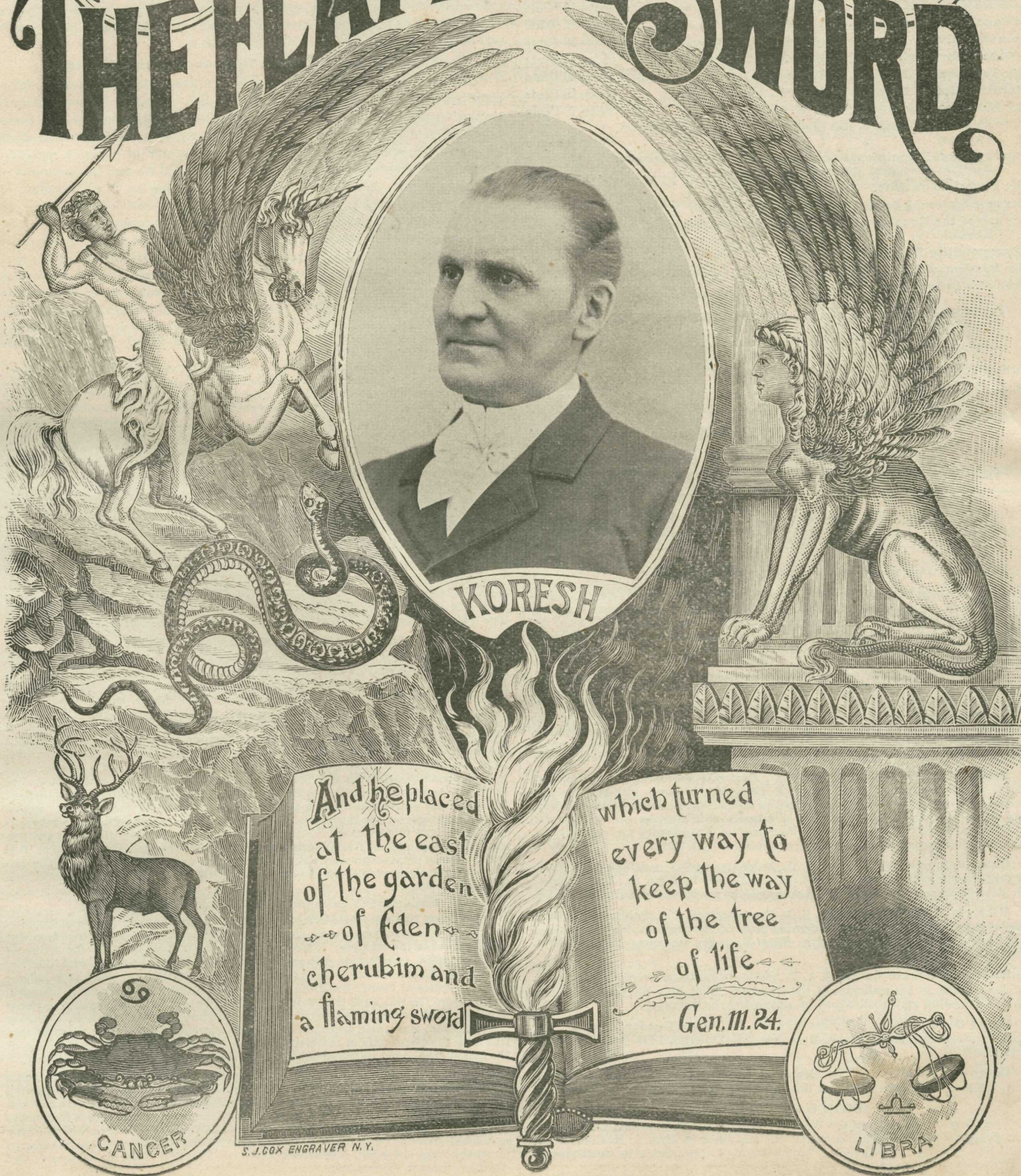


December, 1896.

THE FLAMING SWORD



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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 President, VICTORIA TUTTLE, Sweet Briar St., Duquesne Heights, Pittsburgh, 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, 1805 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.

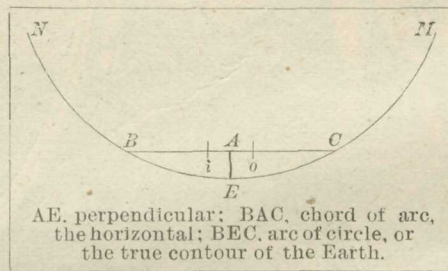
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

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 curvilinear slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinear 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 curvilinear 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 angles of the telescope, projective extreme-verse hair-lines. It is a spirit level is leveled for the transverse hair-line, ten or 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.



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 sunk 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 Curvilinear.

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.

Vol. X. No. 12.

CHICAGO, ILL., DECEMBER, 1896. A. K. 58.

\$1.00 Per Year.

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PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.
EDITED BY THE KORESHAN UNITY.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

Koreshan Geodetic Service, (No. 1).

Geodesy.

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

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

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

HORIZONTAL RECTILINEATION.

Heretofore, the common method of attempting the determination of a straight horizontal line has been by the use of the theodolite. There are a number of optical factors not taken into consideration by the geodetic surveyor and civil engineer, which render it impossible to extend a horizontal rectiline by the aid of optical instruments. The theodolite is an instrument used by the surveyor, and includes a compass and small telescope usually placed on the top of a tripod. This is more especially employed for the measurement of angles. The telescope, with a spirit or other level placed upon the tripod without the compass, is generally preferred. This is the transit instrument.

IT IS IMPOSSIBLE TO EXTEND A RECTILINE ACROSS THE
TOP OF AN EXTENSION OF POLES OR MASTS,
EITHER WITH THE TRANSIT INSTRUMENT OR THE NAKED EYE.

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

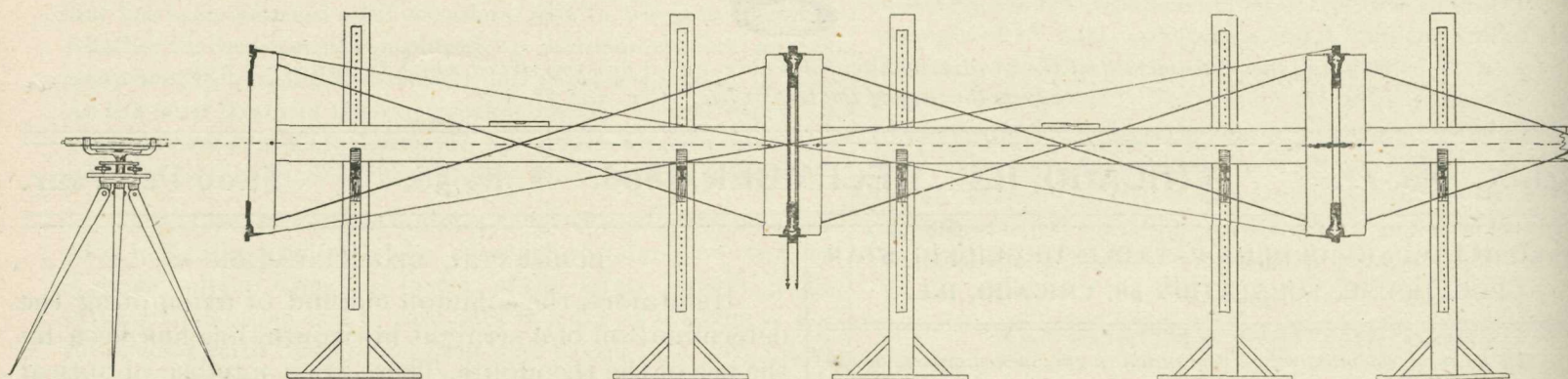
NO TWO MEN OF DIFFERENT HEIGHTS CAN, WHILE ADJUSTING THE TRIPOD TO ACCOMMODATE THE DIFFERENCE,
EXTEND A LINE OF THE SAME CURVATION.

A civil engineer six feet tall—adjusting his tripod to conform to his height—will make a curved line, by the aid of his instrument, upward of a given curvation, while the man five feet six inches tall, adjusting his tripod to suit his height, will determine a curvation of a lesser curve proportionably to the difference in height of the adjustment. The scientific cause for this discrepancy resides in the optical illusion referred to above, namely, that on one side of the visual line there are two factors entering into the formation of a picture on the retina, as follows: the perpendicular post producing the

effect of retinal impression, is shortened or elongated proportionably to the distance of the object in perspective, and in addition to this the geolinear foreshortening (the line along the earth's surface) induces a corresponding effect upon the retinal membrane. We confront, then, two species of foreshortening—the one geo-

tion we extend a chord from the top of the uprights, at right angles to two points at the surface of the water, as in cut number 2. The relation of the straight line to arc determines the concavity of the earth as its true contour.

In diagram number 3, we have an illustration of

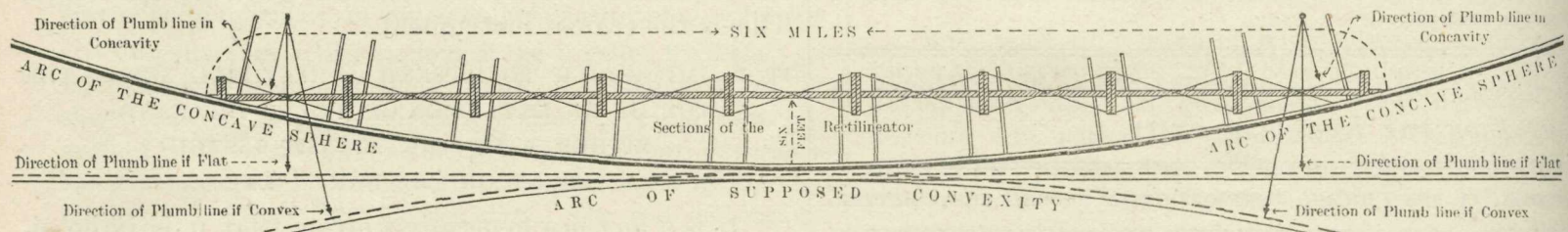


NO. 1, THE RECTILINEATOR, NOW IN USE BY THE GEODETIC STAFF.

linear, the other perpendicular—in all geodetic observations; and an optical phenomenon which should be attributed to the principle of perspective foreshortening is ignorantly attributed to curvation.

To obviate the introduction of optical science and the necessity for the explanation of optical illusions and

the optic effect of an observation made with a transit instrument, which does not differ in principle from a corresponding observation made with the unaided eye. The straight surface over which the line of observation extends, is represented by AAA; BBB is the visual direction deviating in a gradual curve away from the

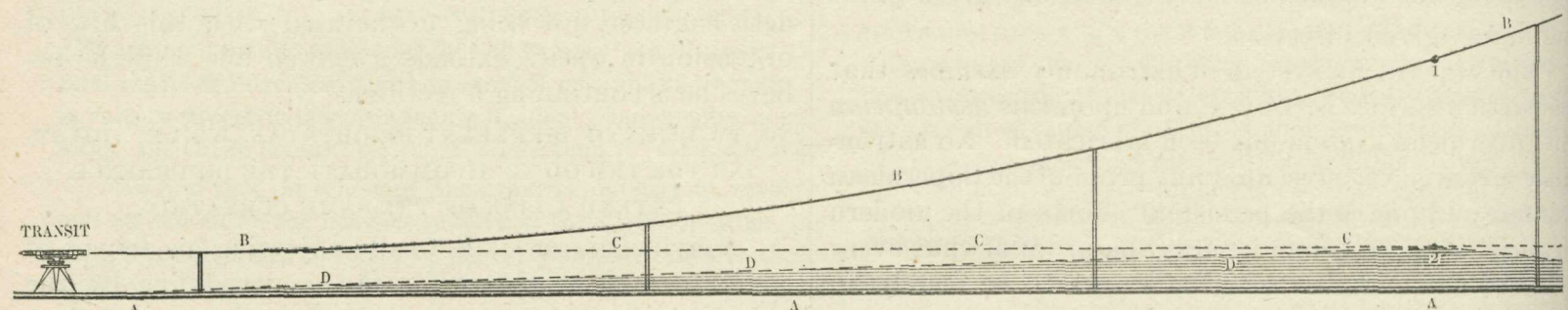


NO. 2, COMPREHENSIVE DIAGRAM OF AIR LINE, SHOWING USE OF RECTILINEATOR.

intricate phenomena incomprehensible to the ordinary mind, we have instituted a simple mechanical device by which a rectiline can be determined, a cut of which is subjoined. (See cut No. 1.)

Perpendicular standards are placed at points where there is a quiet expanse of water large enough in area

straight line AAA. The mind is unconscious of this curvation of vision, hence the curved line appears to be straight, as in the dotted line ccc, while the straight line AAA appears to rise gradually as the line ddd. The point 1 in the line of vision, appears to be at the point 2. The vanishing point is where the extremity of



NO. 3, DIAGRAM ILLUSTRATING THE ILLUSIONS OF OPTICAL PHENOMENA.

to extend a line six or seven or more miles. Across these perpendicular standards the horizontal bar of the Rectilineator is adjusted. From this first adjustment the rectiline is extended in both directions, until the line meets the water at a distance proportionate to the height of the perpendicular standard. By this opera-

the visual line at 1 seems to meet the line AAA, represented by the line ddd. Beyond this point, the straight line AAA appearing as the line ddd, seems to convex away from the apparent line ddd. This optical phenomenon and illusion is taken as a demonstration of the convexity of the earth, and made the

basis of the illusory system of Copernican astronomy.

In the observation illustrated by diagram No. 3, we prove that a straight surface curves away from the line of vision, by the identical argument employed to prove the convexity of the earth. We can prove that a straight line bends four different ways, by the same argument used to sustain the convex theory of the earth.

New Jerusalem at Estero.

Our readers will be interested in the progress of our work at Estero. The material wealth of the gathering at Estero, Lee county, Florida, is steadily improving. Within a short time there has been something of a weeding out, and a few of the people gathered to us have become discontented and have left the colony. It might be nearer right to say that those who came to us in discontent have continued to generate the energy of disaffection, until they weeded themselves out of the garden. The work of establishing a city in a wild country demands the material that pioneers are made of, to begin with; and there must also reside a deep underlying religious sentiment born of genuine faith in the processes through which the Lord establishes his kingdom.

The Heart of the New Jerusalem in the earth will have its nucleus in the "new world." There never has been a more determined purpose on the part of our people to continue to the end, than exists at present. Our people are contented and happy, and closely united in the bonds of that fellowship which assures the ultimate triumph of the great cause of Koreshanity. We were never so prosperous as now, and never has the assurance of success had a brighter promise. We do not mean by this that we are free from the annoyances induced through our relations to the competitive system. We are subject to encumbrances, not great, but sufficiently obtrusive to keep us constantly in conflict with the pernicious system of competitism. The hour of deliverance, however, is not far off. Our work will continue until the old heavens and earth are dissolved. We are in the throes of the final dissolution, and New Jerusalem at Estero is in preparation of the great gathering of the people.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To believe in Jesus Christ is to accept his word, not as a theoretical proposition, but to be practically applied to life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." No man believes in the Lord Jesus who does not know him as Jehovah. No man is saved so long as he dwells in the mortal, and while this mortal has not put on immortality, and this corruptible has not put on incorruptibility. Those who received the Holy Spirit in the beginning of the age, will mature as the firstfruits at the end of the age now culminating. Those who rejected the Holy Spirit at the time of its outpouring, were not impregnated from the Divine, and will not attain to immortality of the flesh now at the close of the age.

The Immoral Educational Tendency of Modern Athletics.

BY BERTHALDINE.

The desire for a perfected physique and the perfect mental control of every part and power of one's body, is legitimate and commendable. That perfection of bodily existence must follow obedience to all the laws of life in the exercise of all bodily functions, is certain. The primary requisites to such obedience are, first, the knowledge of these laws and the science of their application; second, the will to obey. The educators of the rising generation do not possess this science, and therefore cannot impart it. The fallacies with which the young are imbued by inheritance and education, are producing a fruitage that none having their highest welfare at heart can observe without a growing fearful apprehension of most lamentable consequences.

During a conversation about the popular game of football, a friend quoted the remark of a young man to herself—this in substance: "Oh! a game is tame now unless you can carry off the eyes and ears in a wheelbarrow." The character of the remark indicates the tendency of the increasing desire for the excitement occasioned by scenes of brutality in so called athletic sports. The *Chicago Tribune* in an editorial entitled, "Abolish Slugball Now," makes the following statements concerning the games:

They are brute battles simply and unequivocally. They are openly recognized as full of danger to the participants. No one would dream of starting a contest without the presence of a corps of surgeons and a full complement of substitutes. It is expected before every game, that during the forty minutes' "play" one, two, or a dozen, or even all the original contestants will be maimed. Expert physicians and surgeons are as necessary as the umpire. Ambulances or stretchers are kept at hand to carry away the injured. They are stirring battles forsooth, but they are battles for blood. They appeal to the brute in man. They are the exact antithesis of humanizing influences.

In most of our high schools and colleges, supposedly the spheres of the highest universal development, the hellish spirit of competitism dominates the departments of athletics as well as all other departments. Athletic sports are encouraged in all leading schools; the basis of the encouragement is the familiar aphorism, "a sound mind in a sound body." That which constitutes a sound mind, nor indeed what constitutes a sound body, is not often made evident to the students. Observation would lead one to think that a stuffed mind is synonymous with a sound mind, and a body with some abnormal muscular development or agility, a sound body. Certainly, sound minds in sound bodies are what we want; and to get them we must know the laws of their development and have a rational standard of estimation.

True soundness of body and mind is not obtainable without the recognition of the absolute interdependence of body and mind, and an acknowledgment of the mind as the legitimate throne of God. It is only in proportion to God's dominance of mind and body through the rational application of his laws from love to him and his humanity, that man can walk the earth as the divine image and likeness, sound in body and mind.

We fear God is not much in all the thoughts of the modern athlete. The athlete may be a vigorous animal,

with powerful mental acquisitiveness, but the true man is more than that. From the want of God enthroned, modern athletics are fast degenerating into exhibitions of brute force, excited by all the greedy passions which are the life of the competitive system—love of notoriety, fortune, pride, vainglory, in short, everything that tends to rob youth of its native loveliness and wholesome vigor.

A friend is quoted as saying that she hoped her son would join a football team in college, as she thought that the strict dietary regimen and other lines of self-control demanded of representative athletes, tended to subdue the licentious tendencies of the flesh, and to keep the college boy from wild-oat sowing of various sorts. Success as an athlete may be a fine motive for keeping the body under. It seems to us, however, that the human mind might be controlled by a diviner one, and under proper instruction, attain the very best results to body and mind and to society at large.

The motive power of the SOCIETY ARCH-TRIUMPHANT is love to God and the neighbor. This power, when operating in harmony with divine science, is sufficiently potential to secure obedience to the laws of life, from every force of mind and function of body. The son at college, were the modern educational systems other than fallacious, would find himself in a sphere of intelligently-directed co-operative usefulness, and in the wholesome daily exercise of all his powers of body and mind in the service of his fellows. In such service, he would find himself developing to perfection by the exercise of his mental and physical powers, and would have neither time nor strength to waste in pandering to the abnormal craving of a degenerate populace for excitement.

Excitement produced by the skilful exercise of multiplying forms of brutality in competitism with brutality, for applause from *blase* crowds, can react with only an embrutalizing force upon the moral nature of the contestants. Life itself will soon lose all sacredness, and the spirits of blood-thirstiness obsess the multitude. The climax of competitism in the sphere of athletics was seen in one form in old Rome; historical records furnish such statements as the following:

The audience became frantic with excitement. They arose from their seats; they yelled; they shouted their applause as a ghastly blow was dealt which sent the blood spouting forth. "*Hoc habet*, he has it," burst from ten thousand throats, and was re-echoed, not only by a brutalized populace, but by imperial lips; by purple-clad senators and knights; by noble matrons, and consecrated maids. So frenzied with the sight of blood did the spectators become, that they would rush into the arena and slay on every side; and so sweet was the applause of the mob, that captives, slaves, and criminals were envied the monopoly of the gladiatorial contest. Some of the emperors fought publicly, and even women debased themselves. * * * Even at banquets, blood was the only stimulant that roused the jaded appetite of the Romans!

Today, the *blase* of the so called better classes flock for excitement to the college football games. Passion grows by what it feeds upon with ever-accelerating rapidity, and something more intense is constantly demanded by the victims.

Once only did the writer witness a so called reputable game. It was during the World's Fair, and was pronounced tame. The contest was between the West Point cadets and a Chicago club, and was played in the arena of the stock exhibition building. For weeks previous, the beasts had

tramped the soil of the arena with their hoofs, and soaked it with filth. For the occasion of the game, the soil was rolled and covered with sawdust, and on the start looked well, as did the contesting ball clubs. The West Pointers had beautiful, immaculate white duck uniforms, and appeared in military precision. The game proceeded, and the usual rolling, tumbling, pummeling, and wallowing in the struggles of the contest followed. The sawdust was shallow, the mire deep, and the spectacle altogether odious. The clean white uniforms were soon besmeared. Only one or two were carried out on litters; it was not much of a game in the eyes of the multitude, and their shouts were demoniacal only in proportion to the desperation of the struggles. To us, the whole scene was disgusting and revolting, and full of prophecies of a moral degeneracy not far removed in quality from that of imperial Rome's last days.

Thanks be to God, whose justice involves in its heart most gracious mercy, the debauches of this age are to be cut short ere long by the Almighty powers that make for righteousness. The light of true science is to enlighten this universe, and reveal the man of sin to the eyes of the Lord in every place; and a motive power is to be awakened in men, that will drive out their dominant fallacies and make room for the God of truth and righteousness to sit in the throne of their intellects and rule their hearts. Our sons and daughters are being called today to an inheritance in the divine kingdom. A new educational system is being established, which will prepare them to receive it. Art for truth's sake, and human perfection for God's glory, will be its tenets. Koreshans everywhere should do all in their power to turn the attention of the thoughtful, progressive minds to the doctrines of our System, because they hold in their life-giving principles the true remedies for the present defective educational efforts.

Every Koreshan "to his tent," and within its privacy examine himself and see to it that he comes forth a living epistle, testifying morally, mentally, and physically, to the good fruits of obedience to the laws of divine love. The law of love obeyed necessitates that every appetite and passion be controlled, to the end that man's animal life be conserved for the most potential of divine uses—the love of God revealed in the service of that which is best in your neighbor, he being one who is nigh you in unity of purpose and action.

If your nearest neighbor be husband, wife, or child, see to it that the neighbor's temple be regarded as the temple of the Holy Spirit; and see to it that you defile it not by selfish, lustful desire or deed. When this attainment is reached, the education of a child in righteousness may begin in the school of mental purity in parental minds. When the education of children begins here, they may be born susceptible of education or unfoldment into all that is Godlike in form and comeliness, without the stimulus of base competitive excitements. Such attainments are not, however, within the powers of a Godless humanity. If man has already so debased himself that the Lord God of truth and righteousness must stand without the door of his heart and knock in vain for admission, what is to be done about it?

Mortal man certainly needs complete renovation, before he can lay any claim to being the image and likeness of God as revealed in His Son, the Lord Jesus Christ. Christ must

be formed in men the hope of glory, before the glory of all man's wonderful possibilities in mental and physical perfection can be revealed. When once they are revealed, even to the dim mental vision possessed under present conditions, men can no longer find their pleasures in the brutal pummeling of each other's bodies as witnessed in competitive sports. Such exhibitions serve but to stir up the most debasing passions in hundreds of excited witnesses. This is evidenced in the published accounts of the resorts sought after the games and rowing matches, with their betting and gambling, are over. Except these days were shortened no flesh could be saved.

The law of conservation for preservation is ever operative. While it is true that excess of animal appetites and passions is rapidly disintegrating the prolific retrogressive elements of humanity, a conservation of spiritual energies is also operative, and these energies are rapidly being polarized. This polarized force is for the final baptism of the progressive elements of humanity into a spirit and sphere of wholesome, divine natural life, that shall make the whole earth resound with glad rejoicings. God does not leave himself without a witness, when human need of him is deepest.

When humanity reaches its final struggle in desperate efforts to restore itself to the freedom of divine conditions, God comes in the Messenger of Conjunction, to let the oppressed go free. He frees by the power of love for truth triumphant in word and deed. The student in his college of Life needs no stimulus to the vigorous and healthful exercise of every power of body and mind, but that of the baptism of his spirit. This spirit is creative of every good and perfect gift, and all holy ministries. Service is made glad. Under its impulse, the student will row as a messenger of blessing for the blessedness of giving. He will climb the heights, for gifts for men; he will dive in the deep for treasures to enrich the lives of others; he will run as a swift witness, with glad tidings. All will be active and healthy, when love and wisdom rule the lives of men. All will be strong and gentle and beautiful, in the fold of the Good Shepherd.

"The knowledge of man bringeth sorrow,
But the knowledge of God bringeth joy."

Erratum.

In November number of THE FLAMING SWORD, page 251, column 2, paragraph 1, "In four of the five remaining cases" should read, In the five remaining cases.

Make Money Orders Payable at Substation 48, Chicago, Ill.

Please do not forget to make Postal Money Orders payable at *our postoffice*, Substation 48, Chicago, Ill. If "Substation 48" is omitted, it puts us to the inconvenience of going to the city to obtain payment of the orders.

Culture and recreation are immanent factors of human progress, and that happiness vouched in promise to every man, woman, and child must finally be insured to the race through an equitable relation of use (so called labor), culture, and recreation.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER I, CONTINUED FROM NOVEMBER NUMBER.]

It does not require a very critical study of the Bible to trace in their categories the lines of these two houses—the tribes of Israel and Judah, until the one—Judah, culminates in the affiliation of Judah and Benjamin, in the house of Judah, under Rehoboam; and Israel, the other, separates into a distinct kingdom under Jeroboam, the son of Nebat, of the tribe of Ephraim. In the revolt of the ten tribes and their union in one kingdom under king Jeroboam, a direct descendant of Joseph through his son Ephraim, upon whom the greater blessing was pronounced, there seems apparent the inception of the fulfilment of Ephraim's blessing. The division of the Hebrews into Judah and Israel, as actually constituting two distinct nations or kingdoms, occurred about 900, B. C.

Jeroboam, after uniting the ten tribes into a kingdom under his dominion, instituted idolatrous worship, ostensibly to interpose a barrier between Israel and Judah, but really because the Egyptian worship was more compatible with his inclinations than the Hebrew. It will be remembered that his ancestor, Joseph, was reared among the Egyptians, and that the wife of Joseph, of whom was born Ephraim, was an Egyptian woman. Joseph's two children were born in Egypt, and Egyptian as well as Jewish blood permeated the Ephraimic structure. It is not strange, therefore, with the natural tendency of the Jews to decline from their adherence to the God of their fathers, that when Ephraim should become the dominant tribe, they should so much incline to idolatry as to separate themselves from the worship of the Hebrew's God. This separation of the ten tribes from the house of Judah, and their departure from the worship of the God of Abraham, instead of tending toward the immediate fulfilment of Joseph's and Ephraim's blessing, seemed to prove the means of forever precluding the possible accomplishment of God's purpose upon Joseph as declared by Jacob, to the effect that Jacob's blessing had prevailed above all, and that it should be upon Joseph and should extend to "the utmost bound of the everlasting hills," which was a total failure if we look to Jesus in his "first coming" as the fulfilment of *all* the law and the prophets.

Not only was the worship upon which the house of Israel had now entered agreeable to their inherent proclivities but it was in harmony with the divine supervision through the operation of the laws upon which depends the perpetuity of being itself. Ephraim united in himself the blood of both Shem and Ham. His mother descended from Mizraim, the son of Ham, and his father, through the Shemitic line from Shem. The birthright is Joseph's, and through his descendants—not through Judah—is the line of natural or external transmission. Ephraim and Manasseh thus separated from Judah in the revolt of the ten tribes, were prepared for the catas-

trophe which culminated in the absorption of Israel by the Gentile nations. Their tendency to idolatrous worship brought them more and more in contact with the surrounding nations, and through it, the inclination to commingle with other peoples augmented. This was the principal source of their declension as an integral structure, and their degeneracy rendered them an easy prey to stronger powers.

About 771, B. C., "the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." I. Chron. v:26. Where are Halah, Habor, and Hara, and the river Gozan?

About 721, B. C., Shalmaneser, king of Assyria, took Samaria and carried Israel away into Assyria and placed them in Halah, Habor, and Hara, by the river Gozan, in the cities of the Medes. Thus the house of Joseph was carried into Assyria and located in Media, after a thorough preparation of Israel to unite with these people, through their compatible idolatries.

If we inquire as to the origin of the Medes, we trace them to Madai, the son of Japheth. Thus we perceive that God appointed the law and its operation, by which the blood of the three sons of Noah should commingle in the Median nation. While Judah's continuity is maintained as Hebrew until the coming of Jesus, Israel, upon whom the blessing was to fall, was absorbed into Media, and the national identity as Israelite was lost. About 606, B. C., the house of Judah was subjugated by the Babylonians, the temple at Jerusalem was destroyed and Judah was carried away captive to Babylon; but during this captivity of seventy years, Judah's identity was maintained.

Israel has been absorbed and lost among the Gentiles. Judah also has declined in religious purity, and is carried into Babylon. Israel (Jerusalem) is in Media. Zion has been removed out of her place. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl: 9-11.

We have shown (in the type) the relation of Judah and Israel, at the time Judah is in captivity to Babylon. To what source must Judah look for succor and release from her bondage? The God of Israel has already prepared the way for Judah's escape. Beforetime, he had stirred up the spirit of the king of Assyria; and the descendants of Joseph, to whom the blessing of the birthright was given, had been absorbed by the Assyrian power. In Media, a subject power to Assyria, the blood of the three sons of Noah united and commingled.

CHAPTER II.

In the foregoing, the reader will notice three particulars; namely, the promise made to Abram; the fact that the birthright should be transmitted through the posterity of Joseph, especially through Ephraim, his youngest son; and the separation of the tribes of Joseph with the rest of Israel made captive and carried to Media by the Assyrian power. By a reference to the blessing of Jacob upon Joseph and his two sons, it will be seen that his (Jacob's) name was to be named upon Ephraim and Manasseh. This name was Israel. In the advancement of the tribe of Ephraim to the leadership of the ten tribes, and their separation from the other tribes with their organization into a kingdom under the name Israel, is a partial fulfilment of this prophecy. In evidence of the certainty of the execution of Jacob's blessing by the God in whom Israel trusted, we cite the following Scripture:—

"When all Israel saw that the king hearkened not unto them, the people answered the king, saying, what portion have we in David? neither have we inheritance in the son of Jesse! To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then the king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." I. Kings xii: 16-20.

In the revolt of the ten tribes, Ephraim is the dominant one, and Jeroboam, the son of Nebat, of the tribe of Ephraim, becomes king of Israel. Thus, in fulfilment of Jacob's blessing, his name is named upon the "lads," Ephraim and Manasseh. Hitherto only the name of Israel had been named upon them; but Jacob's blessing provided further than this,—the names of his fathers, Isaac and Abraham, are also to be named upon them. Ephraim and Manasseh, the tribes through which the blessing of Jacob was to come, were carried into Media and all traces of them have been lost to the world. To the time of the captivity and the beginning of the obliteration of Israel, Ephraim and Manasseh had become but one nation, while Jacob's promise to Ephraim was that "truly, his younger brother shall be greater than he, and his seed shall become a multitude of nations." Gen. xlviii: 19.

The identification of this "multitude of nations"—which, through the promise to Abraham, and confirmed by the blessing of Jacob, was to come in the line of Joseph's posterity—will be the occasion of the greatest joy; for such identification can only come through the regeneration of the Lord Christ himself, and thence in the reunion of Judah and Israel in and through the power of

the resurrection. Israel fell, that through their fall the Gentiles might come under the promise to Abraham. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, [Paul was a Jew and those whom he desired to provoke to emulation were his flesh.] and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches [the house of Israel which were carried into Assyria], take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Rom. xi: 12-32.

Let the reader make a clear distinction between those Jews of whom Paul here speaks (those who constitute the unholy or unrighteous branches which were cut off because of unbelief, and through it carried away by the kings of Assyria), and those who constituted the house of Judah and comprised the root, or the channel through which the root was made manifest. The Lord himself declared: "I am the root and the offspring of David." David was of Judah. Judah comprised the root whence the branches were cut off. The divine virtue which had been contained in the house of Judah was conserved and manifest in the Lord and his church; and those Jews in and about Jerusalem at the time of the Lord's advent, and who rejected the gospel of Jesus the Lord, did not comprise either Judah or Israel. They were the remnant of the adulterous part of the house of Judah who came from the Babylonish captivity.

The Gentiles to whom the gospel of Christ was sent through Paul and the apostles, were no part of lost Israel, but were purely a "wild olive tree." Therefore to them the "gifts and calling of God are without repent-

ance," so far as the law was concerned which was given to the Jews. They never had been in possession of it, hence they could not repent for having violated it; yet repentance for sin was as essential to them as to any who had violated the laws of immortality. The Jews had been possessors of the divine Spirit, and had received the law of God. Therefore, in rejecting the gospel they committed the sin against the Holy Ghost, and for them there is no repentance. The Gentiles to whom the law of God had never been committed, could not commit this sin. The Jews of the house of Judah, who rejected Christ, having committed the sin against the Holy Spirit, and who are therefore left without the hope of the resurrection through the gospel of the Lord, could not have been the ones alluded to by Paul in the following language: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

TO BE CONTINUED.

The Fire at Estero.

[The news of the fire at Estero, which occurred December 18, reached us as the last form of the SWORD was going to press.]

Our Koreshan friends will sympathize with us in the loss we have recently sustained by fire. Our mills, located at the foot of Estero Island, consisting of saw mill, planing mill, shingle mill, and machine shop, together with tools, etc., have been entirely consumed. The loss is about \$7,000. A number of our people who were domiciled in and about the mills, barely escaped with their lives. Mr. Damkoehler, who had just gone down to the mills on business and was sleeping in a room over one part of the mill, (the fire occurred in the night,) was badly burned, but will recover. He escaped by dropping from a window, the exit by way of the stairs being cut off by the flames.

"God Is in the Generation of the Righteous."

BY PROF. O. F. L'AMOREAUX.

If we take for our guide such benighted minds as Talmage and the theologians, we shall never find the dwelling-place of the Most High; but there is no mystery in the case if we accept the simple declarations of Scripture. The Psalmist understood better the place of God's habitation when he said: "There were they in great fear: for God is in the generation of the righteous." He had said in previous verses: "The Lord [God's humanity as Jesus] looked down from heaven upon the children of men, to see if there were any that did understand and seek God." The fools (like those of the present) had been declaring that there was no God. God could not have looked down from heaven to observe the horrible injustice of earth before, for his eye—his humanity, had not yet come, and he cannot see without eyes more than others.

What God saw when he looked down from heaven (Jesus came down from heaven), was the identical condition of humanity today. The Bible thus truthfully describes it: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. * * *

Ye have shamed the counsel of the poor, because the Lord is his refuge."

In view of the injustice and cruelty of man that everywhere prevails, knowing that the time for such deliverance had not yet come, he cried out, "O that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." His words are the most positive assurance that that time and such deliverance will surely come.

"Jesus, God's eye with which he looked down from heaven nineteen hundred years ago, laid the foundation of such coming of salvation out of Zion, and no other foundation has been or can be laid. He laid the foundation as the sower of the seed, and the seed itself lays the foundation of the crop. In this case, he was both sower and seed—God's seed. He said that the harvest of that seed sowing would be the end of the Christian age, falsely rendered the end of the world. At that time, now at hand, there must needs be more eyes of God,—the one eye, the divine seed, being manifest, multiplied into the Messenger of the Covenant, the Lord of hosts, and following him the 144,000 sons of God whom John saw on Mount Zion. These were virgins—men-women, as was Jesus, of whom they will be the offspring "redeemed from among men," he having now gone to the Father—become their Father, as he said he would. They will constitute the kingdom of righteousness for whose establishment in earth Jesus taught us to pray, Mount Zion itself, the divine earth, humanity elevated out of the sinful human earth by the development of the divine seed planted in them at the time of seed sowing in the beginning of the age.

When the Lord in the beginning of the age looked down from heaven and saw the unutterable wickedness and intolerable oppressions of men, he could only express his longing for the coming of the righteous kingdom which he knew was a dispensation away, and of which he must lay the foundation, by sowing his own life in humanity. In the very next psalm we are told that the usurer, who is now formally enthroned in the earth as universal ruler, shall not dwell in this holy hill of Zion. The time is imminent for his throne of iniquity to totter to its fall, and despite all contrary seeming it will speedily crumble into ruins, leaving to the world only a horrible memory. The all-sufficient reason for this is found in the fact that "God is in the generation of the righteous," which generation is a regeneration from Jesus, the divine seed, which, when it is complete now in the end of the age, the subjects of it will be established in the earth as the kingdom of righteousness, the "new heavens and new earth [new dispensation] wherein dwelleth righteousness."

It is evident that this salvation, which the Lord wished "were come out of Zion," was not merely a spiritual state or heaven somewhere, either before or after death, since he longed for it as a means to deliver men in the earth from the great evils under which they were suffering. Many are the passages of Scripture that teach these doctrines. "And lo, I am with you [incorporated in you] alway, even unto the end of the world" [Greek, age]. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day;"—at the end of the age, will resurrect him into the same kind of life that I have, in which there is

no death. For them, "This mortal" will have "put on immortality," and "this corruptible," "incorruption."

The only rational hope that humanity will ever be delivered out of the terrible present hell of suffering and wrong into which the competitive system has placed it, lies in the fact that "God is in the generation of the righteous;" and it is equally true that the bliss of heaven—"Christ formed in you, the hope of glory," of whose glories Paul wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him"—will be found nowhere else, and the time for the realization of these promises so long foretold by prophets, and by poets sung, is at hand.

Three Degrees of Healing.

BY LUCIE E. BORDEN.

In the time of Marcus Aurelius, we are told that Salus, salvation to the Romans had come to mean bodily sanity. The religion of the god of bodily health, Salvator as they called him, the philanthropic son of Apollo, threatened to absorb all other pagan divinities. The idea of a moral or spiritual profit in physical health, invested for more serious minds, all the appurtenances of medicine and hygiene with almost a sacramental character strikingly antithetical to the ascetic scorn and contempt for the flesh, pushed to such an extreme by the Christian hermits later on, as the church passed into mediæval declension. Aristides has recorded a collect of praise and thanksgiving addressed to the Inspired Dreams supposed to be instigated by Æsculapius himself in order to direct the sufferer to proper means for his restoration. It begins thus: "O ye children of Apollo, who in time past have stilled the waves of sorrow for many people, preserve me from sickness and endue my body with such a measure of health as may suffice it for the obeying of the soul, that I may pass my days unhindered and in quietness."

Beyond the pagan conception of the body as the quiet handmaid of the soul, primitive Christianity as it flourished in the early reign of Aurelius, during the minor peace of the church as it has been termed, a peace finally broken by the philosophic emperor himself, looked forward to and distinctly taught the ultimate redemption of the body, its transformation from a source of pain and misery to one of joy. Perhaps in some prophetic intimation of such a future transformation, Browning has written:

Let us not always say
 'Spite of this flesh today
 I strove, made head, gained ground upon the whole!
 As the bird wings and sings,
 Let us cry, 'All good things
 Are ours, nor soul helps flesh more, now, than flesh helps soul!"

Every effort toward physical healing is a recognition of the fact that when viewed in the light of pure reason, the diseased state is the unnatural, the unreasonable state, and if so, then the transitory state of the body of man. All the various kinds of healing may be included in three divisions corresponding to the three degrees of life. There is first this natural plane upon which we live and suffer, and corresponding to it, is the *vis medicatrix* natural, the natural remedial effort of the system to repair waste and cast out

disease. If left to itself, this agency might be far more potent. Drug medication and surgery also belong in this category, the latter when directed by common sense, being applicable and necessary in cases of accident arising from natural causes.

It was a belief of the ancients, that every drug corresponded to some quality of the mind, and hence to some specific need of the body. While this idea conveys a modicum of truth, it is a fact attested by the doctors themselves in moods of candor, that as drug medication has increased, diseases have multiplied. The need of each patient differs with his individual constitution, and where is the physician endowed with the intuition requisite to determine the drug required in a specific case?

In the second division may be included the various kinds of healing usually denominated as "mental," and ranging from the charm cures of the savage medicine men up through those effected by Catholic relics, spasmodic faith cures, and "Christian Science." They all affect persons whose brains are not quite perfectly polarized, in whom the logical faculty has not been developed, and are the result of a mental impression which, although strong enough to afford temporary relief, is founded upon error and fallacy. This form of healing corresponds to the second degree of life, the lower spiritual world into which all souls pass at death, where there is no separation as yet between truth and error. The subject of this form of healing is cured for the time being only, the interior fallacy being certain to repeat its expression upon the body soon or later.

The third category includes all remedial effects produced upon the body through a soul impression founded upon absolute truth. It may occur through the direct influence of the Divine mind as in the miracles of Jesus, or through such a stimulation of the patient's religious nature, such a clear conception of God as the Lord our health as well as the Lord our righteousness, as shall enable him to enter into conjunction with his own higher principle, his better self. In this case, there would be a permanent improvement in physical conditions, a measure of health adequate to the unhindered performance of the uses of life. "If the soul be full of light, what can the body do but shine?" "As a plant upon the earth, so man rests upon the bosom of God. He is nourished by unfailing fountains and draws *at his need*, inexhaustible powers."

This highest form of healing corresponds to the third degree of life, the God plane, where with the elimination of the evil tendencies of the lower nature, the mortal eventually puts on immortality. It corresponds to this plane because this is the plane of absolute truth, through whose power the physical renewal and ultimate regeneration is effected.

The great denial of the age is the denial of the possibility of a revelation of absolute truth. The appeal to history shows that just when the world's need was greatest, a new force came to transform old conditions, a new religion came to revise the world's ideals, and both originated with one personality, a Man who walked the earth in humble guise, bearing so few compelling marks of his divinity, that in his lifetime all his following consisted of a handful of unlettered and lowly fisher folk. "Miracles do not happen," say the agnostics. They forget the spread of Christianity, the attested miracle of history, and *history always repeats itself*.

Koreshanity does not teach that physical healing is the most important requisite for suffering humanity today, but rather such a direct impartation of the truths of life from our illuminated Teacher, as shall place the recipients in harmony with the facts of existence.

"As to the Wheels, It Was Cried Unto Them in My Hearing, O Wheel!"

BY AMANDA POTTER.

The mission of Elijah the prophet, in his concrete degree, closed in the whirlwind at which Elisha exclaimed, "my Father, my Father, the chariot of Israel, and the horsemen [horseman] thereof!" The "cloud" closed the concrete manifestation of the Lord Jesus. The whirlwind, the chariot, to walk with God (which Enoch did, "and was not, for God took him"), the flaming sword, the mercy-seat, the cloud and the wheel, are capable, in certain relations, of one signification—the theocrasis or translation of God's external manifestation, or of God's humanity. Elisha comprehended the principle of the chariot or conveyance, and he recognized the *Father* or "the begetting and procreating power of the Deity in the *manifest* and *personal* attribute of the father principle, which is the insanguined Deity," as the principle conveyed by the chariot; and to him "*horseman*" was "the Word himself, the King of kings and Lord of lords, God the Lord, or Elijah, the manifestation of the Lord God in prophecy."

"God is in the generation of the righteous," and through the timic cycle of two thousand years he wrought the perfect fruit of the Jewish dispensation, which was the seed or most sacred principle of himself, because the Jehovah or Savior, the unique, the only righteous one. A seed contains the germs of its multiplication,—it infolds that which will be unfolded, or it is the involution of that which will appear in evolution. The evolution from the fruit of the Jewish dispensation is the tree of the Christian dispensation which, in turn, is about to yield its fruit, which will appear as the original seed in multiplication.

The Jewish dispensation, in which reigned typical law, had sent the sum of its potency and life—the Savior, through the translation or mercy-seat, into the wills of a certain portion of humanity. Wherever a deific germ found lodgment, was begun the cycle of gestation to close when the fruit appears—when the Savors are evolved; and during this time, or during the cycle of gestation, a reign of grace or mercy ensued, wherein is salvation without law, typical or antitypical. It is the period wherein the wheat and the tares grow together; and in the church of today is nurtured the erroneous supposition that wheat and tares symbolize antithetical personalities in relation to good and evil. Despite the recorded truth, "There is *none* that doeth good, no, not *one*," those mentally posed as saints of God find comfortable and anticipatory interest in the Scripture: "All that do wickedly shall be stubble: and the day that cometh shall burn them up. * * * For they shall be ashes under the saints' feet." If none do good, then are all wicked; if all are wicked, then must all burn. It behooves those not sacrificed to the egotism of "holiness," "perfection" or "sanctification," to inquire into

the character of this burning, also to determine what constitutes righteousness and the process of its achievement. "They are all gone aside, they are altogether become filthy," makes unnecessary all argument to establish a previous state of cleanliness, even such a state as that pictured in the Revelator's portrayal of the Lamb's wife, to whom it was granted that she should be arrayed in fine linen, "clean and white: for the fine linen is the righteousness of saints." To such vesture must they come who constitute that kingdom for the coming of which the followers of the Lamb of God were to exercise the potency of prayer.

It was cried unto the wheels, "O Wheel!" which would indicate that of all the wheels there was *one* considered most excellent. The prominence given to wheels is unequalled by any recognition or use belonging to the past. The consigning the seed to the soil, the harvest of its reproduction and its preparation for the consumer; the manufacture of the fabric which clothes us, its fashioning into garments, as well as the record of the time consumed in the various processes, are all made possible or facilitated by those innumerable revolving mechanisms to which must be added that other wheel now monopolizing the major share of comment—the bicycle.

The wheel upon which offenders moaned out their lives, exists but in record of a past barbarism; but the wheel whose every spoke is a fuller chronicle of the practices of darkness, whose every turn is practical illustration of man's inhumanity to man, is coming to the front to fall under the ban of God's indignation. Its home purports to be the shops of the Fitchburg and Leominster Street Railway Company at Fitchburg, Mass. It springs from a condition more replete with human suffering than the rack, which wreaked its vengeance on the few; it voices the might undercurrent of human passions at rage in the breast of the capitalist and the wage slave.

What was originally a flat car has been lengthened and heightened until it accommodates a double row of twelve port holes on each side, while two six pounders occupy its front, and an eighteen pounder protrudes from its turret—and all this upon the wheel! Its complement of warriors is given, with suggestion that such a vehicle of slaughter can be made bullet proof, and other hints of improvements which will make its imitations, of which "the queer craft will very likely have many before long," "a rather formidable engine of war." Twice in the course of the short description, is *riot* posed as the objective of this construction. "While her mission is not that of protection so far, she is quite likely to be utilized for that purpose in the days that are to come."

This "trolley man-of-war," this fort on wheels, whose successors are recommended to be made "bullet-proof," this engine of death to meet the future clamor for bread, "has been dignified with the name of President-elect, William McKinley"! And is this another promise of the prosperous times which are to succeed the installment of Mr. McKinley? This forecast should make campaign promises in general, including those of mills and manufactories to be released from idleness, food for introspection and retrospection for party leaders and voting masses—the deceivers and the deceived. Truly, the intent was toward prosperity, but prosperity to whom? They for whose comfort there was little thought in all the vociferous time, will perhaps cull a better understand-

ing from the mouths of the trolley man-of-war armament, than from the lips of the party orator.

All movements of present government are forms of disintegrative processes which will terminate in that chaos to precede divine organization or organic unity, in which the world reduced to orderly methods will recognize but one head—that Sacred Head, Almighty God. Then will be established the law of life, which is the application of organic unity, all of which resolves itself into the law of love, the fulfilling of all law. Production and distribution controlled by such *regime*, have no ground for disagreement; and the rendering of value for value will be as matter of course as is the endeavor to overreach under the competitive system. Speculation will in those days be correctly understood as a thief and a robber; for no manner of scheme which contributes unearned goods, can meet the divine eye in any other guise.

The ministration of the cloud which poured the transmuted Christ into the wills of his followers, planted in them the law of human uses or love to the neighbor, which lifted them above the possibility of wronging their fellow men. Among them, demand and supply were amicably adjusted, and their lives assumed that harmonious flow prophetic of the culmination of the planting of God in the race.

Except upon religious basis, and that too the *correct* religious basis, man has no hope of such organization as shall bring him into unity with man. The genuine religion is the re-tying or re-binding of man to God, and consequently to all so bound. This rebinding is only effected by the higher stooping to the lower. It is through the office of the flaming sword, the chariot, the mercy-seat, the whirlwind, the cloud, or the wheel. *Haste thy coming, "O Wheel!"*

Knowledge the Door to Wisdom.

"Ignorance is the Curse of God; Knowledge the Wing
Wherewith We Fly to Heaven."

BY MARY EVERTS DANIELS.

The cry of the age is for knowledge—for a better system and methods of education. The various methods of procedure hitherto practiced have not only clashed, but brilliant minds have become fossilized by the unseemly ostentation of learning held by teachers and preachers, and oftentimes unbalanced by the perversion of truths promulgated by the so called wise men of earth. What we need is a system of sound education—one that will educate; a method that will develop not only the memory, but the reason; not only reproduce the object of sense previously perceived, so that it can be expressed verbally, but develop the conscience and enable man to act nobly. The proper training of the mental faculties will join together the intellect, the sensibilities, and the will, making of this trinity a potential energy that will sway the universal mind, and in due time become the salvator of the world.

The word education comes from the Latin *educere*, to lead forth. It means simply to draw out and cultivate the latent powers of the mind; to inform and enlighten the understanding, and thereby regulate the principles and character of the individual, thus preparing him for activity and usefulness in this life. The human mind is much like a plant which, if bound at the root by the hardened earth, will become dwarfed and insignificant. If we loosen the hard earth and enrich the soil with proper nourishment, we soon find that the plant becomes gradually transformed; the

leaves take on a fresh depth of color and stand erect, full of vigor; the rich juices swell the veins till the plant expands in all its native beauty. This growth is from within. The attention of the cultivator, or educator, has educed or drawn forth the latent energies, and now it buds, blooms, and bears its perfect fruit.

As the beauty of a flower is unfolded from within, from the capabilities of its own life, so must the mind of man be unfolded from within. The opening of the flower is when the glorious moment of perception awakes and catches a glimpse of the radiant dawn of new ideas. With this comes the delicate tints of confidence, then the strength of knowledge and faith, which make all a certainty. This knowledge precedes the perfect fruit. All this has been a growth from within—an unfolding of the mind; nothing from without can adorn or beautify the human character, which is composed of qualities whose thrones are set in the brain, the heart, and the soul.

Philosophers have written volumes on the means of developing the mental faculties. They call it "Education." Philosophers have lived in all ages, each holding a different view of the *modus operandi*; each trying to give forth that which he thought would best improve the world. Socrates pursued a course in keeping with his wisdom. He sought to draw out that which lay dormant in the minds of his pupils, therefore, he questioned them. He disclaimed the title of teacher, but talked freely with all. His pupils were compelled to think for themselves, and were required to answer all questions to the best of their ability. In this, he tried to prove to them that "Learning without thought is labor lost; thought without learning is perilous."

The philosophy of the celebrated Chinese sage, Confucius, was ethical, not religious, and aimed at educating men for conducting themselves honorably and prudently in this life. It was by the strict and faithful performance of duties, the cultivation of proper feeling and sentiment, that he believed knowledge or wisdom could be obtained. Wise as was Confucius, he lacked the essential wisdom of the true teacher, for he virtually says: "Just as I am forced to accept the phenomena of the universe as facts, though I can give no explanation of their origin, so am I forced to accept the phenomena of the human mind as facts, though I can give no explanation of their origin."

Menicus expresses the whole aim and object of study in this concise sentence: "The great end of learning is nothing else than seeking after the lost mind." Alas! who shall find it? for truly the human mind *is* lost,—hidden beneath the debris of a false education. The intelligence is often educated at the expense of the heart; the affections are often cultivated at the expense of reason;—a crime whose far-reaching consequences are manifest by the wretchedness seen in the world at large.

The proverbs of Solomon, the wisest man of ancient times, are pregnant with advice as to the getting of wisdom. "The heart of him that hath understanding seeketh knowledge." "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." "Wisdom is the principal thing: therefore get wisdom: and with all thy getting, get understanding." This is all advice, but he does not tell us how we can attain to all he advises. Sages, wise

men so called, have done their best to advise, but even they have never attained to the heights;—none having entered through the door of knowledge into the temple of wisdom.

Hear ye the words of the Lord to the children of Israel: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Paul seemed to have quite a different opinion, for he says: "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

Paul makes no distinction between false and true knowledges. In order to make the most of his advice, we ourselves must discriminate between them. Knowledge without love or charity is simply theory without practice. "Charity edifieth;" that is, it constructs, builds up, produces positive results, while knowledge, if it is only theory, is simply inflation of mind, which, if subjected to a slight pressure of questioning, is about as durable as a soap bubble.

The understanding alone will not save man; it is apt to make him proud and full of vanity, and will often lead him into wrong paths. Faith cannot redeem man, except it be the faith that worketh by love. Separate from love, the more we know, the more profound the mysteries of life become, and the more dreary and wretched becomes existence. Reason, blind and anxious, has many difficulties to contend with. It toils and grinds that it may penetrate the inexplicable mysteries of the universe. It frets and fumes over the unattainable, and at last descends into the depths of doubt or atheism.

Faith soars upward, leaving Reason to struggle on; joining hands with Charity, she turns all mysteries into daily bread, and feeds on it with thankfulness; setting holy doctrine to the music of her rejoicing, Charity bears to the altar golden vessels laden with the choicest jewels. It is the sacrifice of love and duty to all mankind. Reason has aroused itself, and now brings forth the crucible and alembic. It threatens to dissolve the crucifix of the Redeemer and dig down the Mount of Calvary, that it may find proofs of the divinity of that *man* called Jesus the Christ.

What is to be done? The answer comes: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Faith is here laid in the individual soul as a foundation upon which is to be built the virtues and excellencies of a believer's life. Virtue stands according to the exact import of the original term, as force, energy, the disposition and the power of strenuous achievement. **BE STRONG!** and let strength be manifest in resolute action.

Practical wisdom is needed to direct every energy. From the union of energy and wisdom, standing on the foundation of faith, there can but come an harmonious co-operation of great powers and principles, high and holy aims, true and pure thoughts, sound judgment, rectitude of purpose, strong impulse, and indomitable perseverance,—all eventuating in a wise course of action fruitful in noble deeds, which crown all these holy efforts with the laurel wreath of victory.

Jesus the Christ was a man whom no hint of the learning and science of other lands could possibly reach; yet during his ministry of three years, he did infinitely more for the education of the world than Socrates, Confucius, Plato, and thousands of others, with their mature experience, advantages of education and patronage, could do. Jesus enunciated radical truths of highest value. His words may be likened to precious seeds, from which must ultimately come a luxurious growth. His parables, proverbs, maxims, and apparent paradoxes were calculated to spur men's minds to profounder thought, to arouse to activity the spark of divine consciousness within, thereby enabling them to understand the true meaning of what they at first deemed a mental stimulus. He never failed to reward the inquiring mind by unfolding increasing treasures.

Ridiculed for his lack of recognized knowledge, in a nation of forms, hypocritical priests, and bigoted people, Jesus united in himself the sublimest precepts and divinest practices,—more than realizing the dreams of prophets and sages. Putting aside the learned doctors of the law, He poured out a doctrine as sublime as heaven, as beautiful as the sun in its full glory, and as pure and true as God himself. Without the eloquence of schools of learning, He spoke such words of life as were never spoken before nor since; without writing one line, he has furnished more themes for sermons, discourses, books of sound knowledge, and song's of sweetest praise, than have ever been produced. His was the knowledge of truth, for he had within himself the perennial fountain of truth.

Every age brings its great central Teacher. He may be as bright and luminous as was Jesus the Christ, or he may shine as a lesser light according as the necessity of the times demands. During the last few hundred years, the methods of education adopted at the beginning of the age have been sadly adulterated by the vagaries and philosophies of men. Scientists, philosophers, educators of every kind have arisen, each adding a little more to the chaos that has stultified the intellect and filled so many minds with fallacies of every kind. What the world calls education is not education at all. The efforts of modern teachers do not educe that which lies dormant; they cram the mind with the imaginations written in so called books of knowledge, which knowledge does not enable man to think for himself, but rather renders him dull and listless, somewhat as the glutton feels after he has satisfied his abnormal appetite. This process is really mental gluttony, which stultifies and deadens the mental faculties.

Reason appears to have indulged in some powerful narcotic, and drowsily murmurs: "Darwin says thus-and-so," "Huxley says so-and-so," hence the opinions of hundreds of teachers of all kinds of isms are quoted as authority, because man will not reason for himself.

Our school and college systems are yearly adding facilities for merely rushing pupils through college at the quickest rate of speed. A system of *liberal education* is placed within the reach of every one. These institutions are exerting their enlightening influences throughout our land, trying—by familiarizing the pupils with the so called science of mathematics and chemistry, and also a smattering of almost every foreign language—to expand their minds and fit them for

responsible positions in the world. But there is always present a degree of fallacy in every branch of study, which simply serves to inflate the mind somewhat as poisonous gases inflate the lungs, leaving deadly results.

The greatest benefit resulting from study, is the incentive to thought. It is good to read, or to listen to learned discourses, but it is better to digest and assimilate the mental food. Thinking is to reading or study what the dewdrops, the rain, and the warm sunshine are to seed that has been cast into the earth; the influence is to make it spring up into luxurious growth. We may garner much into the storehouse of the mind, we may collect much information, but to discriminate between truth and fallacy, to *reason*, makes it productive of good results. It expands the mind with a solid growth; it educes that which has lain dormant, and gives vigor to the brain and soul. To reason, is to evolve power from the true knowledge we have involved through correct methods.

If the schools and colleges could each year send out one mind truthfully educated, it would send a missionary to emancipate the millions who today are burdened with fallacious teachings. The old-time systems more often pervert than develop genius. Originality of thought has necessarily been hampered, for the intellect has been trained in shallow grooves. If there are instances of startling mental development, it is more often found in those who have received but a meager education in schools, and not because of anything taken in. The fettered mind, bursting its bonds of educational restraint, expanded and developed from the inherent force within. It was quickened by the sunlight of divine truth, and the faculties were forced to grow because true genius is of God. Thus has the world produced great reformers, scientists, and philosophers. Thus have great inventions and wonderful discoveries startled the world, not as coming from the minds of college-bred professors, but from those who have thought much and worked out the great problems.

The universal mind seems awakening and striving to bring about a different state of affairs. People are rousing themselves as if they caught a glimpse of a better condition. It is the progressive spirit of the age struggling with the mind of man. We already see signs of growing popular interest in the most important lines, though they are but dimly visible. No longer is the youthful philosopher or inventor treated with scorn and the contemptuous query, "Do you pretend to know more than your advanced teachers?" There is a visible revolutionary spirit among the intelligent masses, observed in the many discussions of social, industrial, and economic systems. Men who have hitherto devoted their every energy to manual labor, are now thinking and acting for themselves. They devour with avidity whatever literature inculcates a broader and higher view of life, and a nobler conception of humanity.

What does this portend? That the world is getting ready for the new era. It waits for the prophet to arise and proclaim a new gospel of education. It waits for him who shall turn wise men backward and make their knowledge foolishness. It waits for him who can and will blend reason and sensibility of heart and mind. It waits for him who can and will convert the grand and beautiful theories con-

ceived by prophets and poets, into the sublimity of *deeds*.

Every age demands the education necessary for the condition of the people. The foundations in the beginning are laid firm and strong, but ere the age draws to a close, the temple of true education lies low in the dust, (destroyed by the retrogressive spirit of the people,) and Pretense sits in the chair as doctor of law and science. This age brings its needs, which are gigantic in their proportions. Man has progressed until he demands release from the thralldom of fallacious teachings.

Many are willing to discard all preconceived ideas, that they may be filled from the Fountain of true knowledge. They say, "Tell us what and where are the foundations of truth, that we may build upon them!" "Give us a reason for all we see."

The needs of the people must first be supplied. No one desires spiritual food when the physical nature is famishing. First feed the people with good material bread, then give them *manna* and see how thoroughly they will relish it! When man feels the clutches of insatiate greed tearing at his vitals; when he knows he is bound in fetters by corporate monopolies that heap up treasures while he ekes out a scanty maintenance for his little family, he cannot help gnashing his teeth in rage at the unjust conditions.

The education of the age has taught man the legality of competism—the right to amass wealth at the expense of the lives of his fellow creatures. We say education, but it is a perverted system that has permeated every domain of life. The rich have been taught to play their part in life's drama; alas! the poor have been taught to suffer and endure. For are not the rich the lords of creation? Yes, by virtue of laws enacted by our legislatures, which are controlled by men whose political welfare would be seriously affected if they were forced to reveal the amount contributed to their election by those who have their own selfishness at heart. Such men prefer to help put scoundrels in the legislature, (whose influence can be bought by a few paltry pieces of gold,) rather than to assist in the election of a legislator who would conscientiously serve the interests of the people, with even a slight degree of honor for God and his country.

Jesus inaugurated a totally different system of education; but when he sowed the good seed, the devil came also and sowed tares. Alas! the tares so far have proved the more luxuriant growth. Has the good seed been sown in vain? No! a thousand times no! While the tares will be uprooted by the Great Educator who now comes to draw out the latent energies of the people, the hard soil that has hitherto brought forth the evil will be loosened, that the seeds of truth sown by the Christ may spring up and grow under the divine nourishing, and the mighty combat of good and evil powers will result in lifting the curse of a slavery as heinous as that which the noble Lincoln abolished by his great edict of emancipation. A greater than Lincoln is here today, and an edict far holier, far grander, will soon strike the fetters from the industrial poor. Nor is this all that will be done. So called learned teachers who have long taught doctrines suited to selfishness and greed, must yield their places, and consult the wisest teacher in earth.

There is at present a marvelous mental activity apparent. It is the struggle of the unborn child. Forces and energies

are seeking to express themselves, and wonderful discoveries on every hand are startling the world from its apathy. So called scientists ignore the scientific views promulgated by Koresh. They have hoped to enter the temple of wisdom through the door of knowledge, which they think they have discovered, but they will find it is only a panel, firm and fast in its socket. Some may have found the door, but they have no key, no true basis of knowledge. Truth alone, pure and free, will open the door. Truth is the key, and Koresh alone knows the combination to the massive lock.

When the rational claims of the great central Teacher of this new era are demonstrated, the world will tear down its old schools and colleges and rear new structures on the foundation of truth and justice. Teachers and preachers will be compelled to acknowledge the fact that the One has come "that frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."

The desire for absolute knowledge is interwoven with the very fiber of being, and the hope of the Koreshan is, that the doctrines presented by Koresh will, if applied to life, become a transforming power, capable of transforming even a devil into a god.

A true system of education under the direction and leadership of the master mind, will lead humanity back to a rational condition. It will conjoin the intellect, the sensibilities, and the will, and from this unity will stand forth the EDUCATED MAN, holding within himself the potentiality of endowed inherent, transcendent attributes,—the ideal of purity, love, and peace, with the tenderness and strength of the Divine One whom hitherto the nations of the earth have sought, even as the watching shepherds once sought the Christ child. True knowledge, the massive door to Wisdom is now open. Let all who will, enter into her holy temple!

Scientific Demonstration Applied to the Problem of Human Existence.

BY AMY J. JACKSON.

The segregated man as manifest today in manifold environments, is intent upon that which pertains to man. As an actor in the great drama of life, he discerns its brilliant colorings and somber hues. The acquirement of knowledge and wealth renders him a qualified member of society. He is the possessor of the perceptive, expressive and reflective faculties, which he wields according to his development. Through observation, he differs in comparisons; through observation, he acquires knowledge. Pestalozzi has written, "If I look back, and ask myself what I have really done towards the improvement of elementary instruction, I find that in recognizing observation as the absolute basis of all knowledge, I have established the first and most important principle of instruction."

What constitutes all knowledge? Does it not emanate from the central sun of being? We may observe the anthropic sun, but to gain understanding, we must earnestly seek it from that true source from which all blessings flow; for we read, "A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth." To understand life is to come into the possession of all knowledge—to stand under the droppings of the sanctuary, to become receptive to divine truth, "For it is God which worketh in you both to will and to do of his good pleasure." When man becomes one with Deity, he will be in the possession of "all knowledge," for his knowledge will then be of the Lord.

Koresh, in whom is all wisdom and knowledge, unfolds the scientific interpretation of existence, and reveals to man, steeped in the empirical teachings and dogmas which infest the land, the necessity for the appropriation of truth, in order that he may overcome; for "To him that overcometh will I give to eat of the tree of life."

The human need is for a wise guide, one in whom is portrayed and exemplified the power to establish right principles. As every cell of the brain works in a general uniformity with all cells, so every group of humanity should work, *en masse* for the entire group. But does this condition exist? No, far from that; each cell or group appears at variance with all others: The poles of being attract and repel, as correspondingly exemplified in the iron filings which adhere to a magnet in clusters; each filing, as a small magnet, is attracted to another, according to its positive or negative polarization.

In man, the different degrees of mind seek different environments. The higher the desire, the greater the attraction operates for good: the lower the desire, the greater the attraction for ultimate gratification in evil. Those centered in the divine truths of the Lord, repel evil and attract righteousness or right living. In these are engendered a positive power to resist evil, and a consequent receptivity to the divine good.

The problem of human existence admits of demonstration, when in the fulness of time the Demonstrator reveals himself to humanity as the man God who, possessing the keys of wisdom, can unlock the mysteries of the universe. The Messenger of Conjunction comes to establish equitable relations. With the plumb-line, which is suspended from the pivot of genuine righteousness, he traces man's origin and destiny back to God.

A Stupendous Farce if it Were not Also a Sorrowful Tragedy.

BY PROF. O. F. L'AMOREAUX.

The most astonishing fraud of the ages has just been practiced upon the American people. The money-changers and speculators (the very ones that Jesus declared had made God's temple a den of thieves nineteen hundred years ago), including corporations, illegal combinations and trusts, joined in one great party, and owning and controlling the great newspapers and influential lawyers, and also large numbers of the clergy, formed a great party, and arrogating to themselves all the virtue, patriotism, and honesty of the time, have made the welkin ring with the cry of "honest money," as though there was a particle of honesty in the whole crowd.

Honesty does not buy votes nor intimidate and deceive voters. Honesty never promises the impossible, as does the gold standard party. Nine tenths of what is called capital today, is simply money stolen from the poor men who earned it, by means of money that in the hands of honest men was honest enough. The men having repudiated every right of the poor man to his own are probably, with good reason, afraid that repudiation will come home to them. They are having great rejoicing because our credit is again good abroad, so that still more foreign capital will be invested here to add to the hundreds of millions of dollars in gold that our people must pay yearly to foreign nabobs to support them in idleness, luxury, and vice, and all to what end? Not a cent's worth of good to our toiling millions, but only to rivet their chains more se-

curely. Well may Baron Rothschild rejoice in the victory. He doubtless hopes that it means the perpetuation of the Cleveland policy, which in addition to the other millions which he draws out of the labor of this country, made him a gracious present of several millions of dollars.

It would be vastly better for the country if it had no credit abroad, and foreign investments in the country were not allowed. A country's policy, first and last, should be to cherish its own citizens and make them independent, prosperous, and happy. To do so, it needs no credit abroad. Credit, obligations, bonds, mean slavery. The craze for bondage at this time is simply wonderful. The scheming men who bring it about always seek to enslave, not themselves, but others. They will yet find that when chains are riveted on the hands of the humblest, by some avenging Nemesis the other end becomes riveted to their own necks.

The role of "stop thief!" has been played to perfection by as conscienceless a gang of thieves as ever infested the highways, or scuttled a ship. Talk of honesty in transportation companies that undertake to market the producer's crops (his only means of subsistence), and appropriate the lion's share, in some cases the whole, sending a bill for additional compensation for their valuable (?) services, that they may have abundance to pay dividends on watered stock and extravagant salaries! Honesty has nothing in common with the methods of these companies, or the bankers, lawyers, manufacturers, and merchants of this time, to say nothing of the corporations and trusts, and the minister who condones it all; and yet we are expected to believe that, all combined, they constitute the only honest party there is in the country. But they say, "We have forever settled the finance question; hereafter the gold base is secure."

When has the growing power of a great movement been destroyed by its first defeat, suffered almost in sight of victory? When the victor considers his almost inconceivable expenditure of money, and everything that is supposed to insure victory, and yet that only by the skin of his teeth as it were, it has secured victory against an enemy that was greatly deficient in all these things, he may well say with a great general: "One more such victory, and I were undone." However much they may don the habiliments and masquerade as truth, fallacy and error must in the end fail. And though it was necessary that the gold standard—golden calf, be elevated to its lofty throne of power, its speedy overthrow and destruction is one of the certainties of the near future. "The stars in their courses fight against Sisera." In the end, truth only can triumph, and no question is settled at all until it is settled right.

"Truth crushed to earth shall rise again;
The eternal years of God are hers;
While Error wounded, writhes in pain
And dies among her worshippers."

However, when that final triumph comes, and come it will soon, Mammon—money, (gold, silver, and paper) will be dethroned, and humanity redeemed from its long and cruel bondage. Less wise than their prototypes, the lords of ancient Babylon, who on the night before their destruction praised the gods of gold, silver, brass, and iron, our rejoicing money lords praise only the god of gold. Division was never yet the road to final victory.

Beginning with the new year, *Popular Science News* (New York) is to be much improved, many new writers and prominent contributors having been engaged. It is the only Scientific Journal that is really popular and free from technicalities. Its departments of Nature, Science, Archaeology, Invention, Electricity, Health, Hygiene and Medicine are ably conducted by specialists, either one being alone worth the subscription price. This Journal is a great educator for young and old and should be in every family. Write for a free sample copy:



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

Vol. 1.—No. 10.

CHICAGO, ILL., DECEMBER, 1896.—A. K. 58.

Herald No. 24.

The Salvator and Scientist

—IS FOUNDED FOR THE—

Promulgation of Koreshan Science,

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

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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.

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

THE GEODETIC EXPEDITION.

The Scientific and Geodetic Staff of the Koreshan Unity Enters Upon the Work of Demonstrating the Earth's Concavity.

The time has come for the commencement of the work of demonstration of the fundamental premise of the Koreshan System; that for which thousands are now anxiously anticipating is soon to be accomplished. The Koreshan Unity has now completed all arrangements for the scientific expedition, and the Operating Staff, with equipment of apparatus, are now upon the Gulf coast of Florida, near Naples, where the geodetic operations are to be conducted. The work of the extension of the "air line" as the cord of arc upon the concave surface, will begin ere the new year dawns upon us. The purpose of this undertaking has been presented in past issues of the FLAMING SWORD; and those who have followed the reports of the experimenting Staff since last August are prepared to appreciate in a measure, the importance of the proposed surveys, and the stupendous revolution that will follow the completion of the demonstrations. The work of demonstration of the earth's concavity possesses a uniqueness which is peculiar to the Koreshan System; the magnitude of the undertaking assumes greater proportions as the time draws near for its commencement, and from this time for-

ward the progress of the System will be rapid and invincible.

The Staff goes South prepared to satisfactorily accomplish its mission before leaving the field; to complete the several lines of demonstrations and series of experiments, it will require at least five months of persistent effort, as the plans not only embrace the surveying of a number of "air lines," but a score of corroborative experiments relating to the laws of refraction, optics and visual perspective foreshortening. We have embodied in specifications of experiment, and will practically apply, in substantiation of the Koreshan Cosmogony, all the principles and methods of demonstration suggested in the writings of KORESH for the past ten years, and thus collect a volume of evidence that will be so simple and comprehensive, and yet so forcible, as to completely overthrow and revolutionize all modern scientific systems.

For this reason the Staff goes equipped with sufficient apparatus to not only make the demonstrations, but also to infallibly record and exhibit the facts thus determined. The equipment of apparatus consists of the new invention, the Geodetic Rectilineator, two powerful telescopes, surveyor's transit, micrometers, mercurial levels, complete photographing outfit, draughting materials, etc. The operating and managing Staff will be accompanied by an able corps of assistants, among whom are an expert surveyor, a photographer, and a sketch artist. We are completing arrangements whereby the world will be quickly apprised of the results of all the experiments; a dozen or more of the principal dailies and journals of the world will be represented in the field of survey. We thus have before us a stupendous system of propaganda, through which the presentation of the System and the news of the startling demonstrations will be published. The reportorial staff is to be provided with every facility for illustrating and dispatching the results of our work to all the world.

Already the Geodetic Service of Koreshanity is commanding widespread attention. It is noteworthy to state that scientists are considering the specific propositions of the New Geodesy. The Founder of the System has for some time been in Washington City, where he is meeting the prominent geodesists and astronomers of America, and will no doubt accomplish a great work among them; we hope, ere the surveys are completed, to have representatives from the Geodetic Survey department. We have upon our desk a number of lengthy articles from the principal dailies of Chicago and other large cities, giving extensive descriptions of the proposed lines of survey. For the present, we append a few brief extracts from some of the Chicago dailies:

Chicago will not be deprived of the glory which may come of the investigation, because the expedition will be headed and managed by Chicagoans, who will see that the city gets its full share of the credit. When they have succeeded in destroying the Copernican system of astronomy, in dissipating the nebular hypothesis in one of its own gases, they believe Chicago will be proud to own them. The Staff of the expedition will consist of Ulysses G. Morrow, astronomer and geodesist; Lucius M. Boomer, general director; Harrison Boomer, secretary, and George W. Hunt. The investigations will be made on the Gulf coast near Estero, Florida, another Koreshan colony, and will probably require five months. The members of this expedition hope to prove that the surface of the earth is concave instead of convex. That proposition is the basis of Dr. Teed's new religion and astronomy, and he thinks if it can be proved that the surface is concave, that it will demonstrate the truth of his contention that the inhabitants of the world are living on the inside of a hollow globe. * * * Mr. Morrow, who is at the head of the investigating staff, has invented an apparatus by which he hopes to determine the contour of the earth. It is a purely mechanical contrivance, so simple that every man can understand it readily, and he is pinning his faith on the outcome of the experiment. * * By repeating this operation 1320 times, the line will have been extended three miles from the starting point. If the line and the earth come together, he will boldly claim it as a proof that the people of the world are living inside of a hollow globe. If his work turns out as he expects, he says it will overturn all the old religions and reduce all the old sciences to rubbish.—*Times-Herald*.

Experiments have been made by investigators under the direction of Dr. Teed, for the purpose of establishing his theory. Additional experiments will be made this winter in Florida, all having for their purpose the settlement of this question in favor of the new System. A party of investigators, who believe in the Koreshan System of Cellular Cosmogony, or the concavity of the earth with the sun in the center, will leave for Florida early in December, and remain for four or five months, making a series of a dozen or more experiments with the new device known as the Geodetic Rectilineator. If they should prove successful, then the believers in this scheme hold that there will be a complete revolution in the laws of physics, and the consequent overthrow of all the teachings of the old schools concerning the construction of the earth and the principles governing the people thereof. The members of the party from Chicago will be Prof. Ulysses G. Morrow, inventor of the Geodetic Rectilineator; Lucius M. Boomer, Harrison B. Boomer, George W. Hunt, and an expert surveyor, whose duty it will be to run the lines.—*Chronicle*.

For the first time in the history of the world, a mechanical test is to be made to determine the contour of the earth. The test is expected by the experimenters to revolutionize all accepted theories and prove that we live inside a hollow globe. Astronomers and geographers have taught for centuries that the earth is a sphere and that the inhabitants live on its convex surface. But there never has been a mechanical straight line run to prove the correctness of this theory. The line of vision has always been the standard. Now, Prof. Morrow has perfected an instrument which is to make the first absolute, mechanical test of all theories as to the shape of the earth. The instrument is just being completed, and an illustration of the machine is now first given to the public. He hopes to give an absolutely conclusive demonstration that he is right in his position, and that the entire system of sciences built up on the ancient astronomers' theory must be torn down and built up again.—*Journal*.

GEODETIC STAFF'S P. O. ADDRESS.

The site of operations of the Koreshan Expedition and Surveying Staff is near Naples, Lee Co., Fla. All communications relating to the purposes of this line of work, or to the physics department of the SWORD, should be addressed to Prof. U. G. Morrow, Naples, Fla.

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METHODS OF DEMONSTRATION.

There is no more convincing evidence that the premise of the Koreshan System is true, than the testimony of positive facts obtained by direct and specific experimentation. The experiments already conducted by the Scientific Staff of the Koreshan System are sufficient to overthrow the entire Copernican system of astronomy, because we have disproven the theory of the convexity of the earth and established the concavity. But these evidences do not appeal to all minds with equal force, and in order to place the basis of the system within the comprehension of all, we have reduced the question to a pivotal proposition.

The reason the Koreshan System is able to put forth a means of *absolute* demonstration of the concavity of the earth, is because there is embraced in the system a knowledge of the laws of the universe—the laws of its form and function; this includes a knowledge of the true physics and optics. We claim therefore, to have thoroughly considered all of the astronomical and physical phenomena observable by scientific men.

With the manifest interest in our line of work of demonstration, there have come to us from our readers and investigators many words of encouragement, for which we are grateful; we have also received some criticisms and suggestions concerning our methods of demonstration, which we have considered, the motives which prompted the submission of the same we appreciate; and we extend further invitation for communications of this character.

We nevertheless suggest, that the experiments conducted either to ascertain or to demonstrate the real contour of the earth's surface must not embrace factors which are not understood; every feature of the operations must be known to be capable of determining the question beyond doubt. We cannot test the earth's surface by means which are *merely supposed* to lead to the true result. In other words, the scientists can effect no *true* test of the earth's surface by visual lines until they have first determined the true laws of optics and of perspective foreshortening. For the present, for the purpose of settling the question for those who do not understand the laws of optics, we employ the Rectilineator.

Supposing that visual lines are straight, some of our friends have suggested tests by means of observation. As for instance:

As to your canal surface series of experiments last July, it would seem that if an elevated target had been fixed midway or at the two or three-mile point, directly over which the five-mile target could be seen in a horizontal line of vision, it would establish the earth's concavity beyond a doubt; such a depression must exist, and it would seem, ought to appear. Did you get a view of any midway depression between the telescope and the five-mile targets? This midway depression of continuous water surface is the one thing sought; from just this point the settling answer must come.—Prof. E. J. R.

Another suggests a line of targets to be placed in line with the visual axis of the theodolite; and another, sighting back and forth from elevated stations. In the September number of the SWORD, we illustrated what results are obtained by the use of the theodolite, and the reasons for the deception it affords.

If one wishes to satisfy himself as to the *midway depression* between two points on the earth's surface, let an elevated station be reached and observation be made of the horizon in every direction. That the horizon is on an approximate level with the eye is clearly observable. A straight and horizontal line connecting two horizon points will pass over the midway depression at an altitude equal to the *altitude of the eye*; such a line would be the *chord of arc*, the perpendicular, the radius vector, the arc of circle, the *geolinear surface* beneath. A broad expanse of the earth's concavity is thus made quite apparent.

Inasmuch as we have the means of making every conceivable demonstration of the earth's concavity, having specifica-

tions for a score of experiments, all the principles of demonstration and experimentation directly related to the subject of the earth's contour will be carefully made; the specifications, however, are projected in accordance with Koreshan principles; when understood, they are all equally conclusive with the demonstration by means of the Rectilineator. Reports of all these experiments will be published not only in the FLAMING SWORD, but finally in every daily in America and the world. Our friends will then rejoice at the result; our critics will have ample time to recover from the mighty blow dealt to the prevailing system, and the scientists will in time forget the *chagrin* which will inevitably be felt by them when the Koreshan System is thoroughly established by absolute demonstration.

KORESHAN ASTRONOMY, (No. 1).

Consideration of Common Objections Urged by Investigators Against the Cellular Cosmogony.

The science of Koreshanity and the practical experiments that are being conducted in demonstration of the same, are exciting widespread attention, and thousands are desiring to investigate the system of astronomy founded upon the premise of the earth's concavity. As a necessary consequence of the vigorous promulgation of the Koreshan Cosmogony, there have come to us many inquiries from our friends, and a number of objections urged by those critically disposed. It is next to impossible, with the great volume of work necessarily involved in our propaganda, to personally reply to all letters of inquiry. It would require a journal several times the size of the FLAMING SWORD, to publish and answer satisfactorily in detail, the large number of inquiries and objections received. Hence, it seems to us more practicable, and perhaps as satisfactory to all concerned, if the numerous subjects are considered in a series of articles in which the points of inquiry and objection are summed up and answered. We can, however, in a measure satisfy our readers by brief answers in a correspondence page, which we will begin in the January issue. We invite questions for this page, upon subjects pertinent to this astronomical, geodetic and physics department.

Many seem to think that the Koreshan Cosmogony has been put forth without any consideration of the usual astronomical phenomena; that the Founder of the system has entirely overlooked scores of facts which the usual objector considers so easily observed and understood. We have received objections from a few critics who, though never having given scientific subjects any *specific* study, seem to think that we are necessarily ignorant of much of the ordinary astronomical phenomena, and that consequently we should consider the Koreshan System exploded because they have suggested to us some facts which they have seriously misunderstood. We receive a great variety of criticisms and objections growing out of misapprehensions of the real claims of modern scientific men, and out of failure to properly consider the principles involved in the Koreshan System. Arguments against the Koreshan astronomy come from two sources—many from those who have only a vague idea of astronomical subjects, and other objections from the scientists themselves. We are able to show that *all* objections and arguments put forth against the fundamentals and conclusions of the Cellular Cosmogony are the result of *popular delusions*.

Accurate Predictions of Eclipses.

It is usually supposed that the fact that eclipses are calculated with precision, is irrefutable evidence of the correctness of the popular theory; hence it is often asked, "How, if the Copernican system is false, can astronomers calculate eclipses as

accurately as they do?" This question originates with those who are *unacquainted* with astronomical subjects; no one familiar with the history of astronomy for the past 3,000 years, ever uses this argument in support of the modern astronomical fallacy. The supposition that such calculations are features peculiar to any particular system of astronomy is entirely fallacious and misleading; the astronomers themselves do not make such extravagant claims. It seems to be the impression of thousands of people that when astronomers calculate eclipses they must necessarily reach correct conclusions as to the diameter of the orbits, the size, mass and speed of the sun and moon, and a score of other things; this impression is a *delusion* for which there is not the slightest warrant.

Eclipse computation is a simple matter when understood. It may be a revelation to some minds to learn that eclipses occur at *regular intervals*, the periods of which are susceptible of being as definitely ascertained and tabulated as the changes of the seasons or the periods of the moon's lunations and phases. The simplest method of ascertaining the time of any future eclipse is by the use of *tables* constructed from the records of hundreds of years of observation. Such tables have been used by *all* ancient astronomers, by which eclipses for *thousands* of years have been calculated with remarkable accuracy. Modern astronomers have contributed somewhat to the accuracy of these tables, *not* from any discovery of the true relations of the solar and lunar systems, but by averaging and reducing the fractional errors which long periods of observation have detected.

An eclipse cycle consists of the period of time necessary for the moon to complete 223 lunations, at the end of which period the moon and her nodes sustain the same relation to the sun and to the ecliptic as at the beginning of the cycle; hence, a new cycle begins, and the same order of eclipses begin to be repeated. This period is equal to 18 years and 11 days, in which 70 eclipses occur—41 solar and 29 lunar. To know just when a particular eclipse will recur, to the actual day and even the exact second, it is only necessary to know exactly the length of the lunar periods the exact time when the eclipse occurred during the past cycle. This process is simply the result of a long series of observations, and may be applied *independently* of any theoretical system of astronomy, in proof of which we quote the following:

No particular theory is required to calculate eclipses; all the calculations may be made with equal accuracy independently of every theory.—Somerville's Physical Science, p. 46.

Eclipses, both of the sun and moon, recur in the same order and at the same intervals at the expiration of a cycle of 223 lunations of 18 years of 365 days and 15 hours. This cycle is called the Period of Eclipses. At the expiration of this time, the sun and moon will sustain the *same* relation to each other as at the beginning, and a new cycle of eclipses begins.—Mattison's High School Astronomy, p. 122.

Let us note the exact time of the middle of any eclipse, either of the moon or of the sun; then let us *count forward* 6,585 days, 7 hours and 42 minutes, and we will find another eclipse of very nearly the same kind. Reduced to years, the interval will be 18 years, and 10 or eleven days, according to whether the 29th of February has intervened four or five times during the interval. This being *true of every eclipse*, if we record *all* the eclipses which occur during a period of 18 years we shall find the *same series* after 10 or 11 days, to begin over again.—Newcomb's Popular Astronomy, p. 31.

Therefore, we shall find in general, that 18 years and 11 days after the occurrence of a lunar eclipse, there will be another lunar eclipse. If, therefore, we know all the eclipses which have occurred in a period of 18 years and 11 days, we are then able to predict future eclipses with considerable accuracy. * * For accurate prediction of the occurrence of eclipses for remote epochs as well as for an accurate account of the details of eclipses as to the time of commencement and the duration, with such other

particulars as are given in the nautical almanac each year, careful calculations have to be made. Such calculations depend upon our knowledge of the moon, *derived from long continued observations*.—Ball's Elements of Astronomy, pp. 240-241.

It may be of benefit to some of our readers to have a few examples of such occurrences. It will be noticed that an eclipse recurring after a period of 6,585 days, 7 hours and 42 minutes, will be visible about 120° west of the place where it was visible 18 years before. Hence in determining the place where the eclipse will be visible, and the hour and minute when it will occur, the factors of longitude and time enter into the calculations. The following instances showing the place visible, the day and the hour, may be sufficient to illustrate the processes, without giving the *integral calculus*; the first is that of the recurrence of total eclipses of the same kind, visible in Europe, July 8, 1842, 1:08 a.m.; Atlantic ocean, July 18, 1860, 9 a.m.; Pacific coast, July 29, 1878, 4 p.m.; Asia, Aug. 9, 1896; Europe, Aug. 19, 1914. Also total eclipses belonging to another series: Pacific ocean, Aug. 7, 1850, 4:04 p.m.; India, Aug. 17, 1868, 12 p.m.; Atlantic ocean, Aug. 29, 1886, 8 a.m.; South America, Sept. 9, 1904, 4 p.m. Also, the total eclipse visible in the United States, Aug. 7, 1869, recurred Aug. 18, 1887, and will occur again Aug. 29, 1905. The two annular eclipses which will occur Feb. 1 and July 29, 1897, occurred respectively, Jan. 21 and July 18, 1879.

Magnitude and Distances of Sun, Moon, and Stars.

A general popular impression similar to that of calculating eclipses is, that astronomers have calculated the distance of the orbs above us, and that therefore the Koreshan Astronomy cannot be true, because, *if* the sun, moon, and stars are so inconceivably distant, their magnitude would be far in excess of the size of the earth. Are any of our readers who urge this objection, *familiar* with the basis from which these immense distances are computed? The character of the objection is indicative of a failure to fully understand even the premises of the Copernican System. The earth's supposed convexity, with the ratio of curvature of 8 inches to the mile, constitutes the principal factor in these calculations.

Take the computed distance to the moon, for instance. The moon has an appreciable parallax; on the basis of the earth's convexity, the moon's distance is determined by a trigonometrical process which involves the angular distance of the moon from the zenith of two observers in different parts of the earth. Suppose observations were made from the observatories of Greenwich and Cape Good Hope, when the moon is on the meridian of Greenwich and in the zenith of the equator. Calculations made upon the basis of the moon's angular distance from the zenith of each observatory will determine at what distance the lines of observation will *intersect* each other, which is computed to be about 240,000 miles; *if* the earth were *convex* this calculation would be correct; if the earth were flat, the point of intersection would be about 2,000 miles from the surface of the earth. On the basis of the *earth's concavity*, with the *same facts* of observation and with the *same figures* of the *angular distances*, by *actual mathematical and trigonometrical calculations*, the distance to the moon is found to be less than 1,200 miles above that part of the earth where the moon is in the zenith; and must therefore be proportionately smaller than is supposed in the old school of astronomy, because subtending a given visual angle at this distance, its diameter could not be over 25 miles. By similar processes, the distances of the visible sun and stars are determined to be not more than 1,500 miles above the earth, and their size and magnitude *reduced* to proper proportions for em-
placement within the compass of the earth's concave shell.

Circumnavigation of the Earth.

Scientists have concluded that we live on the outside of the earth because the earth has been circumnavigated. If we should, as they do, conclude that a *convex* surface is the *only* surface

that can be circumnavigated, then we would be forced to the conclusion that the earth is convex. The only thing that the fact of circumnavigation proves, as related to the question of the earth's shape, is that the path sailed is a circular one; it simply proves that the earth is round; when 360° have been traversed the ship returns to its starting point. This is just as possible upon a *concave* surface. Upon the exterior surface of a globe, maps of the world are placed; with the aid of one of these globes, routes of ships may be traced, crossing the Atlantic ocean, doubling the Cape of Good Hope, sailing through the Indian and Pacific oceans, passing Cape Horn and arriving at the point of starting. If the map were placed in the *inside* of the hemispheres, the meridians, parallels of latitude, continents, and oceans would sustain the same relations, and consequently the ship's route would be the same. It requires but a little thought to arrive at the conclusion that if the earth is *concave*, circumnavigation is accomplished in the same way as is supposed on the convex surface; and that consequently the fact of the earth's circumnavigation contains not a *shadow* of evidence in favor of the convex theory, and does not, therefore, constitute a valid objection against the Koreshan claims as to the earth's concavity. All such arguments placed in the scales of rationality over against the *absolute demonstrations* of the earth's *concavity*, do not possess any weight whatever.

(This series of articles will be continued in succeeding issues, until every so called objection and argument against the Koreshan Cosmogony is as effectually answered and overthrown as the above.)

WASTE OF COSMIC ENERGIES.

Astronomers Proctor and Newcomb Discuss Problems of Solar Dynamics Which They are Unable to Solve.

Proctor's View of the Scientific Dilemma.

Astronomy, bringing to us as it does in presence of the infinities of space, and indicating the operations of an infinity of force acting during infinite time, is of all others, the science which seems to present to us the most striking instance of seeming waste in nature. * * Take, first, the sun—that orb whence all the supplies of force and energy known to us on earth may truly be said to be derived. What can seem clearer, at a first view, than that the sun is set at the center of the solar system to supply light and heat to the worlds constituting that system? So viewing him, and remembering the wonderful processes taking place within his globe, and the marvelous manner in which the fires of the great central furnace are sustained, we may justly regard the sun as a fitting subject for our admiring contemplation. But yet, as soon as we inquire into the adaptation of the sun's powers to the work which we have regarded as specially assigned to him, we recognize a mystery of mysteries in the seeming waste of his gigantic energies.

Our earth receives less than 2,000 millionth part of the heat and light emitted by the sun; all the planets together receive less than 230 millionth part; the rest seemingly scattered uselessly through interstellar depths. To other worlds, circling around other suns, our sun may appear indeed, as a star; but how minute the quantity of light and heat so received from him compared with the enormous quantity apparently wasted! The portion which seems squandered is scarcely affected at all by such small uses; and that portion is more than 230 millions of times as great as the portion used to warm and to illuminate the solar system. And then consider what is the actual amount of energy thus seemingly wasted. I have computed (adopting Sir J. Herschel's estimate of the amount of heat poured by the sun upon each square mile of the earth's surface) that the sun emits in

each second as much heat as would result from the burning of 11,600,000,000,000 tons of coal, and this enormous amount of energy the portion utilized (that is, the heat received by the various members of the solar system) corresponds only to that due to the consumption of about 50 millions of tons—only 50 millions out of 11,600 millions of millions.

And now, remembering that what is true of the sun is true of his fellow-suns, the stars, that all of the thousands of stars we see, all the millions revealed by the telescope, as well as myriads of times as many more that lie beyond the range of our most powerful telescopes, are suns similarly pouring heat and light into space, how enormous, according to our conceptions, is the waste of energy! The force wasted is, in fact, nearly the whole of the inconceivable amount expended.

How, then, are we to view the startling fact thus brought before us? Must we admit that so much of the Creator's work is vain in truth as in appearance? or, on the other hand, must we *reject the evidence of science*? As it seems to me, we need do neither one nor the other. We have before us a great mystery; but it is not a new thing to find the ways of God unsearchable by man. Our faith in the wisdom of God need not be shaken unless we assume that our science teaches us the whole of that which is. But inasmuch as science itself has taught us over and over again how little we really know, how little we can know, I think we may very well believe in this instance that the seeming mystery arises from the imperfectness of our knowledge. If we could see the whole plan of the Creator, instead of the minutest portion; if we could scan the whole of space, instead of the nearest corner; if all time were before us, instead of a span, we might pronounce judgment. As it is, what, after all, has science taught us but what we had already learned?

What inconceivable energy must we recognize, then, in the motion of our sun through space, at a rate of hundreds of miles per minute, the whole of his attendant family (each member of which is traveling rapidly around him) accompanying him in his swift rush through the interstellar depths? Yet even this wonderful energy of motion seems little when compared with the flight of Sirius, an orb a thousand times larger than the sun, and traveling many times more swiftly. And we have abundant reason for believing that amongst the stars revealed by powerful telescopes there are thousands as large as Sirius, and millions as large as our sun—all with their attendant systems speeding with inconceivable rapidity on their courses!

I would ask, in conclusion, whether we have now better reason than the astronomers had of old time to consider the mysteries of the universe as fully revealed to us and interpreted. We know much that was unknown until of late, and we have been able to understand some matters which once seemed inexplicable; but the star-depths, as we see them now, are even more mysterious, as well as far more wonderful, than as displayed to the astronomers of old.—Proctor's "Our Place Among the Infinities."

Newcomb Enumerates the Difficult Propositions.

A constant "dissipation of energy" is going on in nature. We all know that the sun has been radiating heat into space during the whole course of his existence. A small portion of this heat strikes the earth, and supports life and motion on its surface. All this portion of the sun's heat, after performing its function, is radiated off into space by the earth itself. The portion of the sun's radiant heat received by the earth is, however, comparatively insignificant, since our luminary radiates in every direction equally, while the earth can receive only a part represented by the ratio which its apparent angular magnitude as seen from the sun bears to the whole celestial sphere, which a simple calculation shows to be the ratio of 1 to 2,170,000,000.

The stars, as well as the sun, radiate heat. Thus we have a continuous radiation from all the visible bodies of the universe, which must have been going on from the beginning. This radiation cannot go on forever, unless the force expended in producing the heat be returned to the sun in some form. That it is not now so returned we may regard as morally certain. There is no known law of radiation, except that it proceeds out in straight lines from the radiating center. If the heat were returned back to the sun from space, it would have to return to the center from all directions; the earth would then intercept as much of the incoming as of the outgoing heat; that is, we should receive as much heat from the sky at night as from the sun by day. We know very well that this is not the case; indeed, there is no evidence of any heat at all reaching us from space except what is radiated from the stars.

Since, then, the solar heat does not now return to the sun, we have to inquire what becomes of it, and whether a compensation may not at some time be effected whereby all lost heat will be received back again. Now, if we trace the radiated heat into the wilds of space, we may make three possible hypotheses respecting its ultimate destiny:

1. We may suppose it to be absolutely annihilated, just as it was formerly supposed to be annihilated when it was lost by friction.
2. It may continue its onward course through space forever.
3. It may, through some agency of which we have no conception, be ultimately gathered and returned to the sources from which it emanated.

The first of these hypotheses is one which the scientific thinkers of the present day would not regard as at all philosophical. * * The second alternative—that the heat radiated from the sun and stars continues its onward course through space forever—is the one most in accord with our scientific conception. * * If the hypothesis now under consideration be the correct one, then the heat radiated by the sun and stars is forever lost to them. There is no known way by which the heat thus sent off can be returned to the sun. It is all expended in producing vibrations in ethereal medium which constantly extend out farther and farther into space.

The third hypothesis, like the first, is a simple conjecture permitted by the necessary imperfection of our knowledge. All the laws of radiation and all our conceptions of space lead to the conclusion that the radiant heat of the sun can never be returned to it. Such a return can result only from *space itself* having such a *curvature* that what seems to us a straight line shall return to itself, as has been imagined by a great German mathematician; or from the ethereal medium, the vibrations in which constitute heat, being limited in extent; or, finally, through some agency as yet totally unknown to science. The first idea is too purely speculative to admit of discussion, while the other two suppositions transcend our science as completely as does that of an actual annihilation of force.

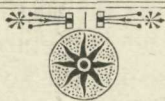
We may regard it as good as an observed fact that the sun has been radiating heat into void space for thousands or even millions of years, without any apparent diminution of supply. One of the most difficult questions of cosmical physics—a question the difficulty of which was seen before the discovery of the conservation of force—has been, How is this supply of heat kept up?—Newcomb's Popular Astronomy.

The student of science will do well to bear in mind the words of a very eminent lecturer on science; "The statements I have made to you gentlemen, I have every reason to believe to be wholly untrue, but you must learn them, because if you do not, you will not be able to pass your examinations.—The Engineer, Oct. 12, 1894.

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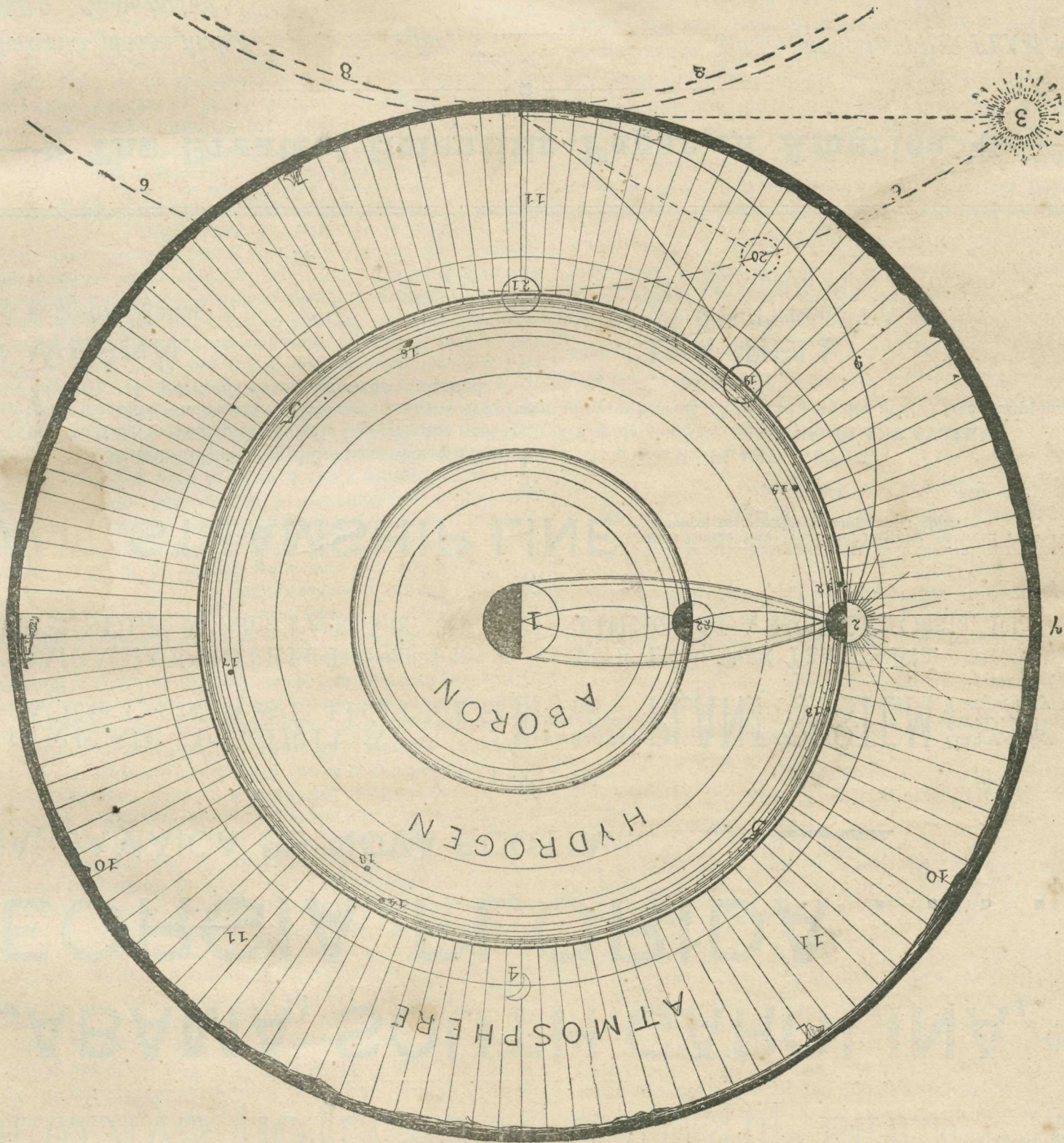
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