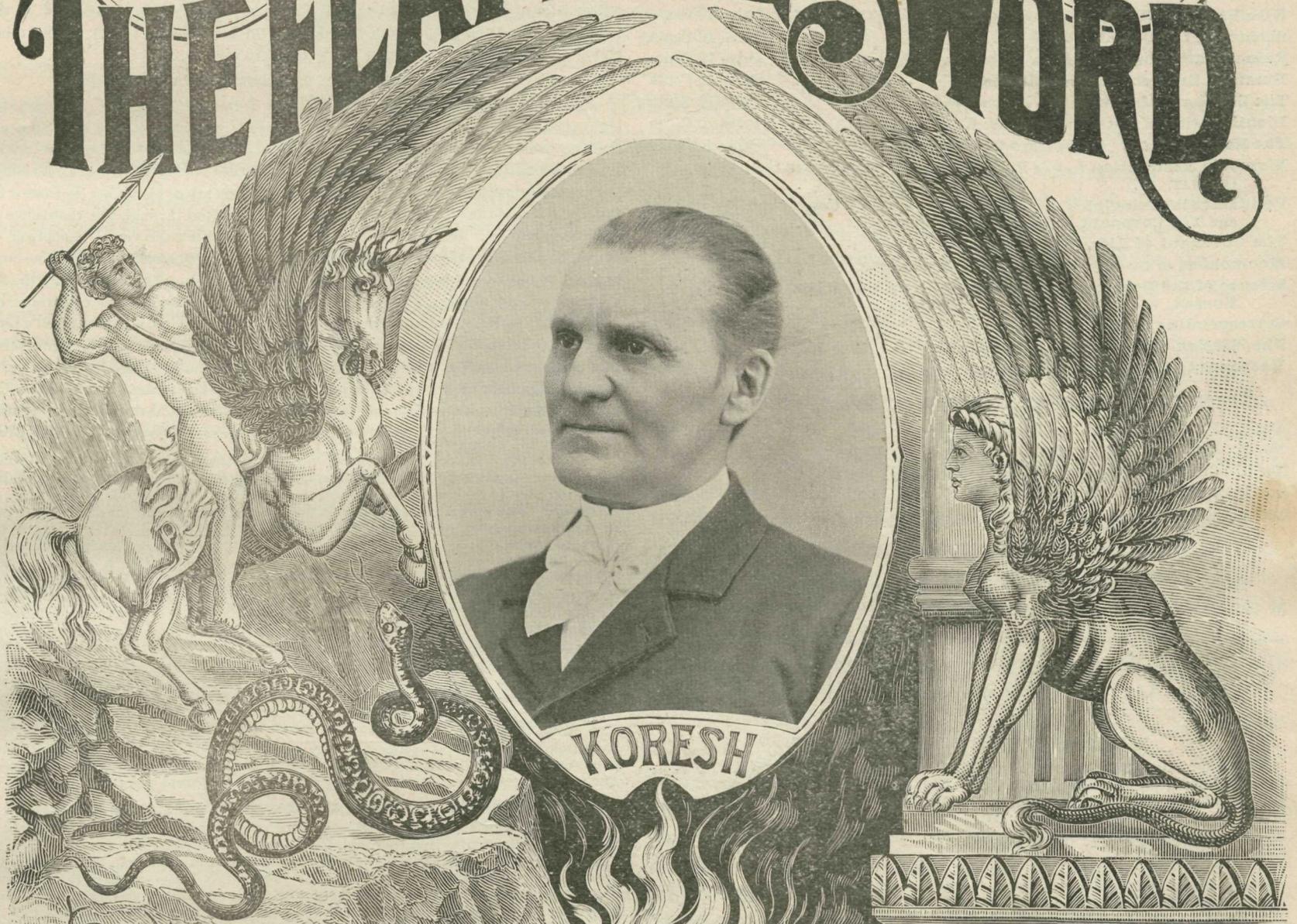


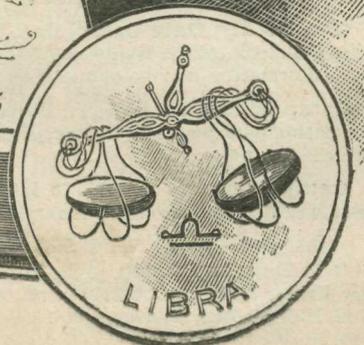
November, 1896.

# 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.

**The Guiding Star Assembly.**—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. 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, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

**Auriga Branch Assembly, S. A. T.,** Denver, Colo., 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 are 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 meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

**Victoria Branch Assembly, S. A. T.,** Allegheny, Pa., holds its meetings Tuesday evenings. Information concerning place of meeting, etc., may be obtained from the Secretary, CHAS. C. DRYDEN, 219 Virginia Ave., Pittsburg, Pa.

**The Golden Gate Camp, S. A. T.,** holds its meetings every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine St., San Francisco, Cal. Information may be obtained by addressing the Secretary.

**Camp Gladiolus, S. A. T.,** Beaver Falls, Pa., meets Tuesday evenings. For information address the Secretary, MISS NANA McDONALD, 1305 Fourth Avenue, Beaver Falls, Pa.

**Camp Arcturus, S. A. T.,** is located at Boston, Mass. For particulars address, Mr. F. S. REDDING, 27 Essex St., Lynn, Mass.

## WOMAN'S MISSION K. U.

**The Denver Branch** of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 p. m., at the residence of Mrs. A. K. CORNWALL, 917 E. 13th Avenue, Denver, Colo. Ladies are invited to meet with us and investigate Koreshan doctrines.

# Our Scientific Premise.

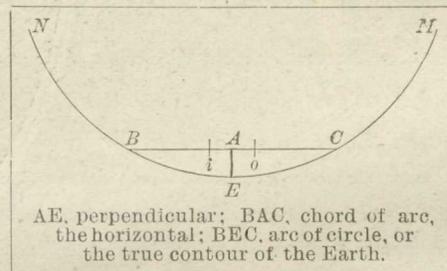
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

The first question to settle in the consideration of the subject, from the basis of argumentation, is the apparent depression of what is called, either truthfully or falsely, the horizontal line. Suspend a plumb-line twenty feet, and from the vertical point describe a horizontal line. This line is at right angles to the plumb-line or perpendicular, and its extremity touches the horizon. The ordinary picture or diagram, given in the school-room to impress upon the juvenile mind the idea of the convexity of the earth, is first a circle, designed to indicate its rotundity and convex surface; related to this is a horizontal line, at the extremities of which are a man and a ship mast; the man is at one end of the horizontal, (not at right angles to the horizontal but oblique to it), at the other end of the horizontal is the mast, also oblique to it.

## Explanation of Apparent Depression of the Horizon.

The position taken by Koreshanity is as follows: First, the earth curves eight inches to the mile, concavely, not convexly. Second, a line of vision extending from the visual point to the horizon is not a straight one, but one curvilinearly slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearization of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearization and geoliner foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, the simple one of perspective or geoliner foreshortening. Suppose a visual line from an altitude of five hundred feet to meet the horizon; we will urge this supposition from the conception of a concave instead of a convex surface, the horizon point being on a level with the altitude of the visual point, or point from which the ascension is taken. The natural apparent construction of the geoliner surface would drop the perspective of the horizontal, and give it the appearance of being slightly descending instead of horizontal, which it really is.

At this point we confront another objection, the result of a want of knowledge concerning practical optics. The horizontal line appears depressed, and the objection now to be considered is one raised by the ordinary civil engineer, or surveyor. This apparent depression is taken for a reality, and the difficulty arises in this way. The surveyor employs an instrument called a theodolite. It is or twelve inches on a tripod, and containing horizontal and vertical hair-lines. The horizontal hair-line, ten or twelve inches from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



AE, perpendicular; BAC, chord of arc, the horizontal; BEC, arc of circle, or the true contour of the Earth.

The surveyor's instrument called a telescope, ten long, placed up is used for ascertainment and perpendicular. Across the focus or across the object, are two transverse lines. Connected with the telescope observation and (horizontal) twelve inches

## Principles of Geoliner and Perspective Foreshortening.

We will suppose we occupy a lookout or subjective visual point sufficiently high for the horizontal line to touch the horizon at a distance of ten miles. The line extends from this subjective point of vision to the horizon. The first mile appears to be a definite length, the second mile of a lesser length, the third is apparently still less; each mile apparently more contracted than the preceding one. This is called geoliner foreshortening. If the surface of the earth is apparently drawn back (it should be remembered it is only apparent, not real,) the horizontal line is apparently depressed. This appearance, the surveyor takes to be a reality and is thus deceived, five inches to the mile. Let a person stand ten feet from the ground and look out over a level surface. We will suppose the earth curves upward eight inches to the mile. This is practically a level surface. The first mile would make a long picture upon the retina of the eye; the second mile, a shorter one; the third mile, a still shorter one, and the fifth or sixth mile would make no picture at all. A large body standing upon the ground at the vanishing point of the last visible mile would appear to have sunken out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

## Experiment Demonstrating Visual Curvilinearization.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the projected end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail until the projected end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projected ends are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

# 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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## The Law and the Golden Calf.

When Moses came down from Mount Sinai, the first thing to confront him was the golden calf. The children of Israel had forced upon their representative, Aaron, the alternative of this god of gold,—for it was not in the heart of Aaron to introduce a fallacious worship. Moses, the great Lawgiver and Savior of his people, found himself disgraced and humiliated, and in his anger he dashed to fragments the tables of stone upon which the law was written.

We find that in the summary of the Decalogue, following its annunciation, it is expressly declared that there shall be no image made either of gold or silver, and that such an appropriation of these substances is in direct violation of every principle of righteousness and the purposes for which these metals are created. Up to this time, gold had not been regarded as a measure of salvation. Its use as a substance and means of ornamentation was legitimate, but through ignorance and cupidity it was forced to the front as an object of worship.

Upon a critical examination of this symbolism of Moses and the calf of gold, and especially in consideration of the Scriptural truth that the Jewish dispensation and all that pertained to it prefigured things to come, we find ourselves justified in resolving this pre-

figuration of the prostitution of the human affection to a present application. The gold worn as ornaments had a legitimate use. It was taken out of this sphere of harmless appropriation, and employed to divert the mind from the worship of genuine devotion to the illegitimate direction of idolatry.

The Israelites had just been delivered from their Egyptian bondage to the liberty of direction and the liberty of choice. The calf signifies a specific affection—love of liberty. The Israelites had expressed a desire to pervert their freedom of choice to a determination to return to a renewal of their bondage. It was not because they loved the bondage from which they had just been emancipated, but because they were too cowardly to face the consequences of the revolution to be enforced if they persisted in following the leadership of Moses.

In the United States of America, we have the anti-type of the things prefigured in type by the golden calf. The American colonies were subject to the tyranny of Great Britain. They fought for their liberty and gained it through great tribulation; but no sooner had they succeeded in throwing off the British yoke, than they set about the creation and development of the love of money to the exclusion of the love of the neighbor, until that love became centered in the calf of gold, which not only shows the common depravity of the heart, but a determination to return to a more complete bondage to the power of their original thralldom. As the golden calf—symbol of the liberty of righteousness, and sign also of perversion—was ground to powder, dissolved and poured down the necks of those who vitiated the purposes and possibilities of liberty, so the present prostitution of liberty in relation to gold will be followed by the satiation of prostituted desire, until the people will cry out in agony, lift the curse, and liberate us from this greater discipline.

It is to be hoped that four more years of education will open the eyes of the people to the consciousness of the fact that the perversion of a medium of exchange to its use as a means of speculation, demands something more radical as a remedy for the existing financial evils than can possibly be included in the double-standard remedy suggested by the silverites. The reduction of the circulating medium for the people to the modicum of necessity is bad enough, but to take this modicum from its intended use and place it in the hands of a few

money-brokers, is a ten-thousand fold greater calamity.

It is a fact that the stamp on gold enhances its *valuation*, not its real *value*. Its intrinsic value without the stamp would be determined only in relation to its commercial use independently of its use as money. The stamp gives it a monetary power, hence a demand in the markets of the world. The stamp creates a demand for it. There are two things,—first, the stamp, second, its scarcity, which enable a few money-brokers to remove gold from its legitimate sphere of uses, namely, a medium of commercial exchange in the hands of the people, to a perverted use in the hands of the usurers and money-brokers. *Per capita* should be estimated upon the basis of the money in circulation and owned by the people, not upon the basis of what the gold brokers own and the people are borrowing, at an interest fixed by the broker on the basis of its scarcity and their control of it.

The removal of the stamp from both gold and silver would destroy the monetary power of *both*, and reduce them necessarily to their legitimate and comparative fields of usefulness. One of the rights of government is to regulate the monetary system. It would be a useful piece of legislation for the Government to render it a crime to speculate on any medium of exchange. The time is not far distant when it will be generally known that the foundations of the financial evils of the world are mainly due to the fact of the fictitious valuation of gold, *induced by the government stamps of the world*. It is this fictitious valuation which deranges all the relative valuations, including labor.

The stamp on gold and silver is the introduction of a false principle. If gold is stamped, (which places it upon the basis of fiction,) then silver might also be stamped, with propriety, and copper, zinc, tin, etc., as well. It is a violation of the laws of justice to stamp anything to make it speculative money. If a medium of exchange is needed, it should be of the least possible value and of the greatest convenience, accompanied with a law to render it a criminal offense to speculate in it. Interest on money should in all cases be regarded as usury, and punished as a capital offense.

The money power will be destroyed. "The love of money is the root of all evil." It is the mark of the beast on the secular plane of life; and the curse upon the serpent and the woe to follow, pertain to the money power. God will utterly overthrow and destroy this great serpent, upon which he pronounced his curse. When in the fulness of time—now upon us, the old serpent, the devil, is cast down, the woe of the curse will fall upon and crush the tyranny of the power of gold, the golden calf, which the just law of God, the Moses of this age, comes to crush, to grind to powder to the satiation of the greed for gold—now the god of this world.

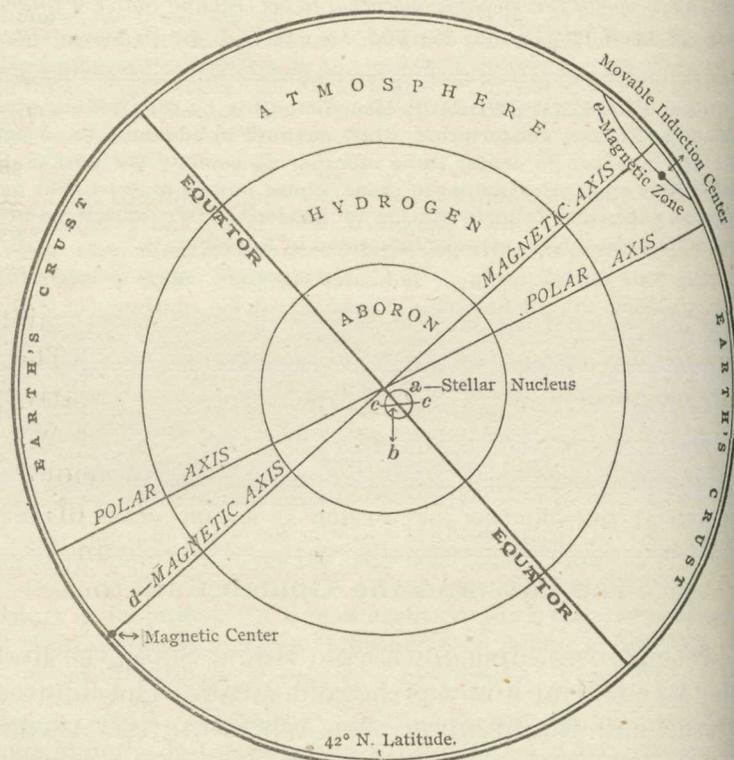
We are asked: "Is there a personal devil?" We reply, Yes; there are personal devils, and these devils are the money barons; they comprise the power of evil and the possibilities of death.

—•••—  
The love of use to self is of diabolic origin.

Motion of the Astral Center and the Cause of Motion.

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

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



lated to each other as two extremes of the equatorial axis of the stellar nucleus.

We have to consider the emplacement of the star in relation to the shell or rind of the universe. It is particularly upon the occult rays (rays identical in kind with the so called Röntgen or X ray) that the star depends for its eccentricity. Its first motion is axillary; this depends upon the impingement of influent energy. The second action is slightly orbital, thrown eccentric by the expansive force of occult caloric rays, and oppositely, by the mutual contraction of the occult crucioic rays. The third motion is that of the rotation of an axis on a pivot like the motion of a top when spinning, with its central peg or post out of perpendicular. The accompanying diagram partially illustrates it.

The central star is represented by *a*, the axis of the star *b*, the poles of the stellar axis *cc*; *d* is the axis of stellar eccentricity, pointing toward the corresponding terrestrial magnetic north pole. The poles of the stellar axis *cc* indicate a magnetic current produced by the ax-

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

As the stellar nucleus tilts less obliquely in its movement toward the equator, the direction of its radiations is more parallel until the equatorial circle is reached, when the vertical ray is directly over this circle. There is necessarily a cause for the change of the obliquity of the stellar axis. At the equator, it is nearly parallel with the axis of the eccentricity  $d$ . At the equator and moving toward the north in its obliquity, the stellar axis is being loaded with the magnetic force of its axillary motion. This attracts its pole more and more toward the axis of its eccentricity  $d$ , until it comes near enough to discharge its force sufficiently to allow its stellar axis  $c$ , to withdraw. It then recedes from the northern axis of its eccentricity toward the equator, continuing the change in the obliquity of its axis toward the southern magnetic zone  $e$ . It does not reach, as it tilts toward the south, the same degree of obliquity, because at the southern pole there is not the same fixed magnetic center, but rather an inductive magnetic zone with a movable magnetic pole along the course of this zone. It is the motion of this movable magnetic induction center on the induction zone, that causes the variation of the needle south of the equator, which so puzzles the mariner. The three movements above described, cause night and day and the seasons. Besides the change which we know to obtain in the relative obliquity of the stellar axis  $c$ , is a motion of the stellar nucleus from north to south and from south to north.

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

## The Theocratic Government,

“Imperio-Republico-Regal.”

BY BERTHALDINE.

The gospel of the kingdom is to be preached “for a witness unto all nations, and then shall the end come.” The old heavens and the old earth shall pass away with a great noise. Not in vain has the prayer, “Thy kingdom come; thy will be done in earth,” been reiterated by the hungry and thirsty for righteousness, during the eighteen long centuries of the Christian era. The fruition of all holy desires and aspirations has its sure time of manifestation, and the law of love its day of victory in which the light of science reveals the divine Motherhood of God’s wisdom. The golden calf is now set up, and the masses of the people are absorbed in its worship. So much do its votaries promise them, as the result of its exaltation, that it has practically become their Almighty, and the mighty God of Israel is not in all their thoughts. Prosperity, in which they may eat, drink, and be merry and die, is believed to be within easy reach of all. Science falsely so called, has stupefied their intellects with narcotic vagaries, and God, if there be a God, dwells safely in the unknown of the illimitable.

Nevertheless, the hour draws near for Moses to descend from the Mount, the spiritual realms of the eternal law. What but the wrath of outraged love can he breathe upon a people whose god has become one with the power of the golden calf, before which they bow their necks stiff with the pride of their animal life of lustful desires? Down the centuries has rung the warning, beware the wrath of the Lamb! Vengeance belongs to the Lord. He it is who will render unto every man according as his work shall be. “Who shall stand when he appeareth?” for “none are righteous, no not one.”

The very best the devil can do to satisfy his subjects with his government, with his financial policies and all the chaotic ordering of hades, he will undoubtedly do in the near future. The signs of the times multiply which testify to the fact that the end of his kingdom draweth near, in which he and all his works shall be destroyed. The era of the competitive system and the devil’s reign through its powers, end together, and a King whose right it is to reign, takes the throne to establish the empire of the law of love.

It is the purpose of the Almighty to cut down the tree of which all our present systems of organic life are the bitter-sweet fruit. Its root is the love of money. From this love every existing evil springs in national life, home life, and church life. Iniquity is found in every known medium of exchange. National honor is sacrificed to the usurious powers of the fiat money of our secular commerce. In the home, the honors of holy parenthood are sacrificed to the lusts of animal passions falsely called love, and filial affection is slain by the ambitions and seductions of a false and hollow social organization. In the church, Judas lives out the spiritual career the suicide of his body could not hinder, and instigates through the power of adultery the perpetual betrayal and crucifixion of truth.

The great falling away of the church foretold in prophecy is now clearly defined, and the man of sin stands

out in the light of true science, dark and forbidding to all of whom he is but the reflection. Condemned by the law is every man who walks the earth today, and condemned are all his works. Not a government exists whose destiny is not destruction sure and swift and sudden. How do we know? We know because truth is here, walking in the light of absolute science supremely wise. Truth is here to make wise those who can receive her, unto salvation. It is salvation to which the law condemns those who can receive truth. Without the law sin could not be, and without sin the joys of salvation must forever remain unknown. The knowledge of the law reveals to nation and individual its violation, which is sin.

The self-confessed sinner needs and seeks his Savior, whose Spirit is all law fulfilled in becoming the sinner's breath of life divine, transforming his unholiness to holiness, his death to life. What the nations need, what the individual needs, is a just One and a Savior with whom to deal. When sin ultimates in the worship of itself imaged in the golden calf, then comes Moses with the power of the law to condemn sin in the flesh that its death through condemnation may give place to life, light, and immortality.

Nationally and individually we are dead in trespasses and sins, and the life of those to whom the promise of life was given in the seed time of the Christian age, is hid with Christ in God. Behold he cometh "with ten thousands of saints;" ingathered as the New Jerusalem, these are the wise who understand the righteousness of the law. The New Jerusalem descends from the Central Son of Wisdom, Mother of the Gods, to clothe a wakeful, waiting people with the righteousness of God's indwelling saints. When she descends, then shall a nation be born in a day, whose government shall be "Imperio-Republico-Regal."

Imperial will be the supreme head, Wisdom, the eternal Motherhood enthroning as King of kings and Lord of lords Him who is love's fulfilment of every promise, law, and prophecy; Republico, the great body of her outshining crown of glory, the divine Sonship; Regal, every son, a king among men, a seed of Abraham in and through and by whom all the families of the earth shall be blessed.

To this new nation belongs the inheritance of the earth and all its fulness, and in every king of this new nation all fulness dwells; each is the heir of all things, the knowledge of all the mysteries, the control of all the forces, the application of all the laws, the infoldment of all the life.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Who is this little flock? They are of one fold, having one Shepherd who can be none other than the true Shepherd of Israel. His sheep hear his voice, and a stranger will they not follow. It is he who says: "Come now and let us reason together; \* \* \* though your sins be as scarlet they shall be as white as snow." He will sanctify them by his truth. His word is truth. To this little flock purified, sanctified, made white by the burning word of His love and the cleansing waters of his science, it is given to be joint heirs of the kingdom of God's anointed.

The money power worships the beast and his image. The elephant is the symbol of the power of organic unity. This symbol has been adopted by the winning side of the money power, the power of capital. The organic strength of

the g. o. p. has been built up by the wisdom of this world, and represents the devil's best effort at making a heaven of hell, that his dominion may be perpetuated. The devil's gold is yellow, hard to get, and heavy to hold; its magic touch makes one the possessor of everything but the one thing needful—the way, the truth, and the life of God, which the devil cannot buy save at one price, which is no less than the sacrifice of himself and all his kingdom on the altar of God's truth.

The altar sanctifies the gift; on that altar the blood of the New Covenant is shed for the remission of sins. The day is at hand for the final covenant of God with man, which is essential to the transformation of satan to a messenger of life and light. This thing is not too hard for the Almighty; were it so, the devil would forever remain most potent, and the universe forever remain out of balance.

It is a wonderful thing to even apprehend that the greatest crisis of twenty-four thousand years is to be experienced by the people of the present generation. It is a wonderful thing to possess the science of God's laws to such a degree that you can fearlessly announce the culmination of human destiny, and act as a herald of the King of kings, and outline His governmental policies in the different domains of his earthly kingdom. It is a wonderful thing to have enough of the holy oil poured into the lamp of your life to give you light to see God forming his grand image and likeness out of the dust of the earth, into which he will shortly breathe the breath of his lives, and cause to stand in the earth a living soul, through the long cycles of his ages of glory, God, like himself, very God of very God.

Soon the people that sit in darkness shall see a great light. Soon that light shall reveal to the people where they are; soon the golden calf will melt with the fervent heat of their burning hate, and they themselves will melt with the burning love of God for his humanity; a love that cannot cease to burn until everything that defileth his temple is destroyed, and it in its lambent purity reveals the glory of God and the Lamb, which is the light thereof. Thy kingdom come, O Lord of hosts! and thy will be done in earth as it is in heaven!

There never was a time in the world's history when the evil genius of inhumanity so ransacked its resources to devise means of destruction as now. Never have nations so greatly feared one another, and never have there been provided on so extensive a scale, the weapons of offensive and defensive warfare as now.

The two great incentives of international encroachment are, first, the commercial greed of the world,—the legitimate sequence of the competitive and antichristian system; second, religious intolerance, equally antichristian. Can we behold the armament of the world on the grandest scale recorded in the history of nations, and believe that these indications are signs that the love of the Christ is actuating the hearts of men?

Are we beholding the implements of peace, or the equipments of war? Are they harbingers of fraternity, or precursors of carnage? Can we look upon the armament of the world today, and so blind ourselves to the revelation of these portentous indices as not to foresee the abomination that maketh desolate?

Force of Vibration Applicable to Aerial Navigation.

In a recent issue of the *Chicago Tribune*, there appeared an article under the signature of Renew Benedict, regarding the discovery of a new force—the result of vibration, in which there is a great flourish of trumpets and the resonance of stolen thunder. It is a publicly known fact that the application of the law of vibration to the neutralization of the so-called force of gravity, to be utilized for the development of aerial navigation, has been advocated by the Founder of the Koreshan System for years. It is also a fact that Mrs. Renew Benedict was with the Koreshans for a number of years, and what she knows upon these subjects she derived from the instruction of Koresh and from the study of the Koreshan literature, which she has read for the past seven or eight years.

It matters little to us who takes advantage of the laws of motion to neutralize the direction of motion called gravity, for the purpose of aeronautic navigation. We merely reiterate the statement that aerial ship service will be a success in the near future, but not on the basis of balloons or flying machines. The law of reverse motion will be applied to an airship, cutting the gravic energy in two, and electro-magnetic currents will be utilized for the propulsion of the ship. This thought is not the discovery of Renew Benedict, nor will she ever invent the apparatus for aerial navigation. All her talk about the unsheathing of the atoms is secondhand, and very vaguely comprehended by her.

One of the highest phases of the application of the law of splenic agitation, was exhibited when the Lord walked upon the water. The flight of the bird is effected not by the action of the wind or air, but by an action of the brain, producing a vibratory force which buoys the body by an innate energy. The supreme operation of this law of vibration has been active in all cases of translation, the specifically recorded instances being those of Enoch, Elijah, and Jesus. These instances may be specifically illustrated by the notable one of the Lord Jesus. The vibration of the atoms of his body was caused by the conspiring operation of ten fundamental principles of being. This conspiracy centralized in his visible form to the destruction of the atoms of his body,—not their destruction as *substance*, but their destruction as material atoms and their reduction to energy.

The utilization of the principle of vibration will be through the application of electro-magnetic energy concentrated upon a series of octaves of vibrating reeds and the conduction of this through magnets to induced currents. There will be no limit to the lifting power, for weight will be actually destroyed with the proper application of this force to the neutralization of the force of gravity.

In the language of symbolism, the heart is called *leo* or lion. The circle or environment of this pole in the extremity of the body is the muscular system.

Reform in the Management of Wayward Girls.

Discussed by a Prominent Woman's Club.

BY E. M. CASTLE.

Perhaps unintentionally, this title expresses in its wording the assumption of superiority on the part of the "managers" extremely exasperating to any sense of justice depending for existence upon a perception which penetrates the true state, not only of wayward girls, but of humanity as a whole. Justice has long been fittingly symbolized by a woman with bandaged eyes, but not until the bandage is removed can she execute righteous judgment in the earth, and surely God's time is now ripe for the removal. A flood of light as to the true significance of waywardness in girls is an essential preliminary to the proper adjustment of conditions to their needs—and to the needs of *all* wayward ones, as there can be no lasting reform here without reform all along the line, for there is a complex interdependence of all portions of humanity, and a consequent common responsibility for the existence of evil. The only way to deal satisfactorily with any problem is to consider it with a comprehensiveness of view which takes in all its elements. If even one essential factor be unconsidered, no perfect solution is possible.

Any reform which means merely a change in the method of dealing in this regard of wayward girls, without a radical change of underlying motive on the part of those undertaking the work of reclamation, is worse than useless. As the sex evil is the central evil in humanity, and as waywardness in this direction is the prime cause of waywardness in all other directions, the truth in this regard is the first consideration. There is at present a lack of generosity in the impulse towards management of wayward girls which has its cause in the hypocrisy of modern society. This lack of generosity is owing to lack of true understanding of their condition. This misunderstanding originates in self-deception, the root of all hypocrisy. There is too much stooping down to the sinner from men and women who have placed themselves on pedestals built of their own self-righteousness. There is too much picking at the mote in the eye of the acknowledged wayward one, and too little consideration of the beam in the eye of the unstigmatized wayward one who is the clumsy operator. There is too little realization of the truth that he who breaks the law in one jot or tittle is guilty of all—that all are under the law and that all must pay its penalty—that all are gone astray, that all are "wayward," for "none doeth good; no, not one."

This method of dealing with the question may not be the acceptable one to those would-be reformers who dare not go below the surface lest they encounter something unpleasant. There is too much *pretense* of reform today—too much making a fashion of reform work;—but there is a mighty difference between the sort of reform which is *fad* and the sort of reform which is *fate!* The genuine work of reform is never easy;—no dilettante dare touch it—no man or woman who shrinks from accepting unpleasant consequences to self for the sake of principle—no one who is unprepared to acknowledge existing conditions, even when such acknowledgment means bitterest self-condemnation. Indeed *only* through self-rebuke is attained that sweet humility which

distinguishes the firmness which guides and lifts onward and upward, from the firmness of the tyrant, which crushes.

Love is the fulfilling of the law in the management of wayward girls as in all else, and there is no true love without true perception. Is the waywardness of girls a something which sets them at once and forever separate from the rest of humanity?—as something to be shunned and dealt with in a spirit of bare endurance which makes the simplest expression of common humanity towards them seem, to those expressing it, the very munificence of broad charity? Is it not rather the outcropping of the common tendencies of all humanity, young or old, male or female, high or low, rich or poor? The most pitiful thing about the whole problem is that at this day it should be even necessary to ask this question. It is not so much the perverse tendencies of wayward girls that has been the bar to good results in the efforts that have been made to reclaim them, as it is the lack of wisdom and the lack of love on the part of those presuming to undertake the work. O the maddening attitude of the fools who have dared to rush pell-mell where angels would tread only in fear and trembling! Who are you, you men and women who have been “managing” these girls, that you should consider your state a better one than theirs? How do you know that in the eyes of a just God your state is not a thousandfold less to be desired? For even the fallen woman who has reached the very depths of degradation is often in a more hopeful state than the outwardly dainty woman who plumes herself on her respectability while living a life of legalized prostitution,—more hopeful because nearer the point of realization of her true condition, and such realization is the turning point where redemption begins. There is as much sensuality, with all its horrors, within the marriage bond as there is without it. Sex intercourse for the sake of pleasurable indulgence is prostitution wherever it may be found—whether under cover of legal forms, or, with less hypocrisy, without that cover. Do not misunderstand this to mean that legal marriage should be abolished. Nothing of the sort is meant. The *family* must be protected by the law before the world, but sex union for any other end than propagation is prostitution, whether without or within the legal bond. O you “managers” of wayward girls, do the passions of these girls greatly differ from your own?—if your passion seems better controlled, by what is the control exercised?—by your pride?—by your fear of the world’s condemnation?—and are these noble or ignoble controls?—and where is the choice between lack of control and evil control? Ask yourselves these questions earnestly, and answer them honestly, and then perhaps you may become fitted—though even then not without strenuous struggle with self—to help others. And ask yourselves yet another question—What is your aim for these girls? Is it to lift them above sensuality, or is it merely to persuade them to defer indulgence in sensual pleasure until they have applied for and received a license to indulge—in the shape of a marriage certificate?—for alas! too often the marriage certificate is in reality this!

It is useless to say more at present. Until the truth is acknowledged regarding this part of the subject, the remainder may well rest in abeyance. Under existing social conditions, there is no possible basis upon which the management of wayward girls can result in genuine good. Until these conditions are radically changed, the only reform within your ability is that of *keeping your hands off!*

## The Mystery of the Fellow-Heirship of the Gentiles.

### CHAPTER I.

[The “Mystery of the Fellow-Heirship of the Gentiles” was first published in 1882, in *The Heir of the World*.]

We trace the descent of the flesh of Abraham in the nations, through the posterity of Joseph, showing how that flesh becomes Gentile through the miscegeneration and absorption of the “ten tribes,” and finally, how it becomes the body of the resurrection in the fulness of the Gentile times, which succeeds the completion of the 2,300 prophetic days of Daniel, *now ended*.

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel.” Eph. iii: 4-6. The Gentiles cannot possibly be fellow-heirs with the Jews except through “his promise in Christ.” “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ.” Gal. iii: 13, 14.

From the foregoing, it can be seen that salvation is to come to the Gentiles through the blessing of Abraham. According to Paul, as declared in Gal. iii: 16, “To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.” The statement is clear and pointed, that the promises were made to Abraham and his seed, and equally so that the seed to whom they were made is Christ. The declaration is emphatic, that “He saith not, and to seeds, as of many; but as of *one*.” From the above, then, we may rest absolutely and safely upon this postulate,—that Christ is Abraham’s seed. And we may also rest upon this: that only to this seed were the promises made. It follows, then, that when the promise is confirmed in the finishing of the mystery of God, in his purpose to consummate the fulness of the Gentiles, only upon Christ can the promise rest.

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” As the promise was to Abraham and his seed, it logically follows, according to Paul’s declaration, that all who come under this gospel of Jesus Christ, which was preached through Paul, constitute Christ. The manifestation of Jesus as the promised seed, in his advent more than eighteen hundred years since, was the beginning of the confirmation of the first covenant; or more strictly, the fulfilment, on God’s part, of the promise in one stipulation of the agreement made with Abraham. What was this stipulation? “Thy name shall be Abraham.” Gen. xvii: 5.

If we are to believe the words of Jesus himself, Abraham (father of a multitude) was not until Jesus’ advent and mission; for he said, “Before Abraham was, I am.” “I am,” in this declaration, is in the present tense; and

"before Abraham was," refers to a contingent future past state; that is, the future was in a prophetic sense fulfilled and past. We have an example in Gen. xvii: 5: "For a father of many nations have I made thee." Here the patriarch is declared to be made the father of many nations before nations were made of him, or kings had come out of him. It may be stated in the following language: "You cannot say that Abraham was, until I have come to fulfil this stipulation, namely, to be a father of many nations; for the promise to Abraham, which confirms in him the stipulation to make him the father of many nations, cannot be verified until I come as its fulfilment. *I am* before Abraham *was*. I am the seed to whom the promises were made; and, being the promised seed, I am therefore Abraham (father of a multitude, whom I shall raise up), for the promise was made to Abraham."

This was the manifestation of a part of the mystery. The baptism of the Holy Ghost, which was one of the witnesses that those who received it were the sons of God, was the pouring out of the spirit of Abraham upon that which should ultimately become the flesh of Abraham; the pouring out of the Spirit of Christ upon that which should ultimately become the flesh or body of Christ.

God's promises to his people were not fulfilled in the advent of Jesus as the firstborn from the dead; but in the fact of his birth from the dead rests our hope, not of a spiritual resurrection, but our hope of the resurrection of the body (our body), not simply in the fact of his having come forth from the rock-hewn sepulchre of Joseph, but from the womb of the house of Judah, as the firstfruits of immortal life to the body.

God's promises are consummated, when through Christ the dead are raised and the adoption is ours: "And not only they, but ourselves also, which have the firstfruits of the Spirit [not of the body, for Jesus only had that], even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our *body*." Rom. viii: 23. Jesus was the firstfruit of the body; but Paul and those who received the Holy Spirit were the firstfruits, or received the firstfruits, of the Spirit. The second fruits of the body of Christ (the firstfruits unto God and the Lamb) are to be manifest when the body, the church, comes forth in the resurrection. When this body is manifest, the great mystery of God which so especially concerns the Gentiles, is finished. We can readily perceive how it is that both Jew and Gentile might be made receptive to the Spirit of Christ and subject to its operations, did not the original covenant stand in the way. But since the promise was made only to Abraham and his seed, how can it be possible that the Gentiles also shall become fellow-heirs through the promise to Abraham?

We have under consideration, let it be remembered, the subject of the *mystery* of the Gentiles, which can only be revealed in the establishment of the final fellow-heirship of the Gentiles to the inheritance in Christ. This is complete when the whole creation consummates its travail in the new birth of the body, the church,

which is the resurrection of the dead, around which every hope of the Christian revolves.

Jesus came of the tribe of Judah, but the promise was to be confirmed through Joseph, and especially through his son Ephraim. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. And Israel said unto Joseph, behold, I die: but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Gen. xlviii: 15-22.

We wish to call the most careful attention of the reader to the two blessings of Jacob, the one upon Judah and the other upon Joseph. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk." Gen. xlix: 8-12.

The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the scepter until Shiloh came, and the gathering is promised unto the Shiloh. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," and when he comes he will be the Shepherd; he shall gather the people. But who is this Shiloh, upon whom greater blessings are conferred than upon Judah?

Notice the blessing of Joseph: "Joseph is a fruitful bough [Hebrew, *parath*, fruit-tree], even a fruitful bough by a well; whose branches run over the wall: The Hebrew reading is, "a fruitful tree by a fountain, whose daughters [fruit] mount upon the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the

arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel): Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. xlix: 22-26.

Regarding these two blessings, we maintain that the blessing of Judah has direct reference to Christ in his first coming, and the work of his office as King and Priest, which is to continue until the "second coming." The blessing upon Judah was not fulfilled in the reign of the house of Judah culminating in David, or David's house. Typically, it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or the manifestation of the Father, in and through whom the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming,—the fulfilment of the blessing upon Joseph.

The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him. "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii: 13-17.

In further testimony of the line of Joseph, through Ephraim and Manasseh; being the channel through which the final purposes of God are to be fulfilled in the restoration of his people, to be consummated only in the resurrection of the dead, we note the following Scripture:—

It is said of Reuben, the firstborn of Israel, that "he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's". I. Chron. v: 1-2.

Although it is declared that the birthright was given to Joseph, yet the genealogy was not to be reckoned through him, but that through Judah was to come the chief ruler; so that the genealogy was to be reckoned through him instead of Joseph, or through the tribes of Ephraim and Manasseh.

TO BE CONTINUED.

## Re-embodiment.

### Nature and the Scriptures Witness It.

BY AMANDA POTTER.

Re-embodiment as a concomitant of both the progressive and retrogressive degrees of human inclination, suffers no disparagement in that it is not of recent recognition. Our common air is respired by millions who believe that man as a spirit essence, re-clothes himself with flesh again and again, and the fact does not abate our regard for the air; and when the least shall contain the greatest, we will grant that Koreshanity took the concept of fleshly rehabilitation from Buddhism, or some other *gy*, *phy* or *ism*. When Koreshanity has covered a period equal to that of present Buddhistic history, there will be of Buddhism nothing left to prefer a claim.

We turn to the Scriptures: In God's record of himself and of his creatures, we find reproduction or re-embodiment as an inexpugnable factor of perpetuity. We scan the processes (and without re-embodiment there could be no processes) of the inanimate universe, and whichever way we turn there steadily proceeds the law of reproduction—re-embodiment.

The field of ripened grain has embellished, proved, and improved our argument a million times. The cells of each kernel loosened, expanded, and lubricated by the energies of earth and air, have moved forward in the order of "first the blade, then the ear, after that the full corn in the ear." By reason of the involvement of the male and female principles in each cell, multiplication of cells proceed to the expanding and uplifting the plant; through death, the energies of the weaker cells unite with those whose superior vitality enables them to ultimate in the new kernel. As between the point of disintegration and integration, or the kernel at the base and the ear at the apex, to the casual eye there is no sign of the resurrection toward which the life of the germ, aided by a multiplicity of the forces of nature, is pushing: But the re-embodiment comes; that is, the dead *one* lives in the "hundred, the sixty, or the thirty fold," and the following Scripture applied to the lives of *men*, is observed to possess an analogous application in the life of the vegetable kingdom. "But some man will say, how are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

In considering a few of those Scriptural points which clearly substantiate our position, we will first inquire of disputants, what Job meant by the concluding language if he did not mean that he expected to inhabit at least *one* more body of flesh: "And though after my skin worms destroy this body, yet in my flesh shall I see God."

And upon what other basis can we bring harmony out of Joshua v: 2-7? The children of Israel during the forty years' wandering, neglected the rite of circumcision; and "all the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were

circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised." And for this reason "the Lord said unto Joshua, make thee sharp knives and circumcise again the children of Israel the second time." What is more clearly involved in a *second* time, than a *first* time? But the words are, "*again the second time*": and what may be intended other than a *second* circumcision repeated? And if so, there is proof of three previous embodiments in the three previous circumcisions.

"I have found David my servant. \* \* \* I will make him my *firstborn*, higher than the kings of the earth." "Who [the Son of God] is the image of the invisible God, the *firstborn* of every creature," stamps king David, wicked as he was, as having become the Immaculate One.

None will contend that the prophecies recorded concerning the sons of Jacob were fulfilled in that far-away time in which they lived; and when should be the fulfilment, if not *now*? "Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall *you in the last days*." The *last day* means the end of the *age*. The *last days* mean the ends of the *ages*, and in fulfilment of Jacob's words they, his sons, must be in the form now.

"For dust thou art and unto dust thou shalt return," was God's language to Adam. "Adam was a living soul, with God's life. He came down from heaven, having been created from the will of God (dust of the ground). This dust was formulated into personality, and the return to dust will be the return to personality. The Lord did not say to Adam: Dust thou wert and unto dust thou shalt return; but he said: 'Dust thou art.' Adam, you are now dust (that is, the earth, earthy), and in returning to dust you will return to what you are now. There shall be a restoration, and in that restoration—at the termination of the grand cycle—thou, Adam, shalt have returned to the restored Adamic man."

"He that scattereth Israel will gather him and keep him as a shepherd doth his flock." "Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord. And ye my flock, the flock of my pasture, are men." Since they were scattered, they have many times been spirit. It is only an aggregation of spirits clothed with flesh that can be called men; and if God scattered Israel as men, as men he will gather them.

In the seventh chapter of Revelation, we learn that the servants of God who were sealed in their foreheads, were twelve thousand from each of the twelve tribes. Seven chapters farther on tell of the song the 144,000 sing: "And no man could learn that song except the hundred and forty and four thousand" (MEN—"the flock of my pasture are men")! "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Through racial admixture in the three nations of their captivity, these Israelitish sheep of God's pasture became Gentile; and in them was planted the Christ when he went to prepare the place, for, said he, "Neither pray I for these [his apostles] alone, but for them also which shall believe on me through their word." The Christ's body transmuted to spirit, was Word: sown in the disciples, it became *their* Word, and from them was disseminated to the 144,000

made Gentiles. Every seed bringeth forth fruit after its own kind: "He that soweth the good seed is the Son of man." "The Sower soweth the Word"—himself! and in the harvest, Saviors (144,000 of them) shall stand on mount Zion. And this is the second coming of the Christ. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done [again]: and there is no new thing under the sun." Let us relate this assertion with the eternal evidence of Jehovah, which in its clear-cut precision stands as follows: "I proceeded forth and came from God." "I am the TRUE VINE." *These words confirm re-embodiment.* A vine strikes root and sends forth new leaves and tendrils, new blossoms and fruit: The divine Vine strikes seven principal times during a grand cycle, and its manifestations or embodiments are Adam, Enoch, Noah, Moses, Elias, Jesus, and Cyrus. With the exception of Adam and the Lord Jesus, none of these were born with the perfect flesh. In four of the remaining five cases, the Spirit of God makes conjunction with the human intellect, and perfects the flesh of the personality.

"All things are delivered unto me of my Father," has generally been correctly understood: "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," spoken to Peter, is quite as unhedged of limitation. In the one case the scepter remains with Judah; in the other, *the Shiloh is come!* Our Leader, the re-embodied Peter, was also Cyrus the Persian king. During the present age he has passed through forty-two embodiments, and so likewise have we all. "Peter was the natural representative of the twelve apostles; because of this, to him were committed the keys of the kingdom of heaven. 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.' If such a commission was not to place him in full authority, both in heaven and in earth, then language fails to convey that for which it was intended. Peter was to involve the twelve apostles, and with them all the others who received the Holy Spirit and looked forward to the resurrection of the Father (Elijah), who should gather, as did Jesus, the Lambs with his arm and carry them in his bosom. Peter is the apostolic successor of the Christ; he is the sign of the Lord's coming, and will fulfil the prediction of the coming of the Sign, for he is the forerunner and baptizer of those who are to become the firstfruits of the resurrection. 'Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.' Is Peter or Cephas (which, being interpreted, is rock or stone), the Shepherd, the Stone of Israel? And is Cyrus this 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 [the perfected humanity], thy foundation shall be laid.' Will this Shepherd, the Stone of Israel, come of Joseph's posterity through the tribe of Ephraim, carried away into Assyria?"

Every effort on the part of the laboring and poorer classes to consummate an Organic Unity, is one more step toward forging the chains by which the money oligarchy hopes to concatenate its scheme of enthrallment.

### Education the Need of the People.

No movement will ever meet with success in this country, which has for its momentum the spirit of mob law or violence, not organic.

Men who comprise the organic power of a government like ours may, through legislative methods, change its character, but they have no right to place in jeopardy the lives of their fellow men by resort to unlawful revolutionary methods. We have the right to raise our voice against the corporate monopolies which heap up treasures for the rich through legalized piracy upon the poor, and by which they are skillfully robbed of what they produce in their overwrought industry; we have the right to cry out against the systematized accumulations of the products of labor without remuneration, and against the obliteration of opportunity for the laborer to acquire the necessaries, comforts, and luxuries of life,—but we have not the right to array class against class, nor to engender the spirit of hatred against those whose education in a free country and under the competitive system has taught them the legality of competition and moral right to amass fortunes at the expense of the industrious poor.

The world has been and is operative under the competitive system, which has been the education of the age. The doctrines of the great Communist who nearly two thousand years ago inaugurated, through love, another *regime*, have long since been departed from, and the hell-derived system of competition has been substituted. If the doctrines of the Lord Jesus were right, then the competitive system is wrong; two systems in such plain and open contradiction cannot both be true.

What the people need most of all, is education in the knowledge of their right to make laws to suit their wants and supply their demands.

The progress of the two branches of the Teuton, namely, the German and the Saxon, toward the civilization of modern times, and the prowess of these peoples and their exalted position among the nations of the earth, are due to the fact that the blood of Ephraim and Israel traverses their veins.

Aside from the line of prediction pointing to Jesus, the Son of Mary, who came into the world through Judah's posterity, we are led to observe another and distinct line of prophecy, coming not so much under the "law and the prophets," as in fulfilment of special promises made to Joseph and his seed.

The Hebrew words ordinarily rendered "multitude of nations" in the common versions, are *melo* and *goyim*. The word *goyim* is the plural of *goy*. The word *goy* is sometimes rendered *nation*, sometimes *heathen*, and sometimes *Gentile*. The word *melo*, fulness, is from the word *mela*, to be filled. It cannot by any possible interpretation be construed to mean multitude. The most literal and only correct rendering of the term is *fulness of the Gentiles*, and in this we are sustained by the ablest Hebrew scholars.

### The Science of Prayer.

The Laws of Interdependence in the Physical Cosmos Scientifically Applied to the Relations of God and Man.

LUCIE E. BORDEN.

It is a law in optics, that any object which reflects and sends out to others all the light which it receives, must be white and luminous itself. On the contrary, one that gathers into itself and absorbs all the rays, becomes black and dense.

There is a large sect of people today whose numbers are increasing, whose favorite maxim is embodied in the words, "Nothing is too good for the child of the king." Their plausible and fallacious interpretation of this sentiment, affords them a specious excuse for using their knowledge of mental forces to attract material wealth which, far from distributing to others, they devote to the gratification of a refined æsthetic taste, unmindful of the fact that in the present status of society, such a gratification necessarily means debt to the poor, and robbery of his brother, to the rich.

The only real truth presented by "Christian Science," is that of the reality of mental forces. "Treatments for poverty," many formulas for which are given in their periodicals, are particularly alluring in this season of financial depression. While it is easy enough, through a comprehension of the efficacy of desire to attract money, a conscientious mind is deterred at the outset, by a consideration of motives. When the object in view is private ease and advantage, it is only a perversion of force. A current of thought is just as dynamic as a current of electricity, and like the latter, may be used for good or ill. "Desire is substance"—not desire strong and fervent today, weak and vacillating tomorrow, but continuous, persistent, assured. Only let the desire be strong enough and persistent enough and it must avail irrespective of motive, for it is a scientific law. Thus the miser draws in his glittering hoard. The time is at hand when the wealth of the world will be in the hands of the best people; the only ones whose cause is absolutely righteous, for it is the cause of God. "The silver and gold are His, and the cattle on a thousand hills."

The old idea was that man must melt the stony heart of God by prayers and groanings unutterable, beseeching him to send down and pour out material prosperity, or spiritual character upon his saints, *ready made*. It is understood at present, that as no man ever became a saint in a day, or without determined effort upon his own character, so all material good is governed by law, a comprehension of which is necessary in order that the good in question may be realized. Providence has no favorites and makes no exceptions. If it is a law that persistent, united, concentrated mental force or desire will attract material resources, and through their knowledge of this law the adherents of any sect are able to control them for the sake of personal and selfish ends, becoming thereby not luminous bodies but dark absorbents in the world, then surely those who represent the cause of righteousness and are desirous of material resources only that they may contribute to the general good and advance the Lord's kingdom in the earth, have only to *unite their forces*, nothing wavering. The reality and potency of

thought currents were never known until explained by the illuminated Teacher of this age. On the principle of reflex action, the benefits of his discovery seem to accrue first to the powers that pervert good and truth.

The Koreshan System teaches the co-operation of God and man in a new light. Its fundamental idea of prayer is involved in that of reciprocal action or mutual interdependence,—an underlying primary principle of being, manifest in each microscopic cell of the human body as well as in the larger relationship between the center and circumference of the cosmos. Not that God, the spiritual center of truth and love, *will* not pour out his blessing, but that in the very nature of things, he *cannot* until man fulfils the conditions and places himself in the right attitude,—that of perfect trust, sending up to the center a supply of love to be there transformed and returned to him in a baptism of truth and blessing. He must give in order that it may be given unto him, and according to his receptivity it shall be unto him. The lily must hold up its snowy cup that the rain and the dew of heaven may fill and refresh it. If it droop its head and turn earthward, it must fade and die. One of the most beautiful and appealing facts relative to the divine nature, revealed by Koreshanity, resides in its conception of the interdependence of God and man—that far from maintaining a separate, remote, and independent existence, creating and destroying suns, systems, and nations at his arbitrary pleasure, God is actually dependent upon man, the correlated and negative pole of being, to sustain and replenish his own life. Man robs God of a part of his rightful life, in refusing to recognize the divine Fatherhood which claims his heart, his mind, his strength, and in robbing God the agnostic becomes a spiritual bankrupt himself.

Comprehension of law and absolute integrity of motive are essential conditions for the reception of material good. Such a comprehension is only possible when in the order of progression, man is fitted to receive the good in question, that is, when his spiritual nature also has been ripened and developed to a point where the chord of self has passed in music out of sight. The competitive system prevails, and every co-operative attempt, even Brook farm, projected by the intellectual elite of their time, has hitherto failed, because the hearts of men were not unselfish enough to develop a higher social system. The inner and the outer correspond, and are mutually determinant the one to the other. Selfishness in the human heart is exclusive of the mind of Christ who came not to be ministered unto but to minister, and this selfishness produces the sphere of external suffering. "With every aspiration the soul is on its knees," said Dean Stanley. The perfect prayer is when man turns his aspirations wholly toward God, and lets that mind which was in Christ displace the mind of self.

Every chain that spirits wear,  
Crumbles at the breath of prayer.

Desire to be free, and the earth-born fetters fall away. "In Him was light, and the light was the life of men." The Divine Light, the Illuminator, is responsive to the faintest vibration of desire that reaches out toward it. Manifest to the world in a personal center two thousand years ago, it is again manifest today in Cyrus the Lord's Anointed, in whom is vested the science of life immortal.

Suddenly, Christian bethought him that he had a key in his bosom called Promise, which could open any lock in Doubting Castle,—and straightway he and his companion were free men.

The world feels itself on the brink of catastrophe and upheaval, the hearts of men failing them in the present social and financial distress. Koreshans alone are comparatively free from doubt and anxiety, for they possess the key of Promise and can look forward with confidence to the culmination and fulfilment of all the precious and comforting words of the Bible. "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil, to give you an expected end." *Desire* with a pure heart fervently and ye shall receive.

—••—  
"And They Followed No More After Him."

BY PROF. O. F. L'AMOREAUX.

This is the sum of the record of those disciples who ceased to follow Jesus in his earthly mission nineteen hundred years ago, and we are told that those who did this were many. When He had explained to them the particular design of his coming among men, how that he came to be eaten—appropriated as the seed of a higher life, "Many therefore of his disciples when they heard this, said, this is a hard saying; who can hear it?"

It was nothing against the truths He taught, nor indeed was it wonderful that they should go away. Nay, more, it was the inevitable and only possible result of the then present conditions. These had gathered to him, from considerations which pertained to the lower life. They had observed and experienced his provision for the wants of the lower human life, and were content to be thus cared for. They had heard him talk of the establishment of a new kingdom, and were not averse to being among the first in the establishment of a new government that should free their country from the galling yoke of Rome. At times, when the evidence of the truth of his claims came unusually strong and convincing, he was obliged to hide himself to prevent them from taking him by force and making him king. Now, to be clearly and emphatically taught by him that he was to cease feeding them daily bread and be appropriated as the seed of a higher life in those who received him, and that the government he would set up would have no seats of power or emolument for them, and would furnish no relief from the Roman yoke, was more than their weak faith could stand.

To appreciate the blessings of a higher life, men must have belief in and capacity and desire for the enjoyment of that life developed within them. Men might even have some measure of the knowledge of that higher life and desire for it awakened within them, and yet because of the time required, hope deferred might make their hearts sick, and so they might turn away. The apostle's language, "Ye did run well; who did hinder you that ye should not obey the truth?" makes it evident that there were many such.

The world of today is full of people who profess to believe in and to be looking for a higher life, but they have a preconceived notion of how it is coming, either of their own conjuring, or that they suppose to be revealed to them by intelligences from the spirit world. Many of them join the

company of those who are looking and living for a higher life. While the teachings agree with their notions they continue to follow the truth and its teacher, but where such agreement fails, they follow after him no longer.

It is evident that if there is a higher life at all, it must be divine in its origin and in its destiny; in its foundation and in its completion; in its beginning and in its ending; that there are not many methods of it, but a single method; and that only the mind that conceived such method is competent to reveal it to men, since he must know the end of it from the beginning.

In this connection Paul says, "How shall they hear without a preacher?" And so their "faith cometh by hearing, and hearing by the Word of God." Jesus was one of those Words, but he said, "man doth not live [come into eternal life] by bread [that was himself] only, but by every word that proceedeth out of the mouth of the Lord." These words are seven in number, coming at the end of seven cycles into which the grand cycle is divided. Jesus was the sixth of these, and Cyrus is the seventh. They correspond to the seven horns (powers), seven eyes (universal intelligences), seven Spirits of God, which have first their timic relation in a personality, and then, in the end of the grand cycle, a simultaneous development in one personality, who is the embodiment of them all.

Any reliable hearing with regard to this higher God-life, must come from this source. The mass of the men of today who have their ears open to the "wizards that peep and mutter," will not long be followers of God's truth and of his Messenger of the Covenant, who Malachi declares "shall suddenly come to his temple" as "the Lord, whom ye seek;" nor is it desirable that they should. Herein is the undesirable yet important mission of Judas. "The Son of man hath not where to lay his head," said Jesus. He was the Head of the new church and new state of the new age. There was yet no humanity prepared to receive this Head when it should go away to spirit—Holy Ghost, ready to enter humanity as the divine seed of regeneration.

This divine spirit could not share its abode with devils Gr. (*daimonia*), so the devils must needs go out of the humanity that should receive it. So the record is that after the sop the devils (*daimonia*) entered into Judas, when immediately he went out to betray his Master. Coming out of the eleven, they left them prepared to receive the Holy Ghost—the divine Spirit, when it was poured out. It is evident, then, that if at this time the lower and sensual spirits go out of men to prepare the way for higher and holier ones to control them, there must be channels of limitation. "If you cast us out, suffer us to go away into the herd of swine," said the legion whom Jesus cast out.

True and undefiled religion has for its basis the etymological significance of the word itself. Religion (tying or binding again or binding back) is the restoration of man to God. It is the reunion of that which, through the default of man, has been divorced. The effect of it when brought to its repletion, is to conjoin God with man, breaking down the middle wall of partition and consummating in the race that supreme end, the fulfilling of the law,—love to God and the neighbor.

## The Analysis of the Word.

BY AMY J. JACKSON.

"Analysis," says Russell, "is the grand instrument in all the operations of the perceptive faculties and of the implementations of science; it is the keenest in its edge, the truest in its action, the surest in the results which it attains. It is the key to knowledge in all departments of intelligence." If this be true, who constitutes the analyzer? Is human endeavor capable of discriminating between truth and fallacy?

If we locate a cause, we should reason to its effect. If the great first Cause be God, then is the delineation of the cause attributable to that source in love and wisdom, faith and charity, good and truth. The premise from which truth is deduced, is established upon a firm rock foundation without which all is of no avail, for it is written, "He shall cry unto me, thou art my Father, my God, the Rock of my salvation."

We may inquire, What has been the outcome of the reasonings and deductions made by our boasted civilization? Is error prevalent everywhere? Cannot the thinking mind deduce logical conclusions from the established schools of science, and weave on and on its elaborate threads of lengthiest discourses? Are all hopes to be baffled, all incentives crushed? In other words, has life proved a failure? In reply, hopes not founded upon Truth by the Lord's almighty power, will be wiped away. Let heresy be exterminated; let execrable fallacy and unsound hopes be replaced by the true law and knowledge of God in humanity. Life is not a failure—it constitutes the school of experiences, with accompanying vicissitudes:

Prior to this time the truth could not be comprehended in its fulness, its power, and its might. Humanity has been groping in darkness in search of the light (truth). "For with Thee is the fountain of life: in thy light shall we see light." "Thy word is a lamp unto my feet, and a light unto my path." If the Word, the Analyzer, the Elucidator, is therefore the light (eye) of the body, the church, it follows that from the recognition and appropriation of the Word, we are enabled to gain light.

Jesus Christ constituted the Word (Logos) of the Christian dispensation, the Analyzer of that period; Adam, Enoch, Noah, Moses and Elijah being the analyzers of the preceding five. Cyrus reveals the scientific interpretation of the Word, hence is the Analyzer of this age.

Analysis from the Lord (the Word or Logos) is "keenest in its edge, truest in its action, surest in the results which it attains; it is the key to knowledge in all departments of intelligence." "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

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The Spirit World Is in Humanity.

Man is the Sole Dwelling-Place of Spirit Good or Bad.

BY AMANDA POTTER.

The Koreshan—who claims that in 1870 the Power and Potency known as God came to be the indwelling of his Leader, in and through whose person he works “both to will and to do of his own good pleasure”—stands today in the attitude of making answer to the world concerning the hope within him. He boldly asserts that neither within the sole written record extant, nor yet in that outermost manifestation of deific thought—the visible universe, is there proof or hint of spirit extraneous to flesh. Flesh is the sole generator of the spirit of the anthropostic world, and, as in the past, is forever more world without end, its sole destination and confine. When the last link that holds the spirit to the flesh with which it had clothed itself is severed, with a leap like that of the flame which ignites a gaseous air, it enters another body. The law of attraction determines the new dwelling—mutual desire and specific adaptability furnish the satisfactory condition.

“Do not spirits dwell in heaven?” Heaven and hell are not locations, but conditions. “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” The fires of hell are the lusts of unrighteousness, and they will continue to burn until humanity is regenerated.

One human brain could contain all spirit entities, good and bad, of the universe; for space is not an attribute of the spirit world. The function of space in the natural corresponds to the function of quality in the spiritual.

From babyhood the skies have been our imaginary domain of spirit existence; and not until the facts of the genuine cosmogony assimilate themselves with the mind, will man be able to pull, as it were, his thought down from cloudland to locate his dear departed where they belong—in humanity. A convex ball as our abiding place, related to as many “upwards” as there are people and places, is the basis of this world-wide fallacy.

Let us say we live in a concave sphere, that there is but one upward, which is *inward*; that man, the microcosm, sustains the position of an exact correspondence to this physical or alchemico-organic macrocosm—the universe, and we shall understand the Bible references to upward and downward, as conveying the idea of proceeding inward and outward.

The miracles afford abundant proof that evil (devil) spirits abide in man. The power of the Christ and his followers was frequently exercised in casting them forth from persons obsessed of them. Mary Magdalene and the Gadarene are examples of alleviation by this power of the Christ, and so graphic is the word picture of the fleeing seven Scevas, naked and wounded, that one almost hears and sees the infuriated demon as he sprang to his work after pronouncing the words: “Jesus I know; and Paul I know; but who are ye?”

The hidden God who at stated intervals comes down into humanity, proceeds from the very interior of the brain of the tent or tabernacle, or an attenuated degree of those, to

become the power of a form and mentality sufficiently perfect to permit his presence to be known and felt of men. God in his own perfect flesh, is God the Lord. (Hence, the Lord Jesus Christ.) Such was Adam created, such was Christ, such will be the multiplied Christ, the one hundred forty and four thousand. A perfect form—dwelling, gives to God perfect power; a very imperfect form may give Him shelter, but leaves him powerless. God in the process of generating the righteous Christ, dwelt in David whose mind could not, through his own person, be reached by this message which the Almighty communicated through Nathan: “Go and tell my servant David, thus saith the Lord, shalt thou build me a house for me to dwell in? Whereas I have not dwelt in a house since the time that I brought up the children of Israel out of Egypt, even to this day, *but have walked in a tent and in a tabernacle,*” or, “*have gone from tent to tent, and from one tabernacle to another.*” This text is clothed in symbolism:

“The tent is that to which the symbolic tent pointed. The tabernacle means the priesthood—sacrifice. A tabernacle is a priest; a tent is a prophet. The Hebrew word that is translated tent, means to shine, a shining one, a person that is illuminated; that is, Elijah. God had passed from one man to another; he had not had a house to dwell in, but had gone from tent to tent, and from tabernacle to tabernacle until Jesus came; then tent and tabernacle were united,—prophet and priest were in one personality, and this was God’s house. ‘Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.’”

“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” “Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.”

The Lord’s supper was an object lesson. Devils had made men writhe, and the disciples had wrestled for their dislodgment,—*they knew that evil spirit dwelt in men*, but when told that the Son of God—good spirit, would dwell in themselves, the language fell upon dull ears, and that this explicit and practical teaching was needed in emphasis of the repeated promise that the Christ would be in them, and that there was need for them to know that he would be in them, needs no comment but that of the circumstance. It was a symbol, and the symbol was fulfilled—the transmuted flesh and blood entered the disciples and others, and they had *life in them*, for He was “the life.”

“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?” was spoken after the body of God the Lord resolved to Holy Spirit, had been appropriated by those who, as a symbol, had assimilated with their structures the broken bread and the cup of wine. The Lord alluded to his body as “this temple;” it was God’s temple, but the bodies of the twelve were temples of the opposite order previous to their occupancy by the Holy Spirit. Then they became God’s temple agreeable to the words: “Ye are the temple of God. \* \* \* The Spirit of God dwell-

eth in you." It was the temple of God dissolved which had made conjunction with their inner beings, and if through conjunction with God, Jesus could say: "The Father and I are one," they who were one with God's temple were the temple of God.

Their Lord was for the time their visible fellow sojourner. He was the familiar and central figure of their everyday life. In a degree they were party to all his goings forth and his returnings, and in that one glorious sentence, "He dwelleth *with* you and shall be *in* you," they were given a promise beyond their comprehension. The beloved disciple records a similar promise accorded as the betrayal drew near: "Neither pray I for these [disciples] alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: \* \* \* that the love wherewith thou hast loved me may be in them, and I in them."

"The Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me." In the person of this one Christ, God was powerful: In the multiplied Christ, the one hundred and forty and four thousand whose light will burst upon the universe as a perfect day, God will be one hundred and forty and four thousand times more powerful—he will be God Almighty.

#### "What Is It?"—Fiat.

BY PROF. O. F. L'AMOREAUX.

Mr. Edward Atkinson, the rich man's statistician and would-be philosopher, has been asking himself the above question, and has made the discovery that an act of legal tender is a very wicked and fraudulent thing, and "must have been conceived in fraud, and must have been nursed in dishonor and discredit ever since." Koreshans are inclined to agree with him; but if they were to attempt to carry out that view they would find Mr. Atkinson and all the gold bug party among their determined opponents.

If "fiat" and legal tender are the criminal things Mr. A. declares them to be when applied to silver, they can be no less criminal, since their nature is not changed, when applied to gold,—producing as they do not less than nine tenths of its value in the different nations of the earth.

The men who write that kind of stuff for scientific knowledge on the money question are either knaves or fools, and it ought not to take the people long to find it out. Strike down *all* legal tender and "fiat" laws, as they apply to gold, silver, paper, or any other commodity, and you lay the foundation of the kingdom of righteousness among men. Enthroned gold alone by fiat law as now, and you have set up the golden calf for men's worship, and established the worst, most despotic, most devilish form of human despotism.

A true civilization is that in which the mind is exalted into the realm of morality and religion.

The Teutonic family of nations is the product of the intermixing of the Israelites through marriage with the Medians, Persians, and Assyrians. The word *tent*, from which Teuton is formulated, is Hebrew, and means gatherer.

### Pungent Paragraphs.

BY J. S. SARGENT.

"Competism is the life of trade." It is also the death of trade's-men.

The people are denied the right of petition, in the interests of com-petition.

A man is wise because his character has long been polished by the lapidary of human experience.

The sixty-five millions of American freemen (?) are in the clutches of thirty thieves—*thirty bankers*.

If "time is money," and you can "take time by the forelock," you ought to be able to unlock all the money you want.

The mills of the gods—the money gods, grind rapidly and rough, because the stones called their hearts, are exceedingly tough.

Great sorrows turn deep furrows in the soul, and harrow well the heart wherein to plant and grow the better love to God.

Not to have a friend in the world because of your fight against the world's wickedness, is the happiest of all human conditions.

Life is to gather experience into wisdom. The more extended, varied, and complex the experience, the higher the life and, consequently, the greater the wisdom.

Another may do wrong and fully deserve execration and punishment, but we cannot afford to degrade ourselves to his level by undertaking to be the executive of his needs.

Our sympathies go out to the laborer more than to the capitalist, not because he is right in his demands, but because he suffers more present wrong in the ill conditions of society.

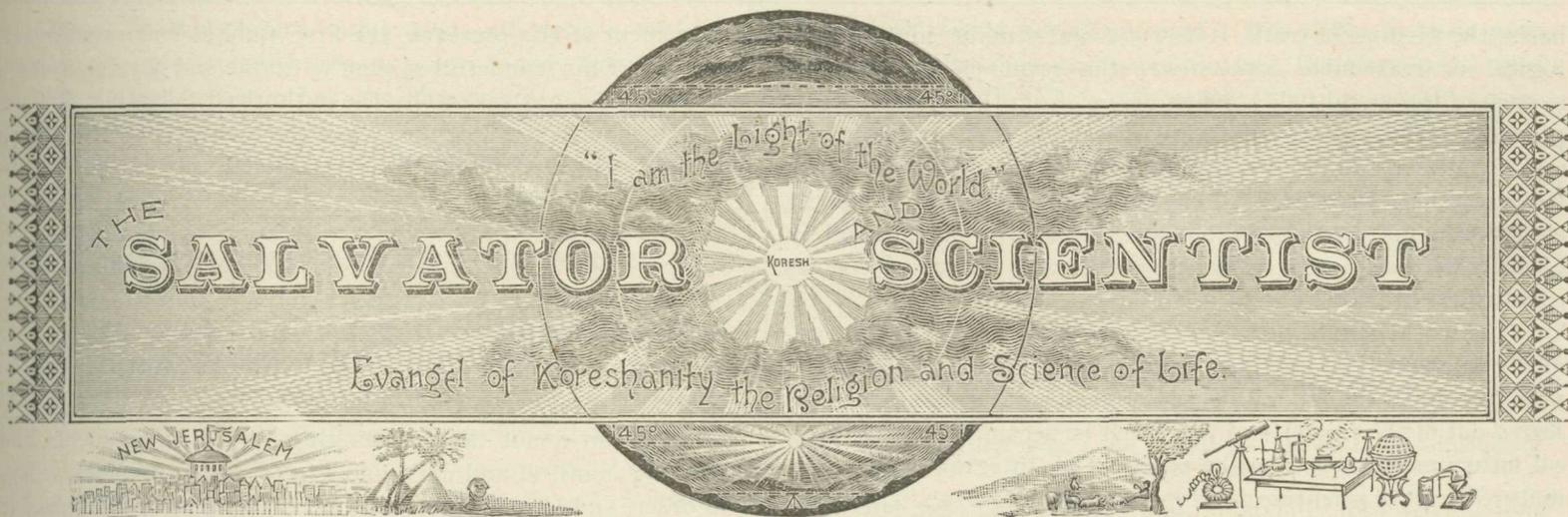
The trouble with the industry of this country—under the manipulations of trusts and monopolies—is that the volume and profits are made to increase, and the wages and number of laborers are made to decrease in corresponding ratio.

Granting Darwin's theory of man's evolution to be true, did the learned chimpanzee look upon the first specimen of humanity with the same incredulity as the learned (?) human looks upon man's superior production from himself—that is, the Messiah, the God-man?

### The New Geodesy.

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

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

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## The Salvator and Scientist

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

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

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### THE RATIONAL SYSTEM.

#### The Salvatory Effect of Truth Compared with the Disintegrating Forces of Fallacy.

That we are living in a wonderful period of the world's history no well-informed mind will attempt to deny; that today there is manifest marvelous mental activity is apparent to all. The world is inwardly breathing from a source unknown to it, the forces and energies which are struggling for expression. The great world stands in an attitude of expectancy, wondering what will be the next surprise; the maelstrom of thought continues, but who knows the *source* of the stream and where is its destination? We find marvels of ingenuity on every hand; inventions are multiplied by the thousands every year, and new discoveries are announced almost daily. The world's teachers drift along with the tide, uncertain as to what the result will be.

This manifest line of progress is not the result of the application of known laws and definite principles; the so called scientific discoveries are *not* the result of rational process, but of accident, as it were; and the application of their use in the world obtains in the same way. Some evil genius seizes upon every invention of modern times and utilizes it to enslave mankind; and every new discovery soon falls into the grasp of some giant monopoly. There is not an invention, convenience,

machine, industry or art put forth by modern science to-day that is not utilized by the many agencies of evil.

Science is unable to account for the modern marvels and for their consequences, for the simple reason that its advocates are in ignorance of the laws of human development. They are unable to reach any definite conclusion as to the meaning of it all. They frankly admit this; the admission involves the confession of ignorance. As long as they are *searching* for the solution of these great problems, it cannot be expected that they can apply the key to the situation and direct the mighty forces operative in the world. Instead of making any real discoveries, they are simply allowing themselves to passively move along under the impulses of strange genii, of which they know nothing.

The world's acknowledged scientists are imbued with the dynamis of fallacy; they derive their inspiration from a source that is opposed to the welfare of humanity—from a source that desires, *not* the revelation, demonstration and application of truth, but the institution of those conditions which are destructive and disintegrating to universal reformation and recreation; they are therefore filled with the elements and entities of disintegration, and those elements constitute the real foundation of the modern astronomical and theologic concepts. They divert the mind from the center of universal construction, and vitiate the forces of logical conclusion in the vagueness of hypotheses.

The Copernican system of astronomy had its origin, and today derives its strength from mental chaos. The system is a sure and unmistakable index to the character of mind which gives it support. The very nature of the hypothesis is contrary to all laws of synthesis; the conception of the idea of a universe devoid of every principle of organic unity and factor of existence and form, results from the mind which is itself devoid of the true factors of conclusion. As long as the system is put forth in the world and held by any considerable portion of humanity, that long will that class remain in destitution of those factors of knowledge which are absolutely necessary to true scientific and rational progress.

The fact that the prevailing astronomical system has not led the world to a solution of the mysteries of the universe, is conclusive proof and evidence to any logical mind that it does not possess that *catena* of consociation requisite to the revelation of *any part* of the *absolute truth*. In the great mass of modern scientific rubbish, there does not exist the *key* that will unlock the treasures of knowledge; if the modern system were true the *key* would be *known*, for by its means alone would the system be constructed. Because it does not possess the *key*, the

basis, the premise of truth, it *does not* and *cannot* contain any logical or reasonable *conclusions*; the great pseudo-scientific system of the world today, when viewed from the standpoint of piercing criticism, is a crumbling monument of its own deadness and a testimony to its own fallacy. It claims to be *science*, when it possesses no *knowledge*; it claims to be a system, when its character is not worthy of the name. It is without foundation of fact, without logic, without reason; and consequently, its conclusions are not rational.

The world cannot be saved from its present segregated condition in competism until the mind is turned back to a rational premise—until the fallacy of the prevailing pseudo-science is *forced* out of the mind; and this must be accomplished by radical measures employed by the perfect and integral system, the matured fruit of scientific development and progress. The world must begin to think from another standpoint; it must begin to think in harmony with the laws and principles of the universe.

For the benefit of humanity—in order to save the world from the fallacies of the day, the Founder of the Koreshan System has inaugurated the great scientific campaign. With full knowledge of what is to be accomplished, the work has been begun. It would be useless to undertake such a work as this against the forces of error, and against the morbid indifference of a disappointed and suffering world, if he did not possess that which will produce a *world-wide revolution* in scientific and religious thought. The great work of destruction of all modern fallacy of whatever name, influence or character, will be accomplished in *one mighty blow*—the simple demonstration of the earth's concavity. The demonstration of this fact, as the fundamental premise of a complete and integral system, will be the inauguration of the greatest and most stupendous movement toward the world's redemption that has ever been seen. The system that is able to do this is able to apply *all* the elements of truth, and to reveal to humanity the wonderful science of being and existence, and laws of life and their application to human salvation.

The true system of science (knowledge) is able to lead the world back to a rational concept of universal form and function, and is able to explain what is the source of all the energies which give it expression; it is prepared to demonstrate that upon a rational and scientific premise the entire system is founded. That which was applied by Jesus in the *philosophic* degree for the salvation of the *soul*, will now be applied in the *scientific* degree for the salvation of the *body*. The Koreshan System is simply the matured fruit of the primitive Christian system, and its Founder is here to institute and promulgate a system of human salvation, the principles of which are susceptible of rational investigation and application.

The world's next and greatest surprise will be the demonstration of all the claims of Koresh; they are simply the *rational claims* of the *true* Scientist. Those who object to his claims, fail to comprehend the basic truth upon which his claims are founded. If his system of science is true, a *study* of that system will *reveal* and substantiate all that he claims to be. If by the application of specific knowledges he founds a scientific system that will save the world from its fallacies, he is to that extent the savior of humanity; if, in accordance with the laws of the universe, he originates and applies the principles of a social and economic system that will overturn the present barbarous system of competism and emancipate humanity from wage slavery, he is their Savior from the bondage to god and greed; and if, in accordance with the same laws, he applies those principles which will *overcome death* and change the mortal to the immortal state, he will be the Savior of the world in the highest and truest sense. At some time such a man will come; this is acknowledged by all who look for the Lord's return. The first world-wide an-

nouncement of His presence, the first public demonstration of the truth of his wonderful system of divine and natural science, will be the demonstration, by the authorized Scientific Staff of the Koreshan System, of the fact of the *concavity of the earth*, the inner surface of the great universal cell.

### FACTS VERSUS THEORIES.

The Value of Practical Experimentation, and the Errors of Hypothetical System Builders.

BY "PARALLAX."

None can doubt that by making special experiments, and collecting manifest and undeniable facts, arranging them in logical order, and observing what is naturally and fairly deducible therefrom, the result must be more consistent and satisfactory than the contrary method of framing a theory or system—assuming the existence and operation of causes of which there is no direct and practical evidence, and which is only claimed to be "admitted for the sake of argument," and for the purpose of giving an apparent and plausible, but not necessarily truthful explanation of phenomena. All theories are of this character;—supposing instead of inquiring, imagining systems instead of learning from observation and experience the true constitution of things. Speculative men by the force of the genius, may invent systems that will perhaps be greatly admired for a time; these, however, are phantoms which the force of truth will soon or later dispel.

The foundations of fallacious theories are always unproved; no proof is attempted; the necessity for it is denied; it is considered sufficient that the assumptions seem to explain the phenomena selected. In this way it is that theory supplants theory, and system gives way to system, often in rapid succession, as one failure after another compels opinions to change. Until the practice of theorizing is universally relinquished, philosophy will continue to be looked upon by the bulk of mankind as a vain and mumbling pretension, antagonistic to the highest aspirations of humanity. Let there be adopted a true and practical free-thought method, with sequence as the only test of truth and consistency, and the philosopher may become the Priest of Science and the real benefactor of his species. There must be no tampering with conviction, no hedging or mental prevarication; no making "the wish the father to the thought;" no fear to arrive at a particular result. To think honestly, then, is to think freely; freedom and honesty of thought are truly interchangeable terms. For how can he think honestly, who dreads his being landed in this or that conclusion?

It is pitiful in the extreme that after so many ages of almost unopposed indulgence, philosophers instead of beginning to seek before anything else, the true constitution of the physical world, are still to be seen laboring only to frame hypotheses, and to reconcile phenomena with imaginary and ever-shifting foundations. Their labor is simply to repeat and perpetuate the self-deception of their predecessors. Surely the day is not far distant when the very complications which their numerous theories have created, will startle them into wakefulness, and convince them that for long past they have but been idly dreaming. Time wasted, energies thrown away, truth obscured, and falsehood rampant, constitute a charge so grave that coming generations will look upon them as the bitterest enemies of civilization, the heaviest drags on the wheels of progress, and the most offensive embodiment of frivolity, pride of learning, and cautioning formality; worse than this—by their position, their standing in the front ranks of learning, they deceive the public. They appear to represent a solid phalanx of truth and wisdom, when in reality they are but

as the flimsy ice of an hour's induration—all surface, without substance, or depth, or reliability, or power to save from danger and ultimate destruction. Let the practice of theorizing be abandoned as one oppressive to the reasoning powers, fatal to the full development of truth, and, in every sense, inimical to the solid progress of sound philosophy.

Such a juggle and jumble of fancies and falsehoods extended and intensified as in theoretical astronomy, is calculated to make the unprejudiced inquirer sternly resolve to resist its further progress; to endeavor to overthrow the entire edifice, and to bury in its ruins the false honors which have been associated with its fabricators, and which still attach to its devotees. Their false reasoning, the advantages they have taken of the general ignorance of mankind in respect to astronomical subjects, and the unfounded theories they have advanced and defended, cannot be otherwise than regretted, and ought to be by every possible means uprooted.

It has become a duty, paramount and imperative, to meet them in open, avowed, and unyielding rebellion; to declare that their reign of error and confusion is over; and that henceforth, like a falling dynasty, they must shrink and disappear, leaving the throne and the kingdom of science and philosophy to those awakening intellects whose numbers are increasing, and whose march is rapid and irresistible. The soldiers of truth and reason have drawn the sword, and ere another generation has been educated and grown to maturity, will have forced the usurpers to abdicate! Like the decayed and crumbling trees of an ancient forest, rent and shattered by wind and storm, the hypothetical philosophies, which have hitherto cumbered the civilized world, are unable to resist the elements of experimental and logical conclusion, and soon or later must succumb to their assaults. The axe is uplifted for a final stroke—it is about to fall, and the blow will surely "cut the cumberer down."

It is far more edifying, more satisfactory, and in every sense better, that we should know the true and detect the false. Thereby the mind becomes fixed—established on an eternal foundation, and no longer subject to those waverings and changes, those oscillations and fluctuations which are ever the result and concomitant of falsehood. To know the truth and to embody it in our lives and purposes, is to render our progress to a higher and nobler existence both safe and rapid and unlimited in extent. Whatever may be the destiny of the human race, truth alone will help to secure its realization.

We are enabled to prove that all the so called arguments with which so many scientific but irreligious men have assailed the Scriptures are absolutely false—not doubtful or less plausible, but unconditionally false; that they have no foundation except in fallacious astronomical and geological theories; and, therefore, must fall to the ground as valueless. They can no longer be wielded by irreverent smatterers as weapons against religion. If used at all, it can only be that their weakness and utter worthlessness will be exposed. Atheism and every other form of infidelity are thus rendered helpless. Their sting is cut away and their poison dissipated. The irreligious philosopher can no longer obtrude his theories as things proved wherewith to test the teachings of Scripture. He must now himself be tested. He must be forced to demonstrate his premises, a thing which he has never yet attempted, and if he fails in this respect his impious vanity, self-conceit, and utter disregard of truth and justice, will become so clearly apparent that his presence in the ranks of science will no longer be tolerated. All theories must be put aside, and the question at issue decided by independent practical evidence. This has now been done.

The whole matter must be taken out of the region of belief and disbelief. In regard to elements and phenomena, belief

and disbelief should never be named. Men differ in their powers of conception and concatenation; and, therefore, what may readily be believed by some, others may find impossible to believe. Belief is a state of mind which should be exerted only in relation to matters confessedly beyond the direct reach of our senses, and in regard to which it is meritorious to believe. But in reference to matter, and material combinations and phenomena, we should be content with nothing less than conviction, the result of special practical experimental investigation.

### CONVEXITY DISPROVED, (No. 2).

#### Facts of Observation Over Long Distances Shown to be Impossible on a Convex Earth.

No one who has carefully and impartially followed the long line of experimental proofs and geodetic evidences of the earth's concavity, furnished in this scientific and physics department, has failed to realize that the fundamental principles of the Koreshan System are impregnable and its arguments irrefutable. By direct and specific experimentation, our Scientific Staff has brought to the attention of the public such facts as are easily comprehended; the testimony of such physical facts, placed over against the assumptions and unproven premises of the popular astronomical system, is of such a character as to force out of the mind of the candid investigator, all ground of confidence in the conclusions of modern scientific men.

We are preparing the way for the climax of proof by presenting to the world a solid phalanx of facts and evidences; the mighty forces of the coming revolution in the field of science and theology are swinging around the pivot of demonstration afforded through the accurate geodetic survey that is being put forth in the work of the scientific department of the Koreshan System. Thousands who have been educated in the popular fallacies are awaiting the results of the demonstration proposed, by means of the Rectilineator. The numerous proofs of experiment and observation we have presented are quite conclusive evidence of the fallacy of the earth's convexity; the following collated facts are none the less so:

#### Remarkable Experience of a Surveying Party.

The following remarkable observation made by a surveying party from the summit of Mt. Shasta, in California, of the snow-capped peak of Mt. Rainier, in Washington, affords a most striking proof that the earth is not convex. The summit of Mt. Shasta is 14,450 above the sea level, and the distance to Mt. Rainier is 400 miles, as can be verified by any map showing scale in miles. The latitude of Mt. Shasta is  $41^{\circ} 20'$  north; longitude,  $122^{\circ}$  west. Concerning the view from Mt. Shasta, we quote as follows from the pen of Dr. W. H. Cain, of Buffalo, N. Y., the leader of the party:

The northern outlook, however, is the more marked, as at the distance of 400 miles, stand out objects sufficiently large for distinct outline, in snow-capped Mt. Hood, on the Columbia river, Mt. Helens, and Mt. Rainier, latitude  $47^{\circ}$  north; longitude,  $121^{\circ} 40'$  west. Mt. Rainier was seen in the extreme distance near the central portion of the state of Washington. Such observation would not be possible only in the transparent air in the Pacific west, and at the right season. Distance does not seem to effect distinctness; it is all sufficient that size of the object exists in order to be seen. Having been in the vicinity of these Oregon and Washington mountains, the scene was familiar. No signs of earth convexity intervened to support a theory. It was plain seeing and believing; and no snow caps but these mentioned, are to be found in this range of vision.

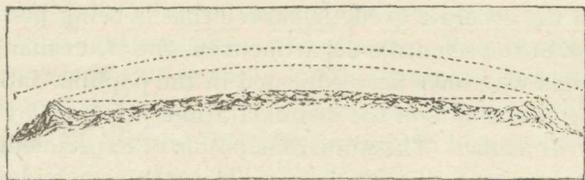
We desire to call attention to the physical impossibility of Mt. Rainier being seen at a distance of 400 miles, if the earth were *convex*; and a mathematical calculation of the ratio of curvature and the tangency of the line of vision will suffice to make forcible the facts of the above observation. We will make

the calculation as though each mountain stood upon the sea level, without the intervening mountainous country. At the altitude of 14,450 feet, in such case, the water horizon would be formed 150 miles distant, which may be verified by application of the usual formula of the square of the distance in miles, multiplied by 8 inches, giving the declination in inches; leaving 250 miles of surface beyond the horizon, with a declination ( $250 \times 250 \times 8 \div 12$  inches =) 41,666 feet, or 7.8 miles, the required height of Mt. Rainier to be seen from the summit of Mt. Shasta on a convex earth!

Between the two mountains, however, is the Cascade mountain range and plateau, the average height being about 6,000 feet above the sea level. This would change the basis of calculation, placing the top of Mt. Shasta 8,450 feet above the *arc of plateau*, from which altitude the horizon would be 112 miles away. From the horizon to Mt. Rainier the distance would be 288 miles; the declination required for this distance is ( $288 \times 288 \times 8 \div 12$  inches =) 54,712 feet, or 10.3 miles, the required height of Mt. Rainier. Such a view is *impossible* over a *convex arc* 400 miles in length; it is possible because the earth is *concave*.

#### Capt. Glassford's Heliograph Experiment.

In October, 1894, The Signal Corps of the U. S. Army conducted an experiment on the summits of Mt. Uncompahgre (height 14,418 feet above sea level), in Colorado, and Mt. Ellen (height 11,410 feet), in Utah, over a distance of 183 miles, by means of the Glassford Heliograph, reflecting the sunlight from peak to peak. The particulars of this experiment were published in *Harper's Weekly*, October 20, 1894, from which we take the profile illustration below. The earth lying between the two



EXAGGERATED PROFILE OF THE COUNTRY,  
Showing the two Peaks actually hidden from each other by  
the Curvature of the Earth's Surface

mountains has an average altitude of 7,000 feet above the sea level, it being a high plateau extending through Colorado to the west. The heliograph is an apparatus consisting of a reflector adjusted to throw the sunlight in any direction desired; by means of a disc passing to and fro in front of the reflector, the rays may be cut off intermittently, producing an effect upon the eye similar to the clicks of the telegraph instrument upon the ear; messages may thus be transmitted as far as the atmosphere or other conditions will permit. In the case of this experiment, a message was successfully transmitted 183 miles, showing conclusively that the rays of light and the lines of vision passed from summit to summit without an intervening convexity or bulge!

The reputation of Capt. Glassford is sufficient guarantee of the truthfulness of the statements made in the report of his experiment. The relations of the summits of the mountains and straight line connecting the same, to the arc of convexity, are illustrated in the accompanying cut, which is here reproduced from *Harper's Weekly*, showing a bulge of earth, on the basis of convexity, over 5,000 feet higher than the mountain summits.

#### Powerful Reflectors and the Heliostat.

In the account of the trigonometrical operations in France by Biot and Arago, it is stated that the light of a powerful lamp, with good reflectors, was placed on a rocky summit, in Spain, called Desierto las Palmas, and was distinctly seen from Cam-

pray, on the island Iviza. The elevation of the two points was nearly the same, and the distance between them nearly 100 miles. If the earth were convex, the light on the rock in Spain would have been more than 1,600 feet, or over  $\frac{1}{3}$  of a mile below the line of sight. The following account of geodetic operations in Great Britain is taken from the Handbook of the London Exposition of 1851:

The length of the sum of the sides of the great triangles (in the English survey) is upwards of 100 miles; and many means were employed to render the stations visible from each other at such great distances. The oxy-hydrogen or Drummond's light was employed in some instances; but a Heliostat for reflecting the sun's rays in the direction of the distant observer, was more generally and successfully employed. Lieut. Portlock, R. E., who observed the station on Pregel, a mountain in South Wales, from the station on Kippare, a mountain about 10 miles southwest of Dublin—the distance between the stations being 108 miles, says: "For five weeks I watched in vain; when to my joy, the heliostat blazed out in the early beams of the rising sun, and continued visible as a bright star, the whole day."

#### Distances at Which Lighthouses are Seen.

Many instances can be given of lights being visible at sea for distances which would be utterly impossible upon a convex surface of 25,000 miles circumference. Nautical men are constantly finding the discrepancies which exist between the facts of practical experience and observation, which the scientists have never been able to explain. We have compiled from several sources some facts which we present below. We are procuring official and authoritative information concerning nautical phenomena, which will be presented in this department in the future. The facts given below are from English authority, and can be found in Admiralty List of Lights, Findlay's Lighthouses of the World, and other works on marine hydrographic survey and measurements.

The distance across St. George's channel, between Holyhead and Kingston Harbor, near Dublin, is at least 60 statute miles. It is not an uncommon thing for passengers to notice, when in and for a considerable distance beyond the center of the channel, the light on Holyhead pier, and the Poolbeg Light in Dublin bay. The lighthouse on Holyhead pier shows a red light



at an elevation of 44 feet above high water; and the Poolbeg lighthouse exhibits two bright lights at an altitude of 68 feet; so that a vessel in the middle of the channel would be 30 miles from each light; and allowing the observer to be on deck, and 24 feet above the water, the horizon on a convex earth would be 6 miles away. Deducting 6 miles from 30, the distance from the horizon to Holyhead, on the one hand, and to Dublin bay on the other, would be 24 miles. The square of 24, multiplied by 8 inches, shows a declination of 384 feet. The altitude of the lights in Poolbeg lighthouse is 68 feet; and of the red light on Holyhead pier, 44 feet. According to the calculated convexity, the former would always be 316 feet, and the latter 340 feet below the horizon, as seen in the accompanying diagram. The line of sight HS, would be a tangent touching the horizon at H, and passing more than 300 feet over the top of each lighthouse.

In the following list of lighthouses and the distances at which they are seen, the average altitude of 10 feet for the eye is allowed, upon the authority of Findlay:

By all the figures is meant "The minimum distance to which the light can be seen in clear weather from a height of 10 feet above sea level."—Findlay's Lighthouses of the World, p. 32.

As an example, quoting the same author: "The coal fire on the Spurn Point lighthouse, 93 feet in height at the mouth of Humber, which was constructed on a good principle for burning, has been seen 30 miles off." Allowing 10 feet for the altitude of the observer, 4 miles must be taken from 30 miles as the distance to the horizon for this altitude, leaving 26 miles. The square of 26 miles, multiplied by 8 inches gives 450 feet; deducting the altitude of the light, 93 feet, we have 357 feet as the amount this light should be below the horizon.

In accordance with the above average altitude, upon the basis of the calculated convexity, we construct the following table of lighthouses, the first column of figures giving altitude of light above sea-level, the second, the distance at which the light is actually seen, the third, the distance beyond which the light would drop out of sight; fourth, total declination; fifth, the distance in feet the light should be below the line of vision:

Name of Lighthouse.	Altitude in Feet.	Miles Visible.	Should be invisible at	Total Declination.	Feet below Horizon.
Clare Island,	341	31	27	724	383
Beachy Head,	284	26	25	323	39
Cromer Light,	274	26	24	323	49
Barra Head,	698	38	36	770	72
Isle of Wight,	180	42	20	1,000	820
Port Said,	60	58	14	1,945	1,885
Egero,	154	28	19	384	230
Dunkergue,	194	28	21	384	190
Cordona,	207	31	22	550	280
Madras,	132	28	18	382	250
Port Nicholson,	420	35	29	640	220
Cape Bonavista,	150	35	19	640	490

The above altitudes of lighthouses and the distances at which they are seen, are well authenticated, and anyone familiar with the methods of computation can easily verify the results given above. The items below are equally conclusive.

**Hantsholmen Lighthouse Visible 72 Miles From the Deck of Steamship Milo.**

The Captain of the steamship Milo, referring to the question as to how far a powerful light can be seen, says: "The other day, when off Skagen, the rays from Hantsholmen lighthouse were distinctly visible, though the light was fully 72 miles away."—London Tit-Bits.

If the light was seen from the deck of the steamship 25 feet above the water, the horizon on the basis of convexity, would be 6 miles distant, leaving a distance of 66 miles from the horizon to the lighthouse, the declination for which distance is 2904 feet. As the lighthouses do not exceed an altitude of 700 feet, the light would be at least 2200 feet below the line of vision. In order to be seen at a distance of 72 miles from deck of steamer, the altitude of the light would have to be 2900 feet!

The following account of an experiment conducted by Parallax, furnishes another link in the chain of evidence we offer; the phenomena observed in this experiment, under the conditions described, are utterly incompatible with the theory of the earth's convexity.

On the shore near Waterloo, a few miles north of Liverpool, a good telescope was fixed, at an elevation of 6 feet above the water. It was directed to a large steamer, just leaving the river Mersey, and sailing out to Dublin. Gradually the masthead of the receding vessel came nearer to the horizon, until at length, after more than four hours had elapsed, it disappeared. The ordinary rate of sailing of the Dublin steamers was fully 8 miles an hour; so that the vessel would be at least 32 miles distant when the masthead came to the horizon. The 6 feet elevation of the telescope would require 3 miles to be deducted for convexity, which would leave 29 miles, the square of which, multiplied by 8 inches, gives 560 feet; deducting 80 feet for the height of the main mast, and we find that, according to the doctrine of rotundity, the masthead of the outward bound steamer should have been 480 feet below the horizon.

### SCIENCE IN THE BIBLE.

It was said in our hearing that the Bible is not scientific. We thought at the time, and still think, that the man who made this statement knew little about science, and less about what the Bible contains; because the Bible contains more science than any other book in the world! For example, within the covers of the Bible there are the following great scientific facts, which we cannot find in any book of astronomy in the world!

1. Every eclipse of the sun, whether total, annular, or partial.
2. Every eclipse of the moon, whether total or partial and the time when they have occurred, or will occur.
3. Every transit of the planet Mercury.
4. Every transit of the planet Venus, both in her ascending and descending nodes.

To the above we will add, that if any man can tell us where these astronomical phenomena can be obtained without the Bible, we shall be glad to hear from him. We remember, about seven years ago, being very anxious to obtain the dates of two particular transits of Mercury, and inquired at the Greenwich Observatory for the information. But we could not get it, and should be without it this day if we had not subsequently found everything we wanted in the Bible, by which we were not only able to find the dates, but also to construct a table of the transits of that planet from creation to those we now see, and onwards for a long time to come.

We do not mean that any one of the above impressive and sublime events is definitely stated; because, if that were so, the simpleton we have alluded to would not have hazarded his statement. But we affirm that the means are provided in the Bible for tracing and tabulating *all of them*, and in such a particular and marked way, that you not only find them, but also see what is their special character.

This is scientific information which surpasses any other book in the world, while the character and practical utility of the information is the most sublime and the highest science in which the human mind has yet reached. Had all the astronomy of the world been as good as that in the Bible, we should not have had 13 different systems of time amongst mankind, but we should have had only one—that system by which time alone is produced—the motions of the heavenly bodies.—Prof. Dimbleby.

### ASTRONOMICAL METHODS.

**A Disclosure of a Few of the Factors of Conclusion in the Modern Astronomical System.**

Jupiter is a large planet that turns on his axis, and why do not we turn?—Airy.

As regards the stars, the mere circumstance of their seeming to move all in a piece is a strong proof that they do not move, but that the earth moves.—Airy.

I must point out to you that the same effects would be produced as those we see and have thus accounted for, by *supposing* the sun to travel round the earth in the opposite direction.—Lockyer.

From all these considerations put together in proper order, we *infer*, as a matter of positive certainty (however hard it may be for our minds to receive it), we infer, as a matter of certainty that it is the earth which revolves.—Airy.

We have therefore two solutions of the problem of the apparent diurnal motion. We *may suppose* that the celestial sphere is revolving round the earth, while the earth is at rest; or we *may suppose* that the celestial sphere is at rest, and the earth is revolving from west to east.—Prof. Ball.

To give some idea of the delicacies which have to be attended to in this inquiry, it will suffice to mention that the stability not only of the instruments used and the masonry which supports them, but of the very rock itself on which it is founded, is found to be subject to annual fluctuation capable of seriously affecting the result.—Herschel.

If we consider that, with the exception of  $\alpha$  Centauri, no star has been observed with accordant results, we may question whether the instruments employed by astronomers are as yet competent to measure accurately small parts of a second of arc. As the most powerful telescope does not show the real disc of a star, it is *not possible* to determine by actual measurement the *size* of even the *largest* or the *nearest*.—Encyclopædia Britannica.

Now since the earth is a globe, hanging as it were, inside of what looks like a hollow globe, on which the stars are strewn, it seems quite *as likely* that instead of the larger outside globe turning round from east to west once in a day as it seems to do, the smaller earth turns round from west to east in a day. And again, instead of supposing that the sun goes round the earth once in a year, it seems *as likely* that the earth goes round the sun in the same time.—Proctor.

At length, Herschel definitely abandoned the principles on which his star-gauging had been based; and his observations, as well as his theoretical researches, were thenceforth directed to the determination of the general laws which prevail amid the star-depths. It cannot be questioned that, with those principles, he *gave up* also the *theory* of the star system which he had based upon them. But, singularly enough, the theory remains, and seems likely to remain, in our *text books* of astronomy.—Proctor.

Of course, the actual motions of the so called fixed stars are not of such a nature as to afford precise information as to the star distances. Even the mighty instruments of our own day, wielded with all the skill and acumen which a long experience has generated, have not sufficed to enable us to measure the distances of more than about a dozen stars. The real architecture of the stellar system must remain for ever *unknown* to us, except as respects a relatively minute portion, lying within certain limits as of distance from the earth.—Proctor.

Nothing in the whole range of astronomical research has more baffled the efforts of observers than this question of parallax. Now, since, in the determination of the exact uranographical position of a star, there are a multitude of *disturbing effects* to be taken into account and eliminated, such as precession, nutation, aberration, refraction, and others, besides the proper motion of the star; and since, besides the errors of observation, the quantities of these are subject to more or less uncertainty, it will astonish no one to be told that they may entail upon the final result of the calculation, an error of  $1''$ ; and if they do, it is vain to expect to discover such a residual phenomenon as parallax, the entire amount of which is less than  $1''$ .—Dr. Lardner.

We find that the whole of the heavens appears to revolve, and we say either the heavens revolve in the direction from the east, through south to west; or the earth revolves in the direction from the west, through south to east. Which of these is the more likely? I dare say every person has been brought up in the belief that the earth does turn round; but I ask, If they had not been brought up in the belief that the earth does turn round, whether they would believe it now from what I am telling them? I do not think they would. Amongst all the subjects of natural philosophy presented to the human mind, there is none that staggers it so effectually as the assertion that the earth moves. To think that the solid earth moves, that the solid earth is going round at the rate of 1,000 miles an hour, do you believe it?—Airy's Popular Astronomy.

The astronomer in his observatory has nothing to do with ascertaining length as distances, except by calculation; his whole skill and artifice are exhausted in the measurement of angles. For it is by these alone that spaces inaccessible can be compared. Happily, a ray of light is straight. Were it not so (in celestial space at least), there would end all our astronomy. \* \* A silk-worm's fibre subtends an angle of  $1''$  at  $3\frac{1}{2}$  feet distance. A ball  $2\frac{1}{2}$  inches in diameter must be removed, in order to subtend an angle of  $1''$ , to 43,000 feet, or about 8 miles; while it would be utterly invisible to the sharpest sight aided even by a telescope of some power. Yet it is on the measurement of *one single second* that the ascertainment of a sensible parallax in *any fixed star* depends; and an error of *one-thousandth* of that amount (a quantity still immeasurable by the most perfect of our instruments) would place a fixed star *too far* or *too near* by 200,000,000,000 of miles.—Edinburgh Review.

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Most, if not all, systems of religion which have prevailed during the history of the world, have attempted to account for the supposed origin and government of the universe. It is, therefore, very natural that the science of astronomy which treats of the celestial bodies, their magnitudes, motions, distances, periods of revolution, aspects, eclipses, order, and the cause of their various phenomena, should sustain an intimate relation to the so called science of theology. It is quite evident that the author of the book of Genesis, who therein presented an account of the creation of the cosmos, was totally ignorant of this science; for had he been in the least degree familiar therewith, he probably would not have made so many statements which are utterly inconsistent with, and contrary to, its well-established truths. This fact affords a complete refutation of the doctrine of inspiration; for if the universe was created by a Supreme Being, he must have known precisely how that act was performed; and it is wholly inconceivable that he would have inspired any person to write a false account of his work. \* \* Thus it is perceived that the Christian theology is based upon an erroneous conception of the universe, and is wholly inconsistent with the present advanced state of human knowledge. Having its origin in ignorance and superstition, and there being no possibility of reconciling it with modern science, it ought no longer to influence the human mind, but should be consigned to the limbo of exploded superstitions.—*Boston Investigator*.

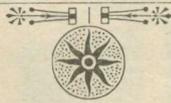
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