

THE SUPERIOR
AMERICAN RELIGIONS

By
HUGO HUME

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TO
GEORGE RISSMAN
MY PARTNER IN NUMEROUS ENTERPRISES, AND
WHOSE NAME I WISH TO BE ASSOCIATED WITH
- MINE AS LONG AS WE ARE REMEMBERED.

PREFACE

A new country, a new people, demand new institutions. Progress is the process of replacing the old by the new. Institutions that boast of their unchangeableness are praising themselves for lack of progress. Americans boast of their new institutions. When abroad they are shown piles of old ruins that are the pride of old races. They tell those foreigners they should come over to a live country and see the usable skyscrapers.

Emigrants from the Old World bring along many of their old ideas and attempt to fasten them onto the new. Such is the case with old religions, old philosophies, old ethics, old laws, etc. But the new, the progressive, revolt against the old, and demand a new deal all the way around. If there is to be progress, the old is to be discarded and the new take its place.

As a sure cure for crime, President Coolidge and Mr. Hearst have recently advised the people of this nation to accept Christianity. There is nothing new in this advice. It has been given for about two thousand years and has not been accepted. We have two hundred thousand ministers who are paid for giving that same ad-

vice, and a number of them recently shouted it was "time to try Christianity; that it had never been tried." If this is true, what hope is there that their advice will be taken in the next two thousand years?

The ministers admit that it has never been practiced, and the people of this world say it is impractical. So the chances of its being accepted seem slim indeed. But a new religion is acceptable and practicable, as I have shown in this history of the Superior Religions. Take just one case as an instance: In my home city of Los Angeles, there are twenty-two Christian Science Churches, while the older Christian religions, with all their wealth and numerous preachers, have not held their own per population. This shows very clearly that the people want a new religion, a practical religion, and many of this new religion are known as "practitioners"; that is, they practice their religion, they live it, they apply it, while the old religionists admit theirs has never been tried. That is, it has never been practiced.

This history not only proves that a new religion is workable, but it explains why the new works, why it is acceptable. Dozens of critics of Christian Science have admitted its rapid spread, but not one of them has given the reason for this spread. This is because they do not grasp the reason for it.

This history does not even mention many forms of religions that have sprung up in the

United States. It deals only with the strictly new forms. Many so-called new religions are merely new forms of sects, such as "Dowieism," or "Zionism," and the "Holy Rollers," but such are merely revivals of old beliefs promulgated in a new way. But the religions dealt with here have new Bibles, new revelations, new prophets, new ethics, and new methods and results, all of which is worthy of separate treatment in religious history. Explaining the how and the why of the great success of some of them is in itself a revelation.

The manuscript of this history of the Superior American Religions was submitted to the inspection of my friends, Clarence Lee Swartz, Hans Rossner, Cassius V. Cook, and Sadie L. Cook, and it was their unanimous verdict that it was no worse than a lot of other stuff they had had to read during their lifetime.

CONTENTS

CHAPTER	PAGE
Preface	7
I. Mormonism	11
II. New Thought—The Religion of Success	48
III. Christian Science and the American Bible	79
IV. Spiritualism—The Religion of Return	119
V. Theosophy—The Wisdom Religion, or the Religion of Reincarnation	136
VI. Koreshanity—The Cellular Cosmog- ony	157

relationship. But the Lord was pleased with Isaac and showered blessings on him; and the rest of the chapter is devoted to those assurances and blessings from the Lord.

These citations are sufficient to justify Madame Tingley in doing the things that her enemies say she has done. She is a successful real estate operator in addition to her other qualifications. This shows she is a worthy daughter of the great state of California, and foreigners with their imported religions may howl, but they will never be able to compete with the prophetess of Southern California.

CHAPTER VI

KORESHANITY—THE CELLULAR COSMOGONY

We now come to the last of the superior American Religions, a new religion with a new cosmogony. The other American religions accepted the Mosiac cosmogony, that is, the teachings of the Bible on the form of the earth, but this new religion sets forth a new conception of the form of the earth. It promulgates the doctrine that we live on the inside of the earth, instead of the outside as is taught by astronomy. Koreshanity teaches that the earth is round, and not flat as some Christians say the Bible teaches. So it apparently flies in the face of both the Bible and astronomy.

However, let it be recorded here that its founder and its advocates hold that this cosmogony is in perfect harmony with Bible teachings when the Bible is properly interpreted, and they quote many passages of scripture to sustain their position. Nevertheless, it does conflict with the interpretation of the Christian fathers, and also modern leaders like Bryan and Voliva, who hold that the earth is flat, and they

cite such passages in the Bible as Revelations 7:7, which reads: "I saw four angels standing on the four corners of the earth." These Christians hold that a thing that has four corners is not round.

They cite passages like Matthew 4:8 to prove that the earth is flat, when he says of Jesus: "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world." These Christian interpreters say that the earth must be flat in order to see it all from the top of a high mountain; that if it was round you could see less than a hundred miles distance in any direction.

Koresh, the founder of Koreshanity, says: "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."

This statement of Koresh is not only a condemnation of the flat earth ideas, but also of the astronomical teaching that the earth is convex. He says: "What does Koreshanity offer as a substitute for the gigantic fallacy and farce of the benighted Copernicus?" He answers, it offers "the reverse of what is taught as true in the pseudo-science of modern times." He holds "that the earth is a hollow shell about eight thousand miles in diameter, and about twenty-five thousand miles in circumference."

Martin Luther, like the other Christian fath-

ers, believed in a flat earth and had as poor an opinion of Copernicus as Koresh just expressed. He said of Copernicus: "The fool wishes to reverse the entire science of astronomy, but Sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

The idea of creation is a necessary part of all systems of religion and theology. The idea of creation implies a creator, and without a creator a religion would be worse off than most of the religions of the heathens. So creation and creator are necessary in explaining the divine processes by which the world came into existence. So the prophet Koresh taught the necessity of understanding the correct scientific doctrine of astronomy in order to understand God and his work. Koresh taught that God is the center and heart of creation, instead of being its circumference as the accepted theory teaches. He taught that through himself, for the first time, the world now has a definite knowledge of the laws of creation. He held that the physical universe is the outermost expression of the divine mind.

But let us listen to the prophet himself describe the world as it is. He has given us this divine information in his book "Cellular Cosmogony," published in 1898. I will quote from the opening chapter, giving the essential passages descriptive of his astonishing revelations. He says:

"Koreshanity includes both the science of life

and its application, and comprises the scientific religion of succeeding ages. It deals generally and specifically with every department and phase of universal form and function, and is therefore Universology, and the only system that can be thus nomenclatured. Unlike all the presumptuous figments and vagaries of pretended science, the Koreshan Universology has for its major premise a geometric figure embracing the union of three simple elements, positive and absolute in their form, relation and application. This geometric foundation of the Koreshan System embraces the chord, radius, and arc, not in theoretical geometry, but in its positive application to earth measurement, by which is determined the contour of the surface of the earth in which we dwell.

"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.

"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 laminae 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 laminae or planes of the concave shell. They are seen through penetrable rays, ultra electro-magnetic, reflected or bent back in their impingment on spheres of energy regularly graduated as the stories in the heavens."

The prophet then proceeds to show up the fallacies of the accepted theory of astronomy in the following concise manner:

"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 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 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

can be comprehended only as we possess a correct knowledge of the laws and phenomena of optics. Owing to this fact, the student can not 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 the mountebanks,—Copernicus, et. al, and their deluded followers.

"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."

Those crazy astronomers teach that the earth rests on nothing and travels around the sun at the speed of a million and a half miles a day. This is sixty-six thousand miles an hour, while an express train makes about seventy miles an hour. Those astronomers want us to believe that we could stick on the outside of this earth going at that rate and not fall off.

The Bible contradicts all of this foolishness. We read in I Chron. 16:30, that: "The world also shall be stable, that it be not moved." And David tells us: "Who laid the foundations of the earth that it should not be removed forever" (Psalms 114.) The Church fathers were all united against the idea of the earth being round and on the move. They all agreed that, if the earth turned over, we would all fall off, of course; and one of them put a cup of water on a stump over night and it was not spilled, which proves that the earth did not turn over.

But if it turns out that the earth is round, and is traveling through space at a greater rate than a cannon ball, then this new revelation of our being on the inside, instead of on the outside, is the divine solution of this perplexing problem. The difference is just like riding on the inside of a great fly-wheel instead of on the outside, which of course would be impossible, as the Christian fathers saw very clearly. This new revelation proves that we are safe and sound on the inside, and as snug as a bug in a rug.

Americans are now spared the anxiety of the

old Christian fathers, and other old-world peoples. We can go to bed with no fear that we will be flung off into utter space while asleep. Before this revelation was made, it was a common thing to dream that you were falling off of something or other, and hitting nothing, which was space of course, but all of that is now changed. We will do no more falling off, or out, in our sleep.

After demolishing the Copernican system of astronomy in his masterly way, Koresh states the necessity for understanding the divine astronomy in the following statement:

"The 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 alchemic-organic kosmos, will be admitted when the mind is sufficiently amplified to comprehend the relationship of the alchemic-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."

Then the revelator informs us that he is the only one that understands this law of the universe, and he gives us his divine pedigree as follows:

"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."

At this point it seems proper to say something about the founder of Koreshanity. This great prophet was formerly Dr. Cyrus R. Teed, and was born in 1839 and commenced his work in

Chicago in 1869. What his followers call "The Illumination of Koresh" is described by Dr. Teed in this language:

"In the autumn of 1869, I sat contemplating in my electro-alchemical laboratory. . . . The 'Philosopher's Stone' had been discovered and I was the humble instrument for the exploiture of so magnitudinous a result. I believed in the universal unity of law. I regarded the universe as an infinitely (the word is here employed in its commonly accepted use) grand and composite structure, with every part so adjusted to every other part as to constitute it an integrality, constantly regenerating itself from and in itself; its structural arrangement originating in one common center, and its forces and laws being projected from this center, and returning to the common origin and end of all."

After this discovery or revelation, Dr. Teed took the name Koresh, and from that name was derived the name his religion bears. His given name, Cyrus, has been retained by his followers and capitalized when used. They call him "The Messenger CYRUS." He is also called "The Shepherd from Joseph," and "CYRUS, the son of Jesse." To give some idea of how his followers view him and his message, I will quote two paragraphs from an editorial writer in "The Flaming Sword," the official organ of the cult, for June, 1925. He writes:

"Since Koresh (CYRUS, the son of Jesse) was to function as Elijah, the preparer of the

way of the Lord, it was necessary for him to evolve Universology, the science of the universe, in its three primary degrees, celestial, spiritual and natural, and the knowledges essential to their conjunctive unity for the production of the fifth kingdom of man, the arch-natural Sons of God, referred to in the Scriptures as the Order of Melchizedek. The disciples of Koresh can only refer the inquirer for the unadulterated science of the Word in its ultimate activities to his writings, which he committed to "The Flaming Sword" for the enlightenment of such as seek to know the truth about the origin and destiny of life as expressed by the form and functions of the cellular universe.

"The fallen schismatic old church is like a garment patched beyond further repair, and its followers, sitting in the darkness of fallacy's ever-multiplying illusions, need to see the rising sun, the greater light to rule the Lord's own day and become his New Name. The Lord has had seven names in the median line of human progress: Adam, Enoch, Noah, Moses, Elias, and Jesus, the seventh being Cyrus, who yields in the simultaneous order of the new era the overshadowings essential to humanity's awakening to the knowledge of the truth in its ultimate or scientific degree, which involves all other degrees. The world awaits this final baptism of the grand cycle, consciously or unconsciously." Being the seventh makes Cyrus the

greatest of all, seven is the divine number in the Bible.

Koreshanity is shown to be all inclusive. Nothing can get on the outside of it; all is within. One great advantage of being on the inside of the earth is that one cannot fall out or off the earth, as many of the Christian fathers said we would, if the earth were round and were being hurled through space, as those fool astronomers say.

Another advantage in being on the inside of the earth, since "this shell or crust is a number of miles in thickness," is that the Devil will be unable to get us out to carry us off to hell.

There never was such a religion formulated in the Old World. It is unique. It is worthy of the great country of its birth, and it showed great wisdom on leaving Chicago and going to Florida to establish its headquarters. There is but one other place that is more divine; but then it would be unfair to have all the superior religions in Southern California.

SCIENCE VERSUS DOGMA

By CHARLES T. SPRADING

Author of "Liberty and the Great Libertarians," "Equal Freedom and Its Friends" and "Freedom and Its Fundamentals."

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"Science Versus Dogma," by Charles T. Sprading, Los Angeles, Cal., upholds evolution against the attacks of dogma, and gives a condensed statement of the position of leading evolutionists.

NEW YORK POST LITERARY REVIEW

"Science Versus Dogma," by Charles T. Sprading of Los Angeles, ably upholds evolution against the attack being made on it.

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. . . Its purpose is to uphold the theory of evolution against the attack which the author maintains is being made against it. He sets forth the position of leading scientists, as far as possible in their own words, and he has certainly collected a vast amount of material in support of his position. He has prepared the volume in the hope that it will serve as a campaign textbook for speakers and writers to use in treating the idea of the evolution of man.

AC-0003 **The superior American religions**

Hume, Hugo

The superior American religions

Libertarian Pub. Co., Los Angeles : 1928

13 p. 28 cm. [170 p. ; 21 cm.]

Christian Science
Religion -- Koreshanity
Cellular Cosmogony