

August, 1896.

THE FLAMING SWORD



KORESH



CANCER

And he placed
at the east
of the garden
of Eden
cherubim and
a flaming sword

which turned
every way to
keep the way
of the tree
of life

Gen. III. 24.



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Church and Society Notices.

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

CAMP AQUARIUS, S. A. T. of K. U., holds its regular meeting every Tuesday evening at 8 o'clock, at the Acme, (Room 6) 119 East 5th street, Los Angeles, Cal.

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Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word was God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—Ella M. Castle.

Flaming Sword

"And He placed at the east of the garden of Eden Cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii: 24.

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Supremacy and Dethronement of the Gold Power.

From 1873 until the present time, the financial policy of the government of the United States has been the single or so called "sound money" standard. This is a lapse of twenty-three years. For twenty-three years, then, we have been sailing under the "sound money" policy. This period has enabled the goldbugs to accumulate and hoard the money of the country, and therefore to control it. For the last four years we have had a "sound money" administration, most of the time with a Republican majority in the Congress of the United States. Regardless of the fact that in every particular the Government has been conducted on the "sound" financial policy, the people have been compelled by this policy to issue hundreds of millions of dollars in bonds for its current expenses, and to pay the interest on former bonds.

The fight of the goldbugs is to continue the policy of the past twenty-three years,—the policy which has reduced the country to the disastrous condition in which it finds itself. The Republican party is endeavoring by the foulest possible means to convince the people that the interests of Lombard and Wall streets are their interests, and that the system by which they have been robbed

and reduced to their present subjugation to the money power is the system by which they are to be restored to their rights to life. The production of the laboring masses finds its way into the coffers of the gold autocrat, where it becomes the tyrannous power of oppression under which the people are held in bondage (bond-age).

Will Wall street work for the interests of the populace? Is it the policy of the Lombard and Wall street multi-millionaire to seek and preserve the rights, comforts, and luxury of the common people? If this is the estimate in which we hold the power which at the present time corners and hoards the gold of the country and of the world, then the people should cast their votes for the Lombard street manipulators and against the people's candidate.

How much more than a hundred cents is the "honest dollar" worth? How much interest can the gold hoarder compel the people to pay for its use? How many bonds, below par, can the gold speculators compel the Government to issue for the gold it requires, and how much interest may the people pay in labor to perpetuate these bonds? The answers to these questions will suggest something of the character of the "honest dollar." How valuable is the "honest dollar"? How much labor does it require to purchase a two-hundred-cent dollar?

Let us suppose that a laboring man can earn for himself and his employer three dollars per day, and that he receives for that labor one "one-hundred-cent dollar," and his employer receives for the same labor two of those "one-hundred-cent dollars." The laborer has by his industry created something for which he receives a "one-hundred-cent dollar," and for which another laborer must pay three hundred cents of the same kind of stuff.

If gold were employed as a circulating medium for which money was originally intended, conditions would be very different. It is not so employed. It is collected, hoarded, and made scarce, and then employed for speculative purposes. It is hoarded by the money-brokers on the same principle that wheat or any other commodity is cornered and made to advance in price for speculation. Gold is hard to get in proportion to its scarcity. If it is scarce, it requires more labor to procure it; and if, as the goldbugs say, an "honest dollar" will purchase one hundred cents' worth of goods, and that is what the laborer wants, why do they not tell the laborer that it costs four or five times as many days' labor to get a cornered dollar as it does to get a free dollar?

The goldites know that the free coinage of silver would bring the gold out of its hole, and that their means of speculation is gone. For this reason, the goldbugs have purchased the great dailies and turned them into goldbug papers.

Mr. Phil. Armour is parading himself as a savior of the people, by an object lesson in which he proves that a silver dollar from Mexico, containing more silver than the United States dollar, is worth only half as much. He attempts to show by this object lesson, that the money of a silver country is not as valuable as the money of the goldbug. What does this prove? First, that the quantity of silver does not fix the value of the coin, but that the fiat does fix it. The United States fiat or stamp makes a poor dollar worth more than the fiat of Mexico makes a good dollar worth.

What is the matter with the Mexican dollar? What would be the matter with Mexican paper as compared with American paper? If the United States should promise to pay, and should write that promise on paper instead of on silver, its promise would be just as valuable as if written on silver. Would the promise of Mexico to pay be just as valuable as the promise of the United States? It certainly would, *if its credit is as good*. If the Mexican stamp on a piece of good silver is not as creditable as the American stamp on a piece of poor silver, there must be something the matter with the Mexican credit. Is the disparity of the Mexican credit due to the character of the stuff on which it writes its promise to pay? or is it due to other factors which have entered into the policy and possibilities of the Mexican government? The resources of the United States are great, its credit is good, and its money is valuable.

The fact is, the masses of the people are in bondage; they are in bondage to the plutocrats—the gold hoarders. The burden of this bondage is to pay the interest of the public debt in gold. The Government (the people) can *never* pay the interest of its debt in gold, to say nothing of the principle. Will the people always submit to this bondage? Yes, on the same principle that the Jews in Egypt submitted to their bondage. When their deliverer came, they repudiated the bondage and *declared* and *gained* their liberty. Repudiation of injustice is in the order of the divine law; and as British tyranny compelled the American nation to repudiate allegiance to the crown of England, so the tyranny of the gold plutocracy of England will compel the American people to arise in their might and hurl the gold usurper from its throne of tyranny and subjugation of the people.

If the nations of the world were compelled to remove the commercial stamp from the face of gold coin, it would not be worth fifteen cents on the dollar. For what reason? Because the masses of the people do not require gold. They work for bread, clothing, fuel, and shelter. They labor for the comforts of life. They are the consumers of the world. They cannot consume gold, therefore they would not labor for it, and because they would not, gold would be comparatively cheap. The man who says that the stamps of the nations do not enhance the valuation of gold, is either a knave or a

fool. The stamp on gold has the same effect as the stamp on a nickel or on a piece of silver.

Gold will reign supreme, then it will be dethroned. The people will not bear their bondage forever.

The Real Rebels and Traitors of the Country.

As a part of the great bankers' conspiracy to overthrow free government, the following is a highly significant declaration. Henry Clewes, the most prominent national banker in the United States, in his *Wall Street Financial Review* for May, 1896, said:

Wall street has learned to believe that there are greater potencies than party platforms, than legislative subserviency to popular ignorance, than the madness of a partisan infatuation. There are situations and events which can instantly coerce and convert the most reckless legislators into the willing servants of a conservative sentiment that represents the real interests and safety of the nation. It will not be necessary to wait for any after effects of silver legislation to remedy its mischiefs, although that would be a perfectly safe course. The near prospect of the authorization of free coinage—a counting of heads showing a certainty of a two thirds vote in the house and Senate for 16 to 1—would evoke in Wall street the kind of conditions that no Congress has ever yet dared to disregard, and the cause of free coinage would be overthrown at the moment when its success seemed most certain. It is this reserved power on which Wall street is now reposing.—*Chicago Express*.

In view of the above declaration of a fact proclaimed by the *New York Times* many years ago, where rests the actual government of the country? in the departments of government provided by the Constitution, or in a gang of fifty irresponsible thieves who constitute the power called Wall street? To ask the question is to answer it. And are the people forever to sit with folded hands and see themselves held up and robbed to any extent the plunderers may wish? or will they sometime rise in their might and sweep the usurpers not only out of power, but, if need be, out of existence as well? Each of them is a thousand times a murderer; and by his worse than piratical acts has many times forfeited all rights, even to existence itself. This may seem like strange language, but it will, in the near future, be recognized as the language of truth and soberness.

The Greek historian, Thucydides, speaks of a time when the robbers and pirates who inhabited the Grecian isles were not ashamed, when they met their neighbors, to frankly own up to their calling. Such are now the evil times on which we have fallen, only that now the robbers and pirates run no risks to their precious, even pious, persons, as they rob by law, availing themselves of the power of their poor plundered victims. Whoever believes that such a state of affairs can endure, must believe that a God of justice never existed, or that he has abandoned the universe,—neither of which is true; he is only asleep in the race. But He is waking up; the prophet Isaiah describes what he saw and what he did on waking, as follows:—

“And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor [Hebrew, one to come to meet this evil state of affairs and correct it]:

as mediums of exchange, the transportation powers of the nation and certificates of use performed.

Utopian! Why not have something utopian for a change? Why not have the kingdom of heaven in earth for variety, and let the democracy of hell be extinguished in its own fires, till the handful of demons left to tell the tales of "ye olden days," and deeds of darkness be so few that they can only serve as ciphers to enhance values? There is never a grand and glorious project proposed, but what a crooked, perverse, and faithless generation cries in tones of scorn, Utopian! God wills to reign and reign he will; and all the kingdoms of this world shall become the kingdoms of our Lord.

How is such a dream of the seers and the faithful ever to be realized? To know, you must ask Koresh and Koreshanity. Fortunately for the world, One knows; and because he knows, he believes and acts while the world that lies in darkness, jeers and resists. Jeers react on the scorner, and resistance to some forces only calls forth their unconquerable strength. Truth is mighty and must prevail. What has Koresh to recommend him? What but the strength of irresistible truth, and a life laid on its holy altar with power to sanctify. Who follow him? The few who have believed his report, and to whom the arm of the Lord is revealed. Could the eyes of the world be opened, they would see that those who are for them are more than those who are against them. They would see the whole Israel of God gathered as a crown of light around the head of the Lord's anointed. They would see the Glory of God within the veil, and the angel with the *flaming sword* before her throne.

What could the world hear, were its ears unstopped? It could hear the annunciation of the law of God, by the Voice from the throne of God; it could hear the condemnation of sin, and the offer of full salvation from it; it could hear the voice of the true Shepherd calling to the rest that remaineth for the people of God.

Koresh and Koreshans have the power of God unto salvation, to convey to the world, beginning with this nation. Within the sphere of this nation will the foundations of the divine kingdom be laid in righteousness. There is no place in righteousness for interest-bearing bonds and fiat money; no place for false gods, unknown and unknowable; no place for the degradation of life through sensuality and physical corruption.

To the law and to the testimony we must turn again as a nation. It is written everywhere: "The soul that sinneth it shall die." The sinning nation must die as a nation. The days of this nation, rotten with physical, financial, and religious corruption, are numbered; the number is small, and daily diminishing. What is the nation going to do about it? Apparently nothing, till the death agony drives it to call upon a God who can deliver; a Hero who can restore the dead Christ to life, with power to impart life. The Christ of the ages must ever be the nations' true Savior. Who is he but the Truth Anointed?

The mark of the Christ is the breath of the Truth voiced by its Messenger. The truth required for a cycle

of progressive evolution always comes enrolled in its messenger or seed man, and nowhere else under heaven can it be found but in the one seed—just one. One is your Master, even Christ. One can speak with authority; one can, as Shepherd, lead the way, and that one is *not the choice* of self-seeking, retrogressive, mortal man, but the anointed and appointed of God, placed under the guardianship of the unalterable laws of God, which regulate human destiny. What says this nation? "We will not have this man to reign over us." What are you going to do about it? It is your destiny. Truth anointed, therefore God appointed, the king uncrowned save by the radiance of truth, is formulating the future government of this nation, and shaping its financial policy according to the laws of God embodied as the law of love, the light of life and immortality. Verily, verily, there standeth one among you American citizens, whom ye know not! Soon he that sitteth in the heavens shall laugh at your calamity—laugh because ye have held him in derision! laugh for joy because your day of judgment is come, in which ye shall learn righteousness, and love him even as he has loved you.

There is a divinity that shapes our ends, and we cannot escape our destiny. Why not foreshorten the cycle by works meet for repentance? Why not seek wisdom and get understanding? Why not heed the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight"? Divine wisdom has erected her head. Turn from fallacy and gaze upon truth. How do we know that Koreshan Science is truth? Because its origin and destiny are one with that of Jesus Christ; because its premise is an irrefutable fact, and all logical deductions from it meet the demands of the law of analogy, and reveal the law of the cross of the Christ to be the law of life's perpetuation from glory to glory. —*Berthaldine*.

According to the Copernican system, the earth moves in an orbit because of the sun's attraction. It is kept from being drawn into the sun by its tendency toward a straight line. Where does it get its momentum of repulsion, or movement in the straight line which keeps it from entering the sun?

The spiritual world, which is divided into various domains of good and bad, is a mental world, that is, a world of mind, and its sphere of activity is within the visible and tangible humanity. In contemplating spiritual things, and before the mind can embrace the conception that spiritual, and therefore heavenly, degrees are various grades or conditions of mind itself, the concept of space must be wholly expugned from the thought.

Men have prayed for generations that God would come to turn and overturn, till he had made the kingdoms of the world the kingdom of his Son. That the age has neared its harvest, is no longer a matter of doubt with multitudes of thoughtful and intelligent people, though they may differ much as to the quality of its fruit and the methods of its garnering.—*A. W. K. A.*

Marriage Divine and Marriage Demoniac.

"And Jesus answering said unto them, the children of this world [age] marry, and are given in marriage: but they which shall be accounted worthy to obtain that world [the Aquarial age], and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." The proposition and question presented to the Lord Jesus, was concerning the six brethren, who in accord with a Jewish custom originating in Moses, had successively husbanded the wife of an issueless brother. The Jew, by his use of the word *resurrection*, had unwittingly taken the case out of the realm of demoniac marriage, to the domain of divine marriage; for which reason the Christ answered, "Ye do err, not knowing the Scriptures nor the power of God." The Jew was informed that the resurrection, the *life*, which will be the fruitage of the divine marriage subsequently heralded by the Revelator, contains no taint of the carnal marriage whose issue is death. The possession of the wife in that domain of sensuality in which she existed, whether as spirit in her own form or as spirit *out* of her own form, was waived as of no importance.

God established his covenant with Abraham. In other words, He made conjunction with Abraham's interior being; and this was a degree of marriage between God and man. This retying of man back to God through man's interior being, resulted in the outward manifestation of God in his perfect flesh; and this Son of God—God's flesh was God's Son—declared: "The Father and I are one." The degrees of marriage between God and man, which have all through the ages accompanied each Messianic manifestation, were but the means of engendering the conditions which make possible the culmination—the marriage of God and man which is the continent of all those degrees which have gone before. The reappearance of the Christ, the one Son of God, sown in the race, will be the result of the final and complete marriage of God and man, and the restoration of the image and likeness of God in the 144,000 sons of God.

The Christ emphasis was not more stressful upon his God origin than upon his man origin. "The Son of God the Son of man," are co-ordinate and inseparable. Without the sensual humanity God were without instrument to produce the Son, the Jehovah, the perfect flesh, in which is the manifestation of the marriage of God and man, and by the transmutation of which to Holy Spirit, God is inbreathed into and becomes the savior of humanity. "And the Word [God] was made flesh [I and my Father are one] and dwelt among us;" "The seed was the *Word* of God;" "The sower soweth the Word;" "He that soweth good seed is the Son of man," all ultimate in the irrefutable sum, *God sowed himself*. "And these are they which are sown on the *good ground*; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred."

Without peradventure God did in the beginning of the Christian dispensation, through the transmutation of his holy body to Holy Spirit, sow himself in that portion of the sensual humanity which was made a prepared receptacle. This "good ground" was the primitive Christian church, and

we find recorded in Acts ii:45, the power of God over the humanity wherein he dwelt as the "good seed," which "*is not quickened except it die.*" This establishment of a religion which was but the outgrowth and fruit of the Jewish age, and all the ages which had gone before it, was another degree of the marriage of God and man, and immediately precedes that last and final degree rung out in the glad words of the Revelator: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This divine final marriage of the 24,000-year cycle, is manifest in the harvest of the cycle—the 144,000 sons of God, the multiplied one Son of God. The one Son of man the Son of God, was the manifestation of the marriage of God and man in the unique form. The final marriage, to the fruition of which all the ages have progressed, will be the multiplied form of the Christ, and the spiro-natural 144,000 will be as little like the sensual humanity, as the sensual marriage is like the divine marriage.

Neither the domain of spirit nor of matter contains aught of function, form, law, or condition that has not its opposite function, form, law, and condition; and each is necessary to the existence and perpetuation of the other. Through the ages of the declension of the church, the sensual marriage, by the perpetuation of the sensual humanity, has stood as substructure of the hope of the world. The hope of the world has been, though the world is too lost to hope it, in the marriage of God and man; the conversion of the gross, the impure, the revolting past our power of description, to that pure estate of Godliness past our power of conception. Shall God's potency bear larger fruit in transformations from the mineral to the vegetable world than from the sensual human to the God domain? Shall the chasm between the debris and the rose petal be wider than the chasm between the sensual or demon marriage and the marriage of God and man? Let us say that the gulf is as much wider as the difference between the status of the mineral and the man. The degradations of the man-ordained marriage may be treated in a general way, but specific truths and actual experiences must be eschewed by him who would dwell in comfort among his kind, while the glories of the divine marriage cannot be written because none of our experiences have been in consonance with them.

The Christ was the resurrection: He was resurrected from the dead humanity, with power to overcome death, or he never could have emerged from Joseph's tomb. He was the High Priest of the order of Melchisedek, but in his second coming, now, at the foot of the ages, he comes as a Priest of the Levitical order, and again will he emerge from the tomb not of Joseph of Arimathea, but of Joseph (the tomb of a humanity dead in trespasses and sins) the best loved son of Jacob, whose house held the promise of "the Shepherd, the Stone of Israel." He was "the way, the truth, and the life," and he alone could say, "Ye are from beneath; I am from above: ye are of this world [age]; I am not of this world." "I proceeded forth and came from God." "Ye are of your father the devil, and the lusts of your father will ye do." Avenue to the gratification of the choicest of these lusts is the carnal marriage ceremony, the pattern veritable of God's curse upon woman. Falsely claiming its origin from Gen. xxi:24, it has come to be one of the most binding of man-made laws.

The beneficence of a law may be judged by its power to protect the innocent; the baleful power of a law may be judged by the degree of liberty it grants those schemes malevolent to peace, purity, and happiness; and what can be said of this man-made enactment which places the most sacred principle of woman's being in the hands of men, irrespective of character, upon mere verbal affirmation to the question "love" and "cherish"? What may be hoped for the millions who rush to the altar with "obedience" upon their lips, but that in the seething maelstrom of licensed lust, a tremendous per cent must begin the treadmill of a soul-revolting life whose end must be in disgrace or death? and what fate is before *any of them* but a relation and maternity never forced upon the female brute? But, beware the seal of church and state! Upon this theme all castes and conditions of men will unite as upon no other one subject under the sun. Custom and the "nine points in law"—possession—is sufficient unto the sinner, and the saint, who takes refuge in the marriage at Cana, graced by the presence of our Lord, refuses his tongue to quote "Why eateth your Master with publicans and sinners?"—*Amanda Potter.*

The Survival of the Fittest.

Under the title, "Is there Another Life?" Goldwin Smith discusses the *pros* and *cons* of the question in the *July Forum*. The article is illustrative of the dreary and disheartening conclusions forced upon a logical mind by the modern scientific conception of the universe. Starting with the dictum of the scientists, that bids us "float out in thought into a universe without a center and without a limit," and reasoning from this as a premise, the brilliant writer logically declares at the outset, that "we cannot hope to fathom the mystery of the universe, which is the mystery of existence." This would seem to render further discussion useless; but with unflinching logic, he proceeds to the statement that the desire for further existence, even if universal, affords no proof of its reality, since man is full of desires that can find no possible gratification, hence he very naturally affirms that we are forced to the conclusion, either that "Benevolence is not omnipotent or that omnipotence is not purely benevolent, in our sense of the word."

There is at the present time an all-pervading, importunate desire to fathom the mystery of existence. To deny any possible gratification to this agonizing cry of humanity, expressed so significantly by the dying words of Harriet Martineau: "More light, more light," is to ignore the great law of demand and supply manifest, as science itself has shown, in every department of the physical universe, in the equilibration of forces, the correspondence between the organism and its environment, and the processes of waste and nutrition in the human body. Is it reasonable to suppose that a marvelous provision has been made for the lower wants of the lower kingdoms and none whatever to gratify the thirst for truth, for immortality, the higher needs of the highest creature at the "apex of the pyramid of life"?

One by one, the writer reviews and demolishes, by the logic of science, all the ideas relative to immortality, which some minds hold as theories, and others cling to as facts. All evidence founded upon the phenomena of spiritualism, he dis-

misses in a breath as wholesale imposture. The impersonal immortality of Positivism affords him no satisfaction, since the consciousness of each organism rebels and protests against any scientific theory that human organisms are simply vehicles for the transmission of life. On the other hand, the mind recoils from the idea of annihilation, which throws a fearful light upon the horrors of history.

The most optimistic concession in the entire article, appears in the assertion that "if there is a voice in our nature which distinctly tells us that death is not the end, there seems no reason why we should not listen to it, even though its message be incapable of verification." The utter hopelessness of the scientific outlook is emphasized in the conclusion when the writer avers: "Grant that the estate of man be greatly improved by the discoveries of science, the sweeter life becomes, the more bitter death will be to the ordinary man."

The conflict between science and religion which has led to the above pessimistic outlook, ceases in the Koreshan System, which declares that "the physical universe is the literal expression of the mind of God, and there can be but one true interpretation, which constitutes the ultimate science or letter of being. The form and function of the physical universe are the type of the anthropotic." In the words of Scripture: "The invisible [unseen, mysterious] things of him from the creation of the world are clearly seen, being understood by the things that are made." Koreshanity is thus the only science which brings man into harmonious and orderly unity with the whole creation, the only system which really establishes a *universe* not a *diverse*, since all others break the circle when the realm of psychology is reached.

When science teaches that if a grain of sand could be annihilated, the perfect poise of the universe would be lost, Koreshanity extends the analogy to embrace all spiritual entities. When science points to the cruelty of nature and the ruthless sacrifice of the single life for the preservation of the type, Koreshanity affirms that this cruelty is only apparent; that in the progressive order of life, the individual is never sacrificed for the general good without finding, in a higher domain, an ultimate individual gain,—the life lost on one plane is found on a higher. Goldwin Smith considers the sufferings of animals incompatible with the idea of a benevolent Creator. Both Darwin and Alfred Russell Wallace bear testimony to the fact, that the suffering engendered by the struggle for life has been greatly exaggerated. Darwin asserts:—

When we reflect on this struggle, we may console ourselves with the full belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt.

Mr. Wallace re-enforces the same idea and writes:—

On the whole, the popular idea of the struggle for existence, entailing misery and pain on the animal world, is the very reverse of the truth. What it really brings about, is the maximum of life and of the enjoyment of life, with the minimum of suffering and pain.

The struggle for life in man becomes a definite, conscious effort, impelled by desire. The higher life, immortal life, the *SUMMUM BONUM* of existence, must be won in the same way, as all the best attainments of life; even character, the most valuable of human acquisitions, must be won.

Lowell says:—

To let the new life in, we know
Desire must ope the portal;
Perhaps the WISH TO BE SO,
Helps to make the soul immortal.

Several years ago, Elizabeth Stuart Phelps published a little book entitled the "Struggle for Immortality," in which she advanced the conjecture that, contrary to the tenets of the church, immortality might not be, like death, the inevitable lot of humanity, but only the survival of the fittest. The author in question, used the term immortality in the ordinary sense of continued existence after death, or the disintegration of the physical body. The Koreshan System teaches that immortality is not reached until the whole man, (spirit, soul, and body) has been redeemed, but it certainly does maintain as a fact that immortality is practically "the survival of the fittest."

Koreshanity fully responds to the larger hope by the assertion, involved in the law of terminal transformation to opposites, that in the cycles of eternity there is not one dark retrogressive spirit but will eventually turn to the divine light, not one sordid, ignoble life but will ultimately be transfigured into the glorious image of the perfect man. In any given cycle, however, immortality becomes the portion of only a definite number,—those among the existing humanity who by aspiration and desire manifest their fitness to receive it.

As for the desires of man that can find no possible gratification, none are more potent and universal than the desire to escape death. "Not all the preaching since Adam has made death other than death," writes Lowell. At the thought of physical dissolution, the mind recoils with instinctive horror, even when taught to believe that an eternity of bliss stretches beyond the grave. According to Koreshanity, full provision has been made in the order of creation to gratify this universal desire, and true immortality will finally be reached this side the grave. In opposition to science, which offers the melancholy spectacle of a humanity with no hope for the future "capable of verification," shrinking in horror from annihilation and facing a universe of impenetrable mystery, this new religion, which harmonizes science and religion, discloses for man a destiny so glorious that all the sufferings of the ages are not worthy to be compared with the joy that is set before him.—*L. E. B.*

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The Students' Standard.

The "Students' Standard Dictionary" now in preparation by Funk & Wagnalls Company, will contain upward of 50,000 words and from 800 to 900 pages.

The volume which will be issued under the supervision of Prof. F. A. March, has been edited by the Rev. James C. Fernald, editor of the department of Synonyms, Antonyms, and Prepositions of the Funk & Wagnalls Standard Dictionary, assisted by a staff of skilled workers formerly engaged on the same undertaking.

The "Students' Standard" will preserve the distinguishing excellencies of the Standard Dictionary. Among others these comprise the clear definitive statement, respelling with the Scientific Alphabet to indicate exactly the pronunciation of every vocabulary word, and precise etymologies. The latter are in charge of Prof. F. A. March, Jr.

The chief feature, one not before attempted in any school dictionary, is the incorporation in the "Students' Standard" of the meanings of every word used in the sixty volumes of English Classics, selected by the Commission of Colleges for study preparatory to admission to the chief colleges of the United States.

The Rich Man and Lazarus.

An old English writer said truly, "The Scripture hath many fulfillings." In general there are three distinct "senses" or degrees of the Word: the celestial, as it is understood by the celestial angels; the spiritual, as it is understood by the middle degree, or spiritual angels, and the natural, or naturo-spiritual degree. Swedenborg opened the spiritual degree, but declared that all the holiness and all the power of the Word were contained in the natural degree, which was the continent of the whole, but which he did not understand.

The rich man and Lazarus are simply two views of Christ. Dives was clothed in purple and fine linen. Purple was the badge of royalty, and Christ was a king. The fine linen is Christ's righteousness "For the fine linen is the righteousness of saints." Dives was a representation of Jesus, the divine humanity, while in his own humanity, his house. He was in heaven, and could say, "And no one hath ascended into heaven except he that came down from heaven, even the Son of man who is in heaven."

As the name Dives means rich man,—Christ was the only real rich man, the one possessed of "durable riches and righteousness," so Lazarus was the sore man, or the leper, the house where the sore man dwells. Lazarus, then, represents Jesus as he was after he went into the sinful-sore humanity as the divine seed, to form conjunction with that humanity and so raise it up to the purity and wholeness of Deity. "Himself took our infirmities, and bare our sicknesses."

When Dives in his descending spirit—"Who knoweth the spirit of man [the Adam—Jesus was Adam] that goeth upward [inward, into humanity], and the spirit of the beast [the divine descending animal] that goeth downward to the earth" (into the sensual humanity, to form conjunction with it as the divine seed)—dies, he finds that, like Jonah, the dove, Holy Spirit, divine seed, he is in the "belly of hell." He is in a place of want, extremity—sores. He has not exactly changed places with Lazarus, because he does not represent just what Lazarus does; but he has died—gone down from the state of bliss in which he was, into a state of suffering and sore evil. Does the Bible teach that there is a fall from a state of happiness into suffering like this, and that too for one who has enjoyed the bliss of heaven and the nature and character of God?

In Ezekiel we read concerning the prince of Tyrus: "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: * * * Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God [the place where God plants his own seed]; every precious stone was thy covering [stones are divine truths; as doctrines, Christ comprehends them all]; all these with the "tabrets" and "pipes" were "in thee in the day that thou wast created." He was *created*, then, like Adam, the man in the image and likeness of God; created male and female in one form, as Jesus was, not like the fractional, hell-bound man of today. The prophet further says of him, "Thou art the anointed cherub that covereth [impregnates the sinful humanity for a higher life, as Jesus did]; and I have set thee so: thou wast upon the holy mountain of

God; thou hast walked up and down in the midst of the stones of fire."

A literal mountain is an elevated portion of land. God's holy mountain is a humanity—a human earth elevated by the power of the divine seed up out of sin, which means mire, into a sinless humanity, like Jesus, the seed. "Thou wast upon the holy mountain of God." (This means that he was a Son of God, as Jesus was.) A stone is a divine truth; as doctrine, it is also the personality who contains that doctrine, having brought it to the world. A stone of fire is such personality as was burned up, translated, changed to Holy spirit, as Enoch, Elijah, and Jesus were. To "walk up and down amid the stones of fire" is not only to have been translated once, as Enoch and Elijah were, but to have been translated every time any one was translated. After saying all this of the king of Tyrus, the prophet, by command of God adds: "Thou wast perfect in thy ways, from the day that thou wast created till iniquity was found in thee."

Adam was created in the image and likeness of God, (having the two sex principles in one form, as Jesus had,) was just like God, until the fall. When he fell into the sinful humanity and formed conjunction with it, he became subject to the conditions of that humanity into which he passed as Holy Spirit,—was made "to be sin for us," though in his former existence as the Son of God, he "knew no sin." When Dives died, then, he found himself in hell. In his former existence he had not been in hell—he must have been in heaven; he had life, which the ordinary humanity does not possess. Lazarus, who represented another phase of the God-life that had been in hell, was like Job—Jehovah, in the sinful humanity, "covered with sore boils from the sole of his foot unto his crown." The prophet Isaiah describes his deplorable condition: "From the sole of the foot even unto the head [Lazarus—Jesus was the head] there is no soundness in it, but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Only the priest and Levite have passed that way yet, for Jesus was the poor man that fell among thieves. When Lazarus died, he died to the hell condition of his outer and inner man, and found himself in heaven, both spiritual and physical—in Abraham's bosom; he was born into his own holy humanity. But Lazarus was laid at the gate of Dives. When Lazarus as Cyrus—Jesus in the embodiment in which he is actually Lazarus—comes to the knowledge of his actual condition of poverty and moral abasement (filth sores), he is at the gate of the rich man's condition—at the rich man's gate. While there, he desires to be fed with the crumbs that fall from the rich man's table. In one view of it, the rich man's table is the old church and old state. He is glad to absorb and assimilate any material, from the old church and old state, that he can fit for the new battery he is forming out of which shall come his own perfection and death to, and release from, the hell conditions of both soul and body, and reception into the new conditions, the new heavens and new earth,—new humanity, wherein dwelleth righteousness, from which, as prophecy declares, "he shall go no more out," but "dwell in, and walk in" those who are the crumbs thus gathered up, who will constitute the citizens of the new kingdom of righteousness, now being established in the earth according to the Lord's prayer.

While Lazarus was in this horrible condition at the rich man's gate, it is said that the dogs came and licked [Greek, licked off] his sores. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Swedenborg says that these dogs are those outside of the kingdom that are yet disposed to help in its promotion. They do what they can to heal the sores, perfect the outward man, of him that shall establish the kingdom of righteousness; and as of the pivotal central man, so of the peripheral humanity—the other pole of the battery that surrounds him. Corresponding to the stars in the physical universe, are stars in humanity. Jesus was a bright and morning star. Several of the brightest stars in the physical heavens are dog stars.

Of course, if Dives represented the divine man in his condition in heaven before his death, and in hell afterwards, and Lazarus the same divine man in his condition in hell before his death, and in heaven after it, there must be a great gulf fixed between them—a gulf as broad as spiritual or natural death, or both, or the conditions in humanity which cause them. But when informed that this gulf was impassable, although he could hold conversation across it, just as the gulf between the wise man and the fool cannot be passed at will, though men may communicate across it, he prayed that Lazarus might be sent to warn his five brethren that they come not to that place of torment. Representing the central man, all the men at the periphery of this wheel were his brethren. But these were all included in the five races of men, consequently he had but five brethren. Abraham's reply that they would not hear, though one went unto them from the dead, was being literally and spiritually fulfilled by Jesus, who was the first, at least during this grand cycle, to go to men from the dead. But they not only would not hear Him, but murdered him for the pains he took in coming to warn them, and that is what they will do again under like circumstances.—*O. F. L'Amoreaux.*

The Need of a New Religion.

It is asserted that there never was such an age of religious fervor as this age. The mass of humanity is interested in the search for knowledge that shall prove to them whether or no they have a soul, and what is to become of it. The general appetite for information concerning the origin and destiny of man is abnormally whetted. The world has grown impolitely inquisitive. Skepticism cannot supply fruitful knowledge, because it is impotent; Ridicule sneers in its private sanctum; Sarcasm has discovered that its weapons are dull and useless; and Agnosticism, feeling the force of its own ignorance, hides its face while whispering, "I really don't know."

The question the anxious world now asks, cannot be answered by the churches of modern Christendom, therefore there is a growing indifference to theology, to church conventionalities and church worship. Preachers are becoming aware that something is the matter. They note the empty pews, but think the people are simply indifferent to spiritual things, therefore they lament the condition of humanity in general, little knowing that the fault lies at their own door. Poor starved humanity has indeed fed upon husks so long as it is possible, and people are leaving the church and are searching for something beside spiritual food. They are not yet ready to become angels, therefore they desire stronger and more nourishing pabulum.

It is mere blindness on the part of preachers to declare that people are not hungry, simply because they loathe the food that the church provides. People *are* hungry; they are *starved* for the truth, and many will search till they find it. They say to the preachers, "You give us a dull, dry theology that we cannot understand, nor do its sentiments agree with your life." The universal demand is, "Tell us what and where is truth?"

It has been asserted that the danger to the church, as well as to the individual, is in substituting an intellectual for a spiritual culture, that man may enjoy hearing the Bible expounded as a marvelous piece of sacred literature; but if it be not the expression, however imperfect, of that spirit which in our highest moments we feel to be in all things, controlling all, then is the soul foiled and turned back upon itself empty. The danger does *not* lie in receiving intellectual culture, for this is just what humanity needs,—it needs "to know."

"By knowledge of self thou art cognizant of evil,
And mailed in panoply to meet it;
By knowledge of God cometh knowledge of good,
And universal love is at thy heart.
Therefore for this grand knowledge
—And knowledge is the parent of dominion,—
Learn God, thou shalt know thyself;
Yea, and shalt have mastery of all things."

The intellect must first be cultured; man must know ere he can reason, and learn through reason to love the truth. There is no danger but that soul hunger will be satisfied when, through cultured intellect, man is enabled to understand the true principles of that religion which will bind him to the Infinite Mind. "Man begins to understand," was meant when Jesus said: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Christianity, as it appears today, is reveling in the sphere of feeling instead of that of thought and action. The emotions which produce music sweeter than that of an æolian harp, are played upon. It lulls the soul to slumber, wherein are dreams of Edenic bliss. One no longer tries to think, but depends upon the preacher to think for him. It is a life of simple faith and trust; a life devoid of works, therefore it is spiritual death.

We are not speaking of Christianity as it once stood in all its pristine purity, illumined by Him who is the Light of the world; but of so called Christianity, so filled with schism that people flee from it and seek relief in some new field, banding together and establishing churches no better than the old—neither one having a fulcrum or a lever.

The Scriptures teach what man is to believe concerning God, and what duty God requires of men. The religions of today lack knowledge of both these things. There are no deeds, but abundance of creeds—impressive ceremonials wherein so called Christians masquerade in garments of holiness, and worship to be seen of men. Well might it again call forth this remark: "Well hath Esaias prophesied of you hypocrites, as it is written, this people honoreth me with their lips, but their heart is far from me."

There must be an inalienable relationship between religion and morality. Jesus taught of works, not ceremonial religion. Purity of thought, word, and deed laid the foundation of the highest morality. "In Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith that *worketh by love.*" Religion, pure and undefiled, makes honesty of thought and purpose the first rung of the golden ladder, and causes love to shine out of every other one, and then—heaven.

True religion deals with duties as well as doctrine. This is not altogether for the spiritual realm; we are in the natural body yet, and we will not need just this kind of religion when we are out of it. It is a flesh and blood religion we are after; a religion that binds living, not dead humanity to God. We seek heaven, not away in the clouds, but here where holy feet have trod.

With His hand so firm to lead us,
Upward in his strength we'll go;
Not to leave this world of beauty,
But to bring the heavens below.

The Scriptures say, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Alas! how the Scriptures are perverted, for we fear that most of the visiting of the fatherless in their affliction today, is for the sake of the widow.

When we view the lamentable condition of the religions of the world, we are led to look for the balm in Gilead, and for the Great Physician who alone can remedy the evils that have crept into the world to destroy the principles of God's truth, if it were possible. The pure water of the River of Life is contaminated, and the river bed is converted into a foul sewer that emanates the most poisonous gases to destroy human souls. But One must and will come, who will smite the river with his healing hand and restore it to its native purity, whence it shall again flow pure as crystal, and in its depths shall the nations be healed.

Jesus uttered bitter words against hypocrisy when he found men who represented God, worrying about the smallest regulation of ceremonial law, fearing it would be broken, while themselves were dead to the love of God. They had substituted religiosity for religion. This is a narrow feeling which gives attention to detail, till it degrades the holy sentiment of true religion. In that day a new religion was needed, and Jesus gave it to them in his gospel. It was for spiritual development. The world was a long time in understanding; nevertheless, the religion of Jesus had its inception, birth, youth, and maturity, and is now in its dotage. Will it die? No! "Truth crushed to earth will rise again."

Many times have heroes battled for the purity of the creeds of the church, and have endured all sorts of persecution for their zeal. Luther, Melancthon, Calvin, Wesley, and a host of others, have fallen away from the old church which they esteemed to be corrupted by fallacy. They established new ones, little better than the mother church, which in time became corrupt, because their foundation principles were not right. The founders or fathers of these churches were persecuted and died. In time, these same churches will persecute those who secede from their ranks because of glimpses of a higher life and brighter faith; and just in pro-

portion to their degeneracy into a semi-barbarous condition, will they in turn persecute those who are struggling for liberty and light.

Modern Christianity has indeed waxed old; but true Christianity can never die, though it be as old as the world itself. Judaism waxed old, but the law of God, which was its life, never died. Jesus restored it from the *debris* and rejuvenated it, clothing it in the habiliments of love. The parent's life was renewed in the child; but Christianity must in turn wax old, and lie in the charnel house awaiting the resurrection.

The tendencies of this age, its sordid materialism in strange contradistinction with flimsy Spiritualism, its proneness to criticise sacred things, its growing skepticism, its generally apathetic condition, are thought to indicate the near approach of a time when religious sentiment will become extinct, and humanity relapse into a state of atheism. We have no such forebodings. Religious sentiment does not depend upon theological beliefs, ecclesiastical forms, or the zeal of its advocates. Its foundation lies deeper; the springs that feed its ever-growing life come from far more perennial sources.

Man is naturally a religious being. The religious sentiment is woven into his very life, precisely as the moral and intellectual faculties form a part of himself. There may be times when a state of indifference prevails, even to the extent of open and unseemly opposition; but the needs of the soul will at last assert themselves.

The world needs a new religion, a re-tying or re-binding back to God. The query is, what will it be like? It is but the old, old story of Jesus and his love, only now there is added to the old philosophy a science which enables us to know what religion means, what constitutes the principles involved, and how to apply these principles to our lives with saving effect; then comes the work of the application of the law of God to our lives. Jesus summed up the whole law in two commands—love to God and the neighbor.

“The longer I live and the more I see
Of the struggle of souls toward the heights above,
The stronger the truth comes home to me,
That the universe rests on the shoulders of Love,—
A love so limitless, deep, and broad,
That men have renamed it and called it God.
“And nothing that ever was born or evolved,
Nothing created by light or force,
But deep in its system there lies dissolved
A shining drop from the great love source—
A shining drop that shall live for aye,
Tho' kingdoms may perish and stars may die.”

Jesus accomplished the salvation of the spirit, but the hope of the Christian cannot be consummated till the redemption of the body is assured. Paul said, “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.” Now if the religion Jesus taught was only for the soul and the spirit, it is evident that there must come a new Teacher in these last days, who will give laws and processes through which humanity can attain to immortality of the body.

Each age has brought a religion suited to the condition of the people. The redemption of the body could not have

been effected four, or even two, thousand years ago. Humanity was not sufficiently ripe for such teachings. The soul and spirit had to receive necessary discipline, through several embodiments. The law which is spoken of as our schoolmaster to bring us to Christ, must have its full and complete work.

Humanity has for ages been unfolding or evolving from the bud to the blossom, and now comes the fruit. The sunlight of divine Truth now shines with intensified beams that it may bring forth the ripened fruit which darkness had so long kept from maturing. Yet this too was according to a law which prevented premature ripening. This condition is to be reached only through a recognition of God's ways and means. As the divine Spirit clothed in flesh came as our Teacher in the beginning of the age; as for our sakes, for the redemption of our bodies, he was crucified, buried and resurrected that he might complete his mission, and afterward converted his holy flesh to spirit and entered into the disciples, and through them into all believers, that he might plant in them the germ of immortality, so now, out of the very Babylon into which he descended, he will come again as the Shepherd of Israel, bringing the scientific exposition of the Word with which to establish the new religion. The story of Jesus and his love is thus verified. As he came in the beginning of the age as the Sower of the Word, so now he will come at the end of this age as the Reaper, to gather the harvest; for the Sower and the Reaper are one.

The attainment of immortality cannot be reached without man's co-operation with God. Man must work out his own salvation with fear and trembling, God working in him to will and to do. God works through man's will, his reason, and his understanding. The law and its processes must be made known to the workers, else they work blindly and to no purpose.

The religion of today, the new religion which has just had its birth into the world, is not a matter of mere belief. If man strives for salvation, he must find the objective point upon which his efforts are to be expended. Since it is the body that is now to be redeemed, then all effort must be toward the purification of the body. It is no longer a matter of faith without works; that day is passed, and now comes the work of the law. “Do this and thou shalt live. If ye do not obey ye shall surely die.” This new religion must result or culminate in the gathering of the harvest.

Before the harvest, God's Holy Messenger, the Shepherd, the Stone of Israel, who comes to prepare the way of the Lord, must be recognized. Through his theocrasis the Lord evolves in his second advent. After the translation, the new church will rapidly organize through the function of its chosen centers. “This church will be the resurrection of the dead; the voice of the trump of God; the unfolded Book of Life; the amplified body of the Lord; the literal Word; the cherubim placed at the east (rising) of the Garden of Eden with *the flaming sword* (the theocrasis), to keep the way of the Tree of Life.”—*Mary Everts Daniels*.

The only liberty that a man, worthy of the name, ought to ask for, is to have all restrictions, inward or outward, removed that prevent his doing what he ought.—*F. W. Robertson*.

The Need of the World.

The most precious words of our religious heritage are contained in the accounts of divine love and pity, straight from the heart of the Man of sorrows: "Come unto me all ye that are weary and heavy laden, and I will give you rest." Today, after the lapse of centuries, they fall upon the hearts of men like the sweet rain from heaven upon the parched and thirsty ground. He who uttered them was acquainted with grief. He had drained the cup of bitterness and sounded the depths of human misery, and yet,—he was the Son of God.

We call suffering the bond of humanity; when we review the sorrows of a lifetime, the sweetest compensation lies in the realization that every trial, every fall, and every hard won victory has brought us into vital sympathy with some soul in need. Even more truly does suffering constitute the link between man and God. The most sublime conception that the intellect can grasp, or any religion furnish, resides in the idea of the Divine-Human, the suffering God, who takes upon himself our infirmities, and so is able to understand them and us. The heart melts at the thought that Love Divine does indeed share our sharpest pang, our bitterest tear. Out of the fulness of his wisdom and experience, the Christ offered to weary, sin-sick mortals the one gift that he saw they needed most. He was the only one who could impart it, and he invited them to come and learn of him that they might find rest unto their souls.

HOW SHALL THE WORLD TODAY FIND REST? "Beneath the angel's strain have rolled two thousand years of wrong." Jesus disappeared in the presence of the assembled disciples, and a cloud received him out of their sight. "The weary centuries watch in vain the clouds of heaven for him." But the need of humanity is still the same; its longing is ever for rest. We are tired of self and limitation, tired of tears and heartache, tired of sordid conditions and unrealized ideals. Our souls seek the perfect which our eyes seek in vain. Science and philosophy are empty words, since they cannot justify the world-pain and the hearts that break. He hath unrest, who cometh unto them.

A few have already heard the strange, wonderful tidings which today, in the midst of the rush and whirl of modern life, not in some far off oriental country, but here in our own, the voice of Christ is again speaking through the lips of his Messenger, who tells us of a rest that shall be glorious,—not beyond the gates of death, but through triumphing over death.

The inevitable condition which Jesus attached to rest was, that men should be meek and lowly enough to learn of him and believe the truths he taught. That same condition obtains today; and now, as then, there is only one to whom the secret of rest is known. Since the feet of Jesus trod the Judean hills, he is the first who, speaking out of the great, deep calm of his own inner life, is able to say to the tempest-tossed soul: "I will give you rest." Only the childlike spirit can receive it, but a believing love will relieve us of a vast load of

care. "To believe," says Phillips Brooks; "is the true glory of existence. To disbelieve is to give ourselves into the power of death, and just so far, to cease from living."

Drummond has beautifully defined rest as the perfect poise of the soul, the absolute adjustment of the inward man to the stress of all outward things. It results from the harmonious and reciprocal action between the affections and the intellect. Conflict ceases in the individual when the desire of the heart conforms to that which the intellect approves; in other words, when love and duty are fused. It ceases in society when the unity of its desires is in harmony with the divine center of intelligence. Rest is not torpor, but a healthful activity of all the powers, the heart at leisure from itself ready for any form of service, a union of tranquility and energy.

"Tis the brook's motion
Clear without strife,
Forward to the ocean
Seeking its life;
'Tis loving and serving
The highest and best;
'Tis onward unswerving,
And this is true rest."

A large proportion of the unrest in the world at present, arises from the unsatisfied longing for absolute truth. Who shall show us any good? and where is the highest and best, that we may serve it? Mankind is hungering and thirsting for truth, but is afraid of being duped; afraid to allow the affection to follow the lead of the intellect. When a new system like Koreshanity is presented, it may and ought to be tried by the standard of righteousness. The first axiom of investigation should read thus: never accept what may be reported on hearsay; weigh and study the system, point by point, for yourself. If it stands the test, if it be found to conform to the highest conceivable ideal in its religious, ethical, and social teaching, if it proves itself reasonable, pure, and integral, as the Koreshan System does, then the mind should rest in it securely.

The Bible affirms that when Jesus Christ came, he was the *desire* of all nations. The great law of demand and supply never fails, and the cry of humanity has gone up to heaven in one mighty, potent stream of desire until, at last, the Messenger of Truth has come in answer to the demand. Not a single fervent prayer for light and guidance such as ascends daily from thousands of hearts, but is an earnest of his coming. God is not dead, but silent and mysterious forces are preparing to usher in the kingdom of heaven, which cometh not with observation. Oh! believe as thou livest, that a baptism of divine love is soon to fall upon the weary, waiting world. There is a rest that remaineth, fuller, sweeter, holier than the eye hath seen, ear heard, or the heart hath dreamed; and all who *will* may enter into it.

In the supreme sense, nothing but union with God can still the awful, restless tumult of the soul. The material wants of man find expression and ample gratification in the material world, but there is ever an aching void within the soul. It has been said that the whole of the Bible anthropology is summed up in the words: "Ye are complete in Him." Not until he finds completion in the divine life, can man enter into the perfect rest.—L. E. B.

Pungent Paragraphs.

The ban-curs of this country have the gold-rophobia.

Men who habitually use tobacco do not have good scents.

The rod of affliction in American finance, is the golden rod.

If you love God with all your heart, you will necessarily appear heartless to selfish humanity.

Beauty and booty are alike, in that one is but skin deep while for the other you are skinned deep.

It is said that business is improving. Well, what is it improving,—the condition of the laborer or of the plutocrat?

The bankers' system of exchange succeeds very well in keeping every one else's pockets in a deplorable state of ex-change.

The popular literature of the day will litter the minds of young people with a vile lot of garbage hard to be gotten rid of in after years.

Whether the earth is convex or concave will soon be the vexed question of scientific thought, and its settlement will fill a large mental cavity.

If you would be a lamb of God, you must offer yourself without spot or blemish; that is, without the spot or blemish of any other love but of Him.

The hope of glory beyond the grave is like life insurance which you have to die to obtain,—and which is but poor consolation to you after you are dead.

If the golden thread of thought could be minted into money, some millionaire would corner the process and monopolize all the raw material,—that is, mental reflection.

How often do we vainly imagine that we would give life itself for the Lord's sake, but when the test comes how hardly do we yield a trifling personal habit or even an opinion.

Weeping at the graves of our "dead heroes" is very poor pastime. Go, instead, and make a hero of *yourself*, today; the world has need of heroes today as well as yesterday.

Many men are ready to perform noble deeds, spurred on by the plaudits of admiring human kind; but *who* will enact the ignoble, for God or man, and face the execration of the multitude?

"The Government belongs to the people" is a favorite saying of the thoughtless patriot. It ought to, but as a matter of fact the people belong to their respective parties, the parties belong to the politicians, the politicians belong to the plutocrats, and the plutocrats—well when the Devil forecloses his mortgage through the operation of the single gold standard, we'll find out who they and the government belong to.—*J. S. Sargent.*

Co-operation, Labor Exchange, Socialism, and Communism vs. Koreshanity.

Moved by an impulse of which they know nothing, many people are advocating and pushing the propaganda of some form of socialism or communism. The higher forces are being heard from, in the effort to impulse men to establish better conditions for humanity. Not recognizing the source of these impulses, men are endeavoring to build enduring structures without the knowledge and in utter disregard of the principles of organic unity. No movement can become a success without a Head; and it is absolutely necessary that the Head contain all knowledge of the *modus operandi* of the organic whole. This is not all. This Head must be impulsed not only by divine wisdom, but must find its motive power in the fires of divine love.

The age in which we live is grossly material. Reason, whether true or false, dominates men. Egotism is the greatest barrier to the world's progress. The one who can lay the square to the foundation and adjust the plumb of commercial equation to the superstructure, must be endowed with a full knowledge of scientific. Nor is this all. Not only must he have obtained *all* knowledge, but he must be able scientifically to present it to the mind of the student, so that the reason may grasp and assimilate it. All attempts to formulate a social system where justice holds the beam of equilibrium, have so far resulted in failure. This does not prove that such a thing is impossible. The nearer those come to the truth who are actuated to make the attempt, the more nearly does the movement approximate success.

It has been demonstrated that the bond of common interest is not strong enough to hold a community together in organic unity. Attempts in that line, and failure to accomplish the aim, prove that egoism is a potent factor of disintegration. Egoism must be sunk in the love of the commonweal. As soon as men learn that no permanent weal to themselves can obtain except in the weal of the neighbor, a long stride will be taken toward the elimination of egoism. Another potent factor in the destruction of all attempts at organizing society upon an equitable basis, is the ignorance of the promulgators concerning the laws of scientific unity. Socialism and competitism are opposites; and any attempt to cause them to coalesce must, from their very nature, prove disastrous. Many persons calling themselves socialists have not yet evolved from the gross superstitions of competitism. They desire to drag the *measure of value*, money, into the new order. Others have attained to the knowledge that the measure of value is a fraud, yet they hold to the deduced vagaries of a so called scientific formula which destroys the capacity of the mind to grasp the true scientific formula of an organic whole.

Not one scrap, rag, or fragment of the *debris* of competitive life, with its sociology, religious and scientific vagaries, can cross the Rubicon of higher conditions for the race, and live. It is a new order in which all things become new.

There are numerous movements springing up all over the land, for the ostensible purpose of bettering the condition of the race. Schools are being established, and the scientific fallacies of the competitive system will be drilled into the young and old of the new movement. It does not take a prophet to see that the decomposition of old musty dogmas

and fallacies must communicate their fungus to the new, and cause fermentation. It is necessary for the advancement of the race that all such movements obtain and prove disastrous or only partial successes. Egotism is a strong plant which must be plucked up, root and branch, before the commonwealth can obtain. Many of these movements have skimmed the surface of Koreshanity, and, without the true concept of organic unity, have established plants in various parts of the country. It is simply preparatory work; they build as well as they know how for present emergencies; but circumstances and a lack of unity will either destroy them or cause them to be formed into branches of the Patrons of Commercial Equation.

Few realize the strong intelligent brain battery that is seeking place and power, by all the arts of cunning subtlety that the mind is capable of. This, the most potent factor in the competitive world, would destroy any and every attempt to formulate a better system, and do it without the knowledge of its victims. The common people know nothing of this organization, and are totally ignorant of its power, before which they are impotent. It is only by the formation of a closer organic unity, with greater scientific knowledge and the wisdom to apply the laws of life for the upbuilding of the race, that this force can be met upon its own ground and destroyed.

Koreshans have no quarrel with co-operators, socialists, communists, and other reformers outside of Koreshanity. Knowing the laws of growth and development, they recognize them as factors in developing the people to a better understanding of their relations to each other, and as they grow they graduate the more progressive, who will seek to know the laws of growth until they finally come into the light of the perfect day. Koreshanity as a teacher points to the errors and rocks upon which the barques of co-operators are liable to be destroyed, while realizing that in the disaster there is a lesson for those capable of receiving it. No part is greater than the whole, and no movement that does not contain the all of knowledge can claim to be the perfect movement.

Koreshanity will compare with any or all of the combined movements of the world. Containing the all of truth, it fears nothing from a comparison with fragments. It offers a home to the multitude, with all the advantages of acquiring the highest state of culture and refinement, not to a few, but to all, and this without money or price. Nowhere in the world can be found such a chance for honest labor. Have you been oppressed and robbed so long that you fear it as some new scheme? What are you doing? How much have you to show for a life of toil? Don't you think it a little inconsistent to accuse the society of a scheme of robbery, that offers you and your family a home, education, and the comforts of life upon a basis of value for value at no cost? Thousands are suffering and destitute. The Bureau of Equitable Commerce offers a home and employment to all who are willing to avail themselves of the opportunity. Do you fear to enter a movement that offers you the fruits of all your toil? Or do you aspire to the honor of becoming a monopolist some time in the future, calculating to rob your neighbor that you may live a little more luxuriously? The days of the pride and the glory of the kings in purple and silks are numbered. It is a dull comprehension that cannot hear the rumble of the thunder, and feel the ground swell of the coming cyclone and earthquake that will rend the temple of mammon, leaving not one stone upon another.

The present almost universal discontent is but the precursory sign that the pent up wrath of the oppressed is struggling and straining the bands that hold it. The rapidly gathering storm in humanity is finding expression in the raging elements, and will soon burst and create such devastation as was never known before in the history of the world. If the wisdom (?), the gold (god), the prayers (vaporings) of the mighty men of the world cannot stop the earthquake,

the cyclone, or the tidal wave,—the result of the mental ebullitions of the wrath of the whole human race, then how is it possible to prevent the maelstrom of the wrath of God from bursting its barrier of endurance, and finding expression in human action which will grind the present iniquitous institutions into powder?—*W. H. Pavitt.*

A Cry to the Father.

We struggle on to find the golden line,
The gentle prints of Jesus' holy way;
And while we strive, the Master's aid divine,
Assists our wills, and bids us never stray.

In fancy oft, we see Him, and rejoice,
And feel the impulse of His holy life;
Each step He took with grace, without our noise,
So happy, calm, amid the world's vain strife.

No straying worm need fear that graceful Form,
Who moved upon the earth, unknown to man;
They saw Him, but were filled with dread alarm,
His loving deeds they jealously did scan.

With purpose staid to do His Father's will,
So Jesus bore our griefs through holy tears;
He never shrank the cup of woe to fill,
And drink its draught of all our bitter fears.

O God, our Father good! grant us to know
More perfectly the secret of Thy plan;*
Ne'er leave off teaching as where'er we go,
Each holy step of Him, the Son of Man!

O leave us not alone! for former days,
Without Thy guiding hand, we still deplore;
We tremble much that our unholy ways,
From day to day, provoked Thee more and more.

Our tears run down! for Thy great love we see,
Has thawed our hearts to flow straight to Thy throne;
O Father dear! we humbly cry to Thee,
To lead us from the path which is our own!—

The thorny way, which wounds us even to death,
And dulls each sense to rob us of sweet rest;
O still our hasty hearts, give steady breath,
Dispel our fears, by leaning on Thy breast!

Thy bosom warm was Jesus' resting place,
Reposing there, death's pain He calmly bore;
O Father! turn to us Thy shining face,
And in Thy light we'll walk and fear no more.

The purpose of our heart to be like Him,
Thy mercy, Lord, has rooted deep and strong;
Still may Thy mercy, Lord, fill to the brim,
Our blessed cups to keep us pure from wrong.

We know Thy holy Child ne'er broke Thy law,
Nor once forgot Thy purpose grand through Him;
O Father good! keep us without a flaw,
And never may we do one idle whim!

O what a climb to reach that lofty height,
Appointed for Thy saints, Life's narrow way;
But for Thy calling, Lord, to win the fight,
No mortal man could hope one single day.

To Jesus none can come without Thy will,
This mystery to few is given to know;
O what a mercy, Lord, our hearts to till,
That in their soil Thy precious Seed may grow!

Thy praise, O Father kind, we love to sing,
Thy goodness to us all, we will declare;
When Jesus comes Thy chosen few to bring,
Grant us Thy glory great with Him to share!

O choose us for Thyself, from out the called,
And seal this will of Thine within our hearts;
When clothed again, O may we not be bald,
But stand complete, adorned in all our parts!

The honor great to be of Thy firstborn,
Thy holy ones shall surely reap with joy;
O fasten us safe as Thine altar's horn!
Among Thy kings and priests, grant us employ!

—*J. J. Williamson.*

*law.



And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

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—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the Law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

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He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

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The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

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THE EARTH NOT CONVEX.

The Copernican System of Astronomy Weighed in the Balance and Found Wanting.

Facts and Figures of Experiments Conducted on the Surface of the Old Illinois Drainage Canal, July 25, 1896.

Upon the exterior surface of a globe 25,000 miles in circumference, there would be a definite ratio and amount of curvature. Every part of its surface would be *convex*—the arc of a circle; from the apex or summit of any such arc there would exist a curvature of 8 inches for the first mile, and at the end of the second mile a declination of 32 inches; while for the third mile, a fall of 72 inches, or 6 feet; and in six miles, there would be a declination or curvation downwards from a horizontal tangent, of 24 feet. For every mile after the first the curvature downwards would increase as the square of the distance in miles multiplied by 8 inches. These figures are obtained from the solution of a simple geometrical problem, and at present constitute the formula of calculation of the supposed convexity or rotundity of the earth's surface. That the reader may know that we offer here no exaggeration of the amount of the accredited curvature we quote as follows, and suggest that any work on geodesy or geometry may be referred to:

"The curvature of the earth from a tangent line is 8 inches for one mile from the point of contact; 32 inches for two miles; 72 inches for three miles, etc."—Mattison's Astronomy.

"The amount of curvature or diverging from the vertical increases as the square of the distance. The curvature of the earth is 8 inches for the first mile, 32 inches for the second mile, and so on."—Encyclopædia Britannica.

"The depression for one mile, determined geometrically, amounts to 8 inches; obviously, the depression for two miles is four times 8 inches, or 2 feet and 8 inches; for three miles, the depression is 9 times 8 inches, or 6 feet; and so on—within such greater distance as have to be considered in ordinary observations. Thus up to 100 miles it may be said that the depression, estimated geometrically, is equal to 8 inches multiplied by the square of the number of miles."—Proctor.

The Universal Laws of Hydrostatics.

If the earth were convex, all water in equilibration would conform to this ratio of convexity; oceans, seas, lakes and canals would present convex surfaces, and in a few miles the curvature would be appreciable to the eye. Upon this point there is no dispute among the physicists. That such a curvature is claimed for *all* waters at rest is shown by any work on hydrostatics, in which will be found some laws relating to the pressure and balance of fluids. The foundation law of hydrostatics embraces certain principles which may be briefly summed up as the necessary consequences of the property of all liquids:

(1) In a perfect fluid when still, the pressure exerted at a given point is normal to the surface upon which it acts, and of equal intensity for all positions of that surface. (2) The surface of equal pressure in a still fluid mass, is everywhere at right angles to the direction of gravity—that is, horizontal. (3) A horizontal surface is a surface which is everywhere at right angles to the direction of the force of gravity. Such is the surface of a piece of still water.

The above is a brief statement of what is presented in any standard work upon the balance of fluids. From the natural consequence of the law of hydrostatics, the surface of all water must conform to the general contour or configuration of the earth; this is universally admitted by all scientists and physicists. The principles involved here are so clear and self-evident that there can be no escape from the acknowledgment of so palpable a fact. The issue rests here—not that the question is whether or not these laws are true—but the great issue of the *shape of the earth* can be tested and settled upon this *pivot*. If water can be determined to be convex, the surface of the earth upon which we live is convex; if water can be determined to have some other form of surface then it is equal-

ly clear that it would indicate that the general configuration and form of the earth do *not* conform to a convexity. A test of the water's surface, then, would settle the question of the convexity or non-convexity of the earth. The Koreshan System maintains that it is *concave*, the surface of the earth *curving upward* at the ratio of 8 inches per mile.

Proctor's Denials, Comments and Admissions.

Astronomers universally recognize that the issue rests here; Proctor busied himself to some extent with the question—not in making experiments of survey upon the water's surface, but in the endeavor to console himself in referring to the attacks upon the Copernican system, by *denying* the testimony of experimentalists concerning the non-convexity of the water's surface, in which he said:

Of course, if Parallax had, with his eyes a few inches from the surface of Bedford Canal, seen an object close to the surface six miles from him, there manifestly would have been something wrong in the accepted theory about the earth's rotundity.—Myths and Marvels of Astronomy, page 279.

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.

From the above, it is evident that astronomers in general hold that even the smallest bodies of water conform to the accredited convexity, and would argue for the rotundity of the water's surface in conformity with the usual formula. That the reader may be able to contrast theory with facts of experiment, we here present some figures and conditions which would inevitably obtain were the popular belief true.

If the earth were *convex*, a boat receding from a given point upon the surface of a canal would finally disappear over and beyond a hill of water; the relative distance at which it would begin to disappear can be exactly calculated upon the basis of convexity, as for instance: If the eye were 18 inches above the water, any part of the water's surface in the direction of the receding boat could *not* be seen *beyond* the *apex of the bulge*; the line of vision would come in contact with the top of the bulge or hill in $1\frac{1}{2}$ miles. Beyond that point the boat would begin to disappear, until at the end of 3 miles, 18 inches of the vertical surface of the boat above the water would be invisible, because that much of the boat would be beneath the direct line from the eye over the apex of the bulge; when $4\frac{1}{2}$ miles have been traversed by the boat, an object in the boat 6 feet in height would be *entirely out of sight*; while at the end of 6 miles the surface of the water would be $13\frac{1}{2}$ feet below the line of vision, or that far below the extension of the direct line connecting the eye at the apex of the bulge or convexity. It is obvious that if the boat were this far beneath the line of vision, no aid to the eye could bring the boat into view; a telescope with the power of any number of diameters, could not assist the eye to see through a hill of water occulting the boat $13\frac{1}{2}$ feet below its summit!

Remarkable Experiments on the Canal Surface.

As the first of a *series* of proposed practical experiments with the view to demonstration of the true form of the water's surface, experiments were conducted upon the surface of the Old Illinois Drainage Canal, July 25, 1896, in which the editor of this department was one of the participants; beginning with the bend in the canal at Summit, Ill., running up the canal 5 miles to the northeast to the first bridge.

At the beginning of the line of experiment, a target 22

inches in diameter was fixed upon a staff driven in the bottom of the canal, so that the center of the disk was just 18 inches, and its lower edge 7 inches, above the water. From this point a boat was rowed with the three observers, telescope, materials for sketches, etc., for the distance of three miles, when the boat was anchored and an accurate view was obtained of the target. The whole of the disc of the target was *plainly visible*, appearing a little above the water, with all the sections of colors of black, white and red painted upon it. According to the accredited convexity, with the telescope 12 inches above the water, only 5 inches of the *top* of the disc should have been visible.

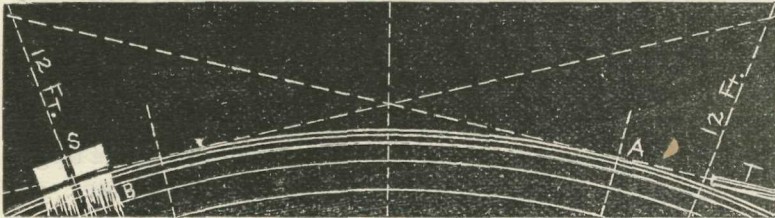
When the boat was rowed to the distance of 5 miles from the target, the boat was anchored under the bridge, and another view was obtained with a telescope 12 inches above the water; the target was *visible*, also the hull or body of a barge located by the side of the target, upon which, at this distance, men were seen working. At this point also, 5 measured miles from the target, the telescope was lowered within 6 inches of the water, and through it the target and the barge were as plainly visible as with the instrument 12 inches from the water's surface; the target being plainly discernible against the bank of the canal in the beginning of the bend in the course of the canal. With the instrument 6 inches above the water, the horizon or apex of the bulge, on the basis of assumed convexity, would be about three fourths of a mile away, from which *apex* the water would *curve away* for the remainder of the 5 miles; only three fourths of a mile of the water's surface could be visible to the eye unaided, or aided with the telescope. The declination in the remaining $4\frac{1}{4}$ miles would be 12 feet; the top of the target, which was 29 inches above the water, should have been 9 feet, 7 inches *below the line of vision*; consequently, not only should the target be entirely invisible, but also the bank of the canal below the tow-path, which was less than 8 feet above the water.

Convincing Observations on the Return Journey.

Under the bridge from which the above observations were made, two large targets, one 21 x 27, and the other 26 x 38 inches, were fastened side by side so that the lower edge of each was 7 inches above the water. The paper of which they were made was white; they were placed in the sunshine directly beneath the bridge. When the boat was rowed three miles on the return trip, observation was made with the telescope 12 inches above the water; the *entire surface* of the targets was *plainly visible above the water*.

When the boat had returned to the first target, 5 measured miles from the bridge, the boat was anchored; the sun was shining brightly upon the paper targets under the bridge; the targets were visible *at this distance*, to the *unaided eye* of each observer sitting in the boat, the eyes being about 30 inches above the water. The canal was quiet and still, with scarcely a ripple on its surface; the conditions were the best and most favorable for the final tests and observations of these experiments. A particular observation was made *without* the telescope. The writer slowly lowered the head from its position in the sitting posture, to within a few inches of the water; as the eye came within 15 inches of the surface, the targets became invisible; upon sitting erect again they came into view. Repeatedly the eye was lowered, but each time the targets could not be seen. To the unaided eye about three feet of space above the water appeared occulted, and that much of the piers under the bridge appeared out of sight. Will the telescope bring the targets into view again at a nearer approach to the water? Had a boat been alongside the targets it could not have been seen with the eye alone; the body of a barge three feet above the water would have been invisible.

The telescope was placed 12 inches above the water; and through it the targets were *plainly visible*. The instrument was then lowered to within 6 inches of the surface; the same view was obtained, with the entire surface of the targets in plain view. The result of the comparison of the conditions of observation with the accredited convexity is the same as in the case of the first target from the view under the bridge, with the instrument 6 inches above the water. The tops of the targets, if the water were convex, would have been 9 feet, 10 inches below a direct line extending from the eye over the apex of the bulge to the terminus of the 5 miles. The accompanying diagram



illustrates what would be the conditions and relations of the eye, the line of sight to the occulted objects, upon the basis of the calculated convexity. T represents the telescope, 6 inches from the surface, A, the apex, $\frac{3}{4}$ of a mile distant; S, the signals or targets, and B their reflections upon the water beneath.

The Striking Feature of the Final Observation, Giving Unmistakable Evidence that Water is Not Convex!

But the most striking feature was noticed in this last observation at the end of the return journey—important, because it affords the most unmistakable evidence of the water's non-convexity. Directly beneath the targets were seen their white reflections upon the water, elongated and waving with the slightly rippling surface. We found here a fact mirrored in the water which cannot possibly be explained away; this view obtained from careful and steady adjustment of the telescope, showed conclusively that we not only saw the targets, *but also the water directly beneath the targets*—we saw every foot of the water's surface between the anchored boat and the white targets; and not only this, but the surface of the water extending up the canal to bridge No. 2, $1\frac{1}{2}$ miles more distant. The timbers to which the targets were fastened, and the stones of which the piers were built, were visible down to the surface of the canal.

The evidences presented in these observations were most satisfying and convincing. Manifestly, had there been the *slightest convexity* upon the surface of this canal, with the telescope 6 inches above the water, no reflections of the targets upon the water beneath could be seen; and with the accredited convexity, any object under the bridge *12 feet* above the water's surface would have been invisible. The bridge, the piers, the bank on either side, with the two lines of telegraph poles, and the targets upon the water, were carefully observed as to their relative size, from the time we left them. The last view through the instrument, of the relations of size and dimension of the objects, was the same as in the view with the unaided eye one half mile from the bridge. There was no distortion; there could have been no refraction nor mirage. For comparison, carefully drawn sketches were taken of each observation.

The surface of the canal is the same today as it was a few weeks ago; the bridge is there, and the targets can be placed in the same position again. The same views can be had under similar conditions, with the targets and objects standing out in bold relief and in plain view as indisputable testimony to the truth of the Koreshan Cosmogony, and in refutation of the modern system of science built upon the assumption of the water's convexity. *Once more the telescope is used to revolutionize science*; three hundred years ago it was with the greatest dif-

ficulty that scientists could be induced to look through the magic tube; at that time observation through it meant conversion to the new system. Today this scientific instrument is put to a new use, and today the principal difficulty is to induce leaders of modern scientific thought to use it upon the surface of any body of water. We will escort any number of surveyors, engineers or scientists to the surface of still water, where the experiments and observations can be repeated with the results as given above. *Let it be put to the test!*

THE NEW GEODESY.

Astronomers, Surveyors, and Engineers are Invited to Test the Fundamental Principles of the Koreshan Astronomy.

First, the astronomer has to determine the figure of the earth on which he lives and from which his observations are made.—Proctor.

No accurate measurements can be obtained of the distance and magnitude of the heavenly bodies, nor any exact determination of their movements, without a true knowledge of the exact figure of the earth; and hence is derived a powerful motive for ascertaining this element with all possible precision.—Olmstead.

In the promulgation of the Koreshan System of Astronomy, the discussion of the figure of the earth is revived; in fact, the *solution* of the problem of the *earth's shape* constitutes the foundation of the Cellular Cosmogony. It is obvious that in the construction of the true system of astronomy there should be first ascertained what are the fundamental principles of the relation of the earth to the orbs and stars above us; some well-established, *basic fact* directly related to the *configuration of the earth's surface*, must be taken as a premise. Once such a premise is demonstrated mathematically, geometrically, and mechanically, and the figure of the earth determined, a scientific foundation is laid for a system of the true relations of universal fact and phenomena. In this, the methods pursued in Koreshan Science and the conclusions reached therefrom are revolutionary.

It is well known to those familiar with the history of astronomy, that the present popular system was *not* developed from a series of demonstrated premises. The conclusion that the earth is a convex body, was reached through the illusion of the sense of vision; the heavens were conceived to be a concave, star-strewn sphere because they appear to be so, to which every part of the earth was exposed; and the question seemed to be settled when the earth was circumnavigated. But there were no *direct* demonstrations of the *earth's shape*, nor definite calculations of the extent of its surface. Attempts at geodetic surveys were few and wholly inadequate to determine the form and dimension of the earth; measurements of meridian arcs were not made with the view to ascertaining the true configuration of the earth's surface, but for geographical purposes, and were attempted upon the *assumed premise*—the preconceived idea that the surface upon which we live is convex. Centuries elapsed between the time of the conception of the idea of the convexity of the earth and any endeavor to prove it so; and it was not until the present century that any endeavor was made to demonstrate the mobility of the earth.

A False Premise Leads to Absurd Conclusions.

From the time of its inception, the theory of the earth's convexity has directed the course of scientific investigation, rather than to have been supported by specific demonstration. It has been the origin of fallacious theories of light, heat, and motion; of erroneous conceptions of the laws of physics, optics, and natural philosophy, and has led to a false foundation for modern geodetic operations and survey. All the scientific instruments of today employed in astronomical and geodetical research are constructed to conform to the earth's assumed convexity, and to the idea conceived centuries ago, that a ray of

light is rectilinear and vision virtually illimitable. These instruments, the methods of use of which are the result of a *false premise*, are now employed in the endeavor to verify and prove the premise upon which their construction has depended!

Being evolved from hypotheses, the popular system can only *assume its probability*, and must acknowledge its *uncertainty*. It would be foolish in the development of a new system of science, to employ the methods which we now see have resulted in a scientific jargon. In presenting to the world the Koreshan System of astronomy, we are not in ignorance of the conditions which confront us; we are familiar with all the phenomena that are claimed to be corroborative of the prevailing theory; and it is only by reason of the discovery of those *facts*, principles, and laws which *demonstrate the true form of the earth*, and which lead to a *correct interpretation* of what we see, that the Koreshan Scientist is warranted in the endeavor to revolutionize the scientific world.

We might quibble for a century about the relative merits of the Koreshan and Copernican systems of astronomy, without reaping any practical benefits or reaching a common ground of agreement; for between the two systems there is no harmony. The question must be settled by *actual tests and experiments*; and such tests must be simple, absolute, and devoid of complications; they must *not* embrace principles that are subject to dispute. It is only when such demonstrations are made and such tests applied, that a premise of conclusion can be found which will be in harmony with all other facts ascertained by equally rigorous methods.

The Fairness of our Propositions.

We believe we are placing ourselves in an attitude of *fairness*—as fairly as we know how to be. Our only object in the promulgation of a *new* system of Science and Cult is to have others share in the appreciation and benefits of such principles, facts, and laws as have been discovered by the illustrious Founder of the Koreshan System, in advance of others who are spending their lives in the endeavor to develop the great field of science.

Above all others, those who have come to realize the existence of difficulties and problems unsolved in the popular systems, should be the ones most desirous to have them solved; but we are candid when we say that we believe that continuing along the usual lines of research will not lead to a solution of the great questions before us. We therefore offer to the world a *new method* of determination of the *contour of the earth*. If we are right, we can solve the difficulties which now confront the scientific world; if we are wrong, then we must leave the problems as we first found them—still unsolved.

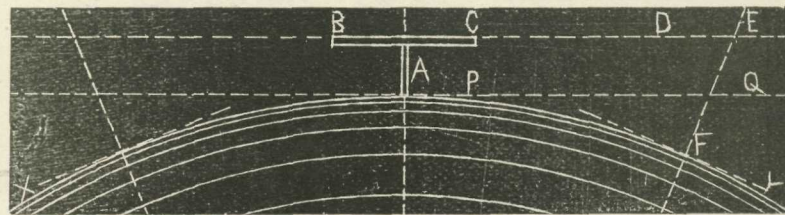
It is the object of our efforts at present to invite the attention of the scientific men of the world—astronomers, mathematicians, surveyors, and engineers, to the Cosmogonical System of Koreshan Science—not merely to the study of the system from our presentation, but from *actual test* of our premises; for to the usual scientific mind our astronomical system, though a marvel of completeness, has the appearance of absurdity, because it occupies the position of *antithesis* to all modern concepts.

The first objection usually urged against the Cellular Cosmogony, is the apparent absurdity of endeavoring to place all the "heavenly bodies" within the compass of a hollow sphere 8,000 miles in diameter. Our premises should not be judged by conceptions founded upon other and unproven premises, but by *scientific test* of the premises themselves. If our premises be true and the earth is *concave*, the logical mind must admit that all perpendiculars would converge to one center, and that the distance and magnitude of the sun, moon, and stars would have to be *calculated* from the *concave* basis.

We are familiar with the difficulties encountered in ordinary survey and engineering; even Government survey and geodetic operations are not without inaccuracies; many things conspire to render the measurement of meridian arcs extremely difficult. The variations of the compass, refraction and incurvation of light and vision modify results of survey; and, moreover, the principles and laws of *perspective* not taken into account in field work, nor in any of the propositions and experiments whereby the size of the earth is thought to be indicated, the laws of which the physicists have not as yet clearly defined, are factors which, if applied, would lead to different conclusions from those arrived at from the usual methods of procedure. It is because of this that we insist upon the employment of newly discovered means of *applying simple and absolute tests of the contour of the earth's surface*.

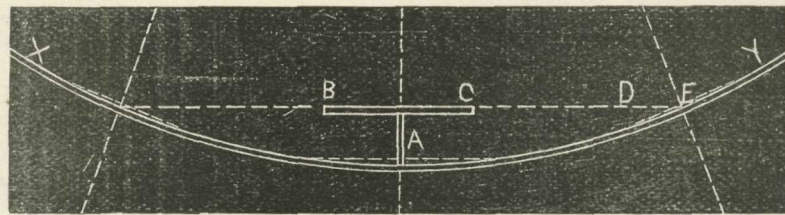
Is the True Level, Extended as an Air Line, Tangent or Convergent to the Water's Surface?

It is obvious that if the earth were convex, a horizontal line, representing the *true level* at any given point on the water's surface at right angles to the perpendicular, extended as an *air line*, could never come in contact with the surface, but would be *tangent* to it; it is self-evident. The relations of the perpendicular, the arc and the tangent are shown in the accompanying diagram. Let XY represent the arc of convexity 6 miles in



length. A, a perpendicular, the vertical point of which is 36 inches from the surface; BC, a horizontal straightedge 15 feet in length, and D, the extension of the horizontal line BC. It is clear that the distance from the extended horizontal to the water's surface would *increase* continually at the rate of 8 inches per mile, or the square of the distance in miles multiplied by 8 inches. EF is a line connecting the tangent and the water at a distance of $2\frac{1}{8}$ miles, while PQ is a *parallel tangent* beginning at the apex of the arc. In $2\frac{1}{8}$ miles the declination of the water's surface from PQ is 36 inches, or 3 feet; therefore, the length of the line FG is the amount of the declination, plus the distance from BD to PQ, which equal 6 feet. If the air line be extended in the opposite direction the result is the same.

If the earth *curvates concavely* at the rate of 8 inches per mile, it is evident that the extended air line would be convergent to the water, as represented in the diagram shown in this para-



graph. Let XY represent the *concave arc* 6 miles in length. A, a perpendicular support, the top of which is 36 inches above the water; BC, a horizontal straightedge 15 feet in length, and D, the extension of the horizontal line BC. E represents the point where the extended air line comes in contact with the water's surface. The distance along the line of the surface, from the upright support to the contact point, is about $2\frac{1}{8}$ miles. The cosine of the air line completes the chord, the extremities of which converge to the water equidistant from the perpendicular, being oblique to the horizontals at points of contact.

Every surveyor and engineer will admit that the above is a fair statement of the relations that would exist between the perpendicular, the air line and curvating surface, if the earth were convex; the principles and laws of hydrostatics would make it *inevitable*. Indeed, all standard works on surveying and leveling insist that such would be the necessary consequences, as the following from the Encyclopædia Britannica:

"A line drawn at right angles, crossing the plumbline (or vertical), and touching the earth surface, is a true level only in that particular spot; but if the line which crosses the plumb be continued for any considerable length, it will rise above the surface, and the apparent level will be above the true one."

It is equally clear that if the earth is *concave*, the extension of the true level at any point on the water's surface, as an *absolute air line*, would *inevitably* and *invariably* terminate as a line *converging* with the water's surface; and hence if such a line be extended, and it should converge to the surface of the water, it would be an *absolute demonstration of the earth's concavity*. This, plainly stated, is the *premise* of the Koreshan System—it is the premise upon which it must stand or fall!

The Greatest Geodetic Experiment of Modern Times.

If the scientific men today are as willing to test the truth of our propositions as we are to meet them in demonstration of our premise, no difficulty whatever will be experienced in speedily settling the question. We hereby extend to them the opportunity of demonstrating the earth's convexity and to destroy our premises, or to establish the basis of the Koreshan Cosmogony and thus overthrow all the conclusions of modern science. In this we are not clamoring for dispute, but *inviting an impartial test of the facts*.

There is not another issue before the world today, in which the principles can be so specifically stated, *focalized and pivoted upon one point of test*, nor so susceptible of *absolute decision*, as this one concerning the *concavity* of the earth; because the contour of the water's surface cannot be changed, and no method of solving the question is so *obviously certain* as the one formulated in the Koreshan System, and now proposed to the world.

We are now constructing the instruments and apparatus for the proposed *air line*. In order that no question of refraction of light or curvilinear vision may enter into the conditions of the experiment, we propose to extend the air line *mechanically*, and thus settle the matter beyond dispute. That such a line can be extended *approximately* by *careful survey* will be admitted by all; that such a line can be extended *absolutely* by a *mechanical device*, in which the adjustments will be absolutely without variation, is self-evident. We are aware of the amount of labor this undertaking will necessitate, but we are confident, from consideration of the conditions involved, and from the results which will *inevitably follow*, that we are *projecting the greatest and most important geodetic experiment of modern times!*

We have prepared and will submit to as many scientific men as desire to inspect our proposed methods of procedure, *specifications for 15 important experiments* to be conducted in relation to the surface of water and the earth's surface, in demonstration of the earth's concavity; and invite correspondence from those disposed to examine further what we have to propose, as well as from those who may criticise or commend our observations in the experiments on the Old Illinois Drainage Canal, as given in another column.

"When the water in the Old Bedford Canal was frozen, the author has often, when lying on the ice, with a good telescope, observed persons skating and sliding at known distances of from four to eight miles."—Parallax.

ASTRONOMICAL PROBLEMS.

Difficult Questions for Astronomers Concerning Problems Not Solved by the Copernican System.

It is not generally known outside of scientific circles that there are numerous difficulties encountered in the field of astronomical research; it is nevertheless a fact that modern scientists have before them a multitude of problems unsolved. The fact that the system to which they adhere does not meet the exigencies of this work, is evidence that there is some great lack in the foundation of the system; it is predicated upon a false premise, its conclusions are fallacious, and hence the system will never face the difficulties and successfully remove the obstacles.

The Koreshan System of Science holds the key to the solution of all problems of universal form and function. There are no observed phenomena it does not explain, and no questions of the hour the answers to which it cannot supply.

We are aware that this is a remarkable claim to put forth for a scientific system; indeed, we would not be warranted in doing so, did we not realize the profundity of its principles and the truthfulness of its premise. With full knowledge of the failure of modern astronomy to satisfy the scientific mind, and of the nature of the difficulties now before the astronomical world, we make these statements in good faith, and in the hope that the Koreshan System may be investigated and *tested* by the scientific men of the world who are now struggling to find something with which to explain and solve the many difficulties and problems which confront them.

We ask below, from the Koreshan standpoint, some pertinent questions relating to the field of astronomy, not only for the interest of those already adhering to the principles of the Koreshan Cosmogony, but that perchance some scientific mind may be interested in inquiring as to *how* the Science of Koresh solves the problems, in conformity to the demonstrated premise that the earth is concave, its shell environing the universe.

The Questions and Problems for Consideration.

- Of what use is the moon?
- What is the cause of sun spots?
- What is the shape of the universe?
- Is the sun gaseous or solid? hot or cold?
- What is the origin and destiny of comets?
- What is the origin and destiny of the cosmos?
- Is the universe an organic system or structure?
- Why do not popular science and the Bible agree?
- What is the source and supply of the sun's fuel?
- What proofs can be given that the earth is a planet?
- Is there conservation, or waste, of cosmical energies?
- Why do geodesists differ as to the figure of the earth?
- How is the moon visible during a total lunar eclipse?
- Explain the causes of the precession of the equinoxes.
- Explain how a telescope restores vanished ships' hulls.
- What is the actual relation of the moon's orbit to the earth?
- Why does the earth appear concave from the car of a balloon?
- What is the cause of two distinct tides and ebbs in 25 hours?
- What are the laws of the generation of the projectile energy of the earth?
- Is not limitation a factor of form, and form a necessary factor of existence?
- What relation does gravitation sustain to the projectile energy of the orbs?
- How can the moon be eclipsed when both the sun and moon are visible above the horizon?
- How can it be proven that the visible sun is the center of the orbits of superior planets?
- Was the Copernican system founded upon unmistakable premises, or upon hypotheses?
- How could the atmosphere remain on the earth moving at the rate of 19 miles per second?
- What are the definite experimental proofs that the earth rotates upon its axis in 24 hours?

Why is not modern astronomy capable of explaining all phenomena observed in the universe?

Explain how planets and stars occulted by the moon, have been seen through the body of the moon.

What ocular demonstration can be offered to prove the annual revolution of the earth about the sun?

Why is not the law of perspective foreshortening taken into consideration in survey and geodetic operations?

Why does not the Copernican system define the laws of creation, or the laws of perpetuation of the universe?

Explain how the satellites of Uranus have a retrograde motion at right angles to the plane of the planet's path.

What is gravitation, the laws of its generation, and means of operation and expression in the locomotion of planets?

Where is the center of the universe, and what is its relation to the circumference or universal environ or limit of form?

What is the cause of the great difference in the climate and temperature between corresponding latitudes north and south?

If the moon reflects the sun's light, how could its surface be brighter than a mountain side or a chalky cliff on the earth?

Does not the correct interpretation of things we see depend upon our comprehension of how we see and perceive by the natural vision?

Reconcile the observed altitude of the aurora borealis and meteors with the usual supposition that the atmosphere extends to the height of 50 miles.

Explain how an object at the water's surface can be observed through a telescope at a distance of 5 miles, with the instrument 6 inches above the water.

Explain how Jupiter can be 450,000,000 miles from the earth, when it must reach its vanishing point in 3,000 times its diameter? $85,000 \times 3,000 = 255,000,000$.

Is the sun the center of gravitation in the solar system? and if so, why is it not the center of gravitation for each molecule of matter in the solar system?

Does water conform to the configuration of the earth, at all places on the earth, so that in static balance its surface is equidistant from the center of the earth?

How do comets, after advancing toward the sun by the action of the sun's gravitation, and reaching their perihelion, recede from the sun at the same rate of speed?

What instance of survey, test, or experiment upon water or land can be given to prove beyond a doubt that the earth's surface upon which we live is convex? When, where, and by whom was the experiment conducted?

Suppose, in the course of scientific investigation, you should come in contact with evidence that water does not, in its true static balance, exhibit the slightest convexity, what would be a logical conclusion as to the earth's convexity?

Satellites of Jupiter are claimed to not exceed 3,500 miles in diameter. They would reach their vanishing point in 3,000 times 3,500, or 10,500,000 miles. They have been seen with the unaided eye. Can they then be 450,000,000 miles from the earth?

Can a ball, by any means whatsoever, be projected into space so that its plane of equatorial rotation will be oblique to the plane of projection $23\frac{1}{2}$ degrees? If not, how can the plane of the earth's equator sustain an obliquity of $23\frac{1}{2}$ degrees to the plane of the ecliptic?

TELESCOPES AND SHIPS' HULLS.

Facts of Observation Proving that Vanished Ships' Hulls can be Restored to View with the Telescope.

If the water were convex, when boats and ships disappear in the distance hull down, they would do so because the intervening hill of water would prevent their being seen; it is conclusive that if this were the case the telescope would be powerless to render the occulted portion of the ships visible again. It is equally clear that if the telescope can restore the vanished hulls, the water upon which they sail is not bulged and does not curve downwards beyond the horizon.

It is with reference to this phenomenon that special observations were made on August 16, 1896, from the shore of Lake

Michigan, by the three observers who conducted the experiment, on the Old Drainage Canal, July 25. The atmosphere was clear and the horizon sharply defined against the sky beyond. Several sloop yachts and a schooner were observed at a distance of about 12 miles; from an altitude of 10 feet above the water (from a pier extending into the lake), the hulls and about one half of the height of the masts were invisible to the unaided eye; through an opera glass all of the surface of the sails and the full height of masts were visible, with the hulls still invisible; but with a telescope of about 40 powers the hull of each vessel was brought into view with remarkable clearness.

We then went to the beach, and with the unaided eye about 30 inches above the surface of the water, only a very small portion of the top masts could be seen—they appeared like mere white specks just above the horizon. With the eye at this distance from the water, if the water were convex, the horizon would be two miles away, leaving 10 miles to curve downwards from the horizon, placing the hull of each boat 60 feet below the horizon; and as the masts of the sloop yachts were probably not over 40 feet in height, and if not, their tops would have been at least 20 feet out of sight.

It was now that the test came with the opera glass and the telescope. With the opera glass, only about one half of the height of the sails and masts could be seen, but through the telescope, the hull of each yacht, at the distance of the 12 miles, was made visible. With the hulls in view again, it was impossible for us to conclude that there was any convexity on the surface of Lake Michigan for the distance of at least 12 miles!

EXPERIMENTS OF "PARALLAX."

Demonstrating the Non-Convexity of the Surface of the Old Bedford Canal in England.

(From "Zetetic Astronomy" by "Parallax.")

"A boat with a flag staff, with the flag 5 feet above the surface of the water, was directed to sail from a place called Welche's Dam to another called Welney Bridge. These points are 6 statute miles apart. The author, with a good telescope, went into the water; and with the eye about 8 inches above the surface, observed the receding boat during the whole distance required to sail to Welney Bridge. The flag and the boat were distinctly visible throughout the whole distance! The result was to the last degree definite and satisfactory. The conclusion was unavoidable that the surface of the water, for a length of 6 miles, did not to any appreciable extent, decline or curve downwards from the line of sight. As the altitude of the observer was 8 inches, the highest point, or the horizon or summit of the arc, if the water were convex, would be at one mile from the place of observation; from which point the surface of the water would curve downwards, and at the end of the remaining 5 miles, would be 16 feet, 8 inches below the horizon. The top of the flag being 5 feet high, would have declined gradually out of sight, and at the end of the 6 miles would have been 11 feet, 8 inches below the eye line."

"A train of empty turf boats had just entered the canal from the river Ouse, and was about proceeding to Ramsey. An arrangement was made with the captain to place the shallowest, the last in the train; on the lowest part of the stern of this boat a good telescope was fixed—the elevation being exactly 18 inches above the water. The sun was shining strongly against the bridge and the white notice board upon it, and the air was exceedingly still and clear, so that everything was extremely favorable for observation. At 1:15 p. m., the train of boats started for Welney. As the boats receded the notice board was kept in view, and was plainly visible to the naked eye for several miles; but through the telescope it was distinctly visible throughout the whole distance of 6 miles. But on reaching Welney Bridge a very shallow boat was procured and so fixed that the telescope was brought to within 8 inches of the surface of the water; and still the bottom of the notice board was clearly visible. The elevation of the telescope being 8 inches, the line of sight would touch the horizon, if convexity exists, at the distance of one statute mile; the square of the remaining 5 miles, multiplied by 8 inches, gives a curvature of 16 feet, 8 inches, so that the bottom of the notice board—6 feet, 6 inches above the water—should have been 10 feet, 2 inches below the horizon."

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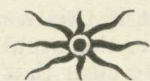
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