constantly accumulating matter on its uppermost (innermost) surface, day by day, in the direction of the sun's apparent revolution around the earth,—which is really the projected sun's movement through the lower atmosphere,—in an orbit around the central star and within the crust or shell, the

circumference of all.

The superficial earth and water—the water represented by the large body of oceanic mass—are conditions of intermediate metamorphosis or change from the condition of spirit and aerial stages of substance to the mineral and metallic states. We have referred especially to the seven laminæ and their polate centers. The five mineral depositions or strata not directly represented by the known geologic formations, are related to one another in mineral planes, and focalize their polate points in the five primary fixed stars, similarly to the focalization of the essences of the metallic planes in the centers called planets. The five earths, therefore, have five corresponding polations. Upon these seven polations of the metallic and five of the mineral spheres, depends the arrangement of all subsequent polations constituting the starry belt called the Zodiac.

The Zodiac is divided into twelve sections, supposed by modern scientists to be merely arbitrary divisions having no natural foundations. The peculiar mapping out of the heavens into constellations, and naming them according to the names of certain forms of animal life, are regarded as purely arbitrary and the result of the ignorance and superstition of the ancients. We will here undertake to show that these tracings and mappings, or classification and nomenclature, are the result of the possession (by the ancients) of positive knowledges of the truth concerning not only the origin of the constellations, that is, of the focal centers, but of their special division into twelve segments, rather than the result of ignorance and superstition.

In order to make plain to the reader the laws by which this division is governed, we must insist upon an effort to at least constantly hold the mind to the conception of the intraspherical philosophy, or that which demonstrates that we live within the sphere or globe, as opposed to the current teaching that we live upon the convex or outside surface of the globe.

The Positive Origin of the Stars and Planets

The central star, the real polar point, which is the positive origin of the stars and planets, in transmitting its essences outwardly, forms around itself the circumambient space of light and darkness, or a positive and a negative side. Upon this peculiar arrangement depend night and day. The earth's surface is subject one half the time, or about that, to the influence of the light side, and the other half of the time to the influence exerted upon the earth's surface by the darkness and its concomitants.

In this revolution of the central star, which gives to us the appearance of the revolution of the sun in an orbit around the earth once in twenty-four hours, and which, by the modern scientific "lights" is interpreted to mean the rotation of the globe upon its axis every twenty-four hours, there must be presented to the earth two directly opposite poles—the light and dark poles. Half way between these poles there exist two others; one is the evening and the other is the morning. These are the poles of twilight. The evening is the caloric or pole of heat; the other is the cruosic or pole of cold.

The revolution of the sun in one continuous direction causes the earth's encumberment of matter to follow as a consequence upon a perpetual spiral, not, however, a spiral of the same and persistent outfluence, but of a consecution of fluences modified by the specific effect of each polate point, as these points succeed one another in the order of the sun's rotation.

By this we mean that there are four orders of encumbering consecution; namely, midday, evening, midnight, and morning; and each of these points exerts its specific fluence upon not only the superficial surface of the earth, but upon its deeper surfaces also. The importance of this observation cannot be appreciated from a superficial consideration of the subject, especially when we take into account the earth or ground only, and the changes which take place

there by the union of the ascending and descending substances.

What the Vegetable Kingdom Affords

The vegetable kingdom affords one of the most favorable opportunities to study these subtle fluences,—the outfluences and influences characteristically different at any two opposite polar points. In the foliage of vegetable life, the so called lungs of vegetation, there are carried on the double process and function, according to the period of the day to which it relates, of what partially agrees with the function of respiration in the lungs.

In the morning the leaf gives forth oxygen, and in the evening carbonic acid gas, or carbonic anhydride. These are the marked characteristic differences in the respiration of plant life as pertaining to the caloric (evening) and the cruosic (morning) poles. The specific characteristic differences in the respiration of plants at midday and midnight, while as thoroughly opposite and distinct as the differences in the evening and morning, are of a more subtle character because partaking more of the nature of the transposition of spirit than of the more tangible substances—the gases.

The foliage of the vegetable kingdom, it will be seen, performs more than the single function of respiration corresponding to the respiration of the lungs. In the respiratory function of the lungs there is a constant union of oxygen and nitrogen inhaled with the carbon, which constitutes the base of the venous corpuscle, and which really constitutes the fuel for the process of combustion which is in constant operation. The carbon carried into the lungs by the venous circulation enters into an actual process of combustion, uniting with the oxygen which is inhaled by the respiratory action of the lungs.

This union is not merely an absorption of oxygen, and therefore an oxygenation of the venous corpuscle, converting it to an arterial corpuscle, but it is the union or marriage of the white and venous corpuscle by which is developed the red blood or arterial corpuscle.

The carbonic anhydride exhaled or breathed out is the one product of combustion. This, as one of the offices of the lungs in the process of respiration, corresponds to the process which takes place in the leaf at one period of the day; namely, at night.

What the Capillary System Performs

At the extremity of the arterial circulation there is a process, the reverse of that which takes place in the lungs. There is a process of combustion in operation in the capillary circulation which, instead of transmitting outwardly the spirit corresponding to carbonic anhydride, which is exhaled by the lungs, carries it back into the venous circulation, thus carbonizing the blood and supplying it with its sugar, the foundation of the carbon corpuscle.

In the animal structure the process of oxidation takes place at one extremity of the circulation, namely, the lungs, and the process of carbonization at the other extremity. In the vegetable kingdom the processes of carbonization and oxidation take place at the same extremity, namely, in the foliage, but at the two extremes of the day. By this critical observation we see that morning and evening are the two extremities of a cycle or revolution, and that the foliage is related to every degree of this revolution and represents the entire cycle. The revolution of the day has its four polate centers, and of course its intermediate segments of the cycle. The leaf represents this cycle complete.

In the animal kingdom, of which man (who constitutes the microcosm) is the representative, we have noticed two extremes; that which corresponds to midday, (viewing the lungs from their office as performed toward the circulation, and not as to exhalation,) and the midnight, represented by the other extremity of the circulation. We thus define the polate centers in the microcosm, corresponding to the two supreme points of the revolution.

Relation of Microcosm and Macrocosm

In the relation of the microcosm to the macrocosm there is developed an important discovery; namely, that the motion is inversely to the motism and statism of the physical macrocosm. For instance, in the physical macrocosm the vegetative and vegetable form and function are stable, and the diurnal relations are mobile. In the microcosm, the vegetative form and function are mobile, and the diurnal relations are stable. It is thus discovered that the stable things in the microcosm are the mobile things in the macrocosm, and that the mobile things in the microcosm are the stable things in the macrocosm.

We have presented the vegetable kingdom as an illustration of the action of the four polate points or centers, having defined especially the two prominent poles and their fluences upon the function of respiration as exhibited in the plant. If the plant exhales and inhales, the zone or sphere of revolution (as related to the plant) has a complementary inhalation and exhalation inverse to that of the plant. This exhalation and inhalation must be specifically and correspondentially active at the four poles described, to correspond to, complement, and coördinate the activities of the vegetable respiration.

Vegetation alone, while exhibiting the phenomena in a marked degree, is not the only department of the physical circumference subject to and modified by these subtle fluences. The metallic and mineral deposits, the various earths, rocks, salts, etc., also the water over the surface of the earth, constantly inhale and exhale to meet specifically the fluences of these polate centers. The substances transposed in the form of gases and in the conditions of various essences are invariably the consequences of the combustion in operation in the earth, water, and air.

It is claimed that the surface of the earth moves from west to east nearly twenty-five thousand miles in twenty-four hours. According to modern science, this is a solid body moving through space at a rotary speed of over one thousand miles an hour, or more than sixteen miles

per minute. Can any sane man imagine that a solid body with this rate of speed, surrounded by a thin atmosphere, can so carry its atmosphere with its momentum as not to produce a contrary motion of the atmosphere, while at the same time it would cause the rotation of an oscillating pendulum?

No one disputes the fact of the motion of the pendulum, as first observed by Foucault and later experimented with by Flammarion. We might, however, question the uniform direction of the oscillating pendulum in a series of experiments. But allowing the experiment to be fair and the motion as reported, we would inquire, What causes such a phenomenon? Whatsoever the cause of the motion it must be considered with regard to two propositions; the first, the supposition that the earth revolves because the heavens *appear* to revolve; and the motion of the pendulum is taken as corroborative testimony to an hypothesis, *a guess*, which still hangs in doubt with the astronomers, for the reason that with howsoever much reinforcement you sustain a guess, it still remains hypothetical; and the astronomers will not stop seeking for still further corroboration, because they are still in doubt. We wish to assure our readers that the problem is not settled under the Copernican *system*.

The second proposition is that the Koreshan Geodetic Survey has settled forever the fact that the earth is a concave shell, and that man inhabits the cellular sphere. If it could be proven that the earth rotates, then the pendulum would act the same on the inner as it would on the outer surface of a ball, were it the motion of the earth that caused it. It could not, therefore, affect the fact of the Cellular Cosmogony in the least.

The Earth Comparatively Stationary, the Heavens Move Within

According to the Koreshan System, the earth is comparatively stationary and the heavens are moving within the stationary earth.

The sun is moving at the rate of about eighteen thousand miles in twenty-four hours. It is sweeping through space with this velocity and radiating its "energies" into the environing shell, in which there is a corresponding magnetic spiral motion. To this spiral motion of "energy" is due the rotation of the pendulum, and not to the motion of the earth. First, it will be understood that the pendulum is suspended from a support attached solidly to the body of the earth. Second, it will be noticed that the curve of the earth is practically the same at both extremes of the oscillation, the earth moving just as rapidly at one point as at the other. There could not be a calculable commensuration of difference either in time or space, at the two extremities, as to curvation or the time of longitudinal motion.

If the pendulum is swung from north to south and south to north at the start, it would be subject to the eastward motion of the earth, which, were the theory of the earth's rotate impression in relation to the pendulum ball true, the ball would apparently move toward the west, and with the opposite swing of the pendulum it would swing equally toward the west—the motion on one side balancing the other. This would be the effect if the phenomenon were the result of the earth's motion.

How would it be when the pendulum rotated around to the east and west points? The earth would be rotating toward the east, the pendulum swinging east and west. The earth is moving, according to the Copernican hypothesis, at the rate of sixteen miles a minute either with or against the ball, while it swings westward, and at the same rate with it when the ball swings eastward. If the earth by its rotation affects the motion of the pendulum enough to cause this rotation, why would it not make an appreciable difference distinctively marked while swinging east and west?

The swinging of a pendulum could bear no possible relation to the earth's rotation, even if the earth were a ball rotating from east to west at the rate of twenty-five thousand miles in twenty-four hours. * * *

The marvelous thing about this experiment, is that any man possessing any claim whatsoever to the title of scientific, should accept this solution without asking the question, "May there not be some hypothesis for this motion, as reasonable as, or more so than, the hypothesis of the rotation of the earth?" If a pendulum were swung at the north pole, oscillating laterally across the plane of the earth's rotation, were there such a motion of the earth, the pendulum hung in space (not upon supports fixed solidly in the earth), there would be some sense to the proposition; as it is it is the veriest nonsense, and later the "scientists" will laugh at their own folly.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Acceptance of so called Scientific Conclusions of Atheists by the Modern Church; False Position of "Higher Criticism"

By KORESH

PART XXVI.

THE WEAKNESS of modern Christianity in its attitude toward its atheistic enemies resides in its admission of the assumptions of so called science. Modern "science" is the breeder of that materialistic mental quality which denies all supernaturalism, both in archaic and modern times. The "higher criticism," the most insidious foe of Christianity, is the product of modern materialism, and this is the offspring of the present "scientific" fabric built upon the most audacious assumptions of the atheistic mind.

Modern astronomy, the groundwork of material "science," had its origin at the time when the world began to break away from the shackles of benighted Rome. The declension of the church into its adulteration with paganism was a preparation for the divorce of God and man, and at the same time the divorce of religious and secular science. When this divorce was instituted atheism, in its consummate vigor, sprang into the arena of that controversy which engulfed the church and brought it to the feet of infidelity, where today the chains

of atheism are more potent in their detriment to religious, spiritual, and moral liberty than the shackles of medieval Rome.

The rational function is stultified in that mental attitude which assumes and declares that every premise must be a guess, and that the only way to prove a proposition is to fortify the original hypothesis with as many hypothetical agreements as can be brought to bear in support of the original blunder.

All modern approved science is diametrically adverse to the claims of Christianity as to its supernatural origin and to the Bible as ordained of God, placing Scriptural authority upon the identical basis of the secular writings of uninspired men, or men (if inspired) respiring the emanations from the nether world. A scientific fabric superstructured upon the blundering assumptions of one generation, to be shattered by the blunders of succeeding eras, constitutes the fundamental reinforcement of that infidelity whose best chances of perpetuity reside in the fact that it has ensconced itself in those prominent places of religious and secular culture upon which the church itself depends for its claims to the most advanced scholasticism of the age.

There can be no possible agreement between the Scriptural claims to supernatural origin and the assumptions of modern science. Every "scientist" admits the fact, which he does not dare to dispute, that every department of science as it exists today is founded upon an assumed premise. Chemistry, called an exact science, is predicated upon the primary assumption of the existence and eternal perpetuity and indestructibility of the atom; the weakest point in the assumption being the declaration that the atom is uncreatable and indestructible.

So called Scientists Deny the Existence of Spirit, the Co-ordinate and Complement of Matter

The "scientist" denies the existence of a complement of matter, in a substance non-material yet substantial and correlated with it as its counterpart. Until very recently, "energy" has been held to be

non-material and non-substantial, a mere mode of motion; literally, the *in work* or activity of matter. Electricity, magnetism, light, and heat were neither matter nor substance; but now there come forward men * * * who pronounce electricity to be a fluid, hence a material substance,—another as flagrant a mistake as to have pronounced it a mere mode of motion in matter.

There can rationally be conceived the geometric unit, the least possible division of a material substance. When the reason attempts to go beyond this in the denial of the corpuscular and metamorphic properties of the atom, and assumes that chemical transformation is but arrangement and rearrangement of atoms, it has stepped outside the realm of true rational exercise and become lost in the labyrinths of hypothesis. Matter is both destructible and convertible. When matter is reduced from its molecular state to that of the atom, the slightest agitation (vibration) destroys it as the atom of matter, and it is immediately reduced to the spiritual (essential) state of its substance. It takes the molecular form when in and during its metamorphosis to another kind of atom.

Matter, physical [non-vital] spirit, and "energy" [vital spirit] constitute a triunity of fact, relation, and operation which forms the geometric triangle of alchemical activity and metamorphosis. Physical spirit is the complement of physical matter; they are interchangeable. When the atom is agitated it resolves itself to the spirituous essence of its kind. It may be electricity, magnetism, light, heat, or the ultra attenuations of these essences of matter; but while the substance is in the essential state, it has lost its material, atomic, and corpuscular forms.

"Energy" (in work) is the activity of both matter and its correlate spirit. Matter could not manifest "energy" (in work) except there be something for it to work with. This something is its counterpart (its spirit), and its spirit is the resolution of the atom to its concomitant essence, the veritable substance of the atom in a quality of substance

which cannot be denominated matter nor material, but which is as absolutely substantial as the atom itself.

Alchemy the Science of Primitive Christianity

Alchemy is the science of primitive Christianity. The Word which was God (Spirit) became flesh (matter) and dwelt among us. When the Lord as to his flesh went away, he did so through the dematerialization of his body, the flesh; and the oxygen, hydrogen, nitrogen, carbon, sulphur, fluorine, chlorine, sodium, potassium, calcium, magnesium, etc., of his material and physiological being were reduced to their coincident spirit, and the Lord was translated into the spiritual, non-material sphere of his being. I cite these claims of Scripture merely to show the relation of true science to Scriptural declaration, and to contrast it with the assumption upon which atheism, infidelity, and that most abominable and insidious enemy of Christianity and supernaturalism, the "higher criticism," have their foundations.

The hope of Christianity is in its renunciation of atheistic science, and in the investigation of scientific propositions on the lines of demonstrated premises. There is a divine use of the rational faculties, and the first step in the direction of a divine superstructure of science is in the demonstration of the truth of the initial premise. This is the attitude of Koreshanity in contradistinction to the antichristian and pseudo "science" of modern times.

The Etymology and Science of Astrology

The term astrology literally rendered signifies a word or discourse upon the stars. It is from *astro*, star, and *logos*, word. Astrology as a so called science purports to define the relation of the astral world to the life of the human race, and the influence which the stars, planets, sun, and moon have upon the affairs of nations and vidual existence. As a present scientific attainment it is defective for various reasons, and mainly because its claims are vitiated through its relation to a

false "science" of astronomy, and because the laws of cycles are not definitely comprehended as governed by solar, lunar, planetary, and stellar precessional movements.

No one will attempt to deny that the influence of the sun and moon, in the radiations of their "energies," has a general and specific effect upon the world and its inhabitants. If the "energies" of the sun were cut off for any length of time, this obstruction to its vivifying power would be followed by an irreparable catastrophe. It would be destructive to every kind of life in the great cellular world. The sun is constantly radiating his life-giving substance to the earth and its forms and conditions of life.

Every star, also, as positively radiates essences as does the sun; and the character of these essences from stellar radiation can be, to a certain extent, analyzed through the imperfect science of spectroscopy, showing that the different stars generate from their processes of combustion, distinctive kinds of "energy" as indicating different kinds of material entering into these processes. If the spectroscope can reveal, through spectral analysis, the distinctive character of the stellar radiation, it also reveals the fact that the essences of the stars are distributed to the earth, and necessarily exert their influence differently and distinctively upon the life existing at the earth's surface.

The modern system of astronomy has thrown doubt upon the claims of astrology because, according to astronomical science as now interpreted, the world is a mere insignificant speck in the great universal field of illimitability. The stars, it is claimed, are great suns, many of which are enormous as compared with the sun of our solar system, and could not be specifically related to individuality as obtaining within the field of human existence at the surface of "our little world."

The Study of the Relationship of the Stars to the Human Race

The study of the relationship of the stars to the human race would necessarily involve the consideration of priority of influence. Do the stars influence the vidual lives of men, or do men influence the stars? Is the mind greater than the star to which it is related, or is the star greater than the mind, and can the one influence the other? If men are influenced by governing forces or powers, are these influences exerted by the stars, or are the influences derived from mental forces, which correspond to the stars, but which emanate from men or groups of men corresponding to their own stars and constellations? These are questions which the astrologer must ask and settle for himself before he can lay claim to being an astrologer of any truly scientific attainment.

If there be an influence exerted upon nations, peoples, and viduals through the radiation of the stellar essences ("energies"), there must be a reciprocal relationship by the very nature of the laws of equilibrium in the universe. Man must and does give to the stars as much as he receives. If the stars were great suns exerting their influences upon and controlling their own solar realms, the question of the priority of mentality over matter would not be worthy of any consideration. But when it is scientifically demonstrated, and the demonstration is accepted, that the stars are but focalizations of the essential substance of matter sublimated through processes of specific combustion, and that they are but comparatively small centers of "energy," no larger in their relation to all other stars than one man is in size compared to all other men, the question of the reciprocal relation of men and stars becomes one of reasonable consideration.

Without any special circumlocution, we assert the following proposition: Distinctive human mentalities, whether in the flesh or in the spirit, are intellectual stars, their magnitudes defined by the relative character of the volume of the intellectuality. Every star is as

great in volume and as brilliant in force as the physical star to which the mental star is related. The size or volume of any star must be determined by laws and relations predicated upon the Cellular Cosmogony. There can be no science of astrology founded upon any other system than the cellular one projected upon the basis of Universology.

The science of astrology depends upon an exact knowledge of the form and function of the universe. There is no system of modern astrology or modern astronomy that defines any precessional movement other than the precession of the equinoxes, a precession pertaining to the sun alone, while the precession of all the planets is as equally important. One thousand men may have been born at the same time and under the same apparent circumstances, as far as astrological conditions are concerned, and yet their lives will have nothing in common. This does not militate against the truths of astrology, or against the fact of an astrological science; but it does demonstrate the fact that those who profess to know the science are ignorant of its operations.

The Bible the Greatest of Astrological Books

The Bible itself is the greatest of astrological books. We need not refer to more than one instance to insure this fact, but there are hundreds of instances denoting the truth of this statement. We will notice the astrological indications concerning the central character of the Bible and of the world's history; namely, the Lord Jesus, the Christ of God. "His star," observed by the wise men and understood by them to indicate the birth of the Savior of the world, led them to the nationality which was to bring forth the Son of God. "We have seen his star in the East and have come to worship him."

A notable star arose in the constellation north, on the meridian indicating the culmination of the sign Aries in the constellation Aries. They found, through astrological science, that the star indicated the

Jewish nation, and finding their books, they there discovered His local place of birth. At the time of His crucifixion a notable and specific astronomical sign denoted the importance of his manhood as related to the most significant sign of his cutting off; as his eclipse was identical in time with the cutting off of the sun's light. These events in astronomy were so definitely associated with the events in the Lord's life, as to leave no room to doubt the astrological relationship of the physical heavens with the affairs of human life.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Astrological Indications Mark the Character of the World's History at a Definite Time

By KORESH

PART XXVII.

WE CANNOT DOUBT the fact of the existence of an astrological foundation for an astrological science; but who can bring the light of this science to its full fruition? None other than the Light of the world, the true scientist ordained of God to fulfil the work of the completion of the redemption of the race. Astrological indications marked the character of the world's history at the culmination of the sign Aries in its own constellation, the constellation Aries, in the projection into the world of the Son of God.

The fate of the Hebrew race was as unmistakably indicated. Astrological science marks the initiations of nations, their careers and their terminations, as well as of individual birth, career, and death. The rise and fall of nations are as easily predicted from astrological knowledge as the career of individuals; but to insure anything like certainty in the application of the science of astrology, there must be a deeper comprehension than is found in anything yet published in modern times on the subject.

The Illumination of Koresh Marked by the Science of Astrology

The genuine science of astrology will define for this and future generations the year 1870 as one specifically marked in the career of human progress; for when the science is unfolded it will include a knowledge of those specific times of spiritual influx upon which depends the illumination of mentalities who define the prophetic culminations. The year 1870 constituted a specific year in the history of the world. It ended the time of the 2520 years, or the seven times 360 years of prophecy of the Gentile times.

Coincident with the illumination of the true Prophet, the lighting of the world with electricity occurred at that date, as if to punctuate the fact of the illumination of the Lord's Anointed. The year 1870 was the year of the projection of the Cellular Cosmogony, the greatest discovery of the age on the lines of physical discovery and enunciation. This year, to the true astrologer, is specifically notable from astrological observations. It will involve something deeper than the insight of plagiarism and thievery to encompass the field of prophetic and Messianic function.

Kosmos is a Greek word usually translated world, but in this connection the universe of being, the created universe, is meant. For convenience of study the meaning of this word is separated into two divisions; namely, the physical macrocosm (embracing the physical universe, the universal objective world), and the anthropological universe, that is, the great universe of humanity. Then again, as the miniature expression of the universal or grand anthropological universe, there is the microcosmic universe—the little universe, the subjective world, which is as absolute and integral a structure as the macrocosm of physical existence, the great universe.

The Messianic Character the Container of the Potencies of the Universe'

In scientific exactness, the manifest microcosmic universe is the perfected man, the regenerated God-Man, containing within himself the potencies of the universe. He is the center into which are aggregated all the essences of existence; he is also the coördinate of the entire unregenerate humanity in the domain of animal life. In Koreshan Science there is a correspondence in the sun, the center of influx for all the physical forces (the product of transmuted material substance), and the shell, the material outward structure, which is the posited extremity of all forces outflowing from the sun, to be transmuted to matter at their point of deposition.

The present condition of that which would otherwise be the microcosm of integral man is a divided condition, a state of development; that is, it is not wholly complete or matured, not in its integral state—the development finally to be reached in the progress of the human being toward God. The microcosm is now in two distinct forms, the male and female. To state it more fully, there are really four distinct qualities—two differing material forms, and two differing spiritual entities inresident. This is the present state of the microcosm; it is not yet whole; it is waiting for the application of the science of unity to bring it into life through conjunction, making that which is now in two forms the one manifest divine form, the integral being.

Separation of Forms Constituted the Fall of Man

The race is now in two separate forms, male and female. This disintegration is the result of the fall, the segregation of the divine Man, the Adam, the man made in the image and likeness of God, not like him in one principle merely, but like him in every principle—spiritual and material. The present status of the race is a fall from that primitive state; the two forms do not constitute the integral structure, therefore they do not constitute the macrocosm.

Viduality is not the microcosm, but individuality is. The divided personality is widowed, whether it be male or female; the individual is undivided, unwidowed; it is married in God, united to God in such manner as to comprise the male and female elements in one form entire; no longer male and female in two distinctive separate forms, but male and female united in the one form which is neither male nor female. This is the microcosm, the subjective universe, and is as complete in its fulness as is the objective universe. This regenerated divine Man, created in the image and likeness of God, this microcosm, is not an epitome. He is not an abridgement of the universe, but is the universe in its least form, as the seed of man is the man in his least form.

Material creation is the outermost expression of the thought of God. The Creator projects into outermost form and function only that which obtains in the divine mind, and that which he expresses represents the divine character and purpose when correctly interpreted. A false translation or interpretation of cosmical form, which is the expressed form of both God's desire (will) and wisdom, and the manifest phenomena of that form, constitute the basis of a fallacious theology; for man's conception and comprehension of Deity must agree with his interpretation of God's manifest expression in the physical universe, which is the unfolded cosmical speech or language of the Creator. Astronomy is the law of astral or stellar motion and relation; and the concept that is entertained of the physical universe, which is God's expression of himself, must, correspondentially, be the concept that is entertained of the Deity.

Axillary and Orbital Revolution Constitutes the Law of Development

The sun is supposed to be the great center of the solar system. The emplacement of the "heavenly bodies," according to the modern physicist, is supposed to depend upon axillary and orbital evolution, and centripetal and centrifugal "energy;" that is, motion toward and

from the center. If axillary and orbital revolution constitutes the law of emplacement; in other words, if every heavenly body depends for its maintenance in its position upon the two motions, the one upon its axis and the other upon its revolution in an orbit, then no center, no matter how aggregate the universe depending upon it and reciprocally related to it, can maintain its emplacement without both axillary and orbital motion.

Under such relations, our sun, which would comprise the center of the solar system, with its stars, planets, moon, etc., would revolve—with thousands of similar solar systems—around another far distant center. All these solar systems, each with its grand center, would revolve around still another, and this would in like manner depend upon a still greater one. This process of multiplication of centers and augmentation of the general system would continue without limit, and no final center would ever be reached; the physical universe would be without a definitely fixed pivot. A spiritual system established upon such an astronomical system would necessarily leave out of the question a central and personal mind as the governor of the universe; hence, the atheistic origin of thought, and atheism as a resultant belief.

Why Koreshan Astronomy Cannot Be Gainsaid or Overthrown

The inquiry is frequently made of us: "Why do not some of the noted scientists of the world interest themselves in the Koreshan Universology, if it be true, as you profess to claim, and why do they not regard it of sufficient importance to openly discuss it? We answer, that the principal reason for the apparent lack of interest is that no astronomer of great repute has sufficient confidence in his own system to expose it in open discussion to the certainties of the Cellular Cosmogony. The astronomer knows that his whole system is founded upon an assumption, and that hypothesis is not proof; and he is just wise enough to know that his safest place is under cover.

We are ready to meet any astronomer or any noted physicist on the face of the earth, in public or in private, to discuss the subjects involved in Universology, with the assurance that in every instance we have the best of the argument—in fact, the only argument. The very starting point of our discussion is the character of the premise. Our premise is a demonstrated fact; the premise of the Copernican system is an acknowledged assumption. This is the initiation of the Copernican weakness. If we say to an astronomer, "Is your premise demonstrated?" he will invariably say no, unless we happen to meet a man who thinks it easier to lie out of a bad situation than to openly confess the truth.

Out of about fifty different "scientific" assumptions as to the source of the sun's "energy," one is held to be the most tenable; namely, the contraction of the sun by its own gravity. Will some "scientist" give us the reason—upon the basis of the sun's contraction by its own gravity—for the orbital motion of the earth and planets around the sun in a given direction, and the axillary motions of these planets, and why the moon as a body defies the ordinary relativity of orbital and axillary motion and revolves upon her axis once a month?

What are the processes of contraction by the sun's own gravity, that determine these peculiarities of motion in the heavenly bodies? In the Universology of Koreshanity it is positively asserted whence the source of motion; not only so, but why the kinds and differences of motion, not upon the basis of assumption, but upon the basis of established truth—the logic of demonstration.

The time is coming when the so called scientists will come out from under cover to meet the progress of the Koreshan System of science. We have no fears of the results. It will be a great conflict, because it is the final struggle between a fatal fallacy and God Almighty's truth. When satan was let loose in the sixteenth century he hurled into the face of Christianity his satanic majesty's most fatal bomb; it swept the Christian church from off its feet and launched the "higher criticism,"

which has led the church into atheism. It is the devil seated on God's throne in earth, against which the science of Universology is waging war, and the fight will wage until nothing remains of the system of fallacies built upon a succession of hypotheses so ridiculously absurd as to incite to wonder, at the credulity of men, the mind capable of rational exercise.

We are not worrying about the scientists. We read that nineteen hundred years ago a certain Man came to the doctors and theologians and was rejected, but "the common people heard him gladly." We will awake the common people, and the scientists who bask in the sunshine of their own blissful ignorance will finally drop into line as they find themselves out of lucrative professions and employments, when the people are apprised of the existence of so many scientific confessions of supreme ignorance.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Womb of Nature a Concave Sphere Inhabited by All Forms of Life; the Universe Is an Integral City

By KORESH

PART XXVIII.

THAT THE UNIVERSE has form we may demonstrate by ten thousand proofs. Can we determine the characteristics of this form? The almost universal concept of the divine mind, or of the cause of all things functate and formate, is that it is perfect. The mere belief that it is perfect does not prove that such is its or his character. The proofs of the divine perfection must rest upon an argument for which we now have not space. We may assume, however, inasmuch as such a belief is universal, or nearly so, that the divine mind, made up of the aggregations of all phases and qualities of love, and their correlate concomitants—these being the components of mind—is in a state of perfection, and that in the expression of mind into form it will manifest such expression as will involve the most of corresponding formate repleteness.

The sphere, as pertaining to curved lines, and the cube, as to straight,—the one the type of truth, the other of life—are the two characteristic forms of integrality. The compromise of these is the spiral. Assuming that the cause of all things is replete so far as cause is

concerned, (and we hazard the assumption because there is little danger of contradiction,) we then predicate upon this assumption the axiom that the complex form of the sphere and cube is the most complete expression of the divine power to formulate, and thus maintain that these characteristics of formation comprise the general embodiment of the will and intellect of causation.

In a former article we have shown the sphere or shell to comprise the outlines and limitation of universal form. All convergent lines from the circumferences of the sphere determine toward and terminate in the center, which must necessarily constitute the focal point of centripetal flow—the central point of contact of all material things. The physical universe being the formulated expression of mind, the astral center of the physical universe must comprise the analogical correspondent of the astral center of the mind of the universe. The physical universe is proximately moved by the essences of alchemical, electrical, and magnetic action, which are generated by the very form and relation of the elements which enter into the constitution of the great cell or shell of generation. Remotely, it is moved by the mental potencies that are above and prior in quality to even the unconscious or material forces; such as physical lumen, calorine, electricity, magnetism, levity, and gravity.

What the First Few Chapters of the Book of Genesis, in Symbolic and Astro-Biological Language, Mean to Convey

Universal form and its correlate universal function are persistent, never having had beginning only so far as the modifications of time (by the break in continuity) mark the end and the beginning of periods, and denote timic aspect or that modification of continuity called time. "In the beginning God created," does not imply more than the beginning of a specific cycle, and such creation, or recreation, is manifest whenever a cycle closes in the beginning of a succeeding one. If function and form are correlate and persistent properties of perpetual being, (and there is a sense in which things were not

created,) still the continuity of the universe must depend upon its recreation or creation in an existent form and function. This last is what is meant by creation.

Atheists, infidels, materialists, and spiritists may continue to rave and rant at the obduracy of man's adherence to what they may denominate a "book of fables," it yet remains as an enduring monument of a never-fading glory of conception as far beyond the intelligence of the ranters as they are below, in descent, an ancestry from which they maintain they have degenerated. We mean, of course, the monkey, chimpanzee, and gorilla, of which modern atheism seems so proud to boast for ancestral origin. After thousands of years the Bible remains the bulwark and citadel of towering strength, unaffected by the onslaughts of its enemies. Religious systems, founded upon false interpretations of the Scriptures, may rise and fall, but the truths of the Bible never—they are eternal.

Koreshanity regards the universe as one vast system, with such a perfect adjustment of parts as to embrace every department in a combination of coöperative unity and procedure, not merely as pertaining to the solar and stellar realms, embracing the earth inhabited by man, but inclusive of mineral arrangements, and vegetable, animal, and human life. Man, both as to his individual and universal being, is the archetype of the cosmic structure and function. He is both origin and product of the integral coördination of universal mode and motion.

The mind of man, inhabiting his organic form, is the positive pole of constructive potency, and the material cosmos has proceeded from his voluntary purpose and coördinate involuntary consociation. The laws of construction, with the potential and kinetic essences through which the depositions of circumferences are formulated and maintained, and primary and subsidiary centers pivoted, focalized, supplied, and regulated, correspond to the laws of organic unity consociating mind and body.

The universe is the great ovum of integral incubation. In-cube-ation is the modification of the lines and forms of the cube and sphere, adjusted to the purposes of use in the integral economy. The chick is incubated (hatched) from the egg, the infant is incubated in the matrix. Humanity as a whole is incubated within the great cell or ovum of universal life and not, contrary to the universal law of development, on the outside of an uneconomic adjustment and compilation of matter, as men throughout the world of boasted civilization have been blindly taught.

The forms of the incubated are but the modified adjustments of curvilinear and rectilinear motions and modes; or, as applied to man, he is the cell doubled upon itself, and the laws of mental and organic life correspond, in him, to the laws of motion and arrangement in the functions and emplacements of the physical cosmos. The unique and complex cell, with its correlation of circumference and center, is the expressed or evolved form of integral being, and the forms and laws of this cosmical integrality are the pattern of the integral government of man.

Axillary and Orbital Motion

Freedom and liberty are words which in the mouths of the rabble have no significance. Axillary and orbital motion, modifications of the compromise of centrifugal and centripetal fluxions of spirit and matter, are the products of two physical laws, the principles of which are revealed in these phenomena of moment. These laws, though physical, originate from correspondential laws of mentality. Axillary momentum is the third moment of physical spirit, and the direct product of the conflict originating in the impact of the controversial ascending and descending fluxions of physical spirit. Effluxions from the center toward the circumference, and influxions from the circumference toward the center, meet at their points of concurrent and revolutionary moment in the product of their compromise. The revolutions of the great cosmic unity called the physical universe, are

motions resultant from freedom of action. That direction of motion which gives to us night and day, and the modification and variation called seasons, originates in choice of action.

Though these are involuntary and unconscious, as modes and moments of the physical universe, they proceed from the laws and activities of mind, and correspond to freedom of will and choice of will in the domain of conscious life. As freedom of motion, embraced in axillary and orbital revolutions, is the liberty to move by virtue of law and according to prescribed limitations and directions, so freedom of action, as a mental influence, must be governed by corresponding limitations and directions. As direction of motion is the result of determinations of concurrent fluxions and specific compromises, so choice of action, which must originate in freedom of action, is according to the determinations of wisdom in the economic adaptation of uses to the ends for which uses are instituted.

The Advocacy of the Cellular Cosmogony in Opposition to the Modern Theorists

In the winter of 1870 I discovered the science of the universe and coined the word to suit it, namely, Universology. The first time I ever saw the word was after I had coined it, by compounding it of Latin and Greek words, the first part being Latin, and the last part the Greek logos, word or discourse. I do not say that the word might not have been previously framed and employed. I do not know when Stephen Pearl Andrews first employed the term; but I do know that I was not conscious of any use of it until after my application of the word to my science.

In the discovery of universal science (I might say in the revelation to me of what, up to that time, had been a mystery to the world at large) I found the universe to be a composite whole, an integralism having been in perpetual existence in the past, and must be in perpetual existence in the future. I discovered the earth to be stationary, a

macrocosmic and composite shell or rind, circumferential to the atmospheres; and the solar, lunar, and stellar manifestations within this common rind or composite and concave sphere. * * *

The universe is a fixity from more points of view than one. It is creation from God who dwells in it, and derives his functional powers through his inherent relativity to the integralism of the universe of which he is a part—an intellectual part, individual and recurrently personal. The formation of the universe is discovered to be cellular and therefore concave, not upon the basis of hypothesis, but upon the actual and positive demonstration by three systems of geometrical calculation, including optics and mechanics.

When the "scientific" world and the world generally discard the speculative and hypothetical methods of arriving at conclusions, and begin to reason from demonstrated rather than from hypothetical premises, they will begin to awake to some startling facts, and to realize the astounding absurdity of any and all conclusions predicated upon the guesses of men ignorant of the first principles of the origin of life and the destiny of the human mind.

The most advanced thinkers of the times are seeking the origin of life. This is ignorance seeking light but finding none, because the keys of knowledge have been taken from the world by the doctors of the world, under the influence of scholastic and classic cult. No wonder that the question is being agitated in the scholastic circles! The subject cannot be hammered for years from such institutions as the Koreshan University and the Guiding Star Publishing House without awakening interest and discussion.

The Heavens and the Earth of the Book of Genesis Comprise the Various Regions of the Mind and the Body

The description of creation given in the first chapter of Genesis was never intended primarily as a presentment of the physical cosmogony, but as the creation of the man himself, which in his most external

manifestation is in the physical form. Thus in this outward degree the heavens comprise the various regions of the mind, while the body constitutes the earth. This, however, applies only to the integral man, and not to the so called humanity who have not attained, through the restoration, to the image and likeness of the Gods. While the genesis of man is described in the first chapter of the Hebrew Book, it is also true that the perfectly structured and integral man is the archetype and microcosm of the physical universe; and when the comprehension of the one is reached, then also is that of the other.

The physical sun is the center of the physical universe, and the earth is its crust, shell, pediment, or rind. As the sun is composed of light and heat as its primary substances, so the mind correspondingly is composed of the affectional, love, or desire substance, and its accompanying wisdom and intellection. These two principles and substances are the primal substances of being; the one is the heat, the other is the light of the mind; and these two substances extend and exert their influences in the body to effect and perpetuate its substance and form, with all the accompanying phenomena.

The activities of the mind, so far as they relate to the organic structure of the body, proceed from the conjunction and unity of the two primary activities and substances of mind. These substances and activities eventuate in the formate solidarity of the organic natural structure, through the formation of another substantial force; namely, the substance of gravity. Weight substance, or as it may be technically called, gravic substance, is the first product of the union of light and heat, and is the first law of form.

As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the two corresponding substances of mind.

(To be continued)

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THE KORESHAN SYSTEM OF COSMOGONY

No Dissociation of Atoms, but a Dissolving & transforming to Another Substance: Energy and Force

By KORESH

PART XXIX.

[The following paragraph was quoted by KORESH from an Eastern paper, and commented upon by him in THE FLAMING SWORD of Feb'y 13, 1906:]

First, he [Dr. Gustave le Bon] declares that matter, hitherto supposed indestructible, everywhere slowly vanishes by dissociation, which is either spontaneous or provoked by the atoms which compose it. Secondly, the products of the dissociation of the atoms constitute the intermediary substances between ponderable bodies and the imponderable ether—that is, between the two worlds which science has hitherto profoundly separated. Thirdly, matter, regarded hitherto as inert and without power of restoring the energy which has been furnished it, is, on the contrary, a colossal reservoir of energy, interatomic energy, which it can dispense without deprivation.

THERE IS no "dissociation" of atoms in the destruction of two equivalents of hydrogen with one of oxygen in the formation of water. The two substances called "elements" in the nomenclature of "science," are immediately and directly dissolved and transformed to

another substance, in which neither hydrogen nor oxygen obtains. In the destruction of water in the production of hydrogen and oxygen there is no "dissociation" of atoms, but a direct dematerialization of the water immediately to the condition of its essence, which is nothing more nor less than the physical spirit of the water, destroyed until the hydrogen is evolved as a new creation.

Energy is just what the term means—in work; it is merely the activity of either matter, or the essence of matter. Force is the amount of work that either is capable of performing, when urged to activity by its attractive or conflicting relations. A horse is capable of performing a certain amount of work; he has this force, though he may be standing idle. When at work he is exercising energy, because he is in work or in active exercise. The force is the power to do the work; his energy is the doing.

The atomic theory is absolutely false. The statement that there can be a least possible division of matter, cannot be questioned. When a particle of matter has been reduced to its geometric point it cannot be divided, hence it cannot be cut; therefore it is an atom. But when we say that the atomic theory is wrong, we mean the superstructure built upon the supposition that there are combinations of atoms which account for the differences in what are falsely called chemical compounds; and that chemical changes are resultant from "dissociation" and recombination of atoms.

There are no combinations of atoms. When different substances are united, in the changes effected in the destruction of alchemical qualities in the transmutation of these conditions to other forms and qualities of matter, the matter is destroyed as matter through its immediate dematerialization, and the spirit or essence of each is subject to that alchemical reaction which precipitates the new creation immediately and directly without any "dissociation," as claimed by Dr. le Bon. There can be no "dissociation" because there has never been any association of atoms, in the sense of the atomic

theory of the "chemist."

No Compromise in the New Religio-Science: One Must Be Either For or Against It

One of the great difficulties of a pseudo-scientist in attempting to break away from a false theory, is in not being able to discover the truth; but being in the line of partially comprehending what another has discovered, and attempting to appropriate the discovery as his own, he is led into an admixture of his own interpretations, while still adhering to and employing the old terminology. If the so called chemical theory is wrong in part, it is all wrong.

The writer (DR. TEED, KORESH) has for many years [since 1870] publicly promulgated his theories revolutionary to the prevailing doctrines of cosmogony and physics; and during this time the press of America and the world has gone beyond the attitude of subjecting facts to ridicule, for there has been, first, the conspiracy of persecution; and then, because persecution was benefiting us even more than silence could accomplish, there came the "conspiracy of silence."

Positive and negative substances flowing together, whether these be material or essential, will react and cause a precipitation. Water is not a chemical combination; it is homogeneous in its character. When destroyed, either by the application of heat or electricity, it is dissolved and new substances are created, not mediately but immediately. If one could reduce a molecule of water (providing we admit that there be a molecule) even to its geometric point, it would still be nothing but a particle of water. When it has reached its limit of subdivision, the least further friction dematerializes the particle and it becomes the spirit of the water, and could not be converted to any other substance but by reactive combinations with affiliative or conflicting alchemical re agencies.

In the conversion of water to what are supposed to be its generative equivalents; namely, two parts of hydrogen and one of oxygen, it must be remembered that the process is of a very different character from the production of water in the union of hydrogen and oxygen. In the production of water, the introduction of a simple spark will ignite the mixture; and when once ignited, it carries its own power of combustion without the continuation of the introduction of the spark. In the destruction of water and its conversion to hydrogen and oxygen, (if accomplished by the introduction of electricity), the substances from which the electricity is generated are constantly supplied; and if the operation ceases, the oxygen and hydrogen cease to be generated.

Electricity Has Not the Properties of Matter, but That of Spirit, either Physical or Mental

In the production of the electric current, substances are decomposed and the substantial thing, electricity, is constantly created. If the physicist cannot locate the electricity after it enters the water to create the hydrogen and oxygen, then he cannot determine the character of the process by which the three equivalents (hydrogen and oxygen) are derived through the operation of dematerializing the water.

Since the "scientific" world has come to recognize the facts which I presented [in the year 1870], that the so called energies, as light, heat, electricity, and magnetism, are substantial; and that electricity is positively a fluid, it must determine where this fluid goes when water is destroyed, before it can say that hydrogen and oxygen are the substances of which water is composed.

The world of so called science is groping along the lines of one side of the universal truth; and the foremost physicists of the times are claiming for electricity that it is not only a substantial thing, but a material substance. The materialistic mind is not willing to admit that a substantial thing need not necessarily be a material thing. Electricity

has not the properties of matter, but it has the properties of spirit, which is substantial though not material.

The least possible particle of matter (call it an atom or whatsoever you will, as for instance, an atom of gold) suddenly converted to its essence or spirit, and confined, would explode a ten-thousand-horse-power boiler of the most perfect make.

Retroactive re agencies, as the electrical solutions of any of the metallic material substances, upon flowing together will precipitate matter; and such retroactive operations are responsible for the materialization of spirit into the creation of the form of matter, thus merging it into the material quality. What is true of physical spirit is equally true of mental substance; and it is a knowledge of this law that enables the writer to account for the facts of what are denominated the manifestations of that phase of spiritualistic phenomenon called materialization.

The scientists throughout the world are familiar with the claims of Koreshan Universology. They are also aware of the fact that I have declared the substantiality of what have heretofore been called energies, [since the year; 1870]; and it is not an uncommon thing to see my iterations so nearly appropriated as to constitute them plagiarisms on my own declarations. There seems to be a determinate purpose not to recognize my discoveries to any degree.

Dr. le Bon is not the only man who is "off his base" along the lines of attempted discoveries. Prof. Serviss declares that the world is on the verge of the greatest and most startling discoveries of its history, and that these discoveries are revolutionary. The discoveries were made in the year 1870, * * * but, like all great and revolutionary discoveries, they are not being greedily taken up by the disquieted world of thought; they are rejected precisely as the Lord was rejected by those who professed to be the most interested in his advent.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

**Koreshan Cellular Cosmogony Is the Revolution of Thought
which the World Will Be Compelled to Recognize in Due
time**

By KORESH

PART XXX.

A REVOLUTION in the theory of Cosmogony would necessitate a conviction of the absolute absurdity of the Copernican system, and the necessary departure from all its theoretical and hypothetical premises. A revolutionary change in the conception of astronomical science would invert the conception and give in exchange the Cellular Cosmogony, which is the greatest discovery of historical or inspirational times.

That the universe is cellular in its form, with a corresponding function, is diametrically opposite to the prevailing false conception; and it is the only theory that could be revolutionary in astronomical knowledge. That God is man, and that the Lord God was manifest in the world nineteen hundred years ago, is a revolutionary conception of Divinity; and yet the Christian world acclaims the truth that the Son of God in his personality was the fulness of the Godhead bodily.

My doctrine of physics constitutes the basis of the understanding of the law of the cross, whether applied to material alchemy, or to the

higher alchemy, which defines the character of the crucifixion of the Lord spiritually in Sodom and Egypt, where, also, it is declared, our Lord was crucified. The Lord was dematerialized, and the substance of that dematerialization was communicated to his Disciples; thus they ate his flesh and drank his blood, by which there began, in as many as received him, the processes of development by which they were to become the Sons of God.

Koreshan Universology is the revolution which the world will be compelled to recognize as the veritable truth, beyond which there can be no truth—for it is the limit of universal science. The Holy Ghost, so called, was the dematerialized product of the personality of the Lord after his resurrection from the tomb of Joseph. In the impartation of Holy Spirit to the church receptive to its influences, there was communicated the seed of the eternal Divinity, the promised seed; namely, the Seed-man. The Holy Spirit was the seminal essence of Deity; and when it was planted in the race, the seed of God was thus planted, and there began the regeneration of the Sons of God.

In the transmission of the Holy Spirit and its commingling with the sensual spirit of humanity, the cross was actually effected; for the blending of the Spirit of the Christ with the aspiring spirit of the sensual man constituted the cross of Christ, through which the unregenerate man becomes the regenerate Son of God. These two spirits hold retroactive potencies, and their reagency will materialize the Sons of God at the end of the age, as the fruition of the Tree of Life, which the race becomes in so far as it partook of and did not reject the Holy Spirit when it was shed upon the world, not all along the dispensation, but in the beginning, since which time there has been no shedding forth of the Holy Spirit.

Knowledge of the Laws of Correspondence an Essential Factor

It is only through a knowledge of the laws of correspondences that there can be comprehended the relation of the plane of physics with that of metaphysics; but, thus armed, there is nothing beyond the microscopic eye of naturo-supernatural vision. The discovery of the revolutionary science of Universology has opened up to the scientific vision the world of mystery; the spirit of illumination has brightened the path of progress, and that which constitutes the darkness of the pathway of hypothetical delusion is being dissipated, as the darkness disappears before the rising luminary of the dawning day.

Modern astrology is the revival of an old and degenerate system of star reading, which was a declension of the most ancient science of directing the life of the race through a knowledge of the organic unity of the structured integralism of which man, in his perfection, constitutes the origin and destiny. The term astrology signifies merely a discourse upon the stars. It is from astron, star, and logos, word or discourse. It therefore implies, as a term, a partial and imperfect nomenclature in what should be included as a sentiment in the title of a comprehensive science. There can be no true and universally applied science (which necessarily involves the determination of the character of the native before the processes of conception and geniture) that is not builded upon an absolutely integral and perfect system of cosmogony.

The mere fact that the universe is designated as to its character by the significance of its title, is a sufficient guarantee of the unity of man with all of its parts, and that all of the parts fit into one another as definitely as the parts of a watch conjoin to complete the workings of the mechanism when all of the parts are in juxtaposition. It is therefore true that there exists some specific relation of the stars in the physical universe, with the stars in the anthropostic field of correspondential activity and unity. What this relation is, belongs to the science of the physiology of all that pertains to universal integralism.

Why No Two Persons Can Be Alike Though Born Under the Same Astrological Configuration

Thousands of people are begotten and born under the same astrological aspects, so far as modern astrology is concerned, who differ as widely in character as if they were genitured under distinctive astrological configurations. One man is an heroic genius, as intrepid as the Martian impulse can assert; while the other may be a coward or an idiot. No two persons can be alike, nor can they have the same horoscope, though genitured under the same astrological configurations, who are conceived and gestated by different maternal and paternal progenitors, who themselves have distinctive horoscopical renderings, because preceding generations have exerted their biogenic influence upon the nativity of all cotemporaneous life.

The science of human relations to the stellar activities of the physical universe should be of such a character as to predetermine the life of the native, rather than merely to define the characteristics and tendencies after the career has been unalterably designated as signified by the astrological horoscope of the native. An astrological science that cannot determine the fact of the birth of the universal and integral genius genitured under the aspects which obtained, both in the stellar field of the physical domain and in the field of anthropotic stellar unity, cannot be worthy of much consideration.

There was a man born nineteen hundred years ago, whose astrological nativity and characteristics were dependent upon the predetermination of so wonderful a knowledge as to cause that the nation from which he should issue would have its national character determined by the prominence of twelve sons born in the twelve distinctive constellations of the Zodiac, and nurtured under the auspices of a specific ceremony calculated to insure a religious function which would guard the nation against deterioration, while at the same time there should be insured the perpetuity of the nation in the line of a specific progenation from the one original parent.

Nothing could be more startling in astrological science, assuming that such a title may be the designation of the science, than the fact that there should be produced twelve fathers of a line of progeny ultimating at the cusp of the great Zodiacal wheel, the intrados of which should throw into being the conservator of the nations.

The Pre-eminence of the Character of the Lord Jesus

The potency of the man Jesus (as pre-eminent above all known characters of history, either sacred or secular) may be distinguished from all other human potentialities by the fact that he is exerting a greater influence in the world today, and is being discussed more than any other man. * * * Time dates— with the national powers which now control the commerce of the world—with the birth of Him who is called the Son of God. Were he not called the Son of God in a specific sense, the tremendousness of his potency would still assert his superiority over all the world's heroes of historical record. The standard of His life is the impulse to righteousness of all men who would attain the perfect way, throughout what the world calls Christian civilization. Hence we say that a science, or what claims to be such, that cannot astrologically designate the character of such a Hero, is not worthy of any consideration except to consider its rejection.

The center of the momentum of the Zodiac is the stellar nucleus which constitutes the pivot of its revolution. Corresponding to the physical Zodiac there is an anthropostic Zodiac, which in every sense is correspondential. As there are stellar focalizations of light in the field of astronomical physics, so there are centers of intellectual and affectional light in the field of anthropostic metaphysics.

A true science of horoscopic entablature must first determine which is the prior force in the momentum of the universe—the anthropostic or the physical. Does the physical universe control the mentality of its inherent potentiality, or does the mentality of the universe designate

and define the activities which constitute its organic functions? Does mind in its own organic form determine laws and their operations, or does the unconscious world create and control the activities of mental force?

It is not my purpose * * * to argue the point of priority in the relations of these factors in the activities of universal function; but I am open to declare the fact that priority resides in the functional capacity of mentality. To conceive of the possibility of mind existing independently of a corresponding form in which to perform the uses of function, is the height of absurdity and puerility. The mind of the universe obtains because the form of the universe obtains, in which the functions of the universe may be operative.

The Belt of the Sun's Movement, Called the Zodiac

The Zodiac is the belt of the sun's movement in his orbit of about eighteen thousand miles, through his circuit around the stellar nucleus, and within the compass of the environing shell of the universe; namely, the world in which we live. There are two primary Zodiacal belts; one in the visible heavens, the other on the surface of the earth. Both are equally divided into twelve distinct parts, not by any arbitrary distinction, but by the active forces of the sun's movement in his diurnal revolution.

The divisions of the celestial Zodiac are the constellations, while the divisions in the terrestrial Zodiac are denominated the signs. The signs are stationary in a belt lying obliquely to the equator, twenty-three and a half degrees. When the term the sign is employed, reference is had to the sign Aries on the equator, over which the sun passes at the vernal equinox, in his spiral movement northward in early spring. This is the time in which the forces of procreation in the vegetable and animal world are revived after the winter's rest; and because of this, Aries signifies the begetting power.

In the anthropostic domain there are two corresponding Zodiacs; one is the metaphysical, and may be called the constellations; the other is the physiological, and may be denominated the circle of the signs. Let it be remembered that the anthropostic Zodiacal belts are the prior forces of the activities of the universe. The physical earth and heavens are but the subsidiary forms and functions of the universal integralism.

Within the sphere of the sun's orbit (which is not outside our own atmosphere), and beyond our atmosphere and invisible to the inhabitants of the earth, there obtains an atmosphere of pure hydrogen. Within the atmosphere of hydrogen there is a system of stars, through which there is another belt of interior stars constituting an interior Zodiac. This is invisible to the natural eye, as now imperfectly developed. The law of correspondences enables us to comprehend the relations of the human and corresponding Zodiacs. There is still another atmosphere more interior, in which there is also a more interior Zodiac.

Now, as dispensations are from interior to exterior in their progressions from age to age, their corresponding Zodiacs are correspondingly from interior to exterior, which would constitute the Zodiac of the Jewish age or dispensation, a degree interior to the Christian dispensation, and therefore would define the Jewish Zodiacal belt as an interior one to the Christian Zodiac.

Why the Jewish People Had a Defined Anthropostic Zodiacal Belt

From all the nations of the past, we are compelled to select the Jewish people as the only one having a defined anthropostic Zodiacal belt. Within the Jewish dispensation and pertaining to Hebrew scholasticism we find the twelve sons of Jacob born according to intellectual direction, in such relation to the physical Zodiac as to constitute them, primogenitively, children of the Zodiac; each one

having for his escutcheon, or coat of arms, the symbol or sign of the constellation to which he was relatively engendered. This relationship was not an accidental incident, but the result of the intellectual direction of the laws and principles of science. The purpose for predisposing such a prenatal direction of the forces of propagation under the laws of an astrological stirpiculture was the ultimate end of generating the specific Son of the Zodiac, whose birth should be determined by a knowledge of the movement of the anthropotic solar dignitary.

There are two contrariwise directions of the motions of the Zodiacs—the one passing from the head to the feet of the Zodiacal belt; the other, from the feet to the head of the same belt. They terminate in unison at the cusps of Aries and Pisces. At this point of culmination there is necessarily a conjunction of the heavens and the earth; and as a result of such conjunctive unity of the forces of physics and metaphysics, there must be engendered a corresponding fruition of the firstfruits of the Tree of Life, of which the Zodiac is the true significator, because the word zodiac means the cycle of God's animal life.

The precession of the equinoxes fifty seconds of a degree every year determines, with certain modifications, the length and character of the Zodiacal year, which is about twenty-four thousand years in duration. As the precessions take place through all the twelve divisions, we discover in the grand cycle all the divisions in their order, that constitute the twelve parts of the man as defined in the yearly cycle of the ordinary year. Therefore, as the sun makes his annual circuit through the twelve constellations, he is making this movement in twelve successions; namely, during the passage of the sign through the head, then through the neck, thence through each of the succeeding parts of the Grand Man, or through the entire precessional cycle.

It follows, then, that men born during the passage of the sign, or nations born correspondingly, will be characterized by the character of that part of the grand cycle in which the sign is passing at the time of the nativity of the man or nation. For instance; during the dispensation which preceded the Jewish age, the sign was in Taurus; that is, in the neck of the grand cycle. During the Jewish dispensation the sign was in and passing through the constellation Aries; genitures of this period, whether of men or nations, could not partake of the character of genitures occurring during the passage of any other constellation.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Perfect Knowledge Essential in Order to Comprehend the Progressive & Retrogressive Movements of the Cycles of Astro-Biology

By KORESH

PART XXXI.

IN THE RETROGRESSIVE cycle the sign[[^]sign] is culminating in Pisces toward and into Aquarius; but in the progressive cycle the sign is culminating in Pisces toward Aries; therefore we are, with the movement of the progressive cycle, just entering into Aries from the cusp of Pisces, or in other words, the fruition of the Tree of Life is merging from the feet of the Zodiac to the head of the same cycle. The sign is at the last of the series of the constellations, and, correspondingly, the sun's passage through the Zodiac in his annual course, instead of being in the head, neck, arms, breast, and other and succeeding signs of the Zodiacal cycle, is not only in the feet (Pisces) but in the extremity of the feet—in the very digital or phalangeal terminals.

It is only through a perfect knowledge of these counter movements through the precessional circle, and the character of genitures related either to the progressive or the retrogressive movements, that we are able to discriminate between the two characters of people; namely,

the progressive and the retrogressive. I mean by this, that if we are to determine the horoscope upon the basis of astrological data, we must know in which of the cycles the native is genitured. The retrogressive and the progressive types belong apparently to the same status of civilization.

A factor of great importance in the determination of any horoscope is a knowledge of the co-ordination of the relative signs and constellations. A person born in Aries is co-ordinately associated in influence with Libra, for the pairing of co-ordinates is absolutely necessary to a full comprehension of the horoscope of the native. Every pair comprises the relative poles of a distinct axis; the one constituting the love of the factors involved in the reading, the other, the science of the same rendering. As for instance; Aries is the love of begetting, while Libra is the science of the same function. The first constitutes the right side, the other the left side of the co-ordinate function.

Natives born in Libra, other things being equal, will be most in the science of instituting the operations defined by Aries; while those born in Aries will be more in the love of the same things. Without this knowledge and its consideration in the erection of a chart, the system would be comparatively useless. In the human brain there is a cerebral Zodiac relatively paired as in the heavens; the loves being on the right side of the brain, the science being on the left side. One might as well be without half of the brain as to attempt to define the character, astrologically, from the consideration of the native from one pole of a true axis.

Discrimination of the Signs in the Earth from the Constellations in the Heavens a Factor in the Study of Nativity

The discrimination of the signs from the constellations comprises a factor in the study of the nativity, for the signs are not the

constellations, nor are the constellations the signs. The constellations are in the heavens; the signs are upon the surface of the earth.

Without this distinction, the science of differentiating character from the great book of Nature would be merely the theory without the practical forms of application.

The earth is here, and the twelve signs are on its surface—lying obliquely twenty-three and a half degrees to the equator; Aries being at the point of the sun's passage north in the vernal equinox, and Libra being also on the equator, but at the point of the sun's passage south at the autumnal equinox. Every sign in the signal belt is in some definite relation to some constellation; and it is not only important to know what these relations are in the sun's annual passage, but what those relations are with relation to the signs in the long cycle; for the nativity must be determined scientifically upon the basis of these important discriminations.

The signs are polarically related as well as the constellations. It therefore follows that there are at least four distinctive poles to consider in the study of a geniture; and no nativity can be scientifically defined without the application of this knowledge. It may be readily seen, then, that the first step in the study and erection of a true chart is an understanding of the principles of Universology.

Astrology so called is a mere figment of what was once a genuine science. The foundation principle of the science lies in the province of the pre-progenital scientific direction of the nativities of the future stirpiculture of the nations; and with this, the stirpiculture of the individual as related to the signs and constellations as was done in ancient days. Nor can there be a true biographic erection without the application of the principles herein defined.

The Wonderful Properties of Radium: How it Has Shivered into Nothingness all Chemical Hypotheses & Bombarded Modern Astronomy

No man will ever understand the character and properties of radium, who approaches cautiously and doubtfully the great law of transmutation, the law of the cross, which constitutes the basis of the primitive Christian conception. The discovery, or rather the creation, of the substance called radium has done much to revolutionize the old chemical theory,—the delusion of a hundred years,—and to obliterate the confidence and confusion which have marked the progress of the scholastic hallucination and uncertainty that have revolved around the incomprehensible atom, which never had an existence but in the hallucinated imagination of densely befuddled and befogged brains.

It has confirmed the physicist in his inscrutable wisdom, founded upon hypothesis, regarding the bombardment and shivering of the atom, and its metamorphosis to seven hundred or seventy thousand corpuscular ions and electrons, which also never had an existence except in the deluded brains of experimental explorers of the mysteries of being. It has shivered the timbers of the chemical hypothesis, to substitute for it another more absurd hallucination to be shivered by some other speculator and hypothetical blunderer.

We advise the student of physics not to rely too much upon the hypothetical deviation from the scholastic wisdom that has deluded science for the last seventy years, and which in the mind of the philosopher appeared as an indestructible, nonconvertible, indivisible, and eternal atom.

The empirical creation of radium has dissipated the dreams of the dreamer. Newton's law of gravitation turns out to be no law at all; and the greatness of the discoverer of the so called law of gravitation, in the fallacy of its appeal to the beclouded mentality of the age, becomes mediocre in the comparison of his fallacy with the limelight of its obscuration of the human intellect which it has beclouded. Helmholtz's law of the elevation of temperature proportionate to contraction by gravity, has been bombarded into smithereens through the revelations of radium.

The theory of the contraction of the sun by the application of the frigid zone to the extinct and superannuated, vulcanizing activity of the sun, thus increasing the sun's temperature, that is, increasing of the temperature of the sun by rendering it colder, is becoming an obsolete philosophy in the development of the mysteries of the little composite thing called radium. The chemist's atom has been literally shivered into nothingness.

The sun is no longer in danger of contracting by the loss of its heat through radiation, because of the elevation of its temperature through frigidity. It will no longer grow hot by being colder, through which cold it grows hotter. This absurd humbug offers no more to frighten the world in the vain expectation that in a few billion years the sun will refuse to shine for us. The little mass of radium has dissipated all of this mental fog for the denser one of the more complicated hypothesis.

There is nothing so beatifying to the dreamer after realism, as the good working hypotheses that have in the past, and will in the future, hallucinate the visionary. Working hypotheses are like Madam Winslow's soothing syrup—they quiet the brain and collapse its rational functions and powers for genuine demonstration.

What Radium Is According to Koreshan Science

Radium is an incipient star, a miniature sun, an accident so far as its discovery is concerned, for it is the exploitation of experimental, not scientific, investigation. Were its discovery scientific, there would be no mystery in its character and operations to the so called scientific mind. There are no two of the students of its mystery who agree as to the peculiarity of its phenomena; and the deeper the experimenter dives into the vortex of its secrets, the more is he lost in the claustrum of its obscurations. Never will the "scientific" world fathom its mysteries so long as it obstructs the consciousness (through the materialistic tendencies of "science") from recognizing the

counterpart of matter; namely, the sublime and ethereal quality of substance, which has neither the form nor the properties of matter.

Radium is a peculiar character of matter into which many, not all, of the so called elemental forms have entered to create a composite aggregate, so blended into unity as to become homogeneous in quality, thus making a vortex into which the free ethereal essence of space flows and materializes. It is an accidental and experimental stellar nucleus with properties like the stars, but abnormally located because it is the product of accidental and experimental not scientific research. It is such a quality of matter as to form a spigot, tapping the essence of ethereal space, thus transmuting the impalpable, non-material essence to its correlate and counterpartal substance. Matter and the correlate spirit of matter are the two qualities of substance that will ultimately be recognized and acknowledged as two distinct qualities of universal substance. Not until such recognition is accorded will there be a condition of the mind properly called scientific.

Science is knowledge, pure and simple; experimental investigation is neither science nor scientific, nor does it result in anything more than the blind gropings of the past, in which one hypothetical aircastle has been tumbled down to give place to a more complicated, more doubtful, and more deceptive hallucination. The phenomena of radium are the product of an incessant metamorphic activity, in which the processes of the materialization of the ethereal essence and the dematerialization of matter thus partially formed are in constant progress. Were its properties understood by the "scientific" world, there would be a still greater composite formula in the activities of the material basis of phenomena; and the result would be the tapping of the entire ether with such a resistance of the radiation mechanically contrived, as to create and materialize the entire metallic redundancy of the wealth of the solutions of space.

What Ethereal Space Contains: How It May Be Tapped for Metallic and Mineral Wealth

Ethereal space contains in solution all of the so called elements of matter in substantial but not in material quality. "Ether"[^ether] is the product of the processes of metamorphic operations progressing at the two extremities of the cellular space, with intermediate extremities where there are in operation the materializing and dematerializing processes of Nature; hence the perpetuity of ether is maintained through the constant operation of its creation and its correlate rematerialization.

The "ether" of space, then, is but the product of the change of material substance to its opposite and counterpartal spiritual substance. With the proper spigot this space can be tapped and its substance materialized at the will of the operator. Its attainment would not be experimental but absolutely scientific. The mechanical possibility would be the result of the application of inventive ingenuity, for it will require mechanical skill to reach the attainment of successfully tapping the universe of space, so as to pour out its metallic and mineral wealth for the uses of mankind.

The world is but now upon the very verge of scientific discovery. Its methods will not be experimental and hypothetical. The time is at hand when the guesswork of the so called scientist will be out of vogue, and there will be substituted the more certain rational processes founded upon the absolute demonstration of the premise from which the reasoner superstructs his fabric. Hypothesis can never furnish the would-be logician with the foundation for a rational conclusion not as hypothetical as the premise with which he started; nor can hypothesis ever furnish the basis for absolute knowledge.

The scientist must not depend upon the primary guess for the solution of the mysteries of being. Guess at nothing. Prove the first demonstration. Let the premise upon which the reason progresses to

the solution of the mysteries of life be absolute, not hypothetical; for hypothesis is the basis of all of the air-castles which have been builded and overthrown as often as an independent thinker has launched himself upon the mystic deep of speculative navigation.

Koreshan Science has fathomed the mystery of the deep; it has discovered the one great, eternal, and substantial air-castle, the New Jerusalem, which John saw coming down from God out of heaven. It has transferred the law of transmutation in its operations to the superlative plane of metamorphosis, and with the powers of transmutation involved in this knowledge, has inaugurated the vortical activity through which the New Jerusalem in the anthropostic heavens will descend in the formation of the immortal matter of human, arch-natural being.

(To be continued.)

[^sign]: This article was written quite a number of years ago, consequently the reader should make allowance for the fact that the sign has changed since then.—J. A. W.

[^ether]: The term "ether" is derived from the Greek aither, akin to aithein, to light up, kindle, burn, blaze. Koreshan Science uses the term in the accommodative sense; that is, as used by the so called scientists. Physical spirit-substance or essence is the correct phrase or term.—J. A. W.

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THE KORESHAN SYSTEM OF COSMOGONY

By KORESH

PART XXXII.

Universe Cellular in Form: Its Limitation: Its Origin and Perpetuity: the Relation of Spirit and Matter

THE UNIVERSE IS CELLULAR, with a central and circumferential limitation. All that the human eye observes is within the cell or egg, which contains three principal atmospheres, one superimposed upon the other in regular stories, constituting the physical heavens. Nothing is visible to the natural eye beyond the first atmosphere, the one in which we live and breathe. The sun and stars are not large bodies as they are supposed to be, but are small focalizations of force which, being substantial but not material, is susceptible of transmutation to materialization and dematerialization, properties of metamorphosis which maintain a constant combustion, and consequently a radiation of the ethereal essences which the combustion incessantly generates.

The moon and planets are reflections of vision; the moon of the earth's surface; the planets of mercurial discs floating between the laminæ of the metallic planes. The stars do not radiate more than they receive, therefore they are perpetual in their permanency; that is, they are eternal. The universe as a whole is distinctively monistic—every

part adjusted to every other, so as to constitute it just what the name universe implies.

At the very center of the egg is an excentric momentum comprising an astral nucleus, positively and negatively electro-magnetic. This forms the central physical star, which is constantly and eternally radiating the substantial forces of its generation. It moves around an ethereal cone, the apex of which is toward the north, and the base of the cone toward the south.

It has rotary, excentric revolutionary, and spiral motions, which form a helix toward the apex and base of the cone.

This central nucleus now moves about twenty-three and a half degrees north and south of the equatorial center, which movement accounts for the seasons. Its movement in its orbital and rotary axis accounts for night and day, because one side of the star is positive, and the opposite, negative. Its radiation from the positive side of the nucleus produces the light, which is engendered through the radiation of its positive electro-magnetic essences through refracting atmospheres which produce a general focalization on our own atmosphere, called the sun, which is about nine hundred miles from the concave surface of the earth,—this concavity being the part which we in-habit.

We cannot observe the stars beyond our own atmosphere, because of the power of the refraction of the atmosphere beyond. Above our own atmosphere there is a pure atmosphere of hydrogen. There are stars in this atmosphere, but they are invisible to the natural eye, which cannot penetrate beyond into the hydrogen atmosphere. Beyond the atmosphere of hydrogen there is an atmosphere which in Koreshan terminology is called aboron. This atmosphere also has its own field of stellar focalizations, but they are not seen because of the law of refraction, which prevents us from observing (through the function of the eye) into that field.

Cosmogonical Limitations as to Time and Space

The physical universe is limited by virtue of the fact that an organic whole could not exist without all of the properties of form. The physical universe has form, because it is a material structure governed by operations which have their coördinating influences at the central pole of regulation. One of the properties of form is limitation. Without limitation there could be no form of the universe. Everything in the universe flows toward and into the center; and inversely, from the center into the circumference. These relative fluxions are mutual and compensative, and in their reciprocal interfluxions they maintain the equilibrium of the circulations of the universe, which makes it an eternal, self-recreative structure.

Time limitations are governed by definite cycles, which are determined by the solar, lunar, stellar, and planetary motions. All cycles are primarily determined by the momentum of the stellar nucleus, from which all other motions are derived. The momentum of all the operations and activities of the universe is imparted from the reactive forces of the stellar center, which derives its momentum from a continuous influx from the circumference, which is a complex and composite material form with a corresponding function.

The shell of this universe (which is sole and unique as the entire universal field of activity, and which constitutes being) is about one hundred miles thick, composed of seven outside metallic strata, superimposed upon which is an inner shell, rind, or crust of mineral layers, of which there are five; and upon this are the geologic strata. These seventeen layers or strata comprise the rind of the material universe, of which, in its involuntary and evolutionary processes, the perfect man is the highest power of development.

The universe has an anatomical structure like the anatomy of man, with the exception that with man the incubated form is manifest for the convenience of human activity and use. The incubated form of the universe is the form of man. This is the macrocosmic man. The microcosm is the man in the least form of the universe.

Rotation of the Astral Nucleus or Central Star

The motions of the universe, by which times are determined and perpetuated, depend upon the motions of the central star as related to the circumferences which reflect the forces which the central nucleus radiates. The rotation of the central star—which, because of its positive and negative reactions, is forced into an excentric revolution, and thence into a spiral—determines first, day and night, and thence the seasons.

The seasons are produced by the spiral motion, which moves the astral nucleus or central star north and then south about forty-seven degrees; that is, twenty-three and a half degrees north and south of the equator. The cause of the motion is the reciprocal action of the inflowing essences of dematerialized matter, with a coördinating outflowing radiation reacting, and from the rotary motion thus induced, merging into the spiral.

The electro-magnetic center is made to heap up within its helical cone of electro-magnetic essence, a surplus of "energy" (rather electro-magnetic substance) until the motion toward the north, or toward the apex of the cone, is discharged into the solar zone. The star then starts backward toward its base of the conic helix, or toward the southern aspect of its motion. The helical motion thus engendered constitutes the eternal spiral momentum of the universe.

The precession of the equinoxes (which is about fifty seconds of a degree every year) determines one cycle, which is about twenty-four thousand years, because there are processes of the foreshortening of time which reduce what would otherwise be twenty-five thousand eight hundred and sixteen years, to the limit of twenty-four thousand years. This period of time carries the sign through all of the twelve constellations of the Zodiac, returning the sign to its own house (or to the constellation Aries) at the end of the twenty-four-thousand-year period. There is a coördinate movement of the ecliptic on the equator,

which embraces a period of seventy-two thousand years; and one of the ecliptic on the solstitial colure, which embraces twelve distinct periods of twelve thousand years each, including in all a period of 144,000 thousand years.

These time periods on the solstitial colure are determined by catastrophic times, caused by a sudden movement of the ecliptic thirty degrees on the solstitial cycle. The world is now preparing for one of these movements. This one now impending will carry the ecliptic down to seven degrees below what is now the equator. The earth will be shortened in its longitudinal axis proportionably, and the sun will then become a zone encircling the earth, making light all of the time, modified by one half of the annulus being less bright than the other half. Then there will be no night, as Scripturally predicted. There are twelve sudden movements on the colure (solstitial), once in twelve thousand years. These are all accompanied by universal catastrophes. One of these movements as noted above is almost due, and we are about entering upon one of the world's greatest phenomenal periods.

Matter and its Spirit, or Essence: its Source and its Relation to Matter and the Form of the Universe

In the study of the relation of matter and spirit, we are compelled to recognize the great truth of transmutation. We cannot approach this subject in the contradictions and doubts of the physicists who confess their ignorance, and also the fact that every so called scientific doctrine is predicated upon the basis of hypothesis, which is nothing more than a working guess, which must necessarily lie at the foundation of experimentalism and hence empiricism. If premises be hypothetical, then of course conclusions are empirical.

Matter has a property of destructibility. It is only upon this basis that it can be defined, for there must be something with which it can be contrasted, from which it can be differentiated, and which is its

coördinate; otherwise the faculties of the mind cannot have their full play upon the subject under discussion. If the faculty of comparison cannot operate upon the relation which matter sustains to some other substance which is not matter and has none of the properties of matter, then it cannot be defined; hence the statement of "scientific" men: "We do not know what matter is."

If matter is destructible as matter but not as substance, and is convertible to something else that is not matter, it having limitations, then it can be defined as to its origin and destiny. We may thus know what matter is, because we can distinguish it from its coördinate, which is not material but equally substantial, as is the matter with which it works.

What is the work of both matter and its spirit? It should be remembered that inertia is a mere property of both matter and its counterpart; and that they are both conjointly capable of working. Work is not a substance, nor is inertia. Matter is capable of being both in work (this is "energy") and in its inertia. "Energy" means in work. Force is the possibility of work, and may be quiet, or in its active operation. The student of Koreshanity should never confound the working operation of any quality of either matter or its spirit, with its essential counterpart.

The physicist ordinarily speaks of the "energy" of physics as if it were something substantial, and they make no distinction between the spirit, or ethereal product of the dissolution of matter, and what they call "energy;" nor is the term "energy" applied to matter, as any one of its possibilities. Let me repeat here, that "energy" means in work; when matter is in motion, it is in its "energy" or in its work. The term is Anglicized from the two Greek terms, en, in; and ergo, work.

Electricity and Magnetism Are Not "Energy"

Electricity, magnetism, heat, and light are qualities of substance. Sir Oliver Lodge confounds substantial essences or ethereal substances

with modes of motion, and places them all in the category of "energies" because he does not differentiate between the actual essences which are substantial, and the work of these substances which is not substantial but mere modes of activity. Matter is but the product of the materialization of its coördinate essential or spiritual counterpart. It is susceptible of mutation to spirit through its dissolution, in which the matter as such is destroyed and becomes spirit, not "energy"—for that is nothing. The spirit of matter is its substantial essence. It may be called ether, which means air; but it is even more attenuate than this, for it is not matter. Air is material.

Electricity is not an "energy," a mere mode of motion, but a quality of substance having certain distinctive properties that differentiate it from magnetism, which has other distinctive properties, and from heat and light, which have still other and distinctive properties. These are substantial things, all of which are interconvertible. This interconvertibility of these substantial things was called the correlation of force or "energy." They are correlatable. Not more so than their coördinating substantial thing, matter. The substantial character of what were called "energies," the writer discovered in the beginning of the year 1870. The law of the substance of spirit was discovered and announced more than 45 years ago.

The more modern definition of the activities of magnetism and electricity, with the bombardment and shivering of the atoms into electrons and ions, is but another hypothesis, projected for the entanglement of the mind in the inextricable labyrinths of agnosticism. The term atom means indivisible. If it could be discovered that a thing that was never seen, and was so small that the microscope of the greatest magnitude could not render it observable, could be shivered or destroyed, it would not follow that it could be shivered into smaller parts. The more reasonable view would be to recognize the fact that it was transmuted to something which did not have that property of matter, which is defined by divisibility or

particulation.

I have defined substance as having two characteristics; one that we call matter, the other, its ethereal or essential counterpart. They are interchangeable or transmutable. It is only upon this basis that we can speak of either matter or spirit as within the limitations of conservation. The fundamental law of the conservation of either matter or its essence, resides in their properties of transmutation. This never-ending possibility of shivering the smallest possible thing into something a thousand times smaller, and then shivering the shivered into smithereens which are still susceptible of infinite divisibility, is but the counterpartal mentality which conceives the fallacy of the illimitability of bigness.

If there be no limit to size (providing this were true), then there could be no limit to smallness. One is as reasonable as the other, and both are unreasonable. The universe is limited as to size, and matter is limited as to its divisibility. When matter has been reduced to its geometrical point it is not susceptible to further divisibility; the least friction or agitation then destroys and reduces it to something which is not matter; it is the correlate of matter.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Physical Environ of the Great Universe: Excentricity of Stellar Nucleus and Origin of the Stars: Humanity and the Cosmic Egg

By KORESH

PART XXXIII.

THE OUTER RIND or crust of the physical universe is composed of seven metallic strata, which are formed in concave spherical layers, the heaviest at the bottom, constituting the outermost limit of the shell. The laminae or concave plates of the environing shell of the physical universe are metallic reflectors as well as places of transmutation. As the essences of dematerialization at the stellar nucleus radiate and fall into these plates of environment, there is a process of metamorphic transmutation in which the essence becomes matter, and the matter of the plates becomes spirit; and the reflection carries the ascending or levic essence back to the central star. This reciprocal interchange of gravic precipitation and levic reaction perpetuates the relation of center and circumference, making of the universe an eternal electro-magnetic apparatus, self-perpetuating and recreative.

Were the central star (stellar nucleus) absolutely central there never could be but one star in the universe. This is because the radiation of

stellar essences would be vertical to the concavity of the metallic planes to which it would be centrally related, and into which it radiates its substantial but non-material, physical spirit. Being excentric, the star radiates its essences at an angle with the concave plane, which causes the reflex to be shortened, bringing the focus of the reflection at a point within the distance from the circumference to the primary star.

The stellar center does not radiate its positive essence in all directions. It has a positive and a negative side. It radiates its positive force from the positive side toward the environing shell. The central star being definitely excentric, emplaces the second nucleus at a geometric relation to the first stellar nucleus; and the second star emplaces the next focalization as geometrically related as the first, so that the subsequent emplacements are geometrically regulated. All the stars (with the central, projected, and subsidiary suns) are geometrically emplaced and maintained in their orbit according to the laws of geometric proportion.

The ethereal[[^]ether] substance of space permeates all the space between the center of the universe—which the student will remember is the cosmic egg, environed by the shell of the world which men in-habit—and its circumference. It varies in quality according to the terminal places of its transmutation. For instance, the gold ether has two extremes, one at the center and the other at the circumference. It is both gravic and levic.

That which results from the dematerialization of the gold circumference is levic, and flows toward and into the astral nucleus; that which is generated at the stellar center is gravic, and flows toward and into the gold circumference. It is electro-magnetic, anodic, and cathodic. That which is generated from the second stratum of the environing layer differs in quality from the first, and has corresponding qualities and properties; and this differentiation continues throughout all of the strata comprising the environing shell.

It therefore follows that the attenuate ether which pervades space is limited to the central and circumferential environments and limitations of space, and is composed of as many qualities as there are distinctive limitations. The pervading ethers contain an essential solution of all the various metallic and mineral qualities, not as matter, but as the essential solutions of matter in their ethereal states.

The free ether, then, is being constantly changed at the terminals of its circulation, to the qualities of matter into which they flow and are materialized; and these terminals of ether in the matter which they produce are being transmuted to the free ether again, to enter into circulation. It is thus that the universe is perpetuated and maintained. The structure is eternal and self-perpetuating. This cosmic egg has its anatomical form and its corresponding physiological activity. All this, however, is but the expression of a cause which is prior in positive function to the physical universe herein described.

This physical universe is a geometrically constructed system, having its multitudinous stellar centers regulated by and governed through the specific force of the primary nucleus. All of the subsidiary and lesser magnitudes are subordinate to the central power, which is the imperial head of the entire universe. The universe, then, is an imperial system governed by its stellar nucleus, which in turn is dependent upon the activities of all of the subsidiary centers and the circumferences from which the center draws its sustenance and support.

The anthropostic universe is constantly incubated from and within this cosmic egg. Within the cosmic egg is the creation of life through the processes of in-cube-ation, which is the incubing of the sphere, or the hatching of life within the egg. The processes of incubation are evolutionary; that is, they proceed from the complexity of the forces of involution, because nothing can be evolved that has not previously been involved. The universe reproduces itself within itself, because it has all of the forms and functions which are necessary to the

production of the perfect structure.

As the oak involves the acorn, and this evolves the oak, so the universe involves its center, and thence evolves its macrocosmic form and function. In the development of life within the egg, there must be a correspondence of the incubated structure with the egg in which the life is incubated. The distinctive forms of life are the various kingdoms of what is called Nature, until arch-nature is reached, the highest natural production, which is the biunal organism in the form and quality of the microcosmic man, the universe in its least form.

The Astral or Stellar Nucleus in the Human World, the Remote Origin of Creation (Recreation, Rejuvenation)

As there is a central star or nucleus in the physical macrocosm, so there must be a central star or nucleus in the things of life produced or in-cube-ated within the cosmic egg. As there is a central star in the physical universe, so there is a corresponding Star in the humanity which this great egg develops. This central star appears when the sign Aries culminates its own constellation; that is, when the sign Aries passes out of its constellation, or out of the constellation Aries, the Zodiacal cycle completes itself, and then in the anthropostic cosmos there is produced a corresponding human Star. Thus the first-begotten of the universe is produced, and is called "the bright and morning Star."

Such a manifestation can come, definitely, only so often as the movement of the sign completes its passage through all the twelve constellations, which is once in about twenty-four thousand years. This is the first-born of the human race; he is the specific and only begotten of God, and is therefore the Son of God and the Son of man, because the firstfruits of creation in one. Herein, then, is the functional center of all creation—"the beginning of the creation of God."

These occurrences repeat themselves as often as the sign Aries fulfils its cycle. When the sign Aries, Lamb or Ram completes its Zodiacal cycle, then the Lamb or Ram of God is manifest with men as the Savior of the world. The Lamb of God is his begetting power; and that begetting possibility is only in the personality of God, which personality is Jehovah or Yavah. This is the Son of God, and corresponds to the central star; and as the central star is the imperial center of the physical universe, so this central Star is the imperial Head and Governor of the anthropostic universe.

Every quality of life is produced only from its visible, tangible, and material seed. The oak does not reproduce the oak until it reproduces itself in its least form, the seed. It does not reproduce itself from an invisible, but from a visible germ. The universe does not reproduce itself until it reproduces its seed, and that seed is its visible, tangible, and material least form—the microcosmic universe, the universe in its least form; namely, the first-begotten, the Son of God, the offspring of the universe.

It would be the height of absurdity to imagine that the production of the Son did not repeat itself with recurring epochs of definite periods of time. The Only-Begotten, when reproduced, or created, is absorbed into the central and invisible nucleus of the anthropostic cosmos, and becomes the supreme Ruler of the universe, as he was heir to the throne before he was absorbed into it and became one with it. The Son becomes, by virtue of attaining majority and by being absorbed into the consciousness and individuality, the identity of the supreme and eternal Deity.

(To be continued.)

[^ether]: The reader should remember that the term "ether" in Koreshan Science is used in the *accommodative* sense; for there is only one universal substance with many elements and ingredients, which is either in the form of matter or in the quality of spirit; the

latter term is the correct word for ether.—J. A. W.

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THE KORESHAN SYSTEM OF COSMOGONY

Eternity of the Universe: Its Parental Quality: Protoplasm Involving the Possibilities of a Whole World; the Beginning of Being

By KORESH

PART XXXIV.

THE PARENTAL QUALITY of the universe must be impressed within the protoplasmic (first formed) substance of universal creation. That protoplasm in which are the possibilities of universal being must have had the parental form for its origin. We say the parental form, because in the universal, parental quality is biunal, not dual, as in the mortal form and function now improperly called life. The protoplasm of universal being can re-develop within the integral structure of the universe a corresponding life within itself, which is the recreation of its own being, and therefore the perpetuity of universal integralism.

Form and function must obtain before the characteristics of an adequate form and function can develop. The form and function of the universe must obtain before the form and function of the universe can be operative in the characteristics of equivalent and adequate activity. The coöperative forms and functions residing and acting within the spheres of creative powers maintain the eternal perpetuity of the universe; therefore, the universe is naturally and essentially eternal.

Everything in the universe has soul and spirit. The *pneuma*, *psuche*, and *soma* are the three co-ordinate correlativities of the organism, whatsoever that organism may be. The soul is the heat, the spirit is the light. A flame has light and heat. The light is the *pneuma*, the heat is the *psyche*. Intellect and affection in the domain of animal force are supreme in the highest order of natural existence, this being the archnatural man. Intellect is the light of the mind, affection or love is the heat of the mind; these constitute the flame of mentality. The love or heat of the mind is the soul; the intellect or light of the mind is the *pneuma* or spirit.

Organic Function in Contradistinction to What Has Been Improperly Denominated Inorganic Matter

The universe is an organized structure. It never had a beginning in the sense in which creation is said to have had its expression. Everything, therefore, which exists is correlatively associated within the structural whole. Strictly speaking, then, there is no inorganic matter, except in that state in which substances have been thrown off into the debris of organic waste. But there is a distinction between the so called elementary substances not found in the activities of what is called organic life. Let us instance the distinction between what has been termed organic and inorganic calcium; that is, the lime found in the limestone, and that which we find in organized structures. No chemist nor physicist can distinguish between the two, either by chemical or electrical tests.

A given amount of inorganic lime may be held in solution in rain-water, and a corresponding amount of the organic calcium held in solution in a corresponding amount of rain-water. The most delicate tests applied cannot differentiate the two qualities of calcium. The two, however, will not affect vegetation alike. The differences define a marked distinction, demonstrating the fact that in the organic relation in what is called vegetable or animal life, calcium contains something beyond the ken of the materialistic conception,

not contained in the atom which has not been subject to organic relation.

What is this something that is so far beyond the chemical and electrical discrimination as to escape the acumen of the physicist? It is that something which the atom has acquired through the touch of relativity, which it lays up in its memory as the inception of the soul beginnings, and which belongs to the experiences of all elements which aggregate finally in the forms of organic increment.

Touch or contact of atoms in what is called organic relation, is the experience which the atom cannot gain in any other relation than in the activities of organic contact. This contact is both attractive and repulsive and is the beginning of those experiences which are the incipient phases of pleasure and pain, but of an order and character only known to the atom attracted or repulsed. The soul of the atom which has only been in simple contact with one or more substances in what are called organic relations is a simple soul; but the soul of the atom which has been in a thousand-fold contact is a complex soul.

It is these complex organic relations that give the experiences in atomic form and quality which, when burned in the alchemical activities of the brain, give forth the character of mentality called great intellectual and affectional force; this force of intellectuality and affection being proportionate to the round of organic relation and experience to which they have been subjected.

Physical Uniformity of Protoplasm With Its Physiological Distinctions

Protoplasm means that which is first formed, and is defined as the beginning of physiological activity. Protoplasm may be imperfectly analyzed, and in the products of analysis the so called elements may be apparently separated; from which it is inferred that the protoplasm contained the elements in the form and proportions which the chemist has not discovered in the products of his elaborations. It will

be found that under certain tests which are neither chemical nor physical; that is, not within the reach of the tests of the chemist or the physicist, but within the sphere of physiological reaction, there is a difference between the inorganic (so called) element, and the corresponding element found in the analysis of the organic aggregation.

Reason Why Protoplasm of the Animal and the Human are Physically, but Not Physiologically Alike

That protoplasm found to comprise the mass of the jelly fish, so far as chemical and physical tests are concerned, is identical with that found as the beginning of physiological activity in any of the various kinds of organic form and function. The protoplasm of the baboon, the horse, and the elephant, is *physically*, but not *physiologically*, like that of the human being. The protoplasm of the baboon is identical with that of the elephant, so far as physics can determine with its most delicate tests. If there be something in the distinctive kinds of protoplasm which the materialist cannot define nor differentiate, then there is something beyond the investigative powers of the materialistic mind to discover and exploit.

Let the student endeavor to explore the sources of that intangible something which baffles the powers of the ordinary scientific mind, and which is distinctively pronounced when, in the processes of development, there may be derived the jelly fish, the tadpole, the baboon, the horse, the elephant, or the human. Why should the material substance capable of being analyzed by the chemist and the physicist, found to be the same in all kinds of animal existence in its physiological operations, produce such a variety of kinds? What is it that distinguishes in creative power that protoplasm which in its physiological activity will produce the elephant, from that protoplasm which will produce a universe?

If we investigate the causes that have conspired to initiate the beginning of the animal being newly created; that is, the offspring, we will trace the protoplasmic possibility to the germ and the sperm which in their union have combined, broken down as to their organic construction, and blended in that homogeneity found to obtain in the protoplasmic mass. We may still further trace the origin beyond the cells whence the protoplasm is derived, to the parental forms in which the cells were developed. The protoplasm produces any of the forms derived from the parental stock of which it is the kind. Let us begin with the offspring, tracing it back to the protoplasm, thence to the germ and sperm, and thence to the male and female forms in which the reproductive cells were produced. These may be the jelly-fish, tadpole, baboon, horse, elephant, or the human being.

What shall we say, then, of that protoplasm in which reside the possibilities of a universe? Shall we continue the illustration, taking the universe in its existence, tracing it to its protoplasm, thence to the sperm and germ, and finally to the parental stock, as in the processes of reasoning as hereinbefore formulated? Or shall we depart from the true method of analogy and deduction, and jump to a forlorn conclusion and a faithless agnosticism? That protoplasm in which reside the possibilities of universal creation must have derived its impressional possibilities precisely as have the other and specific kinds.

If in the universal protoplasm there are the impressions of a universe, those impressions were made from the forms and functions existing, as constituting the parental characteristics from which the universal protoplasm is derived. The laws which obtain in the specific line of propagation from the parent to the offspring, must also obtain in the corresponding line of universal propagation. The man who cannot follow the processes of the disciplined and rational thinker, is not the kind of a man to fairly criticise the intellectual conclusions of the ratiocinative mentality which comprehends the part by a critical

knowledge of the whole.

Ontogeny or Development of an Organism the Life History of Henogenesis or Order of Creation

Ontogeny is the history of henogenesis. Henogenesis embraces the processes of individual development. It may apply also to universal development correspondentially. "Each organism in the course of its individual ontogeny, repeats the history of its ancestral development." This is a fundamental proposition, and is as true in universals as in individuals. The ontogeny of individual progress is the same correspondentially as in the ontogeny of universal creation. Taking this absolutely true and positive statement, creation progresses within itself on lines corresponding to the lines defined in the processes of progenitive evolution, the unfoldment of the creative product from the cell produced within the form and function of the parent stock.

Henogenesis is practically the order of creation from the monistic germinal beginning, back to the individual existence of the supreme individual (undivided) parental germ. Such a germ must inevitably embrace all of the forms and functions of the universe, all of the possibilities of creative power, from a receptive and radiatory possibility as the involuted creation, and the universe in its least form and function; in fact, the microcosm. The microcosm, the man in the least form and function of the universe, is individual and monistic.

The Origin & Development of the Soul and Spirit as Illustrated in the Two Kinds of Lime

Let the student enter with us into the analysis of the origin and development of the soul and spirit within the environment, the body. Neither the *pneuma* nor the *psuche* can exist independently of the material in which it exists as its *soma*. Begin the investigation with the constituent, calcium (lime). This is simple and elementary enough from which to begin the building up of the organism that is ultimately to become the individual (undivided and monistic), living character,

that which, as a whole, will become the soul in its full fruition.

The reader must distinguish between dualism and individualism. This distinction is important for the further progress of this investigation and study. Men and women are dual, in the divided form of male and female existence. This is true also of all animal existence in the lower forms. Man is individual when he is restored to the form and function in which the archnatural development obtains. The final form of man is that in which the male and female functions are in the monistic union. This is also the characteristic quality of the universe as an entirety.

Calcium, derived from the analysis of some form of organic development, contains properties not belonging to calcium that is not connected with a physiological organism. It is to the character of this peculiarity that we would invite the attention of the sincere student of the laws and principles of life. If the calcium of organic relation differs from that of inorganic relation, what are these differences and what their causes? Organic calcium contains properties not defined by chemical or electrical analysis, which causes it to differ from the inorganic calcium. The atom of organic calcium or lime has come into attractive and repulsive touch or contact with other elements entering into the same organic combination; the forces of attraction from which it was derived, being within the influence of the organic relations into which it has ingestatively entered into relative combination.

Koreshan Science Reveals the Subtle and Hitherto Mysterious "Something"

That power of attraction which has brought it into contact or touch has given it the pleasure of attraction, a sensation which remains with the atom, but which is of so subtle a character as to place it beyond the realm of physics into the domain of metaphysics, and yet allows it to remain a part of the organism in which the material and natural

constitutes its pediment; that is, they are one and inseparable. The experiences of pleasurable and repulsive touch (pleasure or pain) are laid up in the atom as so much soul and spirit within and constituting a part of the atom. Every atom with which the calcium has been acquainted has met with the same pleasurable and painful experiences; nor do the affiliations and departures cease with the round of experiences acquired in one combination, for the progress onward to other and more complex affiliations compounds the memory of these experiences.

It does not follow, because certain so called elements are found as organic constituents of the analysis, that these elements were such in the combination of form and activity; for in the analysis creations have been effected, and though the atom has entered into active relationship in one organic aggregation, substance is so metamorphosed as to become some other substance in another combination. Now it can be stated with certainty, that these memorable relations of complex unions and experiences of atoms in the lines of their trajections are the product of a treasuring up in the elements of combinations of substantial principles which are not material, but as substantial as if they were matter.

That subtle and hitherto mysterious something which has baffled the mental capabilities of the philosophers of ancient and modern times, and which has been sought for in all ages of the world without leaving a trace of that kind of knowledge which comes from conviction grounded in certainty, is, in the foregoing analysis and synthesis, the beginning of the creation of the soul which in these beginnings is but the incipient initiation of what will in the future, through higher and more complex unities, become blended with that eternal consciousness for which it is being constructed.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

The Organic Influence of the Integralism of the Universe: Relations of the Spirit, Soul, and Body: Problem of Life: the Sphere and the Cube

By KORESH

PART XXXIV.

THE FORMS of organic relation as they progress are constantly subject to subtle processes of combustion, which interchange the material part to its co-ordinating *pneuma* and *psuche*, and the *pneuma* and *psuche* to the basis of matter. That which in one process is the material basis, becomes the *pneuma* and *psuche* of another progression in the trajection of its career toward the supreme development. The greater the combinations and the more frequent the experiences, the more complex are the spirit and soul (*pneuma* and *psuche*) which the body (*soma*) contains. The soul and spirit of the combination are commensurate with the multiplicity of the relations upon which the compounding of the soul depends.

Every stage of the new development is related to the organic influence of the integralism of the universe. In the development of any one stage of organic progress toward the final life, the organic structure is the receptacle of influxes from that degree of organic increment with which its life is in physiological rapport. The progress of the organic

structure must derive a spiritual incrementation adapted to its degree of evolution, and that derivation must come from a stage of development fully perfected in its own degree of organic progress.

The following illustration will suffice to enable the student to comprehend the significance of the statement: In the evolution of the intellectual and moral progress of the nations of the world, there appears to that phase of sociological advancement, the teacher whose degree of enlightenment is just sufficiently in advance of the genius of the people or nation to which he is sent, as to adapt their capacity to his powers of impartation. Such an advanced thinker, however, is the product of the conditions which have preceded him in his own involution, by processes of reasoning from the things which, by his deeper thought, he is enabled to formulate from his observation of the universal expressions which are spread out before him.

Intellectual impartation is the transmission of substance called intellect and affection (for they cannot be separated), from one mind to another. Verbal and written transmissions are not the only processes of communication of mental substance. Every thinker radiates metaphysical *pneuma* and *psuche* in degree, kind, and quantity proportionate to the intensity and volume of the thinker's force of mental "energy." A thinker may be so intense and so radical as to penetrate the deepest recesses of the soul's most sacred precincts, and awaken into activity the resources of thought hitherto unconceived; and thus by stirring the innermost sources of emotion, engender the deepest love or hate to such extent and in such volume as to agitate the physical form into vibratory dissolution.

In those central cases of individual combustion in which the men have been burned into the spirit of absorption, as in the case of Elijah and the Lord Jesus, the love and hatred of those who knew them produced, by their influx, the incorruptible dissolution of the material form. Such men were the involved product of the past, and through their dissolution they more effectively imparted their lives to those

advanced enough to be receptive to the spirit which constituted the very substance of the previously existing form. These were cases of physiological dissolution and absorption; dissolution, because of the agitation engendered through love and hate; and absorption, because the receptacles of absorption were present and sufficiently progressed in the stages of evolution to desire the particular essence adapted to their further progress.

In the foregoing we have differentiated between the *pneuma*, *psuche*, and *soma*, in a specific sense. These in a specific relation can be so dissolved as to become blended into the homogeneous force of dematerialized and communicable substance. We may best illustrate this by referring to the Lord, who was spirit, soul, and body, in the personality of the perfect manhood. His body was dissolved in the presence of his Disciples, and that which was spirit, soul, and body became the essence of his dissolution, in which he became the light and heat of transpartation. The man as a whole became the living soul or breath, which no longer possessed the *soma* (body), for the material had dematerialized. When the processes of integral development raise the man up to the status of his dematerialization, he has then become, in the supreme sense, the living soul, the immortal being; and no man has life as distinct from death, until death is swallowed up in this victory of final achievement.

Where the Physicists Look for the Beginning of Life: the Knowledge of the Cellular Cosmogony Is Both a Revelation and a Discovery

The ordinary physicist seeks for the beginning of life in the form and quality of protoplasmic homogeneity which he finds in the union and breaking down of the lowest character of sperm and germ development. The Koreshan has found life in that supreme stage of human attainment in which death is overcome and life is gained. "I am the way, the truth, and the life." Does it not seem strange that any Christian or professed Christian should follow the materialistic phases

of thought in which there is sought the source of being, when it is so definitely and distinctively portrayed as in the involved product of all life known to have been manifest in the beginning of the Piscatorial era?

The knowledge of the Cellular Cosmogony is both a revelation and a discovery. It is not because the powers of reasoning are greater in the one mind in which the discovery and revelation were made, but because it was seen that reason, predicated upon hypothesis or guess, could not develop anything but hypothesis; hence the purpose to acquire a premise in which there is a possibility of demonstration.

A "working hypothesis" which constitutes the basis of all research called scientific, was seen to be futile so far as positive knowledge is concerned; therefore a premise was sought which, when proven or demonstrated would furnish, not a "working hypothesis," but a working basis which had within it the assurance of the force of demonstration. Koreshanity, therefore, is distinct from all other efforts, in that it denounces the absurdities and subtleties of hypothetical and undemonstrated premises. Koreshanity is the only system which declares its independence from the uncertainties and delusions of hypotheses.

The physical universe is the manifestation of causation. A correct interpretation of this expression must depend upon the science of its structure and function. The premise upon which this knowledge is predicated must be a demonstration, not an hypothesis. What, then, is the primary and fundamental premise of the science of structure and function? Sir Oliver Lodge, in "Life and Matter," a criticism of Hæckel, says: "We do not at present know how to generate life without the action of antecedent life, though that may be a discovery lying ready for us in the future; but even if we did, it would still be true (as I think) that the life was in some sense pre-existent; that it was not really created *de novo*; that it was brought into actual, practical, every-day existence doubtless, but that it had existed in some sense

too; being called out, as it were, from some great reservoir or storehouse of vitality, to which, when its earthly career is ended, it will return."

Lodge also speaks of a leading premise in this manner, alluding to "that still more mysterious entity which we call life:" "Well, that is the kind of assertion which I want to make, as a working hypothesis, concerning life." In this he alludes to the statement in "Life and Matter," as follows: "Indeed, it must be recollected that no analogy will bear pressing too far. All that we are concerned to show is, that known magnetic behavior exhibits a very fair analogy to some aspects of that still more mysterious entity which we call 'life;' and if any one should assert that all magnetism were pre-existent in some ethereal condition; that it would never go out of essential existence; but that it could be brought into relation with the world of matter by certain acts; that while there, it could operate in a certain way, controlling the motion of bodies interacting with forms of 'energy,' producing sundry effects for a time, and then disappearing from our ken to the immaterial region whence it came,—he would be saying what no physicist would think it worth while to object to—what many, indeed, might agree with."

The student is here called upon to notice that what Lodge knows about magnetism and that "mysterious entity called 'life,' " is, according to his admission, purely hypothetical. No man is a scientist who does not know. A man may think he knows, and state with as positive assertion what he thinks, but what he really assumes he knows, but what he actually does not know, as one who asserts and who does know. Let us, however, still assert and impress this fact—that a man who guesses is not a scientist. The mere fact that he is seeking for something which he desires to settle as a truth in his mind, does not constitute him a scientist. Science is knowledge. What a man knows is science; that is, it is knowledge. We assert this without having to meet any reasonable effort at refutation. This is postulative,

self-evident.

What Sir Oliver Lodge wants, is a "working hypothesis;" what the Koreshan student demands, is the adherence to a premise grounded in demonstration. Is our premise proven, or is it hypothecated? We here wish to assert that all of the so called "energies" (ethereal conditions of substance, including electricity and magnetism) are but the physical spirit into which matter is changed, when in the agitation of the atom (the geometric point in the division of matter) it is destroyed as to matter and converted to its ethereal condition, in which it is no more material but yet substance.

The Major Premise of Koreshan Science

Our major premise may be found in the fact that the development of universal life, like the development of distinctive and individual life, is cellular. This statement is made from the fact of the uniformity and unity of the laws of development. Corroborate testimony is found in the fact that a mechanical line extended at right-angles from a perpendicular point, will be projected into the surface of the earth at a distance proportionate to the height of the point from which the rectiline is extended.

The application of the principles of optics determines the fact, and adds corroborative testimony to the facts of analogy and the facts of physical demonstration. Our premise, then, is that the earth concaves everywhere in its surface, so that a line extended from a perpendicular in two opposite directions will extend into the surface, thus constituting a chord or arc, of which the surface of the earth is the arc. We have, then, the chord, arc, and radius vector as the three primary elements of the premise upon which every other thing in the universe must rest.

If the surface is concave, as demonstrated by three corroborative forms of evidence, this concurvation must describe the limit of the interior surface of the universe. We are enabled to describe the

interior limitations of the cell or egg which constitutes the sphere of geometrical conformation, to which the cube of life, its co-ordinate, is definitely related; for it must be admitted that what geometry cannot measure, does not exist as material quantity and property. The sphere is the perfect thing in circular mensuration; and the cube, the counterpart of the sphere, is the perfect thing in cubical or square mensuration. These are geometric limitations beyond which mathematics cannot go in the exaltation of mathematical power.

The Geometrical Basis of all Measurement; Limit of Magnitude, Minuteness, and Individuality

The geometrical basis of all measurement, namely, the unit, the duad, and the triad, must constitute the root of all mensuration and the central point of geometrical measurement and limitation. The limit of the shell of this sphere of universal life is the co-ordinate limit of material existence. Nor can geometry separate the sphere and the cube as the circular and cubical integralism of that whole comprising the material form of being, in which creation forever perpetuates itself within its own spheres of active performance.

When once it is known that there is a limit to the universal form of that material whole called the universe; that there is a definite center beyond which there is no material thing,—a center of space beyond which there is no space,—it can then be easily understood that there must exist a co-ordinating and circumferential limit, which of course must be the limitation of the sphere. The universe having a material basis, possessing all of the properties of all material things, must certainly embrace every property of form, because every material thing has some kind of form.

Limitation is one of the most pronounced properties of form; therefore, the material part of the universe, having the properties of all material things, must have limitation. The belief in the illimitability of the universe has its co-ordinate in the idea of a

division of matter in which, though it has been conceived that there was an atom, and that this was indivisible, there is yet a possibility of the atoms being shivered into still other, lesser particles, and these into still greater minutiae,—because the idea of divisibility does not meet the question of so called scientific definition as to illimitability.

There is a limit to magnitude; there is also a corresponding and co-ordinate limit to minuteness. There is a point of indivisibility (this is the geometric point and the minutest quantity of matter), and agitation at this point (the friction which it cannot resist) will reduce it beyond the material state to its metaphysical condition, in which there are none of the properties of matter; it is then the substance which, though no longer matter, is nevertheless as substantial as it was when in the condition or state of matter from which it was reduced, and from which it came. We not only possess a knowledge of the correlation of the so called energies, but the correlation of the various kinds of material substance,—that correlation which determines the interchangeability of two co-ordinate substances, matter and its coextensive and correlate ether or spirit, or its essence.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

By KORESH

**Central and Circumferential Limitation; the Universal
Anode and Cathode of Ethereal or Pneumo-Psychic Activity;
and the Greatest Discovery of the Age**

PART XXXIV.

WE HAVE DISCLOSED the character of universal form. It is defined as having the two limitations—center and circumference. These are not only limitations as to space, but they are limits as to activities in space. Work or energy must be confined to these two limitations, which must be the extremities of all activities. These extremes must also be the extremes of the transformations of matter, and the points of the correlations of matter and its coördinate ether.

The flow of ether toward the center stops with the limitation centrally; the coördinate flow toward the circumference stops also with the limitation toward the circumference. The upward and downward ways, the universal anode and cathode of ethereal activity, come to their terminal extremities at these two extremes of center and circumference. The ethereal vibrations have many limitations between these two final extremes; hence the qualities and characteristics of ethereal activity are determined by the relation of these oscillations in the ethereal coruscations and waves.

There are degrees of attenuation beyond the matter condition of universal space, that is, in that domain where matter ceases to be, and

which in the non-vital sphere may also be called metaphysical—beyond the physical. It is not, however, strictly in the realm of metaphysics, for it deals with the physical sphere of ether, which is distinctively differentiated from the thought domain, as in the psychic and pneumatic realms of thought.

The greatest discovery of the age as to cosmogony is the discovery of the cellular form and character of the world in which we live, and which constitutes the confines of the material universe. In fact, it is the only great material discovery of this century. It settles the great question of origin and destiny, and all of the great problems that are agitating the mental world at this juncture of scientific and social revolution.

There is a universe within a universe, so to speak; by this, I mean an anthropotic existence within a purely physical form, in which there is a corresponding activity or function. Each is the reciprocal product of the other; both are interdependent, and together they constitute one. These two distinctive forms and qualities are the physical universe, which we have described in the foregoing, and the anthropotic universe of human and psychic existence, which is in and constitutes a part of the physical universe.

The physical activities which define the operations of both matter and the essence of matter, in the domain of physics, are quite different from activities which define the operations of anthropotic existence; but between the two there are correspondential and antithetical analogies which correlate the two domains.

For instance, in the physical universe there are stories in the heavens, one above the other in space, interior to which is the central star. In every story in the physical heavens there are astral nuclei belonging to each degree or story; but none of these is visible to the natural eye except those in the first or lowermost heaven.

The visible stars are in our own atmosphere—the lowest natural or physical heaven. These stars are not great worlds, but rather focal points of “energy” wherein there are partial materialization and dematerialization, as the result of an active combustion.

Correspondentially, in the anthropostic heavens (the heavens within the human race, of which humanity is the rind or pediment) there are degrees, the first containing the mental centers, the most brilliant of which only are accredited with being stars. However, each mentality is a star of great or less magnitude,—or if not a star, a nebulous approach to one. As in the physical universe there is a central star, so in the anthropostic there is a corresponding stellar center.

The Order of the Physical Heavens Constitutes the Pattern of Social Government

The order of the physical heavens, in which all of the stars are related to the central one and regulated by it, must constitute the pattern after which the social government is to be formulated. The order and regulation of the stars of every magnitude in the physical heavens, are determined by the relation which the central star sustains to all of the stars subject to its government. The government of the physical universe is imperial, in that the head of government resides in one center; but democratic, in that all of the stars bear that reciprocal relation which makes the center dependent upon the reciprocal activity of the subsidiary but contributory centers.

While there is a subordinate relation of the multiplicity of stars to the central one, so there is a subordination of the central star to all of the stars, whence the central one derives its powers of government. The regulation of society, therefore, is not left to another experiment, because former experiments have failed to accomplish for the people that for which government is established, but must be regulated by the scientific knowledge and application of principles which may be determined before the correct form of government is instituted.

The science of the Cellular Cosmogony, then, determines what the final form of social government shall be, which, though not equal, will enforce an equitable relation of all of the gradations of social relation and activity. The center cannot heap up and enlarge, for if that were possible there would be engendered hypertrophy of the heart and center, by which all of the other parts of the organic structure would be thrown out of proportion and balance, thereby engendering disease that would be destructive to the entire organism. The central star would be in a state of active receptivity, but would be distributing to all of the parts the qualities and substances which it had prepared for redistribution.

What is true of the central star would also be true of every part of the entire economic system of the physical universe. Here, then, is found the scientific pattern of the forms and functions of the anthropostic world, which the physical world constantly gestates. As the center of the physical universe depends upon its circumference, so does the circumference depend upon the center. As this is true in the physical, so is it true as to the anthropostic.

The Tenure of the Material Universe Is Dependent Upon the Anthropostic Center

By the anthropostic we mean the body of humanity, with its *pneuma* and *psuche*, with its stories of angelic degrees, with the solar spheres of anthropostic life, including the central star or nucleus of biological existence. This law provides that the central Deity, the Creator and Governor of the universe, is dependent upon the resources from which he draws and maintains his perpetuity. God, then, is a mutually dependent being, even deriving the Heir to his throne from the development of his creation within the fabric of the progressive involution of the human race.

The Son of God is created from men, because the Divinity had implanted in man his own seed, whence the Son of God is made to

spring, that he (the Son) may replenish the eternal throne into which the Son is finally absorbed. The tenure of the functional power of creation is dependent upon the preservation of that center through the successive recreation of the Son, who is periodically developed within the spheres of universally active recreation.

The law of the cross, which is the law of transmutation, is universally operative and active in every domain of being. The central principle of the Christian system is the law of the cross. The common Christian conception of “the cross of Christ” is in the mere fact of the Lord’s typical or symbolic crucifixion on Calvary, which, though a fact, was but a mere figure of the real crucifixion. The crucifixion to which it pointed was the commingling of the Spirit of the Eternal with the degenerate spirit of the human race, that humanity might be exalted to the condition of the offspring of the Almighty. The vital potentiality or force that was in the Lord, the Christ of God, was a force still retained after his physical and typical crucifixion, and his resurrection from the tomb of Joseph, which also was a typical entombment. The Lord was intact after the resurrection as to his body. Said he: “A spirit hath not flesh and bones as ye see me have.”

The Lord disappeared, as to personal form, in the presence of his Disciples. To comprehend the character of that mysterious disappearance, the knowledge of the law of transmutation must be understood. The physical structure of the organism of the Lord’s personality was composed of the same “elementary” constituents as every other organic, physical structure, with the difference that his life had imparted to the psychic force of these elements the character of integrity which distinguished him from all other men. The union in Him of the two principles (male and female) in their integral unity, gave to the atoms of his body the character of living qualities in contradistinction to the atomic quality of men in the mortal, dying state.

The Christ was the living man, in contradistinction to all other men who were not in life but in death. "Ye are from beneath; I am from above." "I proceeded forth and came from God. * * * Ye are of your father the devil." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever."

These statements being true, they distinguish the Christ as the true life. This distinctive and distinguished life was to be given to the world, not merely as a sacrifice upon two pieces of wood formed into a cross, but that His spirit should be disseminated to those who were made receptive to his influence. The pure Spirit of the Almighty, manifest in the personality of the Son of God, commingled with the impure spirit of men, that in the crossing of these two spirits there should be effected a change in the spirit of man, that man should (by this cross) be exalted to the domain of the same kind of life which obtained in the one sacrificed.

The Scientific or Koreshan Interpretation of the "Two Witnesses"

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Of these "two Witnesses" it is said: "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

If we are to understand the character of that crucifixion through which the world of humanity is to be redeemed, we must know of its quality and character, wherein the "two Witnesses" lay dead, and wherein, also, our Lord was crucified. Who were the "two Witnesses?" "I bear witness of myself," said the Lord, and "the Father who dwelleth in me, beareth witness of me." The Lord himself was the "two Witnesses." The great city in the street of which He lay dead, was the city in which the Spirit of God, through the Lord Jesus the Christ of God, descended when on the day of Pentecost it began its blending

with the spirit of the unregenerate human race. That city was the church; it was in the street of that great city, during the medieval ages, that the Lord, the “two Witnesses,” lay dead because crucified (crossed with humanity) for the salvation of the race. The material body of the Lord, after his resurrection from the tomb of Joseph, was dissolved and transmuted to Holy Spirit.

The Christ was the central Star of the anthropostic world, and was the correspondent of the central star of the physical, cellular, cosmogonic egg. Being this central Star, He was of course the central point of all influxes from the entire humanity, the point of the aggregation of the spirits of the dead who looked forward to their resurrection in him. This made of Him the resurrection and life of the past, as he had declared himself to be: “I am the resurrection and the life.”

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

The Anthropostic Central Star, the Beginning of the Creation of God; the Two Orders of Regeneration

By KORESH

PART XXXVI.

THE SPIRITS of the past dead, who had believed in His appearing as their Messiah, were gathered in him. He gathered the lambs with his arm, and carried them in his bosom. As the anthropostic central Star, He constituted the universe in its involved product; hence he was the germinal beginning of the new creation, therefore “the beginning of the creation of God.” The dissolution of His personal form in the presence of his Disciples was due to their reciprocal relation, one in which they were so contiguous as to emplace them recipient to the influx of the Spirit to which his material form was reduced when dissolved. He being the promised Seed, the Seed-Man, the germ of the recreative force of the universe, in his dissolution he became the essence of that dissolution, the seminal essence of Deity.

The Christ, therefore, as to his personality, through the operation of the Holy Spirit, was planted in the people prepared for the reception of the seed that was planted through and from him. The Lord was the beginning of a new creation. He was the firstfruits of the new genus, the highest involved product of the processes of progressive development, from which the progressive evolution was to accomplish the further advancement of the human race; namely, the arch-natural kingdom of evolution.

Regeneration is merely reproduction. The reproduction from the planting of the Christ is the regeneration of the Sons of God.

Regeneration is of two orders; the regeneration of the fixed type, and the regeneration of the progressive type. In the Christ the processes of development had brought forth the firstfruits of the new order. The production of the Son of God from the human race shows the consanguinity of the race of men with the race of Gods, and the relationship of the heir to the throne of God with the human race in general.

Involution is the coördinate of evolution. That which has been involved can be put forth in evolution. The evolution of the life of the Christ, in the multiplication of the Sons of God, is the regeneration (reproduction) of the fixed type. The process of regeneration through which the Sons of God are to be multiplied in the new birth, which is the resurrection of the dead, is the evolution of the Son of God into the many Sons who will be like him, hence the evolution of the fixed type. This is the multiplication of the offspring of the Almighty, in the production of his Sons from the planted Son of God. This is the order of Melchizedek.

The regeneration of the progressive type is the carrying over of the natural sons of men in whom were planted the divine germs from the Christ, thus making it possible for those who received those germs to develop into the Sons of God by processes of regeneration. This progressive regeneration, however, or what is the same thing, progressive reproduction, is the development of the progressive type. The regeneration of the Sons of God from the sensual humanity, is like the transformation of the filth of the soil in which good seed is planted, to the condition of the multiplied grain. The filthier the soil the more productive of fruit does it become. If wheat is planted in soil which has the richness of fertility (which may be of animal and vegetable decay), the more prolific it is in the multiplication of the crop it is expected to produce.

The Mission of the Filth of the Soil; Nothing Higher Than Its Source

The farmer furnishes nutriment to the soil, that the soil may furnish substance to the wheat to transform it to the crop which he gathers from his land. The filthier the ground in which the wheat is sown, the better for his purpose. What does the wheat become in its relation to the filth of the soil in which it is sown? The wheat dissolves and is changed to the essence of the wheat; this commingles with the filth of the soil, which, under the influence of the processes of combustion of the wheat in the soil, is also burned into spirit, and thus the substance of the filthy soil is transformed to the substance of the wheat, and the wheat is thus multiplied.

Just what the good seed does to the filthy soil, the good Spirit of God, when sown in the filthy race, does to the humanity in which the good seed is sown. It is the metamorphosis of the evil in the race, to the good which in the processes of regeneration the evil becomes. The evil is transformed to good in the race, precisely as the filth of the soil is transformed to the wheat.

No kingdom ever evolves a higher kingdom without the prior existence of the superior kingdom. The evolution of the Sons of God from the human race is made possible by the planting of the Son of God into the inferior race. The race will unfold the superior kingdom, because the germ of the superior kingdom was planted in it. What is true of the development of the Gods from the mortal race, is true of all kingdoms in the economy of universal development. The mortal race will unfold the kingdom of the Gods. This evolution will not be in some other world, for there is no world but the one in which we are; and in this world will the Sons of God be produced as arch-natural men, a new order, a superior race which is to stand at the head of the races of men and direct their affairs, in the administration of righteousness in the earth.

The Son of God who was born into the world in the beginning of the Christian dispensation was created from men, to be heir to the eternal throne. God the Creator thus perpetuates the tenure of his office and his throne, and, by the absorption of the Son into the central throne of the universe, makes of that Son the recreator and perpetuator of the universe.

Our knowledge of the structure and function of the physical universe enables us to determine consciously the fact of a center or nucleus, which is the astral center and throne of the physical domain.

Corresponding to this nucleus there is an anthropostic Center, which is both visible and invisible; this is the Center of the human race. It is the point of all influx from the activities of human existence; in fact, it is the focal point of humanity as a whole, and is therefore the man.

In the generation of the Son of God in the natural humanity, the process of development perfects the character of the man whom the central Divinity raises up to be the Son and heir to the throne, which is the throne of the Man, the God. This creation of the Son of God is a perpetual process, for no sooner is one Son of God absorbed into the throne of God, than there progresses the development of an heir, which in time is raised to the same state of exaltation, and another absorption continues the perpetuity of the astral nucleus. There is no time in the history of the universe when the Son of God has not been produced at definite periods of the precession of the equinoxes, when the sign Aries is in its own constellation.

The law of the development of the Son of God, related to the movement of the sign on the ecliptic, is of perpetual operation. The involution of the universe in the production of its own seed, which is the perfect Son, through the processes of involution in men, is as perpetual as Deity himself. God is distinctively individual, and when visibly manifest in the race and of the race, is personal. The personality of God is the tangible Son. When the persona (the mask or covering) is obliterated, the Son is absorbed upwardly into the throne,

but downwardly into the race which receives him for regeneration.

The process of His dissolution effects both his ascent into the throne, and descent into the race which he comes to save, and which he saves by his crucifixion with the race which absorbs him. The Christ becomes the Savior, the Redeemer, the Recreator, the Regenerator, and the power on the throne, for he is absorbed into the eternal consciousness, and is the veritable Godhead, the supreme object of human and angelic worship.

The Reason Why God Instituted Circumcision; Correspondence Between Cosmogony & the Human Structure

Why did God institute circumcision through his servant Abraham, making it a fundamental religious ritual? It is maintained by many that the ritual of circumcision was merely a sanitary measure, having an external physiological application. It unquestionably had an external effect, but its purpose was far more reaching than its superficial influence. The promise made to Abraham was the fulfilment of the Hebrew national glory, in the establishment of a kingdom as the result of obedience to the ritual of circumcision, and the final greater glory of the Messianic presence.

The cutting off of extremities is a fundamental one in the economy of the universe, but can only be understood through a knowledge of the structure and function of the physical universe as defined in Koreshan Universology. In Koreshan Universology the ecliptic is not the sun's apparent path through the heavens, but rather the actual circuit of his midday precession through the northern and southern spiral circuit.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

Ignorance of Modern Science Concerning Comparative Anatomy of Man & That of the Universe

By KORESH

PART XXXVII.

THE WORD ECLIPTIC is from *ek*, out; and *leipo*, to leave; literally, to leave out. All eclipses occur on this line of the sun's movement. The meaning of the phenomenon is the conservation of "energy;" the cause of the phenomenon is the opening of the circuit of that electro-magnetic function through which the activities of the universe are maintained in perpetuity.

The ordinary student of physics, cosmogony, and philosophy would not imagine there could be any relation between the laws of physical cosmogony and the structure and function of the vidual human; but this is because the laws of being are not understood by the ordinary scientist. Modern science takes no account of the comparative anatomy of man with that of the cosmogonic structure as a whole; in fact, the astronomer does not know that the universe has an anatomy, and that this anatomy is the correspondent of the human anatomy; nor will he ever know of such a relationship while he holds to the conviction that all knowledge must be predicated upon what the scientist phrases "a working hypothesis," which in plain English means a working guess. A working hypothesis is merely an absurd attempt to fathom the mysteries of being.

There exist definite relations between the functions of the human organism and the functions of the physical universe. All universal functions have their origin primarily in the voluntary operations of the human will, as determined and governed by the supreme intellectual attainment of the developed consciousness perfected in the divine-human, ultimate fruition. We mean by this that the mind is the first thing from whence all things are derived; that there is no mind independent of and outside of the organic human structure, and, of course, this involves that congeneric center called the brain. Mind cannot exist independently of the organ in and through which it performs its uses. It might appear to the superficial reasoner, that this would preclude the possibility of mental existence after the dissolution of the human organism in what has been denominated death.

Where, it may be questioned, does the spirit go when it leaves the body? It merely passes over into another organism, occupying an interior relation to the mentality which constitutes the exterior intellectual power of the outward and visible personality. All spirits dwell within the organic structure of the visible and tangible form. In fact, the spiritual world is the interior world of natural human existence. The mental domain has existed eternally, therefore the human structure has existed eternally; hence mental consciousness has accompanied and determined the activities of the universe throughout the interminable cycles of time, which have been eternal in the past and will continue eternal in the future.

Mental Consciousness the Primary Voluntary Activity of Eternal Perpetuity

Mental consciousness is therefore the primary voluntary force of eternal perpetuity. The opening and closing of the electro-magnetic circuits in the domain of the great cosmogonic structure are consequently the result of a voluntary act of the will, directed by a

scientific intellectual consciousness applied primarily to that function of the human economy which is the correspondent of the processes of the cutting off of the electro-magnetic circuit, in which is involved the phenomenon called an eclipse.

In anticipation of the definition of certain universal functions which I will hereafter elucidate, let me illustrate this one exception with the relation of that universal circumcision in which the Lord was cut off, called in the Old Testament the cutting off of the Messiah,—a cutting off which corresponded to that cutting off called an eclipse. The Lord was the High Priest of circumcision. When He was cut off, that is, when this Light of the world was put out, there was a corresponding eclipse of the sun. Of course, the so called scientific world, being ignorant of the laws of universal science, could form no conception of any relation of an eclipse of the Light of the anthropostic world, with that of the physical cosmogony.

The “scientific” world has a few things yet to learn, and it would not be strange if that further knowledge should come from a layman, as has occurred in the past, even though it goes materially against the grain. Men in the regular channels of scholastic and scientific investigation do not want to learn anything that does not come in the orthodox way. It is like the money power;—the common people must not interfere with the processes laid down and defined by the gamblers against the common people’s rights.

But sometimes the learned are compelled to revolutionize their methods through the demands of the common people, who first take the lead in the progress of the world. The medical fraternity continued the barbarous practice of phlebotomy until the common people refused to submit to the infernal practice, when it also had to succumb to the common progress of civilization.

When the common people come to learn (as they will) that a guess (hypothesis) at science is not a good thing to depend upon, then the

scientific (?) and scholastic will gradually infer that guesses are not to be depended upon, and that the phrase, a “working hypothesis,” while it sounds learned, is but a means of self-deception and a cruel stultification of human reason.

The cutting off of the Messiah was a circumcision, the result of the circumcision of the Jew. Eclipses are the result of the movement of mercurial pigment discs between the laminæ or concave plates which comprise the shell of the universe. Eclipses have no relation whatsoever to that insensate imagination called scientific, which predicates the interpretation of phenomena upon the basis of illusion,—that illusion founded in hypothetical research. When the Messiah was cut off by his typical crucifixion, the Light of the natural world was also cut off,—a phenomenon that will be repeated in about twenty-two thousand years from now, or in about twenty-four thousand years from the time of its last occurrence.

The Brain Determines Voluntarily and Involuntarily All of the Operations of the Body

The brain determines voluntarily and involuntarily all of the operations of the body. The brain centers direct the centers of bodily activity. The parts of the brain are related to corresponding parts of the body. The functions of the body depend upon the determining functions of the brain. We are to consider, then, the law of circumcision as determining the ritual as a fact in the economy, with the annunciation that nothing ever obtained in the universe that was not a necessity from some point of view.

Things are always either right or wrong; but whether right or wrong, they are a necessity. The circumcision of the Jewish race was a necessity, or it would not have been instituted. Follow me in the investigation of that necessity. The rite or ceremony was the removal of a certain portion of the human integument. Can it be determined to what part of the brain the portion under consideration relates? The

physiologist who does not know the relation which this integument sustains to the cerebral structure is not a scientific physiologist. In fact, he is ignorant of physiology,. and of the physiological and pathological results in which such an operation applied to a nation would culminate.

It must be remembered that circumcision with the Jewish race was universally applied to the male population; therefore it had its effect as a universally applicable religious ceremony, and affected the national economy in a general and determinate way. Kings shall come out of thy loins, was the promise to Abraham. The people were enjoined to look forward to the coming of kings as the result of the observance of the rite of circumcision.

What could such a ceremony have to do with the coming of a kingdom? It will be remembered that accompanied with the right of circumcision, was the injunction not to marry the uncircumcised; it was considered not only a criminal offense, but a violation of religious principle. In a technical way it was not to interfere with the marrying in of Gentile women, though it precluded the marrying out of any of the Jewish people.

A Knowledge of What Abraham Had in View Essential in Order to Comprehend Circumcision

A stranger, if conforming to the ritual of circumcision, could become a Jew, but it depended upon his submission to the rite. It was true, also, that if a child was not circumcised upon the eighth day he should be cut off from his people, and was no longer a Jew in the religious acceptance of the name. One not circumcised was an alien, though he were born a Jew.

One must know what Abraham had in view; or if Abraham did not know, then the mentality directing him must have understood what was implied in the religious observance of this ritual. Abraham looked

forward to a nation, every member of which would be able to trace his genealogy directly back to one personality, that personality being Abraham, the father of the faithful.

Think of millions of people (the millions of a common stock) being able to trace their origin to one man so great as to be able to institute laws which would effect such a wonderful racial, tribal, and family relationship! It was one of the most prodigious mental conceptions of any age of the world.

The primary and direct effect of circumcision was to increase the male population. Why did the great Abraham think it essential to increase the male above that of the female population of the race? He knew that a continual intermarrying of his people would deteriorate the race, hence he provided for the introduction of a foreign element that the possibility of deterioration should be precluded.

How was this to be done? Increase the male population, and then marry in from the female progeny of the affiliated exotic nationality. This was actually done, for the Jews did take the Egyptian females especially, as wives, and to be mothers of Hebrew children. This influence upon the ethnic character of the Hebrew nationality was a mere modicum of the potentiality of circumcision, not finally upon the race in question, but upon all of the nations of the earth.

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

The Center & Heart of Oriental Civilization, the Initiation of the Garden of God in Ages Past Repeats Itself

By KORESH

PART XXXVIII.

THAT GREAT MAN, with his retinue from Ur of the Chaldees, the center and heart of Oriental civilization, became the initiation of the Garden of God. Through him the Almighty had contributed his germinal beginning of the generation of the Heir to the eternal throne, the ethnic development to follow as Abraham's subsequent career in the involution of his character toward and into the vortical termination of his natural life.

The nationality which Abraham had determined to develop under the supervision of his Creator, was none other than the *Gan Eden* (Garden of Eden) of the Deific surveillance, which from all destructive forces it was to be protected. It was because the germ of the new creation had been planted through Abraham, and because the processes of generation were to proceed with the order of eternal regularity in this people, that in subsequent years, in the progress of the nationality, it became an imperative mandate for the Jews to destroy the contiguous and surrounding nations, for otherwise this chosen people would be destroyed, and consequently the divine germ, from which the Heir to the throne of the Eternal was to spring, would be destroyed.

One of the most far-seeing and wise provisions for any people was the order to destroy, in toto, the nations which otherwise would have infringed the perpetuity of the throne of God. Had it not been for the comprehension of the principles involved in the rite of circumcision, it would have been impossible for the Jewish nation to have carried out these profound laws of progressive evolution.

The Specific Effect of the Operation of Circumcision on the Brain Center to Which the Part Relates

That extremity of the velum interpositum which invests the conarium, is the cerebral correspondent of the part removed in the ceremony under consideration. The extirpation of the part was not only the means to the conservation of mental potency (brain work) in a physiological direction, but it conserved mental substance for psychological appropriation.

If the brain ceased to be called upon for the distribution of physiological force to the part which no longer existed, and therefore no longer required to be replenished, this mental substance could be directed to some other use. This more important requirement was the projection into the future of the psychological force conserved through the enforcement of the ritual.

It is not the purpose of this paper to enter into the specific details of all of the minutiae involved in this intricate subject, but to furnish enough data for a general conception of the mysteries in the rite as practised by the Hebrew nation, and to show that it is a subject worthy of the interest of that Majesty to which its authorization has been attributed.

The force conserved in the brain for a higher use than the contribution to the part before removal, was a deep-seated psycho-religious dynamis, to understand which, one must be acquainted with the fact

that mental substance, composed of love and wisdom, is an aggregation of spiritual entities. One must know that all spiritual beings are within the brain, and that spirits are of the quality which distinguishes and locates according to the portion of the brain to which the genius of the spirit assigns it.

The Jews were taught to look forward to the establishment of a kingdom as the supreme altitude of their national glory. This mental perspective projected the interior spirits of their desires toward and into that future, when the king should arise whom the nationality had been taught to desire. When their first king appeared upon the scene he was named Saul, a name meaning “desired,” in the Hebrew language.

The desires of natural men in the natural and material world were carried over into the spiritual, and through the projection forward of the national mind to the initiation of the kingdom and its king, was heaped the spiritual and psychic force in the character of the aggregation of spiritual entities of that specific character which culminated in the third and highest degree, in the accumulation of a sex potentiality which, through Solomon, found egress through the great national centers of the world, and distributed through the royalties of the world the most potential, because the most central, spiritual powers of civilization.

Solomon’s seven hundred wives and three hundred concubines were the channels of this distribution. It is by virtue of the application of the law of circumcision, the ritual instituted with the Hebrew nation through the direction and authorization of the Most High, that the blood of Solomon’s glory has permeated all the great royalties of the world, and through these the various lines of descent, that this blood should infiltrate the peoples of all nationalities.

The Deeper Religious, Ethical, and International Force of the Circumcismal Rite

Let me impress the mind of the student of Koreshan Universology with the importance of a comprehension of the character and habitat of the spiritual world, for upon this depends the ease with which the further progress is made, in the adaptation of the powers of mental construction to the building up of the physio-psychological edifice which is complete only when the sons of men have attained the state of arch-natural and immortal fruition.

Beyond the great king whose glory was the admiration of the civilized world, and whose potential sexuality constituted the acme of exuberant virility by which nations were infiltrated, there was a profoundly greater influence to be exerted upon the destinies of the human race. The desire of the Hebrew race, which was to become the desire of the nations, permeated the mentality of the children of Israel, creating a religious fervor in which were consolidated the hope and aspiration for a Messianic restoration to a glory far exceeding the temporal supremacy of Solomon's splendor and renown.

Those classes of spiritually conscious entities which were imbued with the comprehension of and desire for redemption through the Messianic law of polaric unity, occupied the interior of the visible and tangible humanity. The fact that the invisible world is within the human structure, may be verified in the illustration given by the Lord Christ upon the Mount, where he was transfigured in the presence of his three selected Disciples for this illustrious incident in the earthly career of the Christ. In the reduction of the Lord's personality to the cloud or vapor appearing in that wonderful phenomenon, the interior of the Lord was made visible to the Disciples as Moses and Elias, who constituted the interior and most interior of the personality of the Lord Jesus, the Savior of the world.

Spirit Occupies No Space and Has None of the Properties of Matter

While the spirit occupies no space and has none of the properties of the material being, it appears to the inner eye as if it were like the qualities and conditions obtaining in the natural and material existence; but this is because there is a consociation of the interior psychic consciousness with the natural mind. Interior thoughts are constituted of pneumo-psychic entities, or spiritual beings whose desires determine their directions in their spiritual careers.

That portion of the spiritual world of the Jewish nation imbued with the consciousness of the law of human salvation from corruptibility to incorruptibility, through the final focalization of their lives in one central personality, was projected forward into the material manifestation of its integralism. In the birth of the Messianic hope of the fittest to survive, and through John the Baptist, the spiritual world, actuated by the force of the ritual of circumcision and directed by its impetus, was aggregated in the Lord. In Him the spiritual degrees were concentrated, and in him was fulfilled the conception: "He gathered the lambs with his arm, and carried them in his bosom." In Him, for this reason, was the spiritual world resurrected, and thus he constituted "the resurrection and the life."

The psycho-pneumic world was collected and concentrated in the personality of the Lord. He thus became, as it was declared of him, the High Priest of circumcision; and that Gentile world baptized with his glory in the reception of the Holy Spirit, which was the substance of his personality, could truthfully declare, "We are the circumcision." The Lord Jesus the Christ of God was the final and ultimate attainment of the sacred ritual, a sacrament so profound as to be the special care and responsibility of the great God and Savior of the human race.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

By KORESH

Koreshan Cellular Cosmogony and Theology a Unit; the One Cannot Be Without the Other; the Far-reaching Influence of Circumcision

PART XXXIX.

THE LORD was the High Priest of circumcision, because in him culminated the influence of the ritual with the house of Judah. The Gentile world which received the Christ through the operation of the Holy Spirit constituted the circumcision, because the Christ, who was the aggregation of the circumcised, made such by the hope inspired with the Hebrew in the institution and observance of the rite, was disseminated by the operation of the “Holy Ghost” into the Gentile receptacle. Through this operation the Gentile world became the circumcision.

And yet there was a broader sense in which the Gentiles were made the circumcision. Return with me to the further consideration of the influence of circumcision upon the Hebrew career, with the nations with which they were brought into contiguity. The primary effect, as it has been declared, of the rite in question, was to increase the male population over that of the female, and thus to provide for the infiltration of a foreign element that the race should not deteriorate through the constant intermarrying of its own national consanguinity.

The Hebrews were in Egypt four hundred years. During this time there was an infiltration of the Egyptian women with the Jewish race. This first began with the union of Joseph with the daughter of Poti-pherah, the high priest of On, or Heliopolis. Joseph's children were Egypto-Israelites. Their progeny were attractive to the Egyptians, and there began an interblending of the races through the intermarriage of the Egyptian women with the Hebrew men, for it was an imperative obligation for the Hebrews not to marry out through the Hebrew women, but to marry into a Gentile population. The intermarrying of the Egyptian psyche into the Hebrew race had a subsequent influence, which in the purpose of the institutor of the ritual was to be an international force, whose potency was not to culminate until all of the nations of the world should come under the influence of its power..

. Through the direction of Jeroboam, the son of Nebat, of the tribe of Ephraim, there was instituted a revolt of the ten tribes against the house of Judah. It will be remembered that Jeroboam was a direct descendant of Joseph, the Hebrew, and Asenath, the Egyptian. The revolt occurred about 900 B. C., and never could have been accomplished had not the Egyptian religion been the desire of the tribes; this desire being the result of the psychic influence which at that time had redeveloped with the race.

Circumcision made it possible for the Hebrew men to infiltrate the Egyptian women with their national blood. This developed the religious tendency of the Egyptian, which determined Jeroboam to take advantage of the religious aspiration to establish a distinct kingdom, separating the ten tribes from the tribes of Judah, Benjamin, and a portion of Levi. The Egyptian religion was instituted and the ritual of circumcision was annulled.

The ten-tribed house was left open, then, for intermarriage with other nations, with the result that after the capture and carrying away of the ten tribes, they infiltrated with Media, Persia, and Assyria,

interblending with those nations whence sprang modern Christian civilization. It was into this people, who at the time of the Christ were the Gentiles ready to accept the Holy Spirit, that the spirit of circumcision entered. They were the *cut-off people*, and in that sense were the cut-off, or circumcised.

Circumcision exercised an influence upon the commercial tendencies of nations. With the commercial principle there obtain analogous relations on every plane and in every domain of its activity. Commerce is the exchange of the products of the resources of life. This is true, whether it be sex commerce or secular commerce. The phases of distinctive commerce are correlated; that is, commerce of one sphere can be transposed to any other sphere of activity; hence it may be seen that the commercial power of sex can be transposed to the commercial power of secular activity. Circumcision augmented the commercial instinct on every plane of being.

It was circumcision which gave to the Hebrew nation the commercial instinct and force; it was circumcision which determined the commercial force of modern Christian civilization, through the various channels of the introduction of the circumcismal conservations which have been specifically noted in the foregoing. Even the commercial spirit awakened in Japan is the result of the Oriental direction of the national infiltration which, having its inception with the interblending of the ten tribes with the people of Mesopotamia, was transmitted eastward through the region of the Indus, reaching its terminal point in the islands of Nipon.

The Japanese may attribute their resurrection into the activities of the Occidental civilization, to the blood which they derived from the eastward career of that great current of ethnic infiltration proceeding from Hebrew circumcision. The blood of Solomon, therefore, insanguinates and stimulates the progressive tendencies of Niponic civilization.

Conjunctive Mental Unity as a Fundamental Law of Koreshan Universology

The law of conjunctive mental unity is one of the most central and vital of all the laws of perpetuative existence. It can better be comprehended by the application of the principles of correspondential analogy. There is a correspondence of the physical stars with the mental stars of which the universal humanity consists. The physical stellar centers are focal points of influx and coincident radiation. The supply and waste of the stellar centers are reciprocal, coincidental, and equal. The influx replenishes, and the radiation wastes that which has performed its use in the stars, and proceeds on its way of uses to other spheres of radiatory contribution.

The material which constitutes the combustion of the star today is eliminated tomorrow, but the stellar center remains the same; it is not another star, because the substance which it has consumed and eliminated is gone forever. The physical ethers which supply the star and perpetuate its radiations are transformed to the quality and condition of the stellar luminary, and that which is raised up to the condition of the center is metamorphosed to the character of the center into which it flows.

The stars of one domain project their substance into those of other domains, and that which constituted the character and quality of one stellar nucleus, becomes the quality and character of the nucleus into which it is projected. The central star of all receives the influxes of all other stars into itself, by the convergent fluxions of the activities of the stars of all the orbits which revolve around and depend upon the central stellar nucleus.

The mental centers of human existence receive and radiate the mental ethers or spiritual essences which are generated in every other mental focus, hence there is a reciprocal activity between the mental centers which constitute the human race. Mental centers are stars of varying

magnitudes and brilliancy. The central Stellar Nucleus becomes the composite photograph of all the stellar realms, which by influx protrude their ethereal emanations into unity with the great central vortex of universal influx.

If we could suppose, for sake of the argument, that the star could dissolve and remove itself from its position, and with its essences of dissolution be transported into a star of a greater magnitude, but when thus forming conjunction with the center into which it was transported, blended by a process of combustion by which the stars united into one, the star not only remaining, but the star absorbed were one, each having partaken of the characteristics and the qualities of the other, and the process of combustion so effecting and maintaining limitations that the two were but one, of the size only of one before the conjunction, one could thus form something of a conception of what is involved in the unities of mentalities when compositely and conjunctively united.

The Interblending and Absorption of the Son of God

The interblending of the Son of God and Heir to the throne of the Eternal through conjunctive mental unity, is by the process of the absorption of the natural Son into the eternal consciousness of the invisible Deity. It is thus that the Son sits down at the right hand of the Father, this signifying the seat of authority and power. This places the Father at the left hand, signifying the descent of the procreative principle, which is the begetting or Father principle, down into the race for the processes of regeneration.

In the absorption of the Son there is a process of incorruptible dissolution of the material manhood, in which the spirit of that dissolution is taken up by the Astral Nucleus, which is the central, psycho-pneumatic point of eternal being. The law of the creation of the Son of God, raised up from among men and absorbed into the unity of

the Godhead, is perpetually operative throughout the endless aions of eternal perpetuity.

The great and wonderful law of conjunctive consciousness, in which are blended into an indissoluble unity the central offspring of Deity (raised up from among men and exalted to the throne of universal supremacy) with that eternal consciousness which we call God, is the most difficult to comprehend of all of the laws of creation and perpetuity. Without a clear conception of the great truth that God is not an extrinsic being, but the center of the consciousness of the human race, the focal point of mental force and activity, the character of the relation of man to his Creator cannot be understood.

All human aspiration and intellectuality center in that focal point called the throne of God. It is the apex of the activities of life; it is the nucleus, heart, and throne of universal supremacy. This throne is perpetuated through the development of an Heir to its tenure, exalted from the human race at intervals of duration marked by the indices which God placed in the firmament of the heavens for signs and for seasons, for days and for years.

The Heir to the central throne of Divinity is the product of the reproductive power of the Almighty within the human race. The entrance of the Son of God into the function of his inheritance, is from the transposition of the arch-natural into the quality of the supreme spiritual. It is the dissolution of the material, its conversion to the spiritual, and then the conjunctive blending by absorption of the natural into the consciousness of the Deity into whom the absorption is accomplished.

The sitting down of the Son at the right hand of the Majesty on high, is nothing more nor less than the absorption of the Son of God into the eternal throne of God by conjunctive unity. The right hand means the seat of power. The Son becomes the Creator on the throne, for so soon as the Son who is created enters upon the function of the activities of

the throne, the Son begins the work of his progressive creation. It is thus that he is “the beginning of the creation of God.” The Son does not sit at the right hand of two other persons of the Godhead, but he becomes the supreme spiritual individuality of Deity, the personality having been consumed in the transition of the material to the spiritual quality of being.

(To be continued.)

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THE KORESHAN SYSTEM OF COSMOGONY

What Personality Means; the Grand Man, & the Perfect Man; the Meaning of Central Absorption

By KORESH

PART XL

PERSONALITY means nothing but the persona, this being the mask or material covering of the invisible Godhead which the persona hides from view. The person of God is that material quality called the Son, who appears visible and tangible to perform the beginning of the recreation of God in the race. In the processes of the evolutionary progress of the creation of the universe, there coördinately proceed the accompanying processes of involution of the seed of the universe; this seed, in the perfected manhood, is called the Son of God.

The germinal beginning of the creation of the universe, like all other germs, has its material environment, for it is in the union of the spiritual in the natural manifestation that the creation begins; and as the universe is in the form of the Grand Man, performing the functions of the man, so the germinal beginning of the recreation must be a material germ, and that material form is the perfect Man in his least form; namely, the arch-natural Man, the Son of God.

The coördinate of the central absorption is that final dematerialization which consumes thousands of people in the flesh, and absorbs and rematerializes them in the conjunctive unity of the male and female, in which the twain become one through their

projection into a united arch-natural life. These are ultimately absorbed into the unities of the Divinities who occupy the solar realm of eternal existence. When once the law of conjunctive unity is comprehended, it will be understood that there can be no multiplication of the beings who dwell eternally in the spheres of eternal uses.

It would be impossible to increase the number of that which constitutes the perfect geometric number of the domain of eternal life. Hence, to provide for the everlasting rehabilitment of those dwelling in the eternal spheres, it is so ordered in the operations of the laws of perpetuity, that men are raised up and perfected in the world, and when reaching the climax of the perfected life, the immortals are absorbed into the living mentalities which dwell perpetually in the higher spiritual spheres. This is the resurrection of the dead in the Christian system, and is identical with absorption into Nirvana in the Buddhistic system.

The Zodiac in the physical heavens is the coördinate of the Tree of Life in the anthropostic field of universal activity. The Tree of Life produces its fruit at regular intervals; when the fruit is ripe, the “supper of the great God” is set, and the nations are gathered together to this supper. (See description in Revelation.) The production of the fruit of the Tree of Life is periodical, defined by the movement of the sign Aries on the ecliptic. The throne of God would lose its potency and supremacy were it not for its rejuvenation by the creation of the Son of God at regular intervals, and the absorption of that Son into the unity of the Godhead in the eternal throne. So with the Deities which inhabit the higher spiritual sphere; if they did not absorb the Sons of God, created through re-generation from the Son of God, they also would lose their power of perpetuity and their consciousness, and would cease to be.

No being could have eternal life were it not as eternal in the past as it could be hoped to be in the future. In the spiritual world there is no

past nor future, for there are no properties of time in that eternal state; but in time, and from time there is effected that conjunctive unity by which the arch-natural becomes the eternal. This is because it is possible for the created and natural to be absorbed into and made one with the eternal, and to enter into unity with the eternal consciousness.

The Laws of Progressive Development; Parthenogenesis; Jesus the Reincarnation of Abraham and David

Let us investigate the laws of progressive development as pertaining to the relation of the Son of God with the dispensation in which he was generated and born. The Lord was the product of the laws of generation; that is, he was created. The channel of the creation of the Divinity who was the Son of God, was from Abraham through David, and thence down through a definite line to his parthenogenetic inception. The law of parthenogenesis is merely the operation, in his production, of one of the great laws of being.

The channel of the immediate process of virginal conception was through the instrumentality of Joseph, the husband of Mary. The line of the Lord's creation was traced to Joseph directly; therefore he was the channel of the communication of the divine sperm to the mind of Mary, whence it was psychically transmitted to the germ of reproduction in the matrix of the Virgin, who brought forth the Son of God through his immaculate conception.

When a man declares that such a law as parthenogenesis does not obtain, he assumes to have comprehended all laws, and that there is nothing more for him to discover or learn. The law of parthenogenesis has been discovered and is known to the writer; therefore it is an easy matter to comprehend the character of the transmission of the impregnative essence over to that virginal matrix wherein was gestated the Son of God.

The Lord Jesus the Christ was the reincarnation of Abraham. Abraham arranged for his own reincarnation when he established the Judaistic system upon the basis of patriarchal evolution, in which every citizen of that great nationality would be able to trace his lineage through many generations back to one common parent of the race. That great nation came from the loins of Abraham. The Hebrew race multiplied from the projection of the primary sperm in the loins of one man.

If in a material way it was possible for Abraham to project from his own life such a multitude of beings as sprang from one personality, would it not be possible, by the contrary activity of the coördinate law, for Abraham to gather again into himself the life which he had put forth? The aggregation of the spiritual world into the one man, the Son of God, in which the Son gathered the lambs with his arm and carried them in his bosom, was nothing else than the resurrection of the spirits of the dead into himself.

“I am the resurrection and the life,” was the declaration of the Son of God. This was the resurrection, the reincarnation of Abraham, whom God had made heir of the world, to be fulfilled when the Son of God should attain his fruition as the firstfruits of the Tree of Life. This fruition was in the reincarnation, the resurrection of Abraham, with all of the hosts of Israel which the Lord brought with him in his own personal reëmbodiment.

One of the central characters of the Jewish dispensation was the second king of Israel. It was said of David, I will make of him my first-born, higher than the kings of the earth. When the Christ of God came into the world it was declared of him, “this is my first-born.” David was resurrected as the Christ. By Abraham’s progress through the Jewish dispensation, he gained those additional experiences which made of him the Son of God, and heir to the throne of God as it had been promised.

The gradual progression of the prospective heir of the world, the man taken from the Ur of the Chaldees to establish a nation preëminently a chosen people, depended upon the spiritual influx into the tangible forms of this progress, in successive reëmbodiments of the spheres of elevation in the upward career of the chosen one of God's special favor.

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

A Synoptical Outline of the Universal Egg or Shell; Universal Correlates; Two Macrocosms

By KORESH

PART XLI

THE UNIVERSE is an egg or shell, obtaining as a structure perpetually recreative and existent.

SECOND. It is limited by the environment of its shell, circumferentially, and by the astral nucleus, centrally.

of its shell, circumferentially, and by the astral

THIRD. Its circumference has seven metallic layers of superimposed strata, five mineral strata, and, above or interior to these, the strata of earth and water.

FOURTH. The inner surface of the shell is land and water, comprising a concave surface inhabited by every form and quality of life.

FIFTH. Within the environment of the complex circumference of the cell or egg are three distinct atmospheres. Within this is the solar sphere, and within the whole, and constituting its nucleus, is the astral or stellar center.

SIXTH. Within the shell and distributed through the three atmospheres are three distinct domains of stars, focalized through the reflecting and refracting powers of the atmospheres and spheres of

substance which also, at intervals, occupy the interspace between the center and the circumference.

SEVENTH. There are seven aggregations of substance, denominated planets, reflected from the strata or laminæ which comprise the outer crust of the environing shell.

EIGHTH. The stars are not worlds, but focal points of substance or centers of combustion.

NINTH. The planets are not inhabited worlds, but spheres of substance aggregated through the impact of afferent and efferent fluxions of essence proceeding from the circumference and nucleus of the cell.

TENTH. The nucleus is near the center, which is half the diameter of eight thousand miles, the inner surface of the sphere (land and water) constituting the circumference of said diameter. At this astral or stellar nucleus the aggregation resultant from the flow of efferent and afferent substances assumes, naturally, certain geometric lines, curves, and angles, taking the shape of the cone, cube, and oblong in a correlate union of the tent, tabernacle, and courts. This is the description of the astral nucleus of the physical universe, and the geometrical tablature of the materially expressed and unfolded type of the human brain when perfected in the image and likeness of God.

ELEVENTH. The astral nucleus, owing to the influence of the impinging substances which aggregate and conspire to comprise and determine its form, also assumes motions to correspond with the conspiracy and determination of substances.

Motion and Form Are Correlates

FIRST. Motion is not a thing or quality independent of substance.

SECOND. There can be no motion without substance in motion.

THIRD. All motion is the product of combustion of matter.

FOURTH. The combustion of matter, through the motion and consequent friction (agitation) of the same, generates spirit.

FIFTH. Physical or mental spirit is substance, and is the product of atomic dissolution.

SIXTH. Spirit, though substance, is not matter. Substance is a term applying equally to matter and spirit, whether physical or mental. Spirit and matter are terms to distinguish the two qualities of substance.

SEVENTH. "Potential energy," so called, though a modern "scientific" term, is not strictly a correct use of language, because where spirit (or energy) ceases to be kinetic (in motion) it has been deposited as matter.

EIGHTH. Matter is potential, and when destroyed as matter-substance it becomes spirit-substance.

NINTH. There are two general kinds of alchemico-organic motion: the first is the motion of spirit-substance as spirit-substance, the second, the impulse of matter as an atom, molecule, or mass. The first may be represented by the current of electricity through the wire; the second, by the motion of a ball thrown from the hand, or a projectile from a cannon.

TENTH. Motion of both kinds can be direct, revolutionary, gyrate, and corruscate.

ELEVENTH. Physical or mental spirit is not a mere mode of motion, but substance in motion, and kinds, combinations, and determinations of motion govern the qualities and limitations of form proceeding from the operations of motion.

TWELFTH. The most complex mind is the correlate of the most complex organic structure. They are so reciprocally related that one

cannot, never did, and never will, exist without the other.

THIRTEENTH. There can be no greater absurdity than that conception which supposes that spirit, physical or mental, independently of form, could produce anything.

FOURTEENTH. Form and function, as matrix and vivifier, exhibited to our inspection in the form and motions of the alchemico-organic universe, never had a beginning, nor will they ever have an ending. The complex world or universe of function, through its varied channels of vitalization, flows into, vitalizes, and is transposed to the forms and qualities of matter adapted to the genius of its quality, and through the dematerialization of atom, molecule, and complex life, receives again the products of its genius.

Alchemico-Organic World Is a Macrocosm; Its Astral Nucleus Is the Alchemic Microcosm

FIRST. There are two macrocosms; namely, the alchemico-organic and the anthropotic. By this we mean that man, as a universal organism, is a macrocosm in the form and function, as anthropotic, of the alchemico-organic as natural alchemic. In other words, man as a whole is as a shell, rind or pediment of a stellar or astral nucleus, with intermediate organic masses. The Astral Center or nucleus appears epochally, as in Jesus the Christ in the beginning of the Christian era.

SECOND. As the astral nucleus of the alchemico-organic cosmos is the point of congeries of all influent substances, and constitutes the point, contact or touch of all things; looking out to circumferences, and receiving from the same the response of that radiation, so the Astral Center of the anthropotic cosmos, the Man Jesus Christ, or any final manifestation of the Jehovah, is the nucleus or focal point of touch or contact of the human environments of the universal man.

CONCLUSION