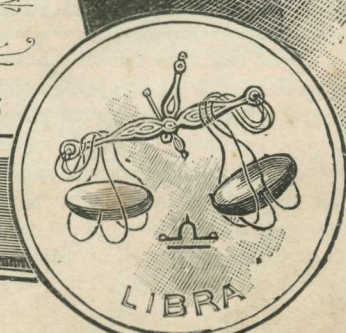
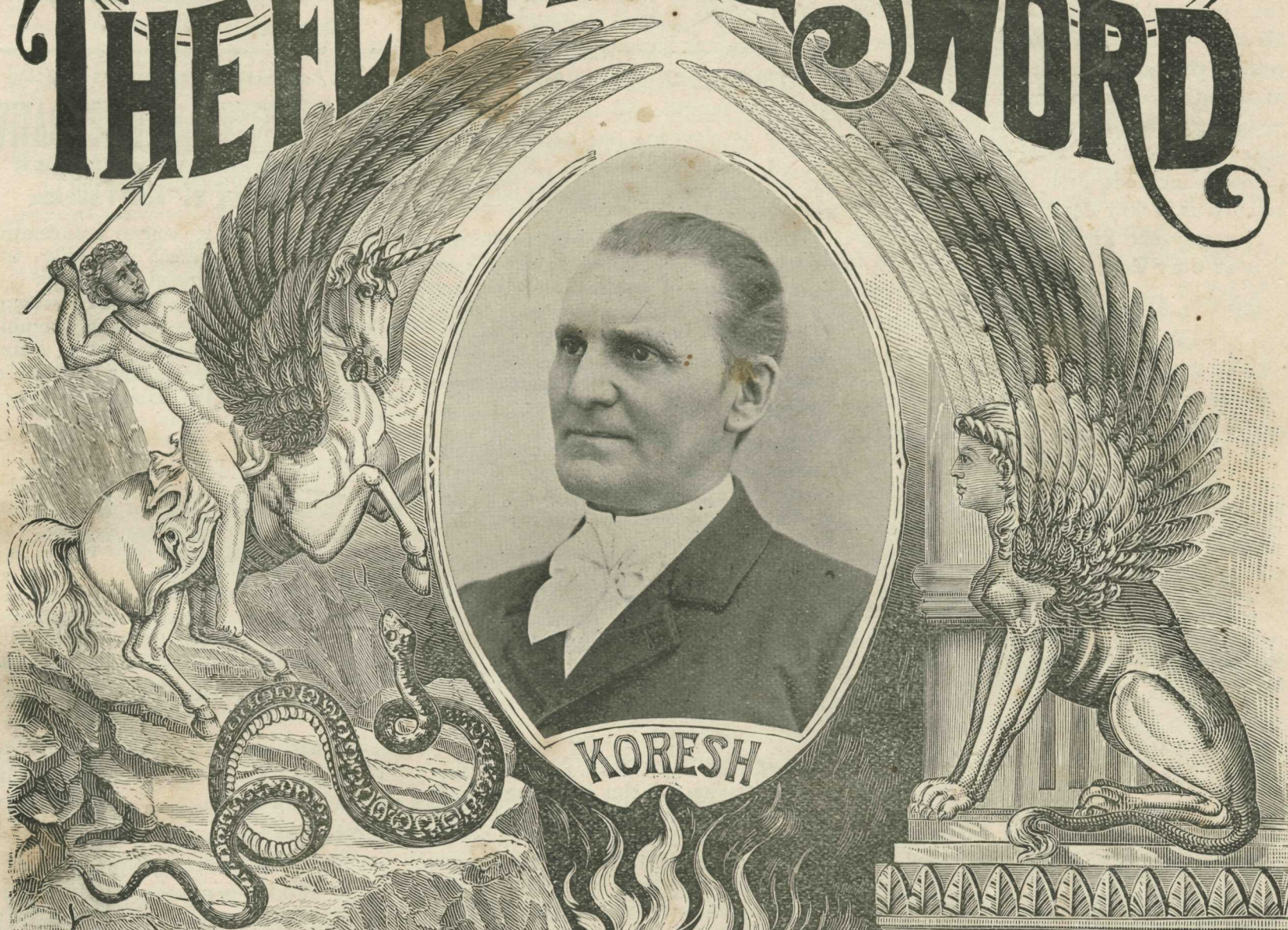


September, 1896.

THE FLAMING SWORD



And he placed
at the east
of the garden
of Eden
cherubim and
a flaming sword
which turned
every way to
keep the way
of the tree
of life
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. 18th Avenue, Denver, Co'o.

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.

All who desire to investigate Koreshan Science are cordially invited to attend.

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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.

Vol. X. No. 9.

CHICAGO, ILL., SEPTEMBER, 1896. A. K. 57. \$1.00 Per Year.

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EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

Mnemonics or the Science of Memory.

One of the most lamentable and common attendants of adult age coming within our observation, is that mental defect,—loss of memory. Many causes conspire to deplete the power of the nerve corpuscle or cell and fibre, and to render impossible the supply of blood and nerve essence essential to active cerebral potency. Some of these causes are hereditary, but are not necessarily beyond the influence of the will and the conspiracy of factors which the will may subjugate for its purpose in the inauguration of organic classification,—the law upon which a great memory depends.

Before entering upon a study of the principles upon which any given kind of memory is supported by the various and surrounding mental faculties which specifically co-ordinate the one you aim to strengthen, it is very important that the great and general law of nerve waste and supply be given at least a passing notice.

Any kind of dissipation which vitiates, weakens, or intoxicates (poisons) the blood, inevitably deteriorates the nerve fluids by either poisoning them or by diminishing the nerve supply, or both, impoverishing the alchemical elaborations of the corpuscle of the gray matter of the brain, upon which all mentality depends. The law of the necessity for artificial stimulus, actively re-

sides in the defective and imperfect supply of the natural stimulus which should come to the support of the brain from the resource of the physiological activities of the body whence the brain derives its sustenance.

The greatest of all the causes of mental depletion, premature mental decay and degeneracy, is sexual excess. This is the great and damnable source of physiological dissipation, and the resource of Satan's power over the human mind. We know very well that the mere cessation from this kind of indulgence for gratification of the propensity, does not always and inevitably conserve the energy in question and prevent its dissipation. It requires the consociative effort of the will, directed by a well-disciplined intellectual force,—the powerful adjuvant and concomitant of a will submissive to intellectual sway. All this consociation and augment of power may be immeasurably sustained by the laws of grouping set forth and promoted in the efforts of the Koreshan System of communistic and co-operative colonization, for under these influences are aggregated and consociated that specific mental tendency which aims to rise supreme over the impulses and powers of the sensual animal life. The law of grouping is one of the forces of organic unity and perpetuation.

Mental and physical energies are derived largely from the spermal and germinal products of animal activity; and when these are dissipated through abnormal indulgence, the natural stimulus of the brain and body are wasted, and the supply is met by the artificial resources of tobacco, whisky, beer, opium, hasheesh, and the hundred other toxicants which, though they may seem to furnish temporary support and relief, only add to the causes of dissolution.

The first step toward a determination to conquer mental and physiological incapacity and tendency to decay, is the conjoint, rational, and sensible view of this great question, to be taken by every husband and wife, if those who read are married. They should critically and analytically subject it to their most intense, candid, and crucial investigation and most rational consideration; and any husband or wife is justified in declaring: "I will not be responsible for children born under the damnable curse of either accident, lechery, or the mind stimulated by artificial toxicants. I will not be the voluntary channel through which the poisonous influences of debauchery shall be conveyed to innocent and inoffend-

ing offspring whom I might be instrumental in visiting with the sins of the parent to the third and fourth generation. So far, I am individually free to exercise and enforce my moral obligation." This is a just and righteous decision, and every man and woman reaching this conclusion, in view of its importance to personal life and liberty and the perfection of future generations, should be sustained by the courts of justice—if there be any.

If those who read this are unmarried, whether they be male or female, they are untrammelled, and free to pursue the only course which leads to happiness and longevity.

Having premised the study of the science of mnemonics with the general suggestion, to the effect that the race is degenerating through sensual gratification, and that any effort to repair the defects of memory must forestall this great and terrible avenue of physical decay and mental depletion, we will proceed to succinctly set forth the laws of mental co-ordination, for upon the power to co-ordinate must depend an active and responsive thought. The faculties of the mind depend upon the encephalic organs. Sometimes one or more may be comparatively diminutive through defective development. In such case, the defective organ does not natively contain the power to voluntarily and intuitively respond to culture. The effort to strengthen the capacity of the organ is not the proper effort to make. The word *strengthen* does not accurately portray the change in the character of the organ and its relations, that is essential to its proper use.

Let us suppose that the organ for the memory of names is the defective one, and we wish to increase the capacity of this organ for utilizing its powers. Remembering what has been said regarding the principal causes of artificial and inherited defects, we can, almost unconsciously, bring to the support of the deficient faculty the co-ordinating faculties of not only its own especial group, but all the other groups of the cortical area. The memorizing powers of any faculty of the mind are better sustained through consociative effort than through its individual force. That is, it has the power of utilizing its capacity better by consociative effort with the other faculties and powers of the mind, than through its own consociate powers. Nomenclature, dependent upon the faculty of the memory of names, has certain consociative principles and possibilities of its own, and upon this phase of the law of memory has the science of mnemonics been advanced.

Classification is the first important principle to consider. Classification is both general and particular. By general classification, we mean the placing of the names we desire to memorize in general groups, beginning with the names of things, such as the names of countries, placing them in their alphabetical order, or, if preferred, in the order of their importance, and marking them mentally with an improvised order of signs of a specific and consecutive character; every sign always relating to the same country. Then proceed in like manner with the names of the divisions of countries

and their geographical characteristics. In the general classification, include every kingdom and department of life. The effort to make this classification will set the mind to thinking actively. It is better to make your own classifications than to follow one perfected by some other thought, because it quickens all the faculties of your own mind and lends support to the faculty you wish to aid.

The memory of the names of people should come at the last of the order. Here your nomenclature must conform to the alphabetical consecution and display. Call to mind all the people you know by name, taking those beginning with A, and ending with the last in the list, placing the surname first, following with the christian or given name or the initials. Arrange the order in such a manner as to place the second letter of the surname as nearly in alphabetical consecution as possible, and so on with the third, fourth, fifth etc., throughout the name.

As the faculties are arranged in groups, in the order of individuality, form, size, weight, color, order, number, tune, time, eventuality, etc., it will be important to bring as many of these organs into active operation as possible, and as intuitively as the principles of co-ordination naturally provide. The undivided or aggregate order of this arrangement meets the natural demand of the organ and faculty of individualism or individuality, the highest function of which is to aggregate; not to divide. It knows individuals best in their relation to all things of the groupate character to which they naturally belong, whether to nations, parties, creations, authorships, etc., through which they are known to the world. Hence, individuality is unconsciously brought to the support of the weak organ, that of the memory of names, the one now under consideration in the illustration of our subject.

The mind takes a general observation of all names known to the faculty or person as a whole. It sees the form of arrangement through the organ of form. This delight, which is the impulse of the will of this organ, quickens into exhilaration the function of form, which imparts its stimulus to the organ of names. Size is also brought into requisition, for the name of the person brought to the memory includes the size in its relation to other sizes which accompany the names. This system of classification and nomenclature quickens the mind to at once observe the relative sizes, a law which alone determines the impression of any particular size upon the memory. Weight is brought also into requisition, because from the size the weight is determined. Color, order, and number are all compelled unconsciously to lend their support to the purpose of the weaker faculty.

Eventuality is one of the most important collaborators with the organ of names, hence the time of the acquaintance—the time when formed, should be associated in the mind with the name of the acquaintance. So far, this is theoretical. It is precisely like music, language, stenography, telegraphy, etc.; it is of use only as the principles are carried into practical operation.

The laws of organic grouping are herein set forth. The principles of co-ordination are only illustrated by one example. Examples might be multiplied without limit almost, but this would not serve to strengthen the mind. A stump cannot carry out the theory proposed, nor can a life devoid of purpose and desire to become great, augment as proposed by a knowledge and application of this science. If the mind is intensely active, and the corpuscles of the brain elaborate the essences and energies of mental activity and force, the brain must be supplied with the pabulum essential for it to carry forward its elaborations. This is impossible where the sex energies are depleted through sex indulgence and dissipation. These principles undertaken with determination to make a practical application, will so shape themselves in the mind that the special analysis and synthesis of subjects will follow without any conscious effort, and the particular division of subjects will adjust themselves in proportion to the delight of the mind. It must be remembered that no subject of development for the mind can be pursued with great possible progress, without the impulse of the delights which should always accompany the effort of the will to augment its powers and the growth of the intellect.

Specific classification should follow general classification, but this should be left more to the voluntary tendency of culture. By culture, we mean precisely what the word culture implies;—the drawing forth of what the mind contains. Everything the mind observes through any organ, is impressed upon the cells of the cortical area. It is to draw forth what is in the mind, and to develop its powers, that cultivation is applied. The mind is not strengthened by adverse stuffing. Teach the mind to think, not to repeat automatically what other minds have thought, is a motto of the Koreshan System.

Creator and Re-Creator.

The product of the Judean system was the God-man, Jesus, and this Jesus was the very Jehovah or Lord of whom the whole Jewish system taught as the *being* whose name, Jehovah, was too sacred for utterance. In the Hebrew concept the *Elohim* was the Creator. Never was the Jehovah called the Creator. *Bereshim bara Elohim*—in the beginning the Gods created. The *Elohim* to the Hebrew was the primitive Creator; the Jehovah *Elohim*, was the *re-generator, re-creator* or Savior.

The physical universe is the mind physically amplified and clothed upon with its material garb. This does not mean that the cosmos is merely the body of the Universal Mind or God, or that the physical world is the body, and God, the soul. It is evolved from mind, vitalized from it, and by it puts forth its higher product, man; and through man reproduces and gives birth to the highest type, not in new forms but born again into the primitively existing ones. Thus, in the completion of the cycle there is no multiplication of the *genus*.

The Laws of Life and Death.

“What Shall it Profit a Man, if He Shall Gain the Whole World and Lose His Own Soul?”

The order of life and death is necessary to the perpetuity of the universe; the laws of being are as immutable and unchangeable as they are eternal. It is just as necessary for God to die as it is for man to live—in fact, the life of man is the result of the death of Deity; it is the secret of man's redemption. In order that man may become a living soul, God breathes into him his own life; through this process man *inspires* life and lives, and God *expires* that life and passes into a state of death.

The relations between God and man are not arbitrary, but reciprocal and interdependent; their destinies are interlinked. God is the center and pivot of being, and man is his circumference of expression. It is obvious that there could be no humanity without God; the laws of life define also that there could be no God without a world of humanity. This vital relation between God and man necessitates the manifestation of Deity in humanity, and this relation is maintained by specific laws of condescension and fall of Deity to the plane of mortality, and of the rise and progress of man to the plain of immortality.

The rise and fall of God and man are eternal. There could be no laws of progression were there no laws of retrogression. The ascendancy of every nation has been followed by its fall and decline. There are no impulses in the universe that can go beyond their ultimatum; there can be no aspirations of humanity that can go beyond the point of the highest satisfaction. The highest point of satisfaction in the divine kingdom, is where and when the condition of the greatest performance of use to humanity and to the universe obtains, and that is at the pivotal point of creation, the Divine Seed. There are no heights of attainment in the universe that have not been reached by effort from beneath, and there are no depths to which humanity has descended that have not been reached from above. There is nothing that is down that has not descended, and there is nothing that is up that has not ascended from beneath. Jesus rose from the depths of the fall of man to the zenith of his glory; Satan fell from the heights of glory to the plane of hell.

God reaches his highest glory in the ascendancy of his kingdom, by virtue of his effort to rise out of the hells of mortality. The reason the kingdom of God is not always manifest in the world, is because the laws of being dethrone the Deity; his kingdom is coming again, because “he who holds the power of death” will be deposed. When Satan is deposed there is “war in heaven;” that is when God reaches heaven from beneath and finds Satan on his throne. From this it is obvious that Satan enters heaven by usurpation; God and Satan, therefore, alternately exchange places.

The universe is the expression of the mind of Deity; God is related to the whole of that which he expresses. The universe with all its dominions and kingdoms, with all its laws of correspondence, co-ordination and antithesis, is a unit. The entire circumferential activity is related to the center of cosmic impulses. Light and darkness, heat and cold, attraction and repulsion, are equally necessary in the

great organic structure; likewise good and evil, and consequently Deity and Devil, are necessary to maintain universal perpetuity and equilibrium.

The limit of progression is the highest condition reached by aspiring entities; this mark of their high calling is the altitude of the Most High in his glory, beyond which they cannot go. The limit of retrogression is the lowest condition possible to be reached by entities desiring the fullest satisfaction in sensualism. These conditions are the limits of ascent and descent; and unless we could suppose that universal order will sometime cease to be, and that God will discontinue his universe of expression, and therefore cease his existence, we must admit that the operation of the laws of progression and retrogression would demand the descent of that which has reached the highest point, and the ascent of that which has reached the lowest condition in the universe.

This makes possible the redemption of that which has gone to the lowermost and outermost limit, and that which has been utterly lost; but it also demands and compels God to descend and take upon himself "the likeness of sinful flesh," in order that man may ascend from the mortal condition to the "image and likeness" of Deity.

"What is man that thou art mindful of him, or the son of man that thou visitest him?" Is it because man is insignificant that it should be a wonder that God would stoop to notice him—mere insects on a speck of creation in infinite space? Nay, rather that the earth is the universe, his footstool and pediment; and man regenerated and perfected, the highest product,—the climax of universal activity; but he must become so in obedience to both the laws of life and of death.

Jesus, the personal Deity, the Almighty, became "perfect through suffering;" he had to descend into death and be sown in dishonor ere he could be crowned with glory and honor. He enjoyed that glory in ages past—before the beginning of the present cycle; he gave it up, and laid down his life that he might take it again. In his rise and fall he fulfilled the demands of the universal laws of life, and satisfied the laws of death.

These principles lie at the foundation of the primitive Christian system; though now the apostate church shrinks with holy horror from the Koreshan doctrine of the death and resurrection of Deity; and that through his descent into fallen humanity his name becomes unhallowed, his tabernacle polluted, and his condition mortal; wherefore it becomes necessary for us to desire that his kingdom be restored, that his tabernacle be cleansed, and pray that his name be hallowed again.

What has happened to Deity in the course of the decline of the church? There are "mysteries of godliness" and "mysteries of iniquity" concerning the Eternal Being, that the modern church is not desiring to have revealed. Jesus came down from heaven; he descended into hell; and he has yet to overcome, in the ultimate and final degree, the last enemy—death, ere he can sit on the eternal throne and reign in peace.

Ascension into heaven is the result of fulfilling the laws of life; descension into hell inevitably follows obedience to the laws of death. God both keeps and *transgresses* the laws of life. In the perfection and manifestation of Jesus, the

laws of life were kept and fulfilled; when he took upon himself the sins of the world, he became *obedient* unto the *laws of death*, and therefore transgressed the laws of life.

"He who knew no sin, was made to be sin for us;" "he was numbered among the transgressors;" "he humbled himself, and became obedient unto death, even the death of the cross."

Transgress means to go across; in his descent into humanity, Jesus passed from the plane of immortality to mortality; he *transgressed* the law, and was therefore the transgressor.

Life is perpetuated by the sowing of the seed of that life; to perpetuate its life the seed must enter into dissolution. The laws of the life of wheat are fulfilled in the formation and organization of the body of its seed. When that seed is sown, the order is reversed, and it becomes necessary for that organization to transgress the laws of its formation and be destroyed—that its body be dissolved and its life enter into corruption. Jesus, the divine seed, appeared in humanity nineteen hundred years ago, in fulfilment of the divine law. The doctrines that He inculcated were the doctrines of life and death, and in demonstration of them he dissolved his body, disseminated the divine essence, and breathed out the "breath of lives" into his disciples; and in obedience to the laws of death, he *expired* in the soil in which he was sown.

The fruitage of that sowing is the harvest of the age. When he multiplies himself into 144,000 sons of God, he will have manifested the product and fulfilment of the laws of life and of death, and will have fulfilled his own words: "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." When he produces the sons of God he will have restored God's kingdom; and again, as in the past, the sons of God will sing the new song, and the Morning Stars will rejoice because the earth is finished. Thousands of years ago God reached his glory and his majesty; in the meantime he declined and fell; he has now awakened out of sleep; God is being resurrected. For the perpetuity of the universe of humanity, God both *loses* and *saves himself*; he saves himself from sensuality, when he overcomes in the personality of his new name. Today, the Almighty, in his *mortal* condition, is putting on immortality; in the personality of KORESH he overcomes the power of death, and through this personality he will accomplish the apotheosis.

God alone can gain the whole world. Jesus was the microcosm; he, as the personal Deity, involved the universe; its laws inhered in him; he had gained, and therefore inherited the earth. He enunciated the laws of being when he said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The modern theologian perverts the words of Jesus, when he answers that it will not profit a *man* to gain the whole world and lose his own soul; such a man is usually pictured as being eternally lost. But not so; Jesus was that *Man*; "he poured out his soul unto death," but he shall "see the travail of his soul and be satisfied." KORESH makes possible the fulfilment and satisfaction of every righteous desire of God and man; Cyrus the Anointed will perform *all* God's pleasure. The laws of death have been kept and satisfied; the Messenger of the Covenant is among us; and the atonement will soon be accomplished.—*Ulysses G. Morrow.*

A More Literal Exposition of the Science of the Decalogue.

The first commandment includes the statement, that there shall be no object of worship other than the Lord God, with the injunction not to make any image or likeness of anything in the universe, to worship them or to bow down to them. A correct comprehension of this commandment, involves a knowledge of the character of the true God and his manner of manifesting himself to the world at the stated Messianic periods of human revolution and progress.

Every Messiah in every age of the world attains to the point of overcoming and applying the ten fundamental laws of life. By this power and process of attaining to perfection, he becomes the High Priest of those who are prepared to make every sacrifice that they may enter into immortal life. It is impossible to attain to immortality except through the official capacity and function of the high priesthood of Levi. Levi signifies conjunction; and the Levitical priesthood of the Jewish church was a type of the final priestly order through which man should be conjoined to and become one with God.

Enoch walked with God and was not, for God took him. Enoch overcame, hence had God in him, and, through obedience to all law, dissolved his body and was absorbed into his interior,—that interior being the heart, center, and nucleus of the universe. Enoch entered into and became God. Moses did the same, so did Elijah and Jesus.

At the end of the Christian dispensation there is manifest another Messianic presence. To him John refers where, in his vision of the Apocalypse, he says: "Behold, he cometh with clouds; and every eye shall see him." (Only those who have eyes can see. The eye is the light of the body. Christ is the light that lighteth every man that cometh into the world, therefore he is the eye, hence only those who have Christ can see him when he comes.) The clouds signify the literal sons of God. Water comes from clouds; and "the waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." "And those who pierced him and all the tribes of the land shall mourn over him."

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come." The one who is to come, referred to by John the Revelator, is none other than the Messiah of this age, who will grow up out of his place as the righteous Branch, and build the temple of the Lord, namely, the immortal body, through his office as the High Priest.

The first commandment, and therefore the first law of the ten principles of life, demands that the humanity of God be recognized, believed in, and worshiped; and that those who look for his coming do so through the only possible method of his approach, namely, through the personal Messiah, who is Elijah the prophet. Let it be known that the word *Elijah* means God the Lord.

When Elijah the prophet comes, God the Lord comes. I will send you God the Lord (Eli-Jah, God Jehovah) before the coming of the great and dreadful day of the Lord. Cyrus is this personality. It follows, therefore, that to fulfil the first commandment, those who look for the Lord's coming shall recognize God in his Messenger, Cyrus, the Shepherd. "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his Anointed [Messiah, Christos, Christ], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates [the two-leaved gates refer to that condition of spiritual and natural immortality by which the theocrasis is accomplished, and absorption takes place]; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The recognition of the Messianic presence calls for the highest love, with the sacrifice of every other. Such a love provides for the exaltation of the thoughts to the realm of truth and purity, so intensifying its aspiration as to preclude the possible descent of the affections into the body. The natural mind determines toward the flesh. The descent of the natural thought toward sensuality precipitates the substances of the mind, which are the spiritual entities of the spiritual world, that they descend into the germs and sperms of reproduction and become images of the affections toward which the mind bows down in worship. This tendency of the mind is the violation of the first command.

To deny the manifestation of the Lord as the presence of Cyrus the Shepherd, and to assume to be children of the Lord without this recognition, is to take the name of the Lord God in vain. In a deeper sense, this law is violated in those who falsely proclaim themselves chosen messengers through any other appointment than that authorized by Cyrus, the supreme Shepherd, who is the only one commissioned of God to appoint apostles of the everlasting gospel.

"Remember the Sabbath day to keep it holy." This third principle of life is the natural sequence of the preceding principles. It involves the law of appropriation of the hidden substance of life. The Sabbath day is the seventh principle of being; it is the life of the germ. How shall we appropriate the hidden manna? First, by leading the life of celibacy and chastity. This law includes a comprehension of polarization, and the application of its principles. This law is the absolute antithesis of the claims of Theosophy and "Christian Science." It is one thing to attempt those human restraints of the sensuous inclination that will conserve the potencies of life; but it is quite another thing to so overcome and appropriate those potencies as to produce the conditions of immortality.

The seventh day is the seventh principle of being. To "remember the seventh day to keep it holy" is the third commandment, but according to another division it is the fourth. For the individual, or rather for the vidual, to keep and appropriate the sex potency and essence of being, it is first essential that he should comprehend the seventh day and recognize it. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest [sabbath] shall be glorious." Cyrus is the seventh manifestation, and embraces the seventh principle; he is therefore the seventh day. The law of polarization demands that he shall be recognized as the Messenger of the Covenant, the Messiah of this age. This recognition renders it possible for the substance of human desire to flow into him, there to be transformed and returned, by his theocrasis, to as many as may be baptized, when through theocrasis his life is poured out. Men do not have life in themselves until, through recognition of the Messiah, they are baptized into life through the appropriation of the Messianic spirit; they are then made alive. A principal factor in the law of life, (this is part of the ten principles of the ten laws of immortality,) is the recognition and confession of the personal Messianic Presence. At this point Theosophy, "Christian Science," etc., make their great failure.

Light and Heat a Necessity to the Vegetable and to the Anthropological World.

As light and heat must be incorporated in the vegetable germ in order for its regeneration or reproduction, so in the natural man must the animal light and heat be incorporated in the germ for the reproduction and perpetuity of the race. We but carry this invariable law into the higher realms of being, to know that the heat and light, or the love and wisdom of God, must unite in man for the reproduction of the sons of God.

Does the Earth Move?

One of the wonders of the coming Paris Exposition will be a 360-foot tower, in which the scientists will experiment with a pendulum to ascertain if it is possible to detect or demonstrate the motion of the earth. A similar experiment was once made by Foucault under the cupola of the Pantheon, but the results were far from satisfactory. In the coming experiment, the pendulum will be 350 feet in length, with a steel globe weighing 180 pounds at its end.—*The Examiner, San Francisco, Cal.*

The scientific (?) world is trying to find some absolute demonstration of the earth's diurnal motion. Until it does this, the so called science of astronomy is an uncertain proposition, for, outside of the absolute demonstration of the fallacy of the Copernican system by the Koreshan Geodetic proofs, there is not, nor can there be, a genuine and established certainty.

That general system of organic action called communism and co-operation, proceeds from the love of use to others or to the neighbor.

God Personified, the Necessity of the Hour.

The Almighty, strong to deliver and mighty to save, is fast being reduced to what is practically a nonentity in mortal estimation. It is written, "Behold, I come as a thief; * * * and my reward is with me, to give every man according as his work shall be." Relying upon the most esteemed indications, we may say that the time is certainly ripe for the Almighty's presence and judgment. Hourly, the need of a voice that can speak with rightful authority is more and more deeply felt.

Concerning the righteous solution of every vital problem, divisions of sentiment daily increase and multiply. Financial questions, social, religious, and scientific questions, are crowded in upon the mind by ever-multiplying agencies, until the brain seems almost rent asunder by the strain of effort to reach the ultimate of wisdom that can furnish the irrefutable answers. To do righteously, we so need to know what constitutes absolute righteousness. What is the plumb-line of equity, and who of mortal kind dares to claim that he holds it, with power and right to apply it to the lives of his fellows, and reveal their deviations from its rectitude? Should one arise in this nation, daring to claim such possession and such rights, what should be done with him? Should we not as a nation demand of him the most absolute scientific evidence as the substantiation of his claims?

Is not the supreme need of the nation, in its present crisis, a voice divine in its authority because it utters the scientific wisdom which the times demand? This nation has agencies for testing many things; should it not test the claims of one who challenges its tests, claiming to be the ambassador of Divine Wisdom? Such claims and challenge have been made, and will continue to be made by Koresh, until taken up as extensively as made. The challenge must be taken up by those competent, in the estimation of the public and of Koresh, to dispose of it. Every intelligent citizen has a share of competency, and therefore of responsibility to this claimant and to the world.

Koresh claims to be the man with the plumb-line, by prophet foretold, and to have wisdom for its application in every domain of physical and mental construction. He challenges the world to disprove the legitimacy of his possession and his application of it in determining truth in ultimates. He is here to establish the divine kingdom in righteousness. He begins his work with a simple, material, familiar, builder's plumb-line, the essential agent in any upright construction. With it as an instrument, he reveals a simple, stubborn fact, which he makes the basis of the fundamental premise of his entire system of science, and which reveals himself to be one rightfully claiming divine authority. So wonderful is he to those who know him, that they would compel the world to prove him by testing his science.

This is a scientific age demanding a scientific religion as the power of a perfect organic unity. No other power in the universe is strong enough to bring together and hold intact the disintegrated elements of the Grand Man. True religion binds man to God, and confers upon him the image and likeness of God. It is necessary for man to know God, if he would be God-like. To be known he must be found, and when found, found to be knowable and capable of mak-

ing us to know. He should comprehend all things from the central and circumferential standpoints of observation. If we live in a material universe, he should know, as the Center of it, its boundaries, their form and contents and possibilities. He should be able to declare their character, and prove his declarations from demonstrated premise.

If all regulating law originates in the Central Mind by virtue of involution, by virtue of evolution the ultimate or physical circumferences must reflect all the truth of that center and be its most external and manifest basis of operation and revelation of power. We must start from the circumferences, then, with all that they reveal if we would find our way back to the center, by reflection. We want truth as a rock on which to plant our feet. We want a premise as stable as Gibraltar, from which to reason ourselves back to the very person and heart of God as our Father-Mother. That rock-firm premise must rest in the confines of the universe; we cannot go farther to find it. There must be no unknown beyond into which vain imaginations might lead us far away from God, and leave us alone in helplessness. Koresh takes the plumb-line and shows us where we are, and are to be, and leaves us in the hollow of the Almighty's hand, the boundary of all his powers, the hollow globe filled with the ever-renewing manifestations of his love and his wisdom, his faith and his works, his truth and his good.

The pivot of revolution is here. It is the man with the plumb-line, confronting the world of so called science with the testimony of ultimate and primate truth. The plumb-line has a story to tell the world, which it has not heard for thousands of years; a true story destined to revolutionize all thought and all flesh, all heaven and earth and hell. It is a story that mankind for ages will never tire of telling because it restores man to God and God to man, and makes of earth heaven, and robs death of its sting, and the grave of its victory. The work of the plumb-line progresses. Soon it will attest the demonstrated truth that this earth of ours is a concave sphere, in which we dwell to create and recreate, through eternally-revolving cycles, by the potency of thought formed, transfigured and translated from glory unto glory.

What have we to do with it all? Anything here and now? Yes, much. The responsibility rests on every one who beholds the man with the plumb-line, to recognize his mission and his rights. He is the citadel of impregnable truth,—to which every mortal man must look for salvation. The truth is his defense and salvation from the worst that hell can do, hence he fears not to challenge the world to refute the foundation premise. It is the Koreshan's privilege to be found fighting on the Lord's side, with the sword of eternal truth. They that take the sword must perish by the sword. It is sure to slay the old "man of sin," but his death gives life to the new, and the new man,—the God-man, gives his new life to every atom of his environment. He creates a new church and a new state. He has a new heart, in which the law of love is written, and that law enthroned is Wisdom, whose ways are ways of pleasantness; and whose paths are peace.—*Berthaldine S. Boomer.*

Love of use to the neighbor, or the communistic system, is of divine origin.

Save Us From the Modern Church!

One of the most subtle and damnable heresies of modern times, and one the best calculated to divert the mind from the genuine purposes of the gospel of the Lord Christ, is that doctrine of the so called Christian church which presupposes that because a man belongs to the church, or because he has experienced something which is interpreted to signify a conversion or change of heart, the man is saved.

It is in the purpose of the Almighty, and surely a pronounced indication of nature, that "this corruptible must put on incorruption, and this mortal must put on immortality." This is not to be accomplished by "shuffling off this mortal coil" and transposing that which is already claimed to be immortal, to another sphere of action. Man is mortal—spirit, soul, and body. He dies because he is mortal. The doctrine that man has an immortal spirit before immortality is acquired through the application of the principles of life, is the result of human ignorance. This mortal is to become immortal; this corruptible is to be made incorruptible, not in the spirit alone but in the flesh. There is not one passage of Scripture which even intimates that the life of man is immortal until made so through the Christ of God.

The Christian church today is not saving souls. No soul will be saved until the body is redeemed. "Whoso eateth my flesh and drinketh my blood hath eternal life; [when?] I will raise him up at the last day,"—the end of the age, when, through the process of regeneration (reproduction), the man (spirit, soul, and body) is resurrected.

The time is at hand when shall be fulfilled this Scripture: "And there shall be no more death, * * * for the former things are passed away. And he that sat upon the throne said, behold, I make all things new." The doctrine of the modern church, that man is saved when he has passed through an experience brought upon him by the psychological force of whatsoever denomination he is unfortunately made mentally subject to, stands directly in the way of an investigation into the character of the Scriptures and the purposes of God.

It is true that, in the beginning of the Christian dispensation, after the development of the spirit in man during the period of the Jewish age, men were operated upon by the Holy Spirit, and their spirit partook of a new life. This condition was confined to the early history of the church, because the spirit thus wrought upon was to pass through another and final stage of regeneration in the body to be resurrected at the end of the age.

In looking forward from the initiation of the early church to the consummation to come at the end of the age, it was declared that "that day shall not come, except there come a falling away first, and that man of sin be revealed." It is unmistakably affirmed that the church must fall. This does not mean that some shall fall away from the church; it implies, and unmistakably declares, that the church itself must fall away. This

prediction is unquestionably fulfilled in the condition of the church—including Protestant as well as Catholic; for all have gone astray, and all have lost sight of the true principles of immortality and the science through which immortal life is to be acquired.

The Lord Jesus, the Christ of God, was the only thoroughly redeemed man in his day. He overcame, and by overcoming the sensual life which he had in Abraham and in David, and all along the line of his embodiments through the Jewish age, he was progressing toward that perfection of his character which made him the Son of God, the firstfruits of the resurrection of the dead; for he was David and Abraham reincarnate. Because he had overcome completely, he was therefore the new man, perfect in the image and likeness of God, the fulness of the Godhead *bodily*, not merely the fulness of the Godhead *spiritually*. He was made alive in the flesh. This was the consequence of His overcoming everything opposed to life. He was alive (immortal) in the body, and thus was made the firstfruits of a new order of men. What the Lord's visible and tangible body was after his resurrection from the tomb of Joseph, such will be the bodies of all who *love* his appearing; for they shall have glorious bodies like unto his immortal flesh. This will be accomplished for the race, through the application of the same principle and by the observance of the same law.

The fallacy that men are to be saved through a blind belief in the blood of Jesus, is making sad havoc with the world. It is making the world selfish, brutal, prostitute. It is lulling the world into a false security, and is a perversion of the doctrine of salvation as taught by the Lord and his apostles. "Blessed are they that *do* his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." To have right to the Tree of Life, is to so perform the works of God as to insure immortal life to the body. To have right to the Tree of Life, is to so keep the commandments of God as to formulate, in your own body, the conditions and qualities that enabled the Lord to arise from the tomb without the corruptible dissolution of his bodily form. He was the living man in contradistinction to the dead, that is, the corruptible man. His body did not see corruption. It was absorbed by those who loved Him and were enabled to appropriate him after the incorruptible dissolution of his body through dematerialization.

To have a right to the Tree of Life, is to so apply the scientific principles of immortality as to overcome death in the body, and to become immortal fruit,—not in some other world, but in this world and in this body. To "enter in through the gates," is to *become the gates* by becoming immortal, thus passing into the city through an incorruptible dissolution of the body. The time is at hand. Such is the Lord's coming.

If men will have immortal life, then they must keep the commandments. There is no other assurance. When the modern church declares to you that you can be saved without the works essential to the transformation of the body, it lies; and this deception leads to

death and hell. When Jesus was asked by the young man, "Good Master, what good thing shall I do, that I may have eternal life?" he obtained for a reply, "Keep the commandments." Ask your clergymen of today: "What good thing shall I do to possess eternal life," and the reply will be, "You cannot keep the commandments; simply have faith in Jesus Christ."

Faith without works is dead; and the faith of the church of today is a faith without works, consequently a dead faith, and therefore the life of the world is merely a mortal existence, both in the church and out of it. The church and world have yet to learn that the prayer indited by the Christ of God nearly two thousand years ago, "Thy kingdom come," means, "*Thy kingdom come!*" It signifies that the kingdom which was in the Lord, the life of immortality in the body, is to come to all who shall become the sons of God. For "as many as received Him, to them gave he power to become the sons of God." A Son of God must possess all the characteristics of God. A Son of God must be the offspring of God. This is the destiny of the race, or of that portion of it which in this day, through the process of regeneration, shall put on the life of the Son of God.

We will make war on the old effete church, until the world awakes to the consciousness of its living death, its worse than corruption. God save the world from the modern church and its corrupting process, whether that church be Catholic or Protestant!

The Universe Does Not Contain a Living Body.

The world's perpetuation inheres the fact that it has produced and will again produce bodies of life. The universe swept out of existence were a simultaneity with the nonappearance of such manifestations in their appointed time and season.

The true color of life is the color of the body, the color of the covered red, the implicit but not explicit red of the living heart and the pulses. It is the modest color of the unpublished blood.

This is a perpetration of Mrs. Alice Meynell, to whose word painting Mary Abbott pays tribute; she accepts her dashes of highlight and her depths of somberness, but refuses the finished canvas. Her attitude may be likened to that of a child who is startled in its play by something that rustles the grass and glides away; the child ejaculates its dismay; it has neither pleasure nor peace in the unseen, nor any well-defined reason for lacking either.

It is epigram, it is poetry, but is it sense? And if not sense, is it amusing or subtle or nonsensical?

Thus exclaims Mrs. Meynell's reviewer and critic, and continues to quote:—

Under Sicilian skies, indeed it is deeper than old ivory, but under the misty blue of the English zenith and the warm gray of the London horizon, it is as delicately flushed as the paler wild roses, out to their utmost, flat as stars, in the hedges of the end of June.

Here the reviewer gathers herself to a pronounced opinion, not upon the sentiment, but the garb of it:—

If all circumlocution were weeded from style there would be no style; but the trying quality of a manner that takes so long to say that flesh color is the prevailing tint in cities, gives us pause.

"The true color of life is the color of the body."

Pure Truth in the eyes of its lovers, is not clothed with offence though unclothed. Yet, when Mrs. Meynell has a truth to give the world, its lovers will love her and she clothe it with all the beauties of poesy; but, though millions of people may believe it, and though millions of people should rend the air with admiring acclaim, it will not make the above statement a sweet, clean truth; and its endowment of poesy but renders it a silken-garbed horror whose odor—but the coming millions shall decide that.

Men today do not pretend to that perfection which obtained in the twelve environing ones of the Lion of the tribe of Judah; yet not one even of those who respired the divine afflatus of the transmuted living body of the Lord, demonstrated a body of life. "We thus judge, that if one died for all, then were all dead." "And so death passed upon all men, for that all have sinned;" and there will be no life in men until they have ceased to sin. Paul, who through the quickening of his spirit to life and divine perception was able to comprehend the truth concerning his body, exclaims: "O wretched man that I am! who shall deliver me from the body of this death?" Paul looked from the later world the knowledge that his exterior and material being was a cadaver, in these words which from the original were more aptly rendered, "who shall deliver me from this body of death?" And therein is hidden a grief whose poignancy may be conveyed to an open understanding in these words from Romans viii: 23: "Ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [this word in the original Greek is *whythoesian*, from *whyos*, son, and from *tithemi*, to put, and should be translated waiting for the putting on of the sonship], to wit, the redemption of our *body*."

We call attention to the great disparity between the tie as existing between the man and the child of his adoption, and the tie between the parent and his own offspring. Incomparably greater is the unlikeness of the body of the unregenerate and they who are made of the Lord's flesh and blood by being begotten of God through Jesus Christ, and afterward born of God, which birth bequeaths God's body to the begotten. But for his begotten condition, Paul would not have been cognizant of the groanings of his soul at the certainty of its descent; for "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" "Thou fool, that which thou sowest is not quickened, except it die. * * * God giveth it a body as it hath pleased him, and to every seed his own body." Upon the issue of His perfect seed, the Lord Jesus Christ planted in the sensual humanity, God bestows his perfect body.

"Rabboni" uttered at the entrance of the open sepulcher is the unanswerable to the Lord's declaration, I am "the life." His evolvment from the soil wherein he cast himself to undergo the force of the law of transmission, which is death, will give this sad old earth a revel in the glow of life. When his side was pierced, blood and water welled therefrom. The vessels corresponding to those carrying the venous flow of the ordinary humanity, carried His arterial flow, while his arteries circulated the *white* blood spilled by the spear of the centurion. In the structure of the risen Christ, the place of the red blood was supplied with white blood, while the arteries

(artery signifies air vessel) performed for him their supreme function—the circulation of air. At this point the Christ reached his amplitude, which was the possibility of Fatherhood, and could no more say, "the Father is greater than I." Having reached the capability to theocrasise, which constituted him the *semen patris*, he was able and did beget sons of God in the race: He quickened the interiors of so many as will be enabled, by the power of the final baptism about to be bestowed, to stand forth as sons of God. The Lord Jesus was the "Bright and Morning Star," and at the harvest of His sowing shall be the singing of the song of Moses and the Lamb by the "*Morning Stars*"; for these Morning Stars are indeed the sons of God who shall then shout for joy.

The grand old Job looked beyond the destruction by worms of his body of death, to the flesh of life, the Christ-flesh wherein "in my flesh shall I see God," and wherein he will sing that song of the redeemed. "The song which the one hundred forty and four thousand sing, and which can be sung only by them, is the same song which Christ the Lord sang; namely, the song of Moses and the Lamb. The song of Moses implies perfect obedience to the law, for Moses is the Lawgiver, and the song signifies subjection to and appropriation of the life of the Lord. The song of the Lamb is the song of regeneration. The word regeneration means reproduction. The one hundred forty and four thousand are regenerated (reproduced) from the Lord's planting. They have proceeded from those who, in the beginning of the Lord's work, were first receptive to that divine influence called the operation of the Spirit, when it was first shed upon the people at the initiation of the Christian church. It is the actual body of the Lord Christ; it is the Christ resurrected in his multiplied form."

Before the sensual body to which Mrs. Meynell accords the color of life has become life, or like the body of the Christ, it will have passed through those anatomical changes which are the outward expression of those interior changes which create a celestial and spiritual man in the natural likeness of God. Not since these changes were outwrought in the many embodiments which led up to the reincarnation of the Lord Jesus Christ, has the world beheld the color of Life, and it will not again until the product of the planted Savior, the one hundred forty and four thousand saviors, stand upon Mount Zion.—*Amanda Potter*.

The New Geodesy.

The Question of the Earth's Shape Pivoted Upon a Specific Proposition.

A discussion of the fundamental premise of the Koreshan Cosmogony, furnishing a new basis for all geodetic operations and survey. Also account of experiments on Old Illinois Drainage Canal. 16 pages, illustrated. 5c per copy; 3 for 10c; 25 for \$1.00. GUIDING STAR PUBLISHING HOUSE, W. 99th and Oak Sts., Washington Heights, Chicago, Ill.

The eagle comprises the symbolic language of the unity of wisdom and intelligence, or circumspection and instruction. The eagle, then, is the specific symbol of knowledge.

God Was Under the Curse When He Created the Heavens and the Earth.

The above caption may seem, from a casual observation, a little startling at first to some, but when we consider the fact that God is all and in all, ultimately; that he comprises the heavens and the earth, and that the entire work of creation is to propagate man in the image and the likeness of the Gods, (a process which continues until God rests from his work,) it is the only reasonable conclusion.

The great day of rest to which man looks forward in hope, is the completion of the creation of the Gods when the fruit of the Tree of Lives matures, on which the Gods, or the sons of God, ripen.

"Cursed is every one that hangeth on a tree." It is the province not only of the individual Messiahs to hang upon the Tree of Life, but all the Sons of God ripen on the Tree of Life and comprise, in their fruition, the fruitage of Deity, who until the fruition is complete have been working out the salvation to righteousness, through the creative labor of generations. God works in the unrighteous as unrighteousness, and continues his work of overcoming until the work of creation is complete; then he rests from his labors in the great Sabbath of the Lord, toward which the world at present hastens.

The seed originally planted, from which must proceed the Tree and the fruit of Life (the immortal perfection of the race), was necessarily like the fruit to come. "And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree [including the Tree of Lives], in the which is the fruit of a tree yielding seed; to you it shall be for meat." The Tree of Life is again referred to in Revelation wherein it is said, "Blessed are they that do his commandments that they may have right to the Tree of Life, and may enter in through the gates into the city."

The essential and necessary fall of man was but the descending or animal life of man (the God-man), through which the regeneration (reproduction) of man (the Gods) proceeds. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast [animal part of man] that goeth downward to the earth." And who knows and understands that biune character of the Gods who, through development, attain to the fruitage of the Tree of Lives, thence descend by virtue of the law of propagation through generations of creative operation, and thus perpetuate and keep the way of the Tree of Lives? Who, indeed?

Humanity, the fittest to survive, the firstfruits unto God, is merging toward the fruition of hope. The promised day of rest from the curse of labor is at hand. The time draws near when those who look for His appearing shall rest from their labors, and their works shall follow them. The day of rest is not a cessation from activity, but such an adjustment of all the relations of industry, of recreation, of moral and scientific pleasure, as to render the life one of continuous joy and rest. The rest of God from all his work, is the rest of the God-men from the progressions of their development;

having attained to the sonship of Deity, and having thus entered upon their inheritance as the offspring of the Gods, they enter into the established kingdom of righteousness.

Not to Destroy but to Fulfil.

With a well-defined historical perspective, it is easy to see in Christianity the evolution of Judaism, although Christ was accused of controverting the law of Moses. In the absence of such historical perspective, it is not so easy, especially for a superficial observer, to recognize in Koreshanity the completion and fulfilment of Christianity. Those who are pained and shocked by Koreshan denunciations hurled, as they imagine, against the religion which is dear to them and in which they find the source of spiritual strength, are earnestly requested to discriminate between truth and error;—to realize that the pure religion of primitive Christianity is defiled by a thousand abuses against which the slings and arrows of Koreshanity are directed, while it re-affirms and emphatically endorses the great world-truths for which the early church served as a vehicle of transmission.

To the ethics of the Sermon on the Mount and the Christian socialism of the first century, Koreshanity adds the one true interpretation of the cosmos, showing this to coincide perfectly with the true interpretation of the Bible; any conflict between the two arising from a misunderstanding of both. No wonder earnest thinkers have been forced to abandon dogma, and content themselves with a literary appreciation of the Bible, in despair of comprehending a book that has been quoted in support of every species of bigotry and superstition, every evil, from intemperance to slavery! Columbus was confronted with Scriptural proofs that the earth could not be circumnavigated; and the first steamship that crossed the ocean brought a pamphlet maintaining, by virtue of the same authority, the impossibility of such a feat.

The revelation of God that came to the world through Jesus Christ was a revelation of love, pre-eminently embodied in the parable of the prodigal son. The message came as a sweet inbreathing of the tender spirit of hope to the minds and hearts of a perplexed and sorrowing humanity cowering in terror before the throne of Justice. It rejoiced to see in the love of the Father who stayed not to receive his son in state, but whose forgiveness and compassion went forth to meet and welcome the wanderer while he was yet a great way off,—a type of the Divine Love reaching out to seek and save every sin-sick, straying child the moment that he comes to himself and turns his face toward God, who is his home. No other, of the so called ten great religions, contains this wonderful message, that in the divine Fatherhood, truth and love are one. The touching simplicity of this parable will never lose its power. Koreshanity subtracts nothing from this idea of God; its message is the same.

"I say to thee, do thou repeat
To the first man thou mayest meet,
In lane, highway, or open street,—
That he, and we, and all men move
Under a Canopy of Love,
As broad as the blue sky above."

Koreshanity, however, can and does add to, and complete this revelation. Are there not times when the heavens are brass, and a God of love seems very far off and unapproachable, times when storms of sorrow sweep over the soul, when in utter desolation we seek death and find it not, when all our cherished hopes fail and we are brought face to face with the mighty, resistless energy which the Greeks called fate but we have rechristened law, only to realize the puny weakness of human will and human wishes? Have we not cried out of the darkness, "Oh God! if there be a God whose name is Love, why this agony?" If orthodox Christianity can reconcile God's love and man's suffering so as to satisfy the needs of the soul, why does it not keep its hold upon men today? Why are two thirds of its members seeking for truth in "Christian Science," Theosophy, and Spiritualism?

Koreshanity claims to present the absolute, scientific truth concerning the nature of God, but we are not asked to take this upon trust or the authority of any man; we are given the understanding necessary to prove the truth of its statements for ourselves. In the first place, it teaches that God is mind, intelligence,—perfect, complete, omniscient, not diffused through all space like ether, not immanent in all things as the higher Pantheism teaches, not independent of matter according to the erroneous conceptions of "Christian Science," but always pivoted in a human brain. In this God-mind which constitutes the celestial degree, inhere all the principles which find outward manifestation in the laws which govern the physical universe; and it is only in this sense that God can be called omnipresent in the cosmos,—as law. How futile prayer is, to change the eternal laws of nature, man has come to realize!

Let us consider the God-mind, first with reference to itself, and second with reference to the human brain through which it operates at stated intervals. Science has shown us the complexity of a drop of water. Can we expect to find the lower kingdoms complex, and the highest simple? The divine mind proves no exception, but is composed of millions of perfect but differing spirits or God-entities. Have the commentators ever explained satisfactorily why the Hebrew plural Elohim is used in Genesis? The God-mind or Celestial Degree, is the *ultimate* destiny of every human being, in his order.

The only means of communication between the celestial degree and the natural, is the man in whose brain the former is pivoted. He is the mediator, the Divine-Human, Son of God and Son of man; and by virtue of the same scientific immutability of law which ordains that water shall seek its own level, he is the only Center of light and truth for the world. The puzzling declaration of Jesus, "No man cometh unto the Father but by me," is seen to be an expression of literal, scientific truth.

Read the gospel of John in Greek and consider whether, if words mean anything, he did not make for himself unique and unequivocal claims incompatible with the Unitarian position. There being only seven manifestations of the God-mind in a grand cycle, and only one of these, the sixth, Jesus, being in such perfect conjunction with it as to declare, with truth, "I and my Father are one," it follows that in the intervals between the manifestation of these seven personalities, there can be no direct communication between God and man.

The God-mind or Celestial Degree is still pivoted in a human brain, but it is either in partial conjunction with it, as in the case of the prophets and Swedenborg, or its influx to this mind is only sufficient to distinguish the man by certain qualities of power or virtue. He himself has no knowledge that he is the receptacle for it. What, then, answers prayer and assures the progression of ascending humanity during these long intervals? The higher principle in each man, his better self with whom he comes into conjunction through his religious nature, whenever in the strife of his own thoughts he does obey the nobler impulse.

How could the disciples be sure that the claims of Jesus were true before his translation, and how can Koreshans be sure that Cyrus is the seventh and last revelation of Truth in this cycle? Taine says there was a man in Cromwell's time who was adored by his followers as a god; the newspapers herald a new messiah every day; "Christian Science" and Schlatter heal diseases, and Mme. Blavatsky, according to Theosophists, could make cups and saucers materialize out of thin air. Is there, for reasonable beings, any refuge from superstition and imposture save in agnosticism?

Descartes laid the foundation of all psychology in the proposition: "*Je pense donc je suis*,"—"I think, therefore I exist." Our own subjective experience is to us indisputable, so real as to afford the final proof of existence itself. We recognize any course that quickens and intensifies our highest and purest aspirations, lifting us into a serener, a diviner air. Whoever is honest with himself and has reached an appreciable degree of intellectual and spiritual development, is prompt to distinguish such an influence from one that lowers and debases. This is why we believe in Koreshanity, because it is a mighty energizing power for good in the hearts and lives of those who embrace it. The Founder of Koreshanity practically says to every earnest seeker for truth and righteousness:—

"You say you are trusting in and praying to a God of love, and that this helps you. Yes, every sincere desire for good is rewarded, but do you know who and where God is? Are you not in this sense worshiping an unknown God like the Athenians? Believe in me and I will declare Him unto you. I will bring you into vital connection with the Universal Center of Truth and Love, as the electric current transmits the message between two widely separated points." There ought to be not merely an appreciable difference, but a thousandfold increase in help and power received when your prayers are directed straight to the visible Center instead of being sent out into vague and illimitable space. Try it, and prove Koreshanity for yourself. It contains no element of imaginative emotion, but is founded upon *reason*.—L.E.B.

The Standard Readers.

Prof. Francis A. March, LL. D., who has recently received the honorary degree of D. C. L. from the University of Oxford, and that of Lit. D. from the University of Cambridge, has accepted the editorship of the series of Standard Readers, to be published shortly by Funk & Wagnalls Co. Only six persons have ever been honored with the degrees of D. C. L. and Lit. D. by these universities.

The Standard Readers will be based upon the Scientific Alphabet as used in the New Standard Dictionary. Mrs. Emma Fiske Roberts, M. A., one of the editorial staff of the Standard Dictionary, will co-operate with Prof. March.

Dr. Teed Defends Himself.

Dr. Cyrus R. Teed, the man who has been accused of wrecking homes by teaching his peculiar religious beliefs, writes *The Call* the following letter defending his religion and defying both clergy and laity to meet him openly and publicly discredit the principles he advocates:—

To the Editor of the San Francisco Call—SIR: You have kindly and generously offered your columns through which to answer some of the villainous and libelous attacks upon my character and reputation by the press of America and the world, which, allow me to say, is the first opportunity of the kind that has fallen to my recourse in the ten years in which I have been subject to public abuse.

I have been interviewed hundreds of times, and as many times have I uniformly extended courtesy to press representatives, and as many times, with few exceptions, have I been misrepresented and vilified, whether owing to the mediocrity of the news reporter or the persistent determination of the daily press to ruin my opportunity to exist, I will not attempt to affirm. I do not object to an open, square, and manly fight in which I am at liberty to stand in my own defense; and I am ready to meet the slanders of my enemies and can meet them successfully if I am allowed an equal opportunity.

In reply to the most common charge against my public effort,—namely, that I am in the habit of breaking up families, which the ordinary reader of the daily paper construes to mean that it is my custom to meet the wives of husbands and entice them to sever their marital relations, I say emphatically that never in one instance in any way, private or public, have I suggested or hinted at anything of the kind.

Husbands are as liable to become interested in my religious teachings as wives, and opposition to my doctrine is as common to wives as husbands. A statement to the contrary is a villainous and vicious libel.

No religious system was ever promulgated and propagated that did not meet opposition and that has not interfered with the family relations of the world. When the religion of Jesus the Christ entered any family, and through its zeal wrought upon any member in conversion to its propaganda, it separated the family and brought upon the advocates of the religion the anathema of those of the family to whom the religious power did not appeal.

For this reason the Lord said, when he was charged with breaking up families, "I came to bring a sword." "I came to set men at variance—husbands against wives, and wives against husbands, parents against children and children against parents, brothers against sisters, and sisters against brothers." The propagation of His religion had this effect upon society. Jesus knew that this would be its influence, and therefore declared it, and for this with other reasons the conservative church of his day instigated his crucifixion and murdered him. He was led as a lamb to the slaughter, but not until he had made a vigorous and aggressive onslaught upon the villainy, hypocrisy, and destructive tendencies of his day did he succumb to the inevitable.

Is it right for me to teach that rum, beer, tobacco, profanity, and sensualism in the family or out of it are immoral influences? Is it right for me to declare that the mental mediocrity of this age is largely due to excessive indulgence in sensual pleasures? Have I a moral and legal right to

offer my protest against the dissipation of the sex energies prostituted to pleasure, and consequently to the depletion of mind and body, when through twenty years of my medical practice, before entering the ministry, I had the opportunity to know the causes of premature mental decay, and could scientifically and conscientiously attribute such decay to its legitimate and specific source? I have the right, and will exercise it in making war upon the sensuality of this age so long as God gives me breath, if it breaks up every family relation in the universe. It is for the public declaration of these principles, in part, that I am condemned. So far as the propagation of my religious views is concerned, and their conformity to the genuine gospel of the Christ, I am ready to confront publicly all the clergy and laity in the world. The cowards dare not meet me. Their strongest argument lies in the tongue of slander and the prejudice they are able to awaken in the community in which they operate.

Every advocate of the religion of Jesus Christ from the Pope of Rome down to the common evangelical declaimer, announces himself called and ordained of God. This is not blasphemy, but if Dr. Teed should say, "I teach by divine authority," he is a blasphemer.

The man who has the truth derives that truth from God, and if he declares it he does so by power from on high and by authority divine. My conflict with the present thought of the world resolves itself to the one question, "Are my religious, scientific, social and financial proclamations correct?" If they are, then I persist in my right to exercise the religious and social liberty enunciated in the declaration of principles professedly guaranteeing to every citizen of an ostensibly free government the right to religious liberty.

My religion is not in agreement with the modern churches and with modern Christianity. It is, however, in accordance with the religion of the Lord Christ. My demonstration of the cellular cosmogony is geometrically accurate, and will stand the test of true science when all the modern scientific fools are dead. Respectfully, CYRUS R. TEED.

Pungent Paragraphs.

The great need of the people is sense—not dollars.

"The wages of sin is death." The end of competition is destruction.

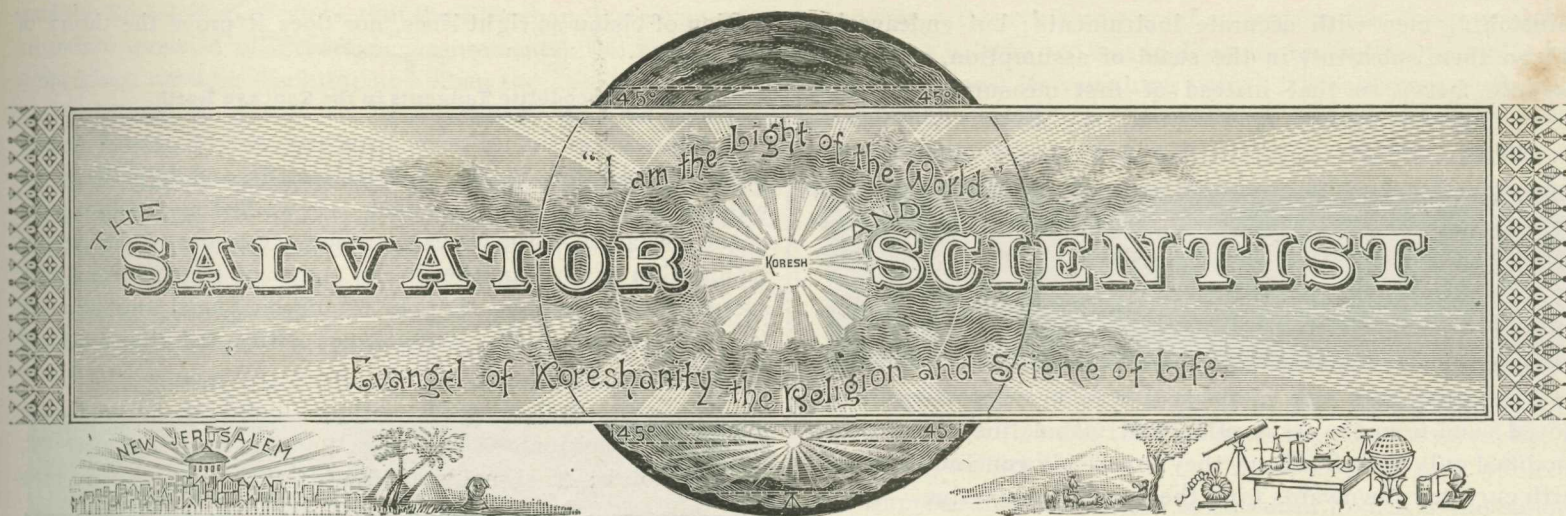
The love of self is the love of hell. The love of the neighbor is the love of heaven.

You can have all the rights you want in this country,—if you have the money to pay for them.

A heartless world and a conscienceless church rush on in maddening whirl, leaving justice and religion far behind.

As radiates the light of the stars, so sparkles and scintillates God's wisdom in the firmament of darkened human mentality.

Why seek ye amid the rocks for a God, or make idols of metal? There is no God but God. His goodness is over all and for all. He can be all in all to you, if you will but look up from your groveling.—*J. S. Sargent.*



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!

Vol. 1.—No. 7.

CHICAGO, ILL., SEPTEMBER, 1896.—A. K. 57.

Herald No. 21.

The Salvator and Scientist

—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,

CYRUS, THE SHEPHERD OF LIFE.

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

KORESHAN ASTRONOMY,

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.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

THE NEW GEODESY, (No. 2).

Some Fundamental Factors Considered, and the Question of the Earth's Shape Pivoted upon a Specific Proposition.

The evidence that the earth is round (convex) is but cumulative and circumstantial; scores of phenomena ask separately an independently, What other explanation can be imagined except the sphericity (convexity) of the earth?—Prof. De Morgan, Secretary English Royal Astronomical Society.

That the earth is convex there has never been any direct and positive evidence offered; the most eminent astronomers are unable to place the matter within the range of *certainty*. It seems that they should have settled this question long ago, but the direct demonstrations have not been forthcoming; many things pertaining to the science of geodesy are baffling the skill of the modern scientific mind. Some *missing link* needs to be supplied; some absolute fact needs to be introduced into the field of geodetic operations before the problem is actually, practically, and absolutely solved.

We maintain that the scientific world today has not put forth a single effort, or at least has not succeeded in putting forth an absolute demonstration of the earth's true form. The Koreshan System *alone* has been able to reduce the question of the earth's shape to a specific and pivotal demonstration. Involving the true principles of universal form, it is able to util-

ize every known *fact* of cosmic phenomena as corroborative of the earth's concavity. It rejects no truth; endeavors to set aside no well-established and demonstrated fact, and does not fear the most crucial tests of its premise.

The Usual Facts and Phenomena Used in Modern Astronomy Prove the Rotundity, but Not the Convexity of the Earth.

It has been the effort of the men engaged in the scientific field for the past century, to reduce the "cumulative and circumstantial evidence" of the earth's convexity to some systematic arrangement, rather than to ascertain definitely and exactly the *contour* of the earth. The popular system was developed gradually, but, Proctor says, "not in any systematic or orderly sequence." The disorderly development of the system has necessarily resulted in the *perversion* of the true principles, and consequently the hypotheses and conclusions held forth in the modern scientific world are the exact reverse of the true system.

For this reason all of the usual facts presented in favor of the *earth's rotundity* really do *not* prove that we live on its *exterior surface*, but indicate, when considered for what they are really worth to the popular system, nothing but the fact that the earth is round. After that conclusion is reached, there remains the *character* of that rotundity to be considered, and the *direction* of such curvature to be definitely ascertained. The Koreshan System of Cosmogony finds a true place for all the facts and arguments pointing to the *earth's sphericity*, applying the same to the *concavity* instead of the convexity of the earth. The fact that the earth is proved to be a sphere by "cumulative and circumstantial evidence," does *not* involve the *assumption* that we live on the *outside* of that sphere. The size of the earth computed from spherical angles and meridian arcs would be the same if considered from the standpoint of the earth's concavity; the evidences of spherical excess find their true application in the hollow globe, and the spherical triangles in geodetic operations fulfil their geometric functions in the concave sphere.

In the field of geodetic operations, the assumption that the earth is convex leads to a misapplication of the facts and figures involved. The most accurate work in the line of survey is made with the view to ascertaining, *not* whether the earth is convex or concave, but whether the polar diameter is greater or less than the equatorial; geodesists endeavor to ascertain, *not* the *direction of the curve* of meridian arcs, but the ratio of their curvature from stellar altitudes and measurements of arcs, with the view to finding whether the earth is an oblate or a prolate spheroid.

We are not attempting to ignore the facts and measurements obtained in this line of field work and coast survey, by

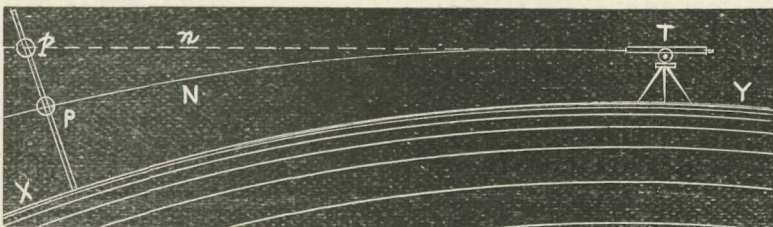
painstaking men with accurate instruments; but endeavoring to have them substitute in the stead of assumption, a basis of absolute facts; so that instead of first measuring meridian arcs and deducing a ratio of curvation, they would first ascertain the direction of such curvature, and then proceed with the work of determining whether or not the extension of that curvature constitutes a circle or an ellipsoid; they would then be able to determine whether the earth is flattened or extended at the poles.

Theodolite Tangents from the Standpoint of the Surveyor.

In all work of survey and geodetic operations (save in geodetic measurements with compensation rods) *visual lines* are employed; and from the assumption that visual lines are *straight* (modified only by refraction), they invariably conclude that the earth curves downwards from the tangent visual line. We insist that it would be the wiser plan to first determine absolutely *which way the earth curves*, and from that tangible basis, determine the course or direction of the line of vision. The *earth's surface is tangible*, and can be tested; the lines of vision are *intangible*, and the direction and ratio of their curvation *cannot* be determined without an *absolute demonstration* of the *earth's contour*, from which the visual lines are divergent and tangent.

The surveyor levels his theodolite or transit, and reads a point on the signal staff at a distance of three miles; this point has an altitude in *excess* of the altitude of the cross-hair of the theodolite; he therefore concludes that the line of sight is straight, and that the surface of the earth *curves downwards* from the visual line. If he knew absolutely that the visual line approximated a straight line, then it would be conclusive that the earth curves downwards from the tangent; but a critical analysis of this fact only proves that a *divergency* exists between the visual line and the surface of the earth or water. If the earth were known to be convex, we could safely conclude that the apparent tangent was straight or nearly so; but we should never use the *assumption* that the visual line is rectilinear as proof of the theory of convexity of the earth.

We endeavor to represent this in the accompanying diagram. Let XY represent the water's surface; T, the theodolite, and A, the signal staff, at a distance of three miles, and P the point read on



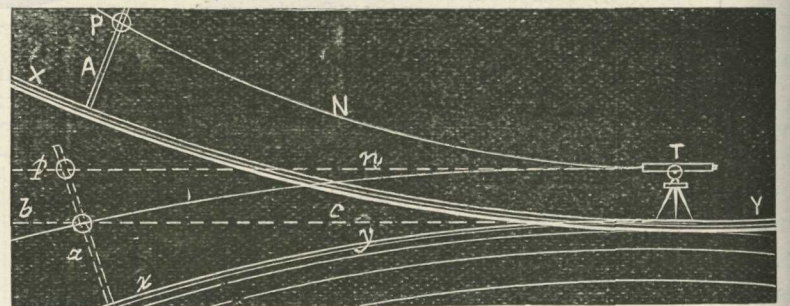
the staff over the cross-hair of the instrument. Now the excess of the altitude of P over T amounts, *not* to 8 inches, but only 5 inches to the mile; therefore, to make up for the calculated convexity, refraction, amounting to about 3 inches per mile must be allowed. For this reason we have represented the visual line TN P, in the diagram, as curved slightly downwards, while the line T n p would be, *not* the direction of the line of vision, but the direction of the *supposed* horizontal tangent running as a right line from T, in the direction in which P would *appear* to be, ending at p. From the above the size of the earth is thought to be indicated. Two assumptions are factors in the usual calculation of the earth's size; first, that the visual rays are straight, and second, that the earth is convex; so that the *integral calculus* gives a quantity which is really, when all the facts are considered, applicable to the *interior* instead of the exterior surface of the sphere. The *one fact* manifest in such observations is, that the lines of vision and the water's surface are *divergent* to the extent of 5 inches per mile; it does *not* indicate the di-

rection of vision as right lines, nor does it prove the theory of convexity.

Theodolite Tangents in the Concave Earth.

Assumption should never have any weight against a fact; facts are the scales in which assumptions and hypotheses are weighed and often found wanting. If we had no absolute proof of the concavity of the water's surface, we would be pitting one assumption against another in our endeavor to establish a new system of Cosmogony. Let the intangible visual lines be made to *conform* to the *earth's real contour*, within the known ratio of divergence.

When this is done, we have that which is represented in the following diagram. XY represents the water's surface; T, the theodolite; A, signal staff, and P, the point read over the



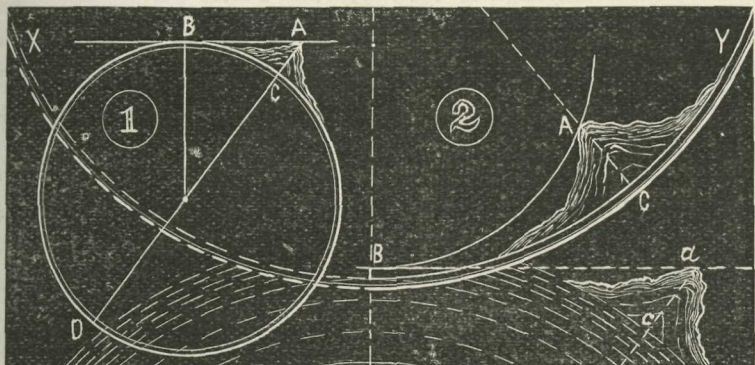
cross-hair. The critical mind will be able to see that if the earth is *concave*, the fact of the *divergence* of the visual lines from the earth would positively indicate the *curvation of the visual lines*, not slightly downwards from a horizontal, but the *curvation upwards* more rapidly than the ratio of the earth's curvature; and the difference of direction of the curvating visual lines and the curvilinear surface of the water being 5 inches per mile, would place the ratio of the curvilinear visual lines that much in *excess* of the earth's curvation concavely, from which it is conclusive that the visual lines curve upwards at a ratio of about 13 inches per mile, not from the earth's surface, but from an external tangent bc at right angles to the perpendicular at T. The lines of vision so curvating, by virtue of the principles of curvilinear and of perspective foreshortening, the point P read on the signal staff, would appear to be in the direction of T n p, a line parallel with the external tangent bc, and the water's surface would appear to be *below* the point read to the extent of the altitude of the theodolite, plus the amount of divergence; in other words, the point P on the staff, would be seen at p, appearing to be as far *below* its *true* position as the visual line is curved vertically. The visual line is the "theodolite tangent" in the concave earth.

Appearances the Basis of Usual Geodetic Calculations.

In this way certain observed phenomena *seem* to indicate that the earth is convex. In survey, lines and angles are taken into consideration and conclusions reached therefrom, the main factors in the conclusions being something assumed and *not* demonstrated; and thus a number of things are placed in the category of "proofs" that the earth is convex, and the whole considered as "cumulative and circumstantial." What other explanation can be *imagined* except the convexity? The explanation does not need to be imagined, but demonstrated. In the usual calculations of the size of the earth, where visual lines and angles are factors in the calculation, an assumed quantity enters into the problem and produces erroneous deductions; the missing link is needed to bridge over the difficulty. It has not occurred to the leaders of scientific thought—they have not even *imagined*—that practically the same results as to calculation of the earth's size would be obtained if considered from the standpoint of the earth's concavity. The difference between the usual

and the Koreshan geodesy is, that the Koreshan System supplies a specific premise of geodetic measurements, the conclusions from which must be absolute; and when the specific premise is restored, the principles of the true *geometry* will be found in cosmic form.

If we take for instance, the usual method of calculating the earth's magnitude, and analyze its chief points, essential factors will be found to be entirely overlooked and fallacious ones substituted, the deception being *not* in the magnitude, but in the direction of curvature and the character of the surface on which we live. The instance is that of the height of a mountain (Fig. 1, in the accompanying diagram), and the distance at which its



top is visible at sea over the horizon, which is *supposed* to furnish not only a basis of computation of the magnitude of the earth, but also a proof of convexity.

Let DBC be the circumference of the earth; A, the top of the mountain; B, the farthest point on the circle from which the mountain may be seen. Then, AB is tangent to the circle at B; AB is the secant, and AC the external segment. Therefore, Geom. 333,

$$AC : AB :: AB : AD = \frac{AB^2}{AC} \therefore CD = \frac{AB^2}{AC} - AC.$$

From this it is determined that if the mountain be 2 miles in height, and is seen at a distance of 126 miles, the value of CD, expressed mathematically, would be 7,936 miles.

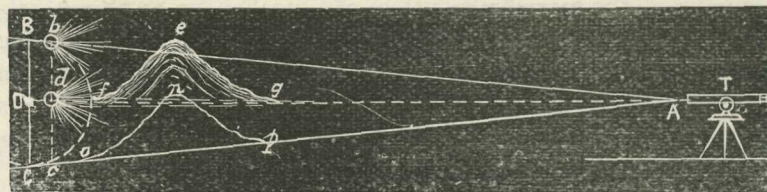
The diagram may be studied further with profit, with some principles in mind—those of perspective foreshortening and visual curvilinearization. Does it not seem that in the acceptance of this appearance as indicative of the shape of the earth, that the direction of the earth's curvature and the ratio of foreshortening and visual curvilinearization should be considered as essential factors in the solution of the problem? Suppose that these factors *compensate* for the calculated convexity, the computation of the earth's magnitude would be practically the same, if taken upon the basis of the concavity. We maintain that the above calculation does *not* indicate that the earth is convex. Definite knowledge of *which way the earth curves* must be made the *primæ facie* in all such calculations; the concavity of the earth furnishes a basis for absolute calculation.

For comparison we present Fig. 2 in the above cut, showing that if the earth be acknowledged to be concave, the geometrical relations would be changed but little from those in Fig. 1, and the results of the calculation are practically the same. B is the point of observation, and BA the curvilinearizing visual line diverging from the surface XY. The top of the mountain would appear to be seen at *a*, as far *below* its real place as the visual line has curved in the vertical direction; and the earth would appear to follow the direction of the dotted segment or arc of circle beneath.

The Theodolite and the Vanishing Point.

There can be no *direct* visual lines from the theodolite to distant objects, for the reason that the "line" extending from the eye to the vanishing point of an object must embrace a di-

mension at the vanishing point as *large* as the object vanished. Suppose a balloon 100 feet in diameter recedes horizontally into space, to almost its vanishing point; it would be a mere speck in the sky. Let BC, in the following diagram represent the diameter of the balloon, and D the speck or vanishing point. Ad-



just the theodolite T, so that the cross-hair will just cover the point. To *what part* of the balloon is the visual axis of the instrument pointing?

Suppose that there could be extended from A to the balloon, a thread so that its *apparent* diameter shall be the *same* throughout the distance; its *diameter* would have to *increase* in proportion to the distance, until at the place where the balloon appears to be a point, the thread would be 100 feet in diameter; which diameter is represented by *bc*. At *b* place an electric light; now direct the theodolite to the point of light; the space between *b* and *c* appears *contracted* to a *point*, and consequently the point of light would *appear* to be at *d*.

Ignoring the important factor of perspective, and assuming, as does the surveyor, that the visual line is a direct line, measure the distance from *b* to *d*; it is 50 feet, and the light appears to be at *d*. Shall we then conclude that *d* is 50 feet *below* where the light *appears* to be? shall we conclude that the *longitudinal axis* of the thread *curvates downwards* from the visual line extending to *b*?

Remove the thread, and the "visual line" at the vanishing point of 100 feet embraces the dimension of 100 feet; but it *appears* to be contracted to a point. Let *efg* be a hill 60 feet in height, 50 feet of which is within that space contracted to a hair line; 10 feet of it would still be visible, but the space below that is vanished, and the top of the mountain would be seen at *n*; shall we then conclude that the base of the hill is at *op*, and that the surface on which it rests has curved downwards from the line *Ad*? This is precisely the argument used by the surveyor to prove that the earth is convex, curvating away from the "visual line!"

Modern Science has been Unable to Discover and Apply the Means of Demonstration of the Earth's Shape.

From the above consideration, it will be seen that the "proofs" usually offered in favor of the earth's rotundity do *not* reach the point of *absolute evidence*; they do not demonstrate absolutely whether they are applicable to the exterior or to the *interior* surface of an earth, 8,000 miles in diameter. It seems strange that the modern scientific mind should have so long failed to find some means of ascertaining absolutely, the earth's true form; it seems never to have occurred to them that the absolute test is to be found in the extension, as a *direct* or *air line*, of the horizontal from the vertical point of a given perpendicular, instead of the visual line, subject to curvilinearization. The latter has played the havoc with modern scientific investigation and geodetic survey; the former is *absolute*, and would have long ago decided the great issue had it been applied by them. Why has not the ingenuity of the nineteenth century devised some means to test the surface of the water in equilibration, by other means than by the visual lines? Something has conspired to *prevent* them from doing so; and for this reason they have *not* been able to do so.

The fact that in the Koreshan System, not only are the principles of such a demonstration discovered,—not only is the entire question reduced to a *specific proposition* and to a *pivotal*

point and fact of demonstration, but also the invention of a scientific apparatus to enable us to make such absolute demonstration, is evidence that something has conspired to render us *able* to do that which the boasted scientific world has *not done* and has not been *able* to do. It evinces the fact that KORESH, the Founder of the marvelous system of Koreshanity, is promulgating the science of cosmic form and function; and bespeaks the success of the Koreshan System in not only revolutionizing the present methods of geodetic survey, operations and experiments and of general scientific investigation, but also in overthrowing every conclusion of modern science!

There is no deceit in the Koreshan System; there is no reason why there should be. It invites investigation and test; it *openly* proclaims to the world, not only its *premise*, but also the *discovery of absolute measures* whereby its premise may be tested. It comes laying the foundation for the science of future ages, and every stone in its foundation must be as solid as the everlasting hills, and its fundamental principles as eternal as the contour of the earth. No other system has made so bold claims; no other system has been *able to locate its pivot*, and no other system fearlessly asks the scientific world to *test its truth* by ascertaining by absolute measures, what is the *testimony* of the *earth's contour*.

WHY THE AIR LINE?

What is the Purpose of the Extension of the True Level with the New Geodetic Rectilineograph?

The principles of the Koreshan System, in order to be of benefit to the world, must be scientifically applied on the natural plane; and in order to be so applied it must appeal forcibly to the natural mind of those it would benefit. Before such benefit can obtain to the world, it must be recognized by them as the *rational system*, appealing directly to the reason and intellect of man. It can do this forcibly just in proportion to the strength of the evidence offered in demonstration of its premise.

The world today cannot decide the great issues before it, because it does not possess the key to their solution, and cannot determine what are the fundamental facts upon which the issues depend. The foundation of the Koreshan System is its Cosmogony, and the facts which constitute its premise are found in the material world. Though the facts have always existed, and will always continue to be the same, as regards universal form, the world is none the wiser if it is unable to find the *pivotal fact* upon which the true system must be made to rest. Giving to the world such a pivotal fact is the demonstration of the Koreshan System; it is the *absolute proof* of the *earth's concavity*. Such absolute proof is the extension of the horizontal as an air line, convergent instead of tangent, to the earth's surface. Such a fact is within the comprehension of all.

The revolution of the scientific world depends upon such a fact, and pivots upon such a demonstration. Our purpose in the use of the Geodetic Rectilineograph is to enable us to make such a demonstration to the world. The superiority of such an instrument, with its unvarying adjustments with the aid of levels, gauges and the micrometer registering ten-thousandths of an inch, over the theodolite used in survey, is quite obvious. Its testimony must bar out every element of hypothesis; it will apply the fundamental principles of the System down to the most outward and natural degree, and will therefore be the simplest possible form of demonstration and proof, and bring the Koreshan premise within the range of the easiest comprehension.

The value of this experiment to the Koreshan System must be apparent to all. The promulgation of the System will be

made effective by the *absolute evidence* of our basis. Those realizing the contrast between Koreshan Science and the fallacies now in vogue, will appreciate our motives and efforts to convince the world that the Man of the hour is here to solve all its problems. By means of the Rectilineograph we will demonstrate, and by our publications promulgate, the facts that must awaken the people of the world!

TELESCOPES AND SHIPS' HULLS, (No. 2).

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

That the surface of the sea is convex is shown by the way in which the ship disappears when it sails from the shore. First, the hull goes down behind the horizon, then the sails, and finally the mastheads. If the ship moved on any other than a convex surface it would appear again in the telescope.—Prof. Peabody.

Continuing the series of observations and experiments begun by us in July, as we reported in the last issue, our experimenters visited the Lake shore at Roby, Ind., August 23, where we made seven specific observations, some of which we briefly present below.

We were greeted with the most beautiful horizon—clear and well defined; and the observations were rendered the more satisfactory by reason of the sunshine upon the vessels from the west. As we approached the shore we observed with the unaided eye, what appeared to be a mere white speck upon the horizon. It was a small steamer, with only a small portion of the pilot house visible above the water line. In the field of the telescope applied to this horizon point, we observed the steamer down to the actual surface of the water upon which it rested; the whole of its body was in plain view.

In about half an hour the top of the smokestack of another small steamer was seen; and through the telescope, the whole of the body of the vessel. A number of observations were made of some yachts, whose topmasts only were visible above the water line by means of the naked eye, but whose hulls were clearly seen through the instrument, the altitude of which was about 18 inches above the Lake level.

Presently we saw a larger vessel running along the horizon line, with nearly the whole of its body out of sight. It was one of the liners running from the docks of Chicago to Michigan City. With the telescope it was brought into full view. It was going in a direction that soon took it *entirely out of sight* to the naked eye; not even the smallest portion of it was visible to the eye alone; its direction could only be pointed out by the cloud of smoke which followed it. Once the smoke cleared away, and there was nothing to indicate to the unaided eye the whereabouts of the vessel. And it could only be found by sweeping the horizon with the telescope.

To obtain the very best observation possible, the telescope was adjusted very carefully and allowed to rest upon a support; and through the steady atmosphere upon the quiet lake, we observed the whole of the vessel, every part of which was entirely obscured to the unaided vision. The steamer was at least 15 miles distant; according to the accredited convexity, the lower part of the vessel would have been 150 feet below the horizon. If we considered refraction to be one third (it is seldom allowed to be over one fifth), there would remain 100 feet below the refracted visual line to the hull of the steamer!

Let now the facts of this observation be considered. If it be admitted that convexity intervened between the eye and the vessel to cut it off from view, would not the convexity still remain to occult it in the telescopic field? It is clear to be seen that if convexity was the cause of the disappearance of the ves-

sel, it would be as *impossible* to see it through the instrument as with the naked eye. It seems strange that a matter so easily observed as this should have so long escaped even the most casual observer, to say nothing of the scientist. We offer at this time no explanation of the reason they have overlooked it; suffice it now to say that what we have observed can be seen any clear day upon the Lake. We present the facts, and the people will soon realize their importance. The secret is, the earth is *not convex*; it is *concave*.

An Experiment on Lake Erie.

In corroboration of the above facts, we present below an extract from detailed observations from the shore of Lake Erie, by Prof. Alex. Gleason, Surveyor, and Mr. A. E. Arnold, Engineer of the Nickel Plate R. R.:

I there found Mr. A. E. Arnold, a civil engineer of the Nickel Plate R. R., and engaged him to go out to the point, taking his two transits or theodolites. * * As we reached the prominence and point extending into the lake, I discovered the smoke of some steam craft coming up the lake, and just at the horizon line; the smoke was all that could be seen by the unaided eye. * * The theodolite stood 5 feet above the water. As the instrument was directed, I said: "Have you got it?"

"Yes!" said Mr. Arnold.

"How far do you now think the vessel is?" I asked.

"About ten miles," was replied.

"How far down would ten miles put the vessel?" I asked.

Ten miles would require a divergency of 66 feet, 8 inches, according to the formula. Mr. Arnold seeing this, says:

"How high are those propellers, Mr. Gleason?"

"About 60 feet from the water to the smokestack."

"And yet you see the entire vessel from the top of the smokestack to the water beating against her bow. After making allowance for the five feet of the transit above the water, according to the formula we would not any more than see a very small portion if any, of her smokestack. I don't understand it!" says Mr. A.

"Now please direct the instrument to the Canadian shore," said I.

This being done, I was invited to look through the leveled telescope. * * From the point where we stood to the Welland Canal on the Canadian shore is 22 miles, and from the same point of observation to the mouth of the Niagara River, is 27 $\frac{3}{4}$ miles. We could behold the land at intervals all along the Canadian shore to the mouth of the Niagara River, or the northern portion of Buffalo.—Prof. Alex. Gleason.

Testimony of Other Witnesses.

After the ship has wholly disappeared from the vision of the naked eye, it can often, in calm weather, be restored to view by a good telescope.—Lady Blount.

When the ship is lost to our naked sight, it can be seen by the use of the telescope for a considerable time longer, proving that it has not "gone down the other side."—Isaac Smith.

But as the whole of a vessel has often been restored by a telescope long after the hull had disappeared to the naked eye, it follows that the surface of the water is not convex.—Wm. Bathgate.

We have, in company with others, watched the receding vessel until it had entirely disappeared, and with a field glass partially restored it to sight, and with a telescope of forty powers, restored the vessel to the horizon's edge.—Prof. Alex. Gleason.

It is now a well-established fact by hundreds of tests made, that when the vessel has disappeared to the unaided eye, by means of a telescope extending the range of vision, the ship can be brought again into full view.—R. E. L. J. Lovell, Practical Surveyor.

The hull of a vessel generally disappears first, and when it does so it is quietly assumed that the hull has gone down behind a hill of water. That this is a fallacy may be proved by applying a good telescope, when, in clear or calm weather, the hull may be brought into view again.—Earth Review.

If a good telescope be used when the hull of a vessel has disappeared, very frequently the whole of the vessel can be restored

to sight, especially in calm weather. The writer has seen the whole of a vessel through a telescope, when with the unaided eye, only the top of the mast could be seen.—Search Truth.

On the sea, when the water is very calm, if a vessel is observed until it is just "hull down," a powerful telescope will restore the hull to sight. From which it must be concluded that the lower part of the receding ship disappears through perspective, and not from sinking behind the summit of a convex surface.—Parallax.

A phenomena which has led to a wrong conclusion, pertains to the fact that if we perceive a ship at sea, we first notice the masts and then later on the hull of a ship. It is held that there must be a great curve between the observer and the object of his observation, and that this curve is a sure indication of the convex surface of the earth. This opinion is the result of an optical illusion and of the structure of the eye. I can prove my assertion mathematically.—Capt. Maximilian Wolff, Founder German Association for Aerial Navigation at Berlin.

TESTIMONY OF SCIENTIFIC MEN.

Quotations from Astronomers, Geodesists, and Influential Men Concerning the Uncertainty and Inaccuracies of Modern Science.

We shall take *for granted*, from the outset, the Copernican system of the world.—Herschel.

In my opinion, as long as we are upon the earth, nobody can be able fully to prove its motion.—Huyghens.

The precision of astronomy arises, not from theories, but from prolonged observations.—Million of Facts.

In the absence of any evidence from observation or experiment, these ideas must be regarded as merely speculative.—Prof. R. A. Proctor.

Many of our conclusions must be more or less hypothetical, and liable to be modified or disproved by subsequent discoveries.—Prof. Newcomb.

I am quite convinced that modern astronomy is tottering, and is based upon many groundless assumptions.—Scientific writer in a Cambridge Publication.

The idea of gravitation should be forgotten as a dream, and demolished as a card house; it is one of Newton's execrable superstitions.—Sir Richard Phillips.

It makes no difference whether we suppose the earth to turn, or suppose the stars to turn round the earth; the result is just the same.—Airy's Popular Astronomy, p. 64.

The two beliefs (modern astronomy and the Bible) cannot be held together in the same mind; he who thinks he believes both, has thought very little of either.—Thomas Paine.

We declare that the earth's motion is all bosh, and the arguments which uphold it are, upon examination with an eye for truth only, mere nonsense and absurdity.—Capt. R. J. Morrison, R. A.

The matter of the motion of the whole solar system is left in a most delightful state of uncertainty, and I shall be very glad if anyone can help us out of it.—Prof. Airy, Astronomer Royal, Greenwich.

Admitting that the sun, moon, and stars are worlds, the fact that they are round, as we see them, affords ground for the presumption, at least, that the earth is also round.—Mattison's High School Astronomy.

Theories without number have been propounded (concerning comets), but they fail to explain some of the phenomena, or they explain them in a manner not consistent with known laws of matter or of force.—Prof. Newcomb.

The stock writers on astronomy had been repeating so often the imperfect analogies on which the astronomers had earlier insisted, that the suggestions based on such analogies, had come to be regarded as so many scientific facts.—Proctor.

As soon as it is found that the sun must surrender its office of principal star, all previous calculations will naturally be proved erroneous. The sizes of the heavenly bodies have been determined on no less false principle.—Dr. Schœpfer.

The evidence that the earth is round (convex) is but cumulative and circumstantial. Scores of phenomena ask separately and independently, What other explanation can be imagined except the sphericity (convexity) of the earth?—Prof. De Morgan.

It continues a subject of doubt and perplexity as much as it ever was. After 150 years of unceasing efforts, astronomy has yet to discover whether the terrestrial equator forms an ellipse or a circle.—Von Gumpach's "Figure of the Earth," p. 3.

However bigoted some of our professors may be in the theory of surveying according to the prescribed rules, yet it is well known amongst us that such theoretical measurements are incapable of any practical illustration.—An Engineer of 30 Years' Experience.

No one has gone behind the scenes and noticed how the highest authorities in astronomy are situated, without seeing that the physics of this science are in as unsettled and uncertain a condition as those of geology itself.—Rev. John Kirk, D. D., Edinburgh.

To learn the distance of a single star is the abiding hope, the most ardent desire of the astronomer. There are some things to be despaired of in every sphere of knowledge. Astronomy is not a privileged science—it too, must sometimes despair.—Pfaff, Astronomer.

Do the stars really form a system? * * The difference of opinion which now exists respecting the probable arrangement and distance of the stars, arises mainly from our uncertainty as to what is the probable range of absolute magnitude of the stars.—Prof. Newcomb.

It would be wiser at once to pull down the whole than to continue the system of patchwork of which the Newtonian theory consists. For I am convinced that such a mass of deformity must, in due time, offend the common sense of mankind.—Sir Richard Phillips.

The atmosphere may be likened to a great ocean, covering the earth to a height which has not yet been determined. This height is generally supposed to be 45 or 50 miles, but there is evidence to show that we have an atmosphere of some kind at a height of 400 or 500 miles.—Lockyer.

But the simplicity of the system and its consequent probability, were the only arguments which Copernicus was able to bring forward in proof of its reality. The motion of the earth can, indeed, never be made an object of ocular demonstration.—Encyclopædia Britannica, Vol. 2, p. 752.

It is customary in railway and canal constructions, for all levels to be referred to a datum, which is nominally horizontal, and which is shown on all sections. It is not the practice in laying out public works to make allowance for the curvature of the earth.—Chief Engineer Manchester Ship Canal.

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

We are thus led to the theory very generally received by geologists, that the earth is really a sphere of molten matter, surrounded by a comparatively thin, solid crust on which we live. But mathematicians have never been able to entirely reconcile the theory in question with the observed phenomena of precession, nutations, and tides.—Prof. Newcomb.

Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth or falsehood.—Copernicus.

The more I consider them, the more I doubt all systems of astronomy. I doubt whether we can with certainty know either the distance or the magnitude of any star in the firmament; or else why do astronomers so immensely differ, even with regard to the sun from the earth? some affirming it to be only three, and others ninety millions of miles.—John Wesley.

The second reason (ignorance and doubt of any causes which tend to make the hemispheres unequal) is not so valid today as it was a hundred years ago, for gradually there have come into men's minds a great many thoughts which now lead us to suppose that there are causes that tend to make the southern hemisphere greater than the northern.—Merriman's "Shape of the Earth," p. 75.

We may regard it as good as an observed fact that the sun has been radiating heat into space for thousands or even millions of years, without any apparent diminution of supply. One of the most difficult questions of cosmical physics—a question the difficulty of which was not seen before the discovery of the conservation of force—has been, How is this supply of heat kept up?—Prof. Newcomb.

We may obtain by indirect processes what we cannot observe directly; to understand these processes, and be sure of our results, we must follow somewhat the outline of discovery. The first point to be settled regarding the sun's parallax is the relation of the earth to the sun. Does the sun move about the earth annually as it seems to do, or does the earth revolve about the sun?—Prof. Peabody.

It is not too much to say that Tycho's system is not only fully equal to the Copernican in its fitness to explain all observed relations, but that until the law of gravitation had been established, arguments for the Tychonic system, modified so as to correspond to Kepler's discovery of the shapes of the different orbits, were almost equal in weight to those used by the disciples of Copernicus.—Encyclopædia Britannica, Vol. 2, p. 777.

I now consider the immobility of the earth an incontrovertible fact. Is it not a cause of wonder that the savants of the whole civilized world, beginning with Copernicus and ending with Kepler, first of all accept such a rotation of our planet, and then for three centuries and a half after that seek for it some proof? But alas! they seek, and as was to be expected, find it not. All in vain; all unsuccessful!—Dr. Schœpfer, a Berlin Scientist, after rejecting the Copernican System.

Eclipses, occultations, the positions of the planets, the motion of the fixed stars, the whole of practical navigation, the grand phenomena of the course of the sun, and the return of comets, may all and every one of them be as accurately, nay, more accurately, known without the farrago of mystery the mathematicians have adopted to throw dust in the eyes of the people, and to claim honors to which they have no just title.—New Principia, p. 11, by R. J. Morrison, F. A. S. L.

All the laws of radiation and all our conceptions of space lead to the conclusion that the radiant heat of the sun can never be returned to the sun. Such a return can only result from space itself having such a curvature that what seems to us a straight line shall return to itself, as has been imagined by a great German mathematician; or from the ethereal medium, the vibrations in which constitute heat, being limited in extent, or, finally, through some agency as yet totally unknown to science.—Prof. Newcomb.

Many thinking people regard the discovery of evidence of life in other worlds as the ultimate object of telescopic research. It is, therefore, extremely disappointing to learn that the attainment of any direct evidence of such life seems entirely hopeless—so hopeless, indeed, that it has almost ceased to occupy the attention of astronomers. * * Here we may give free reign to our imagination, with the moral certainty that science will supply nothing tending either to prove or to disprove any of its fancies.—Prof. Newcomb.

I learned as my first great lesson in the inquiry into those obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observations of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong.—Prof. A. Russell Wallace, the Eminent Naturalist.

The geodetic operations carried out during the last century and a half for the purpose of determining the figure and dimensions of the earth have, up to this time, led to no satisfactory results. They have been performed by the most eminent astronomers, with the most perfect instruments, and it would seem that they ought to have led to a final solution of this most interesting problem; such, however, is by no means the case. Every new measure of a meridian arc has but added, and adds, to the existing doubts and want of concordance, nay, to the positive contradiction which the various operations exhibit, as compared with one another.—Von Schubert.

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

UNSOLVED PROBLEMS OF ASTRONOMY.

The following "Unsolved Problems of Astronomy" appear in *Notes and Queries* for August, in which credit is given to Dr. I. W. Heysinger, of Philadelphia, as taken from the introduction to his work, "The Source and Mode of Solar Energy Throughout the Universe."

Why sun-spots travel faster around the sun when near his equator than when more distant from it. The physical cause of sun-spots, faculæ, and solar prominences. Why the number

and size of spots seem to affect terrestrial magnetism. The rational interpretation of the eleven-year and long sun-spot cycles.

The cause of the periodicity of regular variable stars. The origin of the aurora borealis.

How to explain, in accordance with the nebular hypothesis, why Algol and its companion, which are not greatly different in mass and volume, and both obviously gaseous, should so differ in character, one being a bright sun and the other a dark planet.

Whether there are compact, but dark bodies, comparable to suns and planets in magnitude, and unconnected with any solar system, floating about in space.

Why double and multiple stars are so frequently of contrasted or complementary colors. Why regularly variable stars are longer in decline than in growth in brilliancy, since such decline is no criterion to loss of heat, but rather the reverse.

Why the sun and fixed stars have atmospheres largely composed of free hydrogen, and the planets have atmospheres of free oxygen and nitrogen.

Why a small and scarcely visible fixed star occasionally seen to suddenly blaze up, in a few hours, to hundreds of times its normal brilliancy, and then far more gradually fade, through months and years, back to its former state (to which thenceforth it continues to maintain its original luster).

Why comets, when they have tails, always project these appendages radially from the direction of the sun.

How to account for the presence of cyanogen, and how for the absence of oxygen and the constant presence of hydrocarbon vapors around the nuclei of comets.

Why some comets split up into separate comets and others sometimes show multiple tails. Why comets, when they pass around and behind the sun, in some cases reappear shortly of their splendor, and in other cases with their splendor greatly enhanced. Whence comets are derived, where is their permanent abiding place, and did they originally reach those distant regions which they occupy, before entering our system, if merely the debris left behind from contraction from the mass of plasma out of which our solar system is supposed to have been formed.

Why so many of the irresolvable nebulae present the appearance of divergent spirals of many different forms. How to account for the annular nebulae with hollow centers and for those partially-completed planetary nebulae, so called, which afterward appear to retrograde into diffused nebulae again, or gradually disappear.

What is the ultimate constitution of interstellar space? Have the fixed stars planetary systems like our own, or not? Must they have, or merely may they have?

What principle of conservation of energy is it possible to apply to the vast quantities of light and heat which constantly disappear in the interstellar realms of space? How to account for this enormous emission of solar energy during the long period of time requisite for the development of the earth during its past geological ages.

How to explain why the moon always presents the same face to the earth. Why, if the law of gravity prevails there, there are no visible traces of atmosphere or moisture in the moon.

What is the basic principle on which depends the ratio of mean planetary distances, 0, 3, 6, 12, 24, 48, etc., *always plus 4*?

What is the origin of planetary satellites and the cause of their irregular distribution, and what is the origin of Saturn's rings? How was the belt of asteroids formed between Mars and Jupiter? Why is the orbit of Neptune relatively compressed against that of Uranus? Why is the mass of Neptune out of its proportion in a diminishing series? What is the rational interpretation and what is the origin of the sun's corona and the cause of coronal streamers?

There are many other problems equally difficult which are encountered in the study of this noble science, but the above are sufficiently striking.

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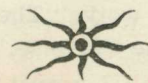
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