

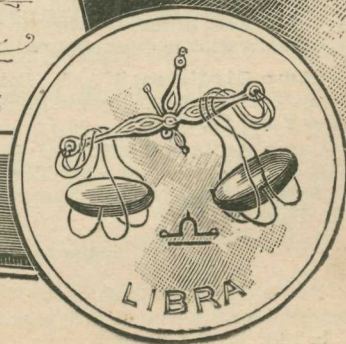
February, 1897.

THE FLAMING SWORD



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

which turned
every way to
keep the way
of the tree
of life
Gen. III. 24.



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Church and Society Notices.

THE SOCIETY ARCH-TRIUMPHANT.

The Guiding Star Assembly.—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, Estero, Lee Co., Fla. All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed.

On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through Cards of Application furnished by MRS. V. H. ANDREWS, Secretary, Beth Ophrah, W. 99th Street and Oak Avenue, P. O. Substation 48, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

Auriga Branch Assembly, S. A. T., Denver, Colo., meets every Tuesday, 7:30 p. m., at the home of MRS. JESSIE E. DUMARS, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court are admitted to this meeting.

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

Camp Aquarius, S. A. T. of K. U., holds its regular meetings every Tuesday evening at 8 o'clock, at the Acme (Room 6), 119 East 5th St., Los Angeles, Cal. All who desire to investigate Koreshan Science are cordially invited to attend.

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

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

Camp Arcturus, S. A. T. of K. U., is located at 116 Dartmouth St., Boston, Mass. Meetings are held every Tuesday and Thursday evenings, and Sunday 3 P. M. Information given, and Koreshan literature for sale, by the President, MISS A. F. HAGGETT.

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.

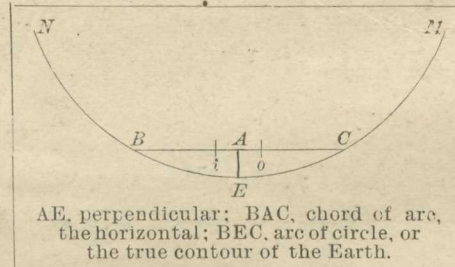
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

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, perpendicular, and second, 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, vertical extremities 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 Foreshortening, Geoliner and Perpendicular.

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

Experiment Demonstrating Visual 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 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 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 projections are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

Flaming Sword

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

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Seedtime and Harvest Shall Never Fail.

The Jewish dispensation terminated with the fruit of the Jewish age, this fruit being the Lord and his church. The Lord came in the end of that age. He did not come *then* to redeem the body, but to gather the spiritual fruit that he might plant it again in the body of the new church with his own body, that together they might culminate at the end of the Christian age in the resurrection not merely of the Spirit, but also of the body. This is the resurrection of the dead.

The distinction between the fruit of this age and that of the end of the Jewish dispensation is, that then the fruit—as applied to the church of the Christ, and not to the Lord personally—was spiritual, while the fruit of this age will be natural—arch-natural, redeeming the body, bringing it into the condition that the Lord himself had reached through his obedience to the law of life. Jesus attained to immortality in the body. When the fruit was ripe his body theocrasised, and he was absorbed upward into the throne of the Almighty, the astral center of anthropostic (Theo-anthropostic) being, and downward, by the precipitation of his descending life into the church which received him. The Lord was eaten (absorbed) by his people.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." When shall he live forever? At the end of the age, for Jesus declared: "I will raise him up at the last day," or in the end of the age. It is most strikingly evident that he could not have eternal life until he is raised up, and it is also evident that man could not have eternal life until the Christ was rehabilitated in him. This doctrine of the resurrection (reincarnation) of the body at the last day, or in the end of the age, is the central doctrine of the gospel of the Lord Jesus the Christ of God.

The Lord was planted in the race by the operation of the Holy Spirit; the Holy Ghost (Spirit) was the substance of his body, dissolved by a magneto-electric combustion. The absorption of the substance of the Holy Spirit fulfilled the statement, "My flesh is meat indeed, and my blood is drink indeed. * * * Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day"—end of the age. This raising up is the reincarnation of the body, the resurrection of the dead.

The Lord Christ planted by the operation of the Spirit at the beginning of the age, will eventuate in the fruit at the end of the age. To comprehend this subject, it is well first to have something of a clear conception of the fact that dispensations are successive and distinct; that they succeed one another through a continuous succession of perpetual cycles. There never was a time in the past, when the movement of the sign on the zodiac did not define the character of the age or dispensation, and there never will be a time in the future when the great clockwork of eternal perpetuity will not mark the era in which humanity operates.

During a cycle of the movement of the sign on the ecliptic, there are twelve natural divisions of time. These movements mark the beginnings and the endings of dispensations. This succession is continuous. When we speak of the sign, we mean the specific sign Aries. There are twelve constellations in the zodiac, these constellations being marked by the sections of the ecliptic; and there are twelve corresponding divisions of the earth along the line of the ecliptic, the four poles of which are at present the signs Libra and Aries, Cancer and Capricorn.

When the sign Aries is in the constellation Aries, all the signs are correspondingly in their own constellations. When the sign Aries is in the sign Pisces, as at present, all the signs are correspondingly moved from their own or corresponding constellations into the others corresponding to the movement of the first sign. The sign Aries is just now moving off the constellation Pisces, therefore the Piscatorial era is about closing and the Aquarial era is about beginning. The exact location of the equinoctial colure being determined on the ecliptic, the exact time of the end of the age is correspondingly determined. The Christian age has been marked by the movement of the sign (the movement of the equator on the ecliptic) on that part of the ecliptic designated by the constellation Pisces. This cycle is now ending; therefore the Christian age is culminating according to the Christian prediction, and we have come down to the sign Water-carrier or Aquarius. This is the sign given in symbol by the Lord Jesus as the time of the end.

The time of the last great supper of the twelve suppers of the Great God, comes when the sign reaches a certain point at the beginning of the Aquarial age. "And I saw an angel standing in the sun [in illumination]; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." This supper is about to be inaugurated. The sign Aries (Lamb) moving into Aquarius (water-carrier) on the ecliptic, corresponding to the movement of the sign Aries into Aquarius in anthropostic life, marks scientifically and unmistakably the time of the end. The supper of the Great God is the appropriation of the fruit now ripening. This supper culminates in the conjunction of man with God, in which the two become one. The end of the Christian or Piscatorial age terminates with a different character of fruit from that of any of the other ages. Every age brings its own fruit of its own kind, each kind differing from the preceding or succeeding kind, until the twelve kinds are matured.

The zodiacal belt marks twelve divisions of the Tree of Life. These are the twelve months of the Tree of Life, mentioned in Revelation, which yielded her fruit every month. The fruit of this month (dispensation), coming at the end of the grand cycle, is the change from the mortal to the immortal life of man: "For this corruptible must put on incorruption, and this mortal must put on immortality." The body of humanity was the soil (the church receiving the Holy Spirit, which was the Lord's body) into which the Lord Christ was planted, the dispensation was the time for the regeneration of the seed sown, and the fruit is the resurrected (reincarnated) life at the end of the dispensation.

The life that was planted in the Garden of God, namely, the man-God, the Christ-life, (the Garden of God (Eden) being the church) was planted at the beginning of the dispensation, and the fruit will be of a like kind; namely, the sons of God. The coming of the sons of God at the end of the age comprises the coming of Christ. At the gathering of this fruit there will be the pangs of

birth. This will be destructive to the old church and governments; and hence to the old and expiring age it will be the "great and dreadful day of the Lord." To those who ripen as the fruit of the Tree of Life, it will be a bright and glorious day.

We are nearing the end; the Sign indicates that the dispensation is closing. Of course, the fruit will be manifest at "the supper of the Great God," the transformation of the sons of Levi—the sons of conjunction with God—from the mortal to the immortal state. From the time the seed was planted until the end of the age now at hand, the medieval ages have intervened. Out of this darkness will come the light of the world.

It is declared that before the great and dreadful day of the Lord, Elijah (God the Lord) the prophet will be sent as the precursor, the *Sign*, of the Lord's coming in the multitude of people. The coming of the Christ will be as we herein declare. This is the true way—there is no other. The process of gathering the fruit, of gathering out the tares, is one of scientific application, adjusted and applied through the illumined intellect. The office of the Sign is not merely to tell of the hour, but to provide the scientific application of the principles that are to insure immortal life. Immortal life does not mean to remain in the earth eternally. The fruit ripens and is appropriated by the Gods; the seed is then precipitated for another cycle. It is by this process of seed planting, reaping, and appropriating the harvest, that God perpetuates his being, or the continual existence of the Gods. The God is invariably the central manifestation, in whom the Father principle is invariably sacrificed for the resurrection and perpetuity of the sons of God. It is through the High Priesthood of this age that the sacrifice is made for the ushering in of the resurrection—reincarnation.

The Lord Christ was the firstfruit of the Jewish age; the spirit of the disciples who received him was the second fruits. These second fruits become the firstfruits of this age, because the firstfruit of that age was planted with and in the second fruits of that age. The Lord was the firstfruit planted, he being the Son of God; the firstfruits of this age will be like him, therefore they will be the sons of God. As he went out alive, so will the firstfruits of this age pass out through dematerialization and by absorption.

These laws are simple, rational, and comprehensible. More than this, the Lord has marked the *Sign* of his coming for the great work of ushering in his kingdom, and though all the devils in hell contend in heaven with Michael the great Prince, victory will perch upon the banner of the Conqueror, in the resurrection (reincarnation) of the dead.

The tree of evil cannot be destroyed without laying the ax at the root of the tree.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the Sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. Deut. xxxiii.

Service.

BY LUCIE E. BORDEN.

It is said that in the reign of the wisest of monarchs, the king's goldsmith made two cups fashioned within and without alike, and each of pure gold. When they were completed, the eye could distinguish no difference in the smallest particular and yet, despite their apparent similitude, the one was an holy cup, the other but a common drinking vessel; and all the reason of their difference lay in the uses to which the two were devoted, for whereas the one was designed but for ordinary and profane usage, the other was consecrated to the service of God upon the holy altar in the temple.

The term consecration implies devotion to sacred uses and the consecrated life is that dedicated to the highest of all uses, the service of God and humanity. There may be no external sign to mark the consecrated man; no special endowment of genius or beauty may be his, but in the whole conduct of life, he is faithfully serving a great principle according to the measure of his capacity and angels around the throne above can do no more.

Service, or the performance of use to the neighbor, is the redemptive power. When, in the fifteenth century, Gutenberg and Faust began to use movable type, they thought to keep the invention a secret and devote to their own private and selfish advantage, the benefits of the discovery; but Faust overreached himself by selling two versions of the Scriptures at a price greatly reduced from that of an ordinary written version to the King and to the Archbishop of Paris; the two straightway compared their copies, and unable to account for such facsimiles, concluded that Faust was a sorcerer who had sold himself to the devil, and the red capital letters were written in blood. Being put to the torture, Faust was obliged to confess the invention. His performance of use to society redeemed his physical life.

Goethe has employed the story of Faust to illustrate the redemptive power of use on the spiritual plane. The soul of Faust is forfeit to Mephistopheles the instant that he shall find satisfaction amid the pleasures of sense-life and exclaim, "Here let me linger!" but he passes swiftly on from one phase of sense enjoyment to another, finding unrest and bitterness in all. The moment of satisfaction comes at last, when, in old age, he is occupied in service to humanity. Mephistopheles is cheated of his prey, and the redeemed soul mounts to heaven.

There is a widespread belief that competition is necessary to the development of the activities of civilization, that with the establishment of co-operation, the strongest incentive to progress in every direction will be removed. It may be asked in reply why we confer the title of hero upon him who at an utter sacrifice of all the advantages that competition holds dear, spends his life in devotion to a noble cause, in service to his fellow men. If, as is contended, it be necessary to compete with our neighbors that our gain may be their loss, in order to avert a complete paralysis of energies, why is it universally conceded that the highest and purest pleasures of existence are directly derived from unselfish work for others?

"Happiness is a great love and much serving." The Son of man came not to be ministered unto, but to minister. If

competition be the ultimatum of social evolution, let us dethrone Jesus Christ, the inaugurator of Christian communism, and erect statues to Rockefeller and Jay Gould as representative types that the world delights to honor.

The Koreshan Loss at Estero.

It may be supposed that because the Koreshan Unity has met with a loss of a few thousand dollars by fire, that we are now prepared to give up the effort of regenerating the world. Such a conclusion can only be entertained by our enemies. Koreshanity is the product of the Christian age. It is the fruit, and the only legitimate fruit, of that planting which occurred in the beginning of the Christian era; and it can no more fail than can the seedtime and harvest of the vegetable growth upon which the natural life of the world largely depends. We know what we are advocating. The Cellular Cosmogony is as certain of demonstration as that the sun is to rise continuously in the future as it has done in the past.

We smile at the thousand and one efforts at social revolution, predicated upon the general concept of progressive social development not related to the life of a higher vitalization planted as the seed of progress. Koreshan progress does not depend upon local effort. The system is universal, all inclusive. Its theological system is predicated not upon assumption, but rather upon the positive knowledge of the form, structure, and function of what has usually been denominated the physical world. We are not in doubt or uncertainty regarding the form and function of the world or universe. Our system of astronomy is absolute. The premise upon which the knowledge of the structure is predicated, is proven. There is no failure in the perfectness of the astronomical basis of the theological and social systems of Koreshanity, and the time is close at hand when the world of humanity will be compelled to confess the truth of the entire system.

The world is here; it has been here eternally in the manifestation of its form and in the exercise of its functions. In the sense in which it is regarded to have been created, it has had no creation. In the sense that creation is in a perpetual process of rise and fall, it is now and ever has been. It has its epochs of transformation physically, theologically, socially, and in the transformations of governmental characteristics. The hour is near at hand when a revolution will occur, so great as to sink into insignificance everything preceding it traditionally and historically. Out of it all, will come the peaceable kingdom of God's righteousness. God himself will reign in his people, who will so thoroughly observe the law as to insure the immortality due here in this world, which misguided theologians have taught us to believe would be attained in some other sphere.

Koreshanity has come not merely to teach immortality, but to insure it. It need not necessarily be found in Florida, but it will be found only under the laws promulgated by the Koreshan System.

Our mills will not only be rebuilt in Florida, but additional ones will be constructed. Not only will this be done, but the work will take on a greater impulse in Chicago, where the Northern Division of the Guiding Star Assembly of the Koreshan Unity is situated. Our Geodetic Staff is making material for the new book in preparation,—a book that will constitute the scientific Bible for future generations. We are constantly adding to our landed estate, and laying the foundation for the descent of the New Jerusalem. The loss by fire will not retard the progress of the greatest movement of the generation, the only movement in the direction of reform having the Deific sanction and promise.

Koreshanity fulfils the predictions of the coming kingdom of righteousness and peace. God is in and with the Koreshan cause, and will so manifest himself to the world, despite the efforts of his enemies to overthrow and retard the progress of his kingdom. If the fire at Estero has any special lesson, it is that new zeal should actuate every member of the body, both in and out of the established centers, toward a closer unity and more concerted action in the line of propaganda and communistic service. Our people, although a small body, should be in as close an aggregation as circumstances will permit. The deep religious sentiment should pervade the pioneers of this cause. True religion must constitute the foundation of social life, for without religion there can exist no perpetual unity. The bond of unity between God and man is the only reliance of social progress and a perfect government. God comes to establish his kingdom in the earth, and to re-unite the spiritual with the material to so complete an extent as to provide for the immortality of the body. Were it not for the fact that we know the principles and laws of immortal life and how to apply them, we would not even attempt to formulate a communistic and social aggregation. We fear no rivals, for we know the destiny of our effort.

Only by the elimination of the necessity for its use, can the love of money be destroyed.

Destroy the competitive system! Remove the stamp from gold and reduce it, as a mercantile commodity, to its legitimate place with all exchangeable articles of commerce. It would not then be worth more than ten cents on the dollar of its present valuation, which is the result of its stamp, and therefore its monetization. Let labor (the performance of use) be regarded as the only legitimate purchasing power, entitled to all the products of industry.

"The love of money is the root of all evil." It is the source of the whisky evil. Were it not for the love of money, no whisky would be manufactured and sold, and there would be no more intemperance. Destroy the love of money, and the rum curse would be blotted out. Let the love of money, the root of all evil, remain, and if it be not the rum curse it will be a worse evil, for the love of money is becoming more inordinate as the world progresses under the competitive system.

The Planet Mars Is Not Inhabited.

A brilliant display of lights on the planet Mars has recently raised the question as to whether the inhabitants are trying to signal the earth. Attention was called to the fact that Emanuel Swedenborg, in his account of the "Earths in the Universe," makes the statement that "the inhabitants of Mars have a method of making a liquid fire of great brilliancy."

Mars is a mercurial disc with metallic amalgamations, moving between the laminae or plates of the cosmic shell,—the crust of the earth. It is seen by reflection, through the action of a ray of ultra-physical energy. It emits energies, nothing more, and is *not* inhabited. Mars, in the corresponding anthropotic world, is the habitation of beings. When Swedenborg visited the spirits of Mars, he did nothing more than to enter the spiritual world of the people born under the influence of the so called planet. The spiritual world is in man, not out of him. Mars spirits dwell in Mars people, but they are on this physical crust, *and not up in the physical heavens*. Swedenborg being under the illusion of the old system of astronomy, had not learned the difference.

It is not generally known that the entire spiritual world is within man; nevertheless, such is the truth. Man is the habitation of spirits. When the mind of any living person recedes within itself and enters the spiritual world, *it does not enter a material world or world of space*. The mind in the pneumatic or psychic realm never travels as men travel here. The mind passes through changes of state merely, and when, in any change of mental quality, *rapport* is obtained with any sphere, the spirit is with the inhabitants of that sphere. The change seems like traversing space, but no space is traversed. If the minds of the "advanced" people of this material sphere could once learn the fact that there is but one world of matter, that humanity comprises all there is of being, and that the spiritual world is in humanity, one great step would be taken toward a general knowledge of Deistic being.

The inhabitants of any planet in the spiritual, do not belong to the material planets. The alchemico-organic (physical) world is the cosmogonic sphere. The shell or rind of the universe, with all it contains—the sun at the center, the atmospheres intervening, with the various energies and their modifications—comprises the alchemico-organic integralism. Corresponding to this is the humanity, with the astral center, the atmospheres (spiritual spheres), and the outer rind of the humanity; namely, the seven churches culminating at the end of the age as the environment of the races. Within these churches are the seven spiritual planetary spheres of spiritual being. These are all in the race, *not out of it*. God dwells in man, not out of him. "God is in the generation of the righteous,"—in humanity. These things cannot be understood by the ordinary materialistic mind, and the so called spiritistic or spiritualistic mind is virtually material, thinks materially, and therefore is unreliable as a teacher concerning any state of spiritual existence.

It is a fact that the spiritual spheres are so intimately and closely related to the external domain, that they progress proportionably to the progress of the mind in the natural, and that the spiritual world can only aid the natural in its progress, through the comparison of thought in both spheres. It is the aggregate knowledge of both that enables the genuinely scientific mind to reach final and infallible conclusions. The final scientific knowledge must be attained in this world, not in the spiritual. All mysteries of the universe are unfolded here. The climax of human wisdom, of God wisdom, is attained here in the conjunction of the invisible astral center with the visible humanity who becomes, here in earth, the central man who walks with God and becomes not, because absorbed through his own consummate knowledge of the laws of life and their intellectual and scientific application. Enoch reached his perfection here in this world; so did Moses, Elias, and Jesus. Jesus was theocrasised and sat down in the throne of Deity, for which he was fitted by his experiences and growth. From the life of man, he became the life of God. The throne of God is perpetuated through the heir of that throne, who successively matures in the natural world and ascends to his inheritance from this world, where the laws of life are discovered, applied, and obeyed. The Almighty raises up his heir through successive ages, from among men, and when the perfect man appears, he is absorbed into the eternal consciousness of the Deific center, and thus the center and throne of the intellectual universe are perpetuated.

Mars people in the earth comprise the habitation of the Mars spirits. What is true of the Mars spirits is true also of all planetary inhabitants. The light generated by the spirits of the psychic realm of the Mars people, is nothing more than the light of intellectual power. But this light has its correspondence in the peculiar manifestations that may be seen as the result of natural forces of the mercurial planetary disc.

Knowledge is the title of wisdom and intelligence combined.

✓ The truth which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation or *kosmos*. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations or offices, inhering within it. The act of creation does not imply the projecting into being of a system having on previous existence. The *kosmos*, in the absolute sense in time, had no beginning. Form and function are properties of being. They are both perpetual. But there continually proceed from the physical center of the universe, energies flowing into the property of form, by which form is continually supplied and perpetuated. Form continuously reinstates from its own generations, the potency of the physical center, so that waste and supply are properties of both the center and circumference of the *kosmos*.

"There Shall Be No More Curse."

BY BERTHALDINE.

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Ernest Howard Crosby, in the *Arena*, referring to a book entitled "Work According to the Bible," says the book is really a petition to the educated classes. It was written by Michailovitch Bondareff, a Russian peasant. Mr. Crosby says he knows of no more imperative duty than that of forwarding a petition to its address; therefore he undertakes to give an abstract of the contents of the book to the readers of the *Arena*. Bondareff writes "in the name of all the tillers of the soil, and against all those, whomsoever they may be, who do not produce the bread they eat by the labor of their hands."

"Adam [he says] had hoped by eating of the tree of life, to live without work; but God cast him forth from the Garden of Eden, and pronounced this judgment against him: 'In the sweat of thy face shalt thou eat bread.' This [says Bondareff] is the first, the fundamental commandment." What follows is the expression of his opinions concerning all who do not till the soil to produce their own edibles. He refers to the punishment apportioned to the woman: "In sorrow shalt thou bring forth children," and calls attention to the fact that it is fulfilled to the letter; that Czarina and peasant woman undergo their fate alike. The curse upon the serpent, which is the symbolic name of commercial wisdom, he does not consider.

At the present time, thousands are seeking for the true and only basis for the settlement of the labor question. Mr. Bondareff would straighten out the chaos of human affairs by having all but the child-bearing women, the feeble, and the toddlers go to work at tilling the soil. He goes so far as to name the first curse, the first and fundamental commandment, obedience to which will pull humanity out of hell.

Undoubtedly, "A little farm well tilled and a little wife well willed" would give the average mortal man the average of mortal happiness. If mortal contentment with mortality were the ultimatum of human existence, it might be well to divide up the tillable lands into five acre plots and apportion them to earth's inhabitants, and so put an end to human misery. "The life is more than meat, and the body is more than raiment." It is not the perpetuation of the curse that the wise man seeks, but the kingdom in which "there shall be no more curse." The time has come for the foundation of that kingdom to be laid in the earth. The Almighty has prepared soil for the garden of Eden, and it is to this ground that Adam is returned, to come forth in newness of life, surrounded by all the trees of the garden, and in the knowledge of all that is good.

Jesus Christ came to save us from the curse, and not to aid us in seeking its perpetuity. "If any part of that curse is

physical in its character, the redemption must penetrate so far into the physical as the curse itself extends. If mortality is the result of disobedience, and the sequence of the curse, then redemption is not complete until the physical nature is redeemed; and if excessive labor also is a part of the curse, then the redemption of the Christ must extend to the regulation of that question." Those who would find the remedy for the existing social miseries, must remember that the beginning and the ending of all living things is in the seed form. The seed embodiment of the perfect social organism of the universal man, must be a man perfectly fulfilling the laws of life and immortality from the divinest motive power—universal love.

Koreshan Science reveals the man, Jesus the Christ, to be the true Alpha and Omega of all perfect, organized life. He was planted in the race prepared as soil to receive him as the seminal essence of Deity. From that in which he was planted must spring a harvest of men as divine as himself, who shall constitute the perfect social structure in its most amplified form. The outgrowth of the primeval planting is brought to its fruitage by the quickening spirit of the Father manifest as love's ultimate in the end of the age, the divine science of all truth for the renewing of all minds ready to ripen in the sunlight of Wisdom and Understanding.

The divine kingdom is a kingdom of use and beauty made one. The uses to be performed by the righteous social organization, are as numerous and varied as those now performed by the unrighteous; but the motives and methods of performance will be radically different. The new social structure will be a marvelous revelation of perfect rest and perpetual activity. Untiring services will be rendered for the well being of all, by those in whose hearts the law of love is written; and every conceivable form of service that can minister to the well being of anyone in any sphere, will be rendered by those actuated by the motive power of love and directed by the science of its perfect laws of life.

There will never come a time when every man will be a tiller of the soil, or when all shall follow any one trade. There will eternally be hewers of wood and drawers of water, and eternally, devotees to every known art and science. There will come a time, however, when all men shall know the Lord and his laws. There will come a time when the Divine Human will be manifest as above the law, because it is written in his heart of flesh; a time when the mortal or devilish human will come under the law, to be led by it to Christ, and the very hells will be brought into order under the sacred ministrations of the Divine Human. For such a time must we pray and work.

Selfishness is at the bottom of every department of human effort at present, and in the competitive system it must needs be so. No amount of reform in the old and dead way can bring about the conditions which those demand who hunger and thirst for the righteousness of love's law. A new spirit must be put within us, and God's law must be written in all hearts.

The Lord Jesus Christ *delighted* to do the will of God, to obey every jot and tittle of his laws; and when His Spirit entered his body—his primitive church, it made its many members with divers gifts and callings, do many strange things. All did not become teachers, nor tent makers, nor

farmers; all sorts of callings were represented by them. That spirit made them love each other; it made them harmonious; it made them establish an equitable distribution of the products of their united efforts under the direction of the appointed apostles, so that none suffered because of a lack of that which was needful for body or mind; teachers waiting on teaching, and deacons on the distribution of material supplies. They praised Jesus the Christ as the God of love and wisdom, and rejoiced even in the tribulation which their enemies sent upon them. No member said to another, however humble and uncomely his vocation; I have no need of thee, but loved and honored him because of his essential use to the welfare of the body. A restoration of the Christ principles in the hearts of men, for the creation of an unselfish love that can obey the eternal law, is pre-eminently essential.

The spirit of Christ has certainly died in the modern church, which blasphemes in naming itself his holy name, for she is a harlot in adultery with pagan governments, and upholds that arch enemy of all that is Christlike—the competitive system whose fallacious commercial principles control every domain of life, sexual, religious, and secular.

To establish the kingdom of righteousness, which is a holy union of church and state in obedience to the eternal law, a resurrection of the dead in whom Christ died—the just for the unjust—must take place. What can awaken them to newness of life? They must hear His voice, the voice of Elijah the prophet, his Messenger, who is also Cyrus, his Builder, his Shepherd, his Refiner and Purifier. This Voice is crying in the wilderness of sin in which we dwell today. The true Shepherd, the Stone of Israel, is bidding us to prepare the way of the Lord, and to make his paths straight—our crooked, sinful ways have made them all crooked, and there is no fit place for the Heavenly Messenger to walk in. We must awake; we must prepare Him a highway of holiness; we must write holiness to the Lord upon the bells of the horses, and we must put off the filthy rags of our self-righteous phariseism; for we are but whited sepulchers, befouled without and within. We need a cleansing by the flow of the pure river of the water of life—the doctrines of scientific truth, over and in and through every thought and corpuscle of our being.

The Voice, the Messenger, the Builder, is also the Storehouse and the Gatherer; for we know that the sower and the reaper are one. It is written, send all your tithes up to the storehouse, and see if I will not pour you out a blessing till there shall not be room to receive it. This worn-out age needs a revivification; a blessing from the mighty God of Jacob, no less than a baptism of fire, the fire of divine love and wisdom, the united light and heat of the eternal Son.

God hath not left this world without a witness for him, in its hour of most desperate need and deep darkness. The two witnesses who lay dead "in the street of the great city, which spiritually is called Sodom and Egypt," are resurrected in Cyrus the Shepherd, and are testifying to the testimony of the Lord Jesus, who witnessed a good confession, revealing that the law is perfect, converting the soul. The science of that law and its application is the message which the Voice of God, Elijah the prophet, speaks to all awakened to a consciousness of their true condition—that of wandering sheep

having no shepherd. From these he demands his tithes. He comes but to claim his own, that he may pour out his blessings that the Universe may renew its life and reveal his presence. He calls us to turn from our evil ways and live the life of God again in the flesh.

Man must again honor the woman, and cease to defile her with the lusts of his flesh. Woman must again be the glory of the one perfect man, Christ Jesus, and come before his presence as a chaste virgin,—spotless, blameless, with sins all forgiven and forsaken, to be married in the Lord. Church and State must again be reunited by bands of holy matrimony, and produce the grand man in the image and likeness of the gods. Reciprocity must be the life of trade, and commerce, controlled by the laws of love, must result in the equitable distribution of all the products of the industries of mind and body. Church and State must find their bond of union in the Central Sun of anthropostic wisdom, whose life is the light of that science which reveals the unity of God and man to be Jehovah, the Alpha and Omega of all creation. That sun has arisen; his light is shining, but as yet few comprehend it. They who do are on the watch-towers, and are acting as heralds of the dawn. Take up their cry, that it may awaken the dead to walk in the light and become her children! It is yet dark to the multitude who have eyes but see not, and the stillness is awful to those who have ears but hear not. The powers of darkness whose deeds are evil, are utilizing all their forces, feeling, they know not why, that their time is short. Their ill-gotten gains will perish with them when all are destroyed by fire. Famine, pestilence, and war are in their wake; and the hearts of men fail for fear because of things coming upon the earth.

Three woes ultimate the three curses, then the day dawns in which "there shall be no more curse." A balance will be struck. Now we hear of tons of products, the kindly fruits of the earth wasting in one quarter, and millions famishing for food in another; thousands of acres untrodden by the foot of man and open to the free air of heaven, and on the other hand, millions of earth's children crowded in foul tenements, unfit for the lowest beasts. Why are these things so? Because of the hardness of impenitent hearts, controlled by the greed of gain, with eyes so blinded that they can see only by the light of hell fire,—the burning lusts of the flesh.

Awake, thou that sleepest, and Christ shall give thee light! Christ is the light of the world. The light of the body is the eye. If thine eye be single, thy whole body shall be full of light. The eye of God is the seer, the prophet anointed in the order of law, to fulfil it in its scientific application for human development into the divine image and likeness.

The last enemy to be destroyed is death. Death is destroyed by obedience to the laws of life, which must be known to be applied; therefore knowledge or the genuine science of truth must be ours before we can obey the law. To it we must apply our hearts. Its Messenger must be our guide and baptizer, therefore the recognition and confession of the Messenger is the first requisite. Without him this world can do absolutely nothing. The Anointed is here, announced by nature, laws, prophets, and revelations. It is for our readers to answer the question, What think ye of "Cyrus," "Mine Anointed?" and that other closer question, "What will ye do with Him?" For those who receive him, there shall be a kingdom in which "there shall be no more curse."

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER III, CONTINUED FROM JANUARY NUMBER.]

It will be remembered that Nineveh was the capital of Assyria. The word Nineveh is derived from two words, which together signify the dwelling or habitation of progeny. These are *nun*, fish, so called because of its prolificness; and *haveh*, repository of the germ or seed of reproduction; thus the dwelling-place of proliferation. It is by divine providence that the head or capital of the nation into which the Israelites were to be deposited by the Lord, the womb in which Ephraim was to unfold into "a multitude of nations," should represent in the etymology of its name the purpose to which the nation or empire so denominated should be appropriated by the Lord. It was to Nineveh, the capital of Assyria, that Jonah (Dove, Holy Ghost) was sent, and for no other purpose than to prepare the Assyrians for the appropriation of Ephraim. It was not merely for the distribution of Israel among the Gentile nations that the Lord "rooted them up" from their own land, but that they might be literally metamorphosed that the whole Gentile lump might become the leaven of the house of Israel.

Through the power of typical Assyria over the house of Israel was to come that mighty prince, the King of Persia, prepared of God to establish the typical restoration and prepare the way for the agglomeration of all nations of the Gentiles, and their reduction to one tongue, virtually one nation, not the restored Judah and Israel, but the nation out of which is to come the antitypical Assyria which will evolve the restoration. The firstfruits of the multitude of nations to proceed from the complete assimilation of the two houses of Joseph's posterity, were typified by the seven churches of Asia Minor; they being the seven inceptive centers of the new body which is to come forth in the resurrection as the flesh of Abraham, through the posterity of Joseph. The English-speaking branch of the Teutonic family is the womb for the final carrying of Ephraim; the German branch is the impregnative center of conceptive energy. America is the birthplace of the seven nations which shall fulfil the prophecy: "And his (Ephraim's) seed shall become a multitude of nations."

CHAPTER IV.

We read in Genesis xlviii: 19, "But truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations." In this blessing of Jacob or Israel upon Ephraim, the younger son of Joseph, is embodied the covenant which pertains finally to the redemption of the Gentiles through the promise of God to Abraham.

In pursuing the question of Israel's identification with the Anglo-Saxon race, it must not be forgotten that we cannot look for Israel as Jew, but as Gentile. In the blessing above referred to, the words which are rendered "multitude of nations," are *melo hagoyim*. The word *melo* is not multitude, but fulness. This rendering all Hebrew scholars are united upon. The word

goyim, plural of *goy*, is Gentiles, and is rendered Gentiles as often as nations. The words nation, Gentile, and heathen are all rendered from the Hebrew word *goy*. *Goy* is from the Hebrew root *gava*, body; therefore the rendering in Gen. xlviii: 19, which gives to Ephraim the promise that he shall become "a multitude of nations," is not only more strictly the fulness of the Gentiles, but further, the fulness of the body.

The Lord in his present advent comes to redeem the body. This redemption, like the redemption of the spirit, must come through the posterity of Abraham. This is to become Gentile to meet the spirit and letter of the final covenant, and is to come through the ten tribes only as those ten tribes are gathered into Ephraim; for Ephraim is to become the fulness of the Gentiles, or multitude of nations. The word Ephraim signifies land of double fruit, or twin land, and its significance as pertaining to the final covenant implies the union of the life (soul and spirit) which was conserved from the house of Judah in the Lord Jesus, and the church which accepted his gospel among the Jews of the house of Judah, with the *body*, the house of Israel mixed with the Gentiles. The name of Abraham, according to the blessing, is to be named upon Ephraim. This name committed to Ephraim insures to him all that the name Abraham implies, together with all that is implied in the name Ephraim.

In the idea of land of double fruit, or twin land, is implied, first, the reunion of Judah and Israel. In this reunion of Judah and Israel is the conjunction of the Lord with his body, the New Church, in the redemption of Israel. The second implication is that the land of double fruit, as incorporated in the name Ephraim, signifies that conjunction insured by the descent of the holy City, the New Jerusalem seen by John, which is the church in the spirit, with both Judah and Israel, to come forth in the body of the resurrection.

In the ultimate degree, twin land or land of double fruit is the incorporation of the two wills, the Divine exhibited as the Divine Humanity in the Lord Jesus, and the human, regenerated and conjoined to the Lord, by virtue of which the sensual humanity is redeemed and made the sons of God.

But the name Abraham is to be named upon Ephraim. In other words, the virtues and attributes signified by the name Abraham are to become incorporated in the life of Ephraim. What are these factors? First, *Ab*, father;—Ephraim is to be father: second, *Ra*, from *ruah*, spirit;—he is to be father of spirits, God: third, *Ham*, heat;—he is to be father of heat. The word *Ham*, heat, here implies or signifies affection or love, for in this principle is involved the law of regeneration or multiplication. Divine propagation, or the regeneration of men to make of them the sons of God, is through the power of the divine heat or love element.

The application of the Spirit (that is, *ra*, *ruah*) to effect the regeneration, and thus the development of the multitude of God's people through the attribute of fatherhood committed to Ephraim, would make of Ephraim the father of multitude, thus literally Abraham.

The Abraham of the Jews was the typical Abraham, but the Abraham named upon Ephraim is the antitypical Abraham, the Shepherd to come of Joseph, (Gen. xlix: 24) and He to whom the Son must deliver all things at His appearing, for "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." I. Cor. xv: 24.

TO BE CONTINUED.

Koreshan Geodetic Staff Is Operating at Naples.

The Geodetic Staff is enthusiastically at work on the coast at Naples, Florida. The mechanical proof of the concavity of the earth is the last straw to break the back of the old dromedary, the Copernican system of astronomy. The basis of the "Higher Criticism" is a system of astronomy, the premise of which Professor Harkness and others declare to be an assumption. The Bible is declared to be defective, because it does not conform to a system of so called science which the scientist(?) declares to be merely an hypothesis. Some day, we will hear Moses declaim on the mistakes of Ingersoll.

The position taken by the Koreshan System is, that if we prove our first step and reason logically to a conclusion, *we prove our conclusion*. If we assume our premise and reason logically from an assumption, the conclusion is an assumption. The so called scientific world has a "science" predicated upon what it declares to be an assumption. Upon the basis of this assumption it assumes to question the declarations of Deity through inspiration and illumination, and would thus further the cause of atheism.

We purpose to demonstrate mechanically the fallacy of the Copernican system, thereby destroying the basis of the "Higher Criticism." We purpose to turn "wise men backward and make their knowledge foolish," and declare the so called wise men of the age a set of idiots. However, we do not blame them; they could not help it. Their teacher arose in the dark ages, and they have been groping along in the light of the flickering candle hypotheticated at that time.

The operations of the Koreshan Geodetic Staff at Naples will be a confirmation of the Cellular Cosmogony that we have been advocating for the last twenty-six years. The world will be forced to examine the claims of the Koreshan premise. Our system confirms the accuracy of the knowledge of the ancient men of God.

The circle represents the bond of unity.

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.

Universal Day.

There Will Be no Night in the Kingdom of Heaven, When It Is Set up in Earth.

BY PROF. O. F. L'AMOREAUX.

"And there shall be no more curse." "And there shall be no night there; and they need no candle, neither light of the sun." The absurdity of theologians referring to these prophecies as belonging to some future spiritual state is plainly manifest. The curses, for there are three of them, were pronounced upon men and women in the flesh, as is manifest from the fact that they have lived for ages, and are still living, under these curses. Of course, when they are removed they will be removed from men and women *in the flesh*, and not from spirits in some future spiritual world.

Of the same natural world, the kingdom of heaven established in earth, it is declared that "there shall be no night there; and they need no candle, neither light of the sun." To make these allegations of a future spiritual world, if there be any such, is to utter the rankest kind of nonsense. Only dwellers in a natural world need a candle or the sun's light. To give any force to such statements as the above, in the new adjustment and creation of all things of which the Revelator forewarns us, the Lord God in giving "them light," must do so by a new method which does away with the sun and the moon and the need of an artificial light—the "candle."

It is the purpose of this article to show, imperfectly, I am aware, how it will be done in that near future time, the end of the Christian age.

Imbedded in the ice of the far northern regions, are not only tropical flora in the perfectly preserved condition which it had in life, but also huge animals with flesh as perfectly preserved as if just dead, whose wanderings in tropical forests had been brought to an end by a sudden change of the temperature from that of the torrid zone to one of perpetual ice and snow. There is no other explanation of these admitted facts possible; and if such cataclysm has ever occurred, we may rest assured that there is a law of cataclysms, and when in the sweep of the ages the time for another such occurs again, the causes which produced a former cataclysm will precipitate another. These awful upheavals account for the mighty changes that have been wrought on the surface of the earth, in which vast continents have sunk to the depths of the ocean, and that which was once the ocean's bed is now the top of lofty mountains.

A mighty magnetic force is now accumulating and nearing the period of its discharge, which will be adequate to the production of the most destructive upheavals. In its journey north and return, the sun now only reaches a point twenty-three and one half degrees north of the equator, returning a like distance south of it, leaving the great body of the earth to be bound in ice fetters a large portion of the year. There is evidence apart from that above given, to show that this has not always been so. The twenty-three and one half degrees now called the obliquity of the ecliptic has not always been as now, but has at some time been much greater; the sun traveling much farther north and south, and heating up a much greater portion of the earth's surface. The progress has been from the greater obliquity to the less, not

by gradual process, but by a series of sudden cataclysms that suddenly changed the whole face and appearance of the world with its two great lights, the sun and the moon.

In a battery for the generation of force, where one pole is a point, the other pole is a zone or belt. In the northern hemisphere there is a relatively fixed magnetic point; at the other extremity of this axis, in the southern hemisphere, there is a revolving magnetic ring. This battery has been long accumulating a mighty magnetic force which will soon, in the end of the age, reach the explosive point, and when next a startled and battered world has managed to collect its senses enough to note results, the most striking and marvelous event will be neither sun nor moon, but a wondrous ring of light extending clear around the heavens, shedding forth its mellow, lambent light upon a world that will know neither sun nor moon for ages, or until after the next world cataclysm. This will be the fulfilment of the prophetic utterances: "The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting [age-lasting] light, and thy God, thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself." "The sun and the moon shall be dark, and the stars shall withdraw their shining." "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

In connection with these and many more equally explicit passages, are clear and unmistakable descriptions of the stupendous changes now at hand in the end of the Christian age. But let us look a little more closely into these changes and the natural means by which they will come. The doing away with the obliquity of the ecliptic will cause the sun's light and heat to fall into the same plane with the magnetic flow generated by the battery above described, the magnetism will be changed to light, and the magnetic ring in the southern hemisphere will be changed to a sun invisible to us as our real sun is; there will then be a sun at the north and one at the south; and at the center, where the two flows from these suns meet, there will be formed the immense ring of genial light forming the two poles of a double axis, whose perpetual shining shall dispel the darkness of earth, mental and physical. In the genial light of this new and glorious day, the shackles shall melt from all limbs that are bound, and the tears shall be wiped from all faces; "And the Lord [who, as Malachi informs us, is the Messenger of the Covenant, the Messiah of the age] alone shall be exalted," "And the idols he shall utterly abolish."

The scientific world so called, is vainly trying to find some positive proof that the world moves on its axis. Something moves,—this the "scientist" is sure of. What a pity it is that something verifying could not arise to fortify the scientist in his belief in the Copernican hypothesis!

Those interested in Scientific matters will be pleased to learn that *Popular Science News* of New York, has been enlarged and much improved by the annexation of some sixteen other similar papers. Many new features have been added. It is entirely different from and much superior to other papers with similar names. Sample copies will be sent free.

Concavity Versus the Convex God.

Let the Adherents of Copernicus Give a Reason for the Hope
Within Them, or Shut Up Shop. Koreshans Are
Ready to Do the Same.

BY AMANDA POTTER.

How many students of popular physics ever question the conclusions incorporated into universal belief? What per cent of the masses is awake to the knowledge that there is not a scientific *savant* in existence who can point to the demonstrated basis of his theory? what per cent has made itself able to say, If the basis is an assumption, the conclusions are assumptions?

Are the masses aware that the system of astronomy now in vogue was first uttered by a Greek heathen who vegetated during the dark ages of the Jewish dispensation? that during the dark ages of the Christian dispensation (after an ignominious dethronement of centuries) it was brushed up, patched up, and thrown at contemporaneous credulity without the badge "*I believe it*," from its second-hand author? that Copernicus did not profess to have proven the basis of the Pythagorean system; that he but revived and presented it as more rational of acceptance than the system it soon displaced?

Would it too much disturb the shade of Copernicus, or the shadier shade of Pythagoras, to inform us why an earth spinning through space at the rate of thirty miles per second, doesn't in something less than the timic limit of snap-your-finger, quit the last vestige of that important auxiliary to existence called atmosphere, and leave us all with mouths arranged a la stranded pike? And pray, why doesn't it occur to some one to come at him with queries touching the stupendous stick-to-itiveness which, amid all this onwardness, holds the streams to their everlastingness, the oceans to their vastness, and the mountains to their fastness? and why it is that forests wait for tornadoes to uproot them, and structures for cyclones to unroof them instead of succumbing at once in rational and orderly manner to the reasonable means provided before their creation?

And O Copernicus, if the sun from time inconceivable has been doing the red-hot-pepper act, O where, thou mirth-provoking shade, dwells the reservoir of its accomplishment? Turn not uneasily, or if you do, please tell us, when you have settled down again, why (if the gravic attraction of the sun compels the earth from a straight flight to circle forever more about that great luminary) the little rock sped from the little sling of some diminutive David, does not keep right on up and up, to fusion in the fervent embrace of that fiery mass? And oh say! (at the expense of unkind seeming must we say our say) was it with intent to encourage a traffic in strait-jackets that you fostered the scheme of a limitless space, with our solar system revolving around another solar system, those two around a third, the trio becoming a quartette elaborating into a quintette, and thus on and on, the "limitless space" fore-er inviting that kind of multiplication, and that kind of multiplication forever and ever rolling in and in, and growing one so horribly uncertain that she frantically clutches her chair, endangers her back hair, and falls to blessing the inventor of "Where am I at?"

All our lives we have recognized a center and a circumference to all our belongings and to the belongings of everybody else; we were taught that our person possessed a center, and the sundry tumbles and scalds, briers and thorns, and thumps and things of our earliness, placed the fact of our circumference numerous in evidence;—we do not remember to have ever doubted, and the wildest idiot of Copernican impossibilities never but admitted that everything upsprung from earth, yea that the earth and the atom alike, had center and circumference; but the *universe*, the sum of all atoms, has neither! Poor encouragement to aggregation: Better swarm alone, Mr. Atom. O Shades of Copernicus and Pythagoras *et al*, please cease to force upon us a whole stripped of the attributes which make possible its parts!

The discrimination as against the universe and in favor of the atom, is companioned by discrimination as against the atom and in favor of the universe, which is replete, in all its parts, with motion: The modern scientist has pronounced the atom unchangeable; hence there must be no motion among atoms, because motion necessitates friction, friction is attrition, attrition is rubbing, and rubbing would wear out the atom, which is already the smallest possible division of matter; and when, as actually happens, the atom *is worn out*, what then?

In Luke ii: 52, the Lord Jesus pronounces woe upon the lawyers for taking away the key of knowledge; and in I. Tim. vi: 20, Paul exhorts Timothy to avoid "profane and vain babblings, and oppositions of science falsely so called," which bespeaks the Lord's cognizance of a *false science*; and that He did not attack it, and that his apostles were warned to have nothing to do with it in that line, shows that the fulness of its iniquity was not complete; consequently the time for its overthrow was not yet. The world was then emerging from the Abrahamic or typical law-giving age into the Christian or philosophic dispensation. Philosophy is not wisdom, but the desire or love of it, and the fulfilment of love is in its object; hence the close of the philosophic dispensation is in the beginning of the scientific dispensation, which is symbolized by water, or Aquarius: "Water is the symbol of divine natural truth or natural scientifics."

The Lord Christ, the pivot or focal point of the philosophic age, was exteriorly the Philosopher, and interiorly the Scientist; the focal point of this the scientific age, is exteriorly the Scientist;—*the keys of knowledge are restored*; for science is from *scire*, to know. The basis of the Koreshan System is Cellular Cosmogony; its Promulgator has demonstrated its truth to his followers, and since childhood learns most readily from children, his followers will demonstrate its truth to the world. They invite the full storm of the eyes of the universe to the shores of its greatest gulf, to witness the greatest triumph of truth over error that has occurred—since fire descended from heaven in the presence of the prophets of Baal and the prophets of the groves? since "Aaron's rod swallowed up their rods"? No! it is to witness the greatest triumph of the last twenty-four thousand years, or since that period of which this is the repetition.

Who is so sufficiently self-sufficient as to eschew the good offices of either philology or analogy? and who reflects that the generic term *inhabitant* establishes human existence in the earth? *In* means in, and *habit* is from *habi-*

tare, to dwell; hence, to dwell in. And if all knowledge of all men can point to no life development as exterior to a cell, by *analogy* we say there is no life development exterior to the great universal cell or egg; and if we are snapped up with the remark that all life when developed to a certain point within the cell or egg, breaks the shell, we will agree with the Snapper, and invite him to the discovery that the shell of the universe is constantly being broken and mended; that every form within it, in its change from matter to energy and *vice versa*, bursts its environs and enters another domain; birth and death are constant exemplifiers of this.

O human Ostrich, when reputable men both here and over the sea declare a test that disproves time-honored error, run your head into the sand, and "decline to believe it!" When obstacles insurmountable and arguments unanswerable arise concerning your pet fallacy, observe "mum," and plunge a little deeper. What though a star crossed by the moon refuses occultation, and smiles a truth at you from behind her lacy film? what though the glass does restore the ship, hull and all, from the far point where the accepted theory loses it per convexity? and the mountains with valleys between, will loom up from unlawful distance? You are not responsible for the delinquencies of an atmosphere that will clear up now and then and reveal some object that ought to be hundreds of feet below the bulge;—all that is required of you is to decline to consider any person, place, or thing that bows not to the god Convexity.

Feeling, No Criterion of Right or Wrong.

BY MARY EVERTS DANIELS.

The word feeling, is generally defined as one of the five senses which preside over the nerves of sensation distributed throughout the body. The word is synonymous with emotion, passion, sentiment, agitation, and opinion; and it is with these active principles of the mind that we have to deal. The whole propensity or inclination of the intellectual or moral nature is generally established long before man is capable of reflecting on the operations of his own faculties; for the mind receives its impress from circumstances controlling the environment in which it is at first placed. The emotions, passions, and sentiments—implanted there perhaps pre-natally—form a foundation for opinions which can only be modified and controlled by an education that will either counteract or soften and uplift natural faculties till they are in a condition to be receptive to the impression of a higher culture that will bring them into a higher state of perfection.

There is no domain of life in which every principle of feeling does not at one time or another dominate. Whether it be in the political, the commercial, the social, the scientific, or the religious life, everywhere we find evidences of deepest feeling prominent. Passion, in its various phases and degrees, rules the universal mind. In its train we find a legion of followers. Ambition, pride, envy, hatred, revenge, and lust are so closely allied that one is but the strength of the other. Emotion and sentiment are the more refined qualities of the same class, and play at times the more ignoble part in life's great drama; for they serve to captivate and degrade that which the grosser qualities fail to conquer.

We have at present to deal with the prominent place that feeling occupies in the religious or moral life, as this life should be the basis or foundation of every other domain of mental activity. Feeling always accompanies opinion, and opinions are strengthened by education,—information, either true or false,—prejudice, and above all, inherent passions; but these are so changeable and contradictory that they cannot be relied upon, though they produce a similar sensation; therefore they are no criterion either of truth or of fallacy.

In the various religious bodies extant, we find that feeling is the ruling element. One hears very little that appeals to the intellectual nature, or gives food for even a small degree of thought; therefore in religious life, thinking seems to be the least exerted privilege of humanity. We hear a great deal that appeals to the emotions, and this seems to be the secret of the power some of our eminent revivalists hold over the people. Touching stories are told of the death-bed scene of some little boy or girl; or the speaker may portray the agony of the Savior on the cross in such an eloquent style as to melt the hearts of his hearers with the same old story they have heard all their lives, and over which they never before thought of shedding one tear. Why is this? Simply because through the wonderful power of animal magnetism acting on an emotional nature, the speaker appeals directly to the emotions of his audience. Ministers preach constantly the gospel of Christ, but make little impression; therefore a magnetic revivalist must come semi-occasionally to stir up the fountains of the great deep, and smite the rock that the waters of emotion may gush forth. If this were not practiced the hearts of the people would grow cold, the flock would wander away, and the ministerial fold would become empty.

The way the present church system is kept up, is through exciting exhortations to the masses to "come to Christ" or to the "mourner's bench" and be saved. Hymnody is brought out as a wonderful helper; revival hymns, sung in the most exciting time, exert a wonderful power; for music appeals to the finer senses just in proportion as the words of the speaker appeal to all of the other senses. There is little power of resistance to such a course of procedure, and thousands crowd forward to that "blessed bench" in the wildest state of excitement and emotion, which oftentimes ends in a condition of ecstasy wherein they imagine they feel the baptism of some kind of a spirit resting upon them, and we have no doubt they do; but we question the holiness of that spirit. They *feel* their sins are all washed away, and they *feel* confident that they are *born of God*. This condition usually lasts till the revival meeting closes, and then, confident in their holy condition, they return to the common walks of life twofold more the children of hell than they were before. Is this conversion? Is this getting religion? No! it is the devil playing upon the sensitive nature of the people. It is a highly wrought state of feeling, and not a criterion of right.

It would be marvelous to find a revivalist educating the intellect of the people so that they could understandingly accept the proffered gospel as a rule of their lives, thus making them a credit to the teachings of the Lord Christ. Men of the world observe the conduct and weigh the principles prac-

ticed by professed Christians, and taking the general character of those with whom they are brought in contact, erect a standard of morals to which they point and by which they try their own lives. They say, Why do you complain of us? we are as good as the professed Christian; what more can you ask?

The opinions of the so called religious world become their code of honor, and the conventional usages of such society become their criterion of right and wrong. These are indeed crooked rules, which, false and deceitful in themselves, can but mislead those who apply them in deciding their own conduct; therefore professing Christians are truly responsible for much of the social crime so manifest in the world today. Their light is not sufficiently luminous to penetrate the dark closets of their own hypocritical lives, so as to show them how their guilt will reflect back, through the lives of those their influence destroys, and bring back to them the reward of their own evil doing.

We can readily see how feeling can lead us astray; for thought and prayer are both swallowed up in the superabundance of an emotion that often floods the soul. There is an ecstasy of faith, but faith must be tested before it redounds to praise and honor. There is a profession of love, but if we think we have love we must look for trials; graces are not crowned until they are exercised. Every phase of feeling is a snare that may have staffs upon which to lean,—such as riches, friends, worldly esteem, or admiration, and, above all, exalted position. Take these away and then consider the condition of the mind. Is it able to endure the test? If there is nothing but sentiment in the profession, one will surely fall; but if the mind stands firm as before, willing to endure all things for the truth's sake, it is evident that the foundation of faith is laid upon principles that are able to remain firm to the end.

Principle means that which shall stand the test when native characteristics which appeared on its side, have turned against it. The measure of principle is strength of resistance to temptation. If lust or anger are cherished feelings of the heart, they are false in their judgment, and deceitfully lead men on to sin.

In the natural condition of man, there is not one feeling that can be a criterion of right or of wrong. You may ask, By what means, then, can we know what is right and what is wrong? Where is the standard of judgment? Since we have pointed out the danger in ungoverned feeling, showing that religious life may degenerate into a mere sentiment—the excitement of “religious revivals,” or the utterances of strong emotions which waste the life away, so that whoever indulges in it becomes weak both in mind and body—we would try to point out a path which will lead humanity to the “strength of the hills,” which is God's presence in his everlasting Truth.

In the early life of man, the passions or feelings grow spontaneously; but the understanding needs to be cultivated, stimulated, and encouraged until it is capable of controlling the whole man. Before the higher nature is ripened by knowledge, the inferior nature is strong and active as by force of internal impulse; hence we find what is often termed immaturity of character, with its follies, vanities, selfishness, ignorance and miserable conceit; in fact, the want of com-

mon sense, shown more clearly in the absence of just views, of intelligent apprehension of the end and duties of life, of all that makes up the moral understanding.

When the gospel of Jesus the Christ was first preached, the understanding of men was opened. There was vitality in profession, energy in effort, sanctity in faith, and constancy in the will of those who believed. Christendom had that which would heal the waste places of their domestic and foreign heathenism, repair the desolation of bigotry and formalism, and advance the flagging march of principle to invigorate the souls of the seekers after truth. This served to build up and strengthen the everlasting fold of Christ, the “Good Shepherd.”

This religion is not preached today. Ministers take their texts from the Bible; their topics are taken from newspapers or from any “literature that pleases the audience, or that will give scope for the most polished rhetoric. The pure gospel of Jesus is lost among the rubbish of theological professors. Schism has entered into the body of the Lord: One says, “I am of Paul;” another, “I am of Apollos;” another, “I am of Cephas;” another, “and I of Christ:” each feeling or believing that he is in the right, and that he, with his adherents, constitutes the body of the Lord. Now, if each one preaches his own doctrine, how can they all convert people to the Lord? There is no promise of justification by a naked profession of faith, such as consists in a mere assent to some speculative idea. The will has heretofore been educated at the expense of the intellect. Reason receives no impulse, but sits quietly by and leaves the will with its sensitive spirit, to be the sport of every wind and wave; and man knows not till the event is determined, how the next heaving billow of religious fervor will dispose of him; whether it will dash him upon a rock, or bring him into a peaceful harbor of refuge. The prime cause of this peculiar phase of religion in the churches, is the fact that man has outgrown the teachings of the old Christian church, just as men outgrow the preaching of an old superannuated minister.

The unadulterated gospel of Jesus will ever be the foundation of all truth; but the milk and water preaching of today does not satisfy minds that are in the progressive path; so we see that the degenerate condition of the Christian church is not owing to the weakness of the religion, but to the lack of true Christian religion, a religion pointing down to this time, when Reason shall be enthroned and man shall be able to discern for himself what is true and what is false.

In the wane of the Christian church, with its segregate body, we find a progressive branch growing out of its root. This Branch is now bearing precious fruit, which will be freely given to all who desire it. This Branch springs from the Root which is deeply planted in the Garden of God, on the banks of the pure river of the water of life, from which it draws its sustenance.

Koreshanity turns to the last chapter of revealed truth and lays before the multitude the two tables of the law, virtually saying, Obey these commands and thou shalt live. If ye will not obey ye shall surely die. It thus proclaims that the law of God is the immutable rock upon which this religion is founded, and its truths are the only criterion of right and wrong.

Modern Christianity is loud in its denunciation of this new departure from the creeds of the old decaying church, notwithstanding the Koreshan System has but one standard of spiritual, moral, and natural excellence—the life of the Lord Jesus as practically set forth in his walk, conversation, and culmination in his death and resurrection. In the doctrine of this gospel we get the full sense of the richly comprehensive word “light.” Light is inviolably pure. It takes cognizance of all foulness and corruption, yet receives no stain; shines on the base and noisome, yet keeps itself undefiled. In words of holy mystery, we can now contemplate a church walking in the radiance of one common light flowing from the sun of Righteousness, and which will in time involve and assimilate all, forming the body of Christ our Lord.

“An elect nation is being gathered from among the people, and an eternal church prepared, which shall supplant all transient and provisional societies in that day for which the whole creation waits;” these are the prophetic words of an orthodox divine, who evidently had caught the spirit of progress sufficiently to enable him to catch one glimpse of the prospective CHURCH TRIUMPHANT.

It is to each individual a matter of deepest personal concern, that the truths which this gospel teaches and the spirit which it breathes, should enter into his heart through the intellect, thus forming a basis of understanding, that he may become a partaker in the life which it reveals, an example of the character which it demands, and an inheritor of the portion which it promises.

Koreshanity does not play upon the emotions, but appeals to the intellectual faculties. In this, it differs from Christianity. Koreshanity involves the science of practical Christianity. The Christian church imagines that it practices what it teaches; that it obeys the law of God. Let us analyze practical Christianity.

Holiness, or religion, or Christianity, use whichever term you like, is made for everyday use; its exercise strengthens and invigorates the whole character. Holiness is luminous religion. “It is the candle lighted and *not* placed under a bushel.” It is religious profession put into action. It is love to God and the neighbor exemplified; put into general circulation. It is faith and charity coined into activity, working for humanity. It is the exercise of every faculty of the mind and soul in the struggle to know God, that we may the better understand his laws. It is to labor for and with humanity, that we may become more like our lowly Lord.

We fear there is very little practical Christianity in the world today; but now that a few have awakened to the fact and seek the right path, a masterful Leader is provided of God, who repeats the old message, pressing upon our attention old principles, reviving the law of God by clearing away from the tables of stone the moss which has collected there during the cycles of time, and presenting them to us in all their sternness, as the rule of our conduct and lives. This is the Messenger of the everlasting Covenant who appears, demanding that we adhere to him in personal devotion, oftentimes putting it to proof by severe tests hard to be endured, in token of whether we are loyal to him or not.

He wants disciples, but he wants only such as have counted the cost and are determined to follow him in a higher life. Such are his soldiers, and they will follow and endure with him till the end. In this soldiership there is the blessed assurance that the Captain of our salvation goes before us. The fight is with sin within and sin without,—with whatever seeks to overcome, or keeps our souls from God. The basic principles, then, of Koreshanity are found in the Decalogue.

In the catechism of every orthodox church, the ten commandments are laid down as a lesson to be repeated to the Sunday School teacher; but who can truthfully say that he quite understands all they imply?

The brief summary of the law which Jesus gave, comprehends all of the law; but who can comprehend it? If the church would but study these two laws in the very spirit of their meaning, and then judge their lives thereby, they would find, as did the young ruler who questioned Jesus, that they daily, openly, and directly violate every principle therein involved.

Koreshans make no pretension to perfection, to holiness, or to conversion. Perfection is only attainable when self is overcome in every particular, and God’s truth controls every act of life. Conversion to God is only accomplished when man becomes like God, for conversion means changed into like condition; therefore conversion to God means, to be changed from this human condition, this mortal, dying condition, to the immortal or Godlike condition; that is, into God. If all those who claim to be converted to God really were converted, then there would be found today as many gods as we find in heathen mythology.

To become immortal we must keep the commandments; and by observing the whole law of God this mortal shall put on immortality, and this corruptible shall put on incorruption. This is the fruit of the incorruptible seed, the living, everlasting Word of the living, everlasting God. Because the Word is enlivening and living, therefore they who receive it are made alive by it; and because the Word endureth forever, therefore the life begotten by it enters into that eternal life of glory. This is the new birth to which we all aspire; the true conversion to God. This is not the result of sentimental feeling, but of an intelligent comprehension of and a receptivity to the doctrines and laws of life.

Man reaches the highest condition to which the laws of development may conduct him, through processes of natural unfoldment, effected during his manifold embodiments. The transformation of man from the sensual human to the manifestation of the God-man, depends upon the application of the highest laws and principles, which will mould the character and purify the whole man, body, soul, and spirit, thus verifying the Scripture: “For now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand.” Through the law, the instrument in God’s hand, sinful man is renewed, and of this material, rounded out and fashioned according to divine direction, is perfected the living temple of the Most High, the dwelling place of God, the DIVINE HUMANITY.

Money is the organic force of combination, and, therefore, of the power which now controls the world.

Some Fundamental Principles of Koreshanity.

BY MYRA K. CADWELL.

A full understanding of Koreshanity requires long, earnest, and comprehensive study. We are not induced to undertake the impossibility of putting so vast a subject as Koreshanity in a nut shell,—for it is in the universal nut shell,—but we are induced to present some of the fundamental principles in such simple language as will be easy of comprehension by a half-grown child or an over busy person ignorant of the subject, yet anxious to learn or willing to listen.

We are taught by our Teacher, first, that the foundation principle of Koreshanity is its rational system of astronomy or cosmogony, with its correspondences in the human brain and in all nature; second, that the correspondences of nature are absolute,—that a law established beyond question in one domain, is operative in all domains. Under this second statement we accept the Koreshan cosmogony, which places man in his earth development on the inner surface of the earth's shell and not the outer, as in the Copernican system. "All life develops in a cell." As the seed develops in its case, the chick in its shell, the babe in the womb, so we develop on the inner surface of the earth's shell.

The concave theory may be established beyond question by a very simple demonstration. Start with the accepted fact that the plumb-line is perpendicular. Select a still-water surface of several miles, which all will agree conforms to the earth's surface, and place firmly in the water a pole and adjust its perpendicularity with a plumb-line. With a spirit level and square, make level a horizontal bar upon the top of this. Continue this line for a few miles, keeping it perfectly horizontal, and it will run into the water on either side, proving conclusively not the convexity, but the concavity of the earth's surface.

Indeed, Koreshanity proclaims the fact that we like chicks, are developing in a great self-sustaining egg. The shell of this egg is composed of seven metallic, five mineral, and five geologic strata, which comprise a voltaic pile or battery that generates the different forces which are constantly flowing to the sun, there to be transformed and returned to the circumference. At the point of the meeting of the inflowing and outflowing energies of the sun, the planets are formed; but they are not of the size, nor are they at such great distances from us, as advocated by the adherents of the Copernican system of astronomy.

Koreshanity has a premise or first step that can be demonstrated beyond the question of the most skeptical. Copernicus simply offered an hypothesis as the foundation of his system, and never claimed to have proven anything. The size of the earth is the same in the Koreshan as in the Copernican system. The ecliptic, equator, and tropics are simply *inside* instead of *outside* the earth, as in the old systems. Eclipses can be computed as accurately and by the same methods of calculation in Koreshan astronomy as in the Copernican system. The moon is a gravo-photosphere—a mirror of the earth's surface. Day and night are caused by the sun's light and dark sides. Its dark side is not wholly dark nor its light side wholly light, but practically so. The central sun moves in a great helix between the tropics. The

sun we see is a reflection of the central sun upon our atmosphere, beyond which we do not see. Around the central sun is an atmosphere of aboron, between which and our atmosphere is a sea of hydrogen.

"An eclipse is nothing more nor less than the opening of the circuit of the great physical magneto-electrical battery. * * * An eclipse of the sun or moon is the result of the conjunction of a photoic (light) nucleus with a scotoic (dark) nucleus, in the passage of the dark disc across the face of the reflecting disc. As both nuclei are circular, in crossing each other the form of the shadow, or cutting off, or opening of the circuit,—stopping of the current, cuts off the generation of the light, and the consequence is an eclipse."

The study of the human brain in its correspondence to the universe is deeply interesting, but there is need of plates and diagrams and the explanation of technical terms by a competent teacher. It may be well to mention here that the human brain is the abode of disembodied spirits. This will not seem impossible because of lack of room, when we consider upon what a tiny point in the retina of the eye is imprinted miles of space. Spirit cannot exist apart from a material form.

Socially, Koreshanity is communistic. Morally and religiously, it is celibate in principle, Koreshans believing that only through overcoming is there a hope of salvation—the hope of the resurrection. Immortality must come through the application of the science of life, which will purify the corruptible flesh and make it incorruptible. By centralizing our desires and aspirations for immortality in the Messenger of the Covenant (the anthropotic Sun), we hope to become receptive to the baptism which will enable us to overcome all evil tendencies, all weaknesses of the flesh, and enter into the new birth, the condition of the sons of God, the perfect beings. This new birth cannot occur until such time as the great Teacher and Benefactor of the human race,—Koresh, shall have so fulfilled the law and polarized the loves and hates of humanity upon himself as to cause his translation or theocrasis. The result of this translation will be the baptism of his disciples with fire, thus proving him the Savior of his people.

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

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

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REVIEW OF SYSTEMS.

Some So Called Scientific Theories Which will be Overthrown by the Demonstration of the Earth's Concavity.

Attempts to Solve the Problem of the Universe.

Nature is the effect of Cause, and is true. The structure of the natural world—the form of the universe, with its various phenomena—unmistakably expresses the hidden impulses which it involves. By no more absolute means can the Almighty write his laws than by the process of creation; and there can be no more enduring evidence of his character, than the physical cosmos which he has put forth and which he perpetuates. Just to the extent that man is capable of comprehending the laws of the physical cosmos, he is capable of reading and comprehending the laws of creation and of universal perpetuity.

For ages past, man has endeavored to consider and to solve the problem of the universe. Perhaps there has not been a mind that has contemplated the apparent canopy above us and has scanned the dome from horizon to horizon, that has not formed some conclusion, however crude it may have been, of the nature and extent of physical creation. Every observer has necessarily entertained some opinion regarding the character and form of the structure in which we live. From the chaos of the past began the formulation of systems of concept. It is now a mat-

ter of history that many of these systems have been discarded as erroneous, newer ones supplanting the old. Every erroneous system of astronomy that has ever been entertained in the world has seemed plausible to those accepting it, from the earliest speculations of Pythagoras down to the inception and progress of the Copernican system.

In the field of astronomy, there have been both progression and retrogression. These elements have been operative all through the periods of destruction of the old, and the building up of new systems; and today there is expressed in the world the matured fruit of scientific progression and retrogression. Science in its perfection has reached its climax, and one more Man has become able to read the laws of Nature from its own form and function, and to express the same in a complete and perfect system—the Cellular Cosmogony. On the other hand, the fruit of the retrogressive elements has become manifest in the absolute of fallacy, the modern astronomical and cosmogonical system. Lying between the two extremes—the absolute of truth and the absolute of fallacy, are a number of concepts embodied in the kinds of systems representing the various degrees of progression and retrogression made by the respective leaders and followers. It will be interesting to our readers to have a brief sketch of these various systems, giving the principal and essential points of difference, and the causes which have led to their formulation. We are not referring to past systems, but to those existing and being promulgated today.

The Copernican System, the Principal Fallacy.

There has been much written concerning this system and its fallacies, in the Koreshan literature for the past several years; besides, most of our readers are familiar with the chief points—the convex and rotating earth, the inconceivable distances held to exist between the various parts of the universe, etc.; so that it is unnecessary to point out and elaborate these special features here. The position it occupies in the minds of the people has necessitated that which the system has not merited; namely, considerable comment by Koreshan scientific writers. It is the greatest enemy to real scientific progress, and therefore always calls forth the first attacks in our aggressive propaganda.

Though many are familiar with the principal points of the Copernican system, they are *not* familiar with the source of its origination. It is better for the system at the present time, that the circumstances attending the inception and construction of this hypothesis are not generally known; for it is not very conducive to confidence in its premise to find that, without attempting to prove or to apply any means of demonstration of them,

Copernicus appropriated from the Ptolemaic system, the then prevailing ideas of the earth's convexity. He took the earth of Ptolemy as it was, and thus built upon the work and the unproven assumptions of his predecessors. The work of Copernicus was simply that of devising a scheme for accounting for the direct and retrograde movements of the planets, to satisfy an aspiration for personal fame. He attempted to explain the phenomena of the heavens without referring his explanations to a *known premise*.

The crude and fallacious conception of Copernicus was used as a basis of system building by Gallileo, Kep'ler and Newton, with later improvements during the present century by the scientists of Europe and America. The rapidity with which the world has grown into this fallacy is marvelous, considering that less than one hundred years ago Yale College taught the Ptolemaic system in its scientific department. The *fall* of the Copernican system will be startling; it will not be a gradual decline, but a wreckage of premise and sudden collapse of the imposing structure! Its fall will be the close of the "present evil world," and the time of the rising of the Sun of the New Era!

The Electric Theory.

This is an electric age, and it is not surprising that some one should undertake to apply some of the modern concepts of electricity to the fallacies of modern astronomy. There is great dissatisfaction concerning the old Newtonian theory of universal gravitation; many of the younger astronomers have discarded this theory, and have endeavored to substitute the hypothesis that currents of electricity are transmitted from sun to planets, making them reciprocally related as to position and path of revolution.

While this theory is nearer the truth than the idea Newton entertained, it offers no improvement as to the *form* of the universe. The massive and prodigious sun forms one pole of the great battery, and the planetary bodies the other, while the moon remains as much of an enigma as in the Copernican system. Though the advocates of this theory have a complete electrical nomenclature, and have discovered (?) the quality of electricity each planet generates in its reciprocal relation to the sun, and calculated the voltage per second, they have failed to consider the *utter impracticability* of conducting currents of electricity from the *equator* of the revolving orbs; they have failed to conduct the electric forces from the *poles*! And this is where the system fails to comply with known electrical principles. It accepts without question, the assumptions of the astronomers of the old school; it introduces just enough novelty to be interesting and entertaining to those who want to enjoy a mental plaything! It merits the same fate due to all present-day fallacies, and the sentence will shortly be executed!

Vail's Annular System, or Ring Theory.

Vail's annular theory has for its premise the Copernican idea of revolving worlds. Its distinctive features reside, for the most part, in the attempted solution of world formation, and of the production of the various geological epochs of the world. Every system of astronomy has had connected with it a theory of how the universe was brought into existence, and what has been the cause of its various geological phenomena. So in reality, the annular theory is only an attempt to solve certain geological questions and to reconcile Biblical statements concerning astronomy with the modern theory generally entertained by the scientific world. However, there are astronomical features peculiar to this theory, which make it an astronomical system. The assumption of the convexity of the earth in the annular system is as unfounded as in the popular theory. Whatever conclusions in the Vailian theory are related to the usual unproven premise, will go down in the general wreckage

of fallacious systems. The annular system is an attempt at improvement upon the prevailing theory; in it there are considered a number of facts which merit the consideration and attention of the true scientist. Some features of this system we reviewed in the last issue of the *Sword*, in acceptance of the challenge put forth by its author and the accompanying conditions of the offer of reward of \$1,000 for refutation of his hypothesis.

The Gillespian System or Geocentric Theory.

Every system of astronomy established upon the assumption that the earth is a convex body is fallacious. However critically the heavens might be observed from the standpoint of the *outside* theory, no accurate conclusions can be reached; because, if erroneous conceptions are entertained concerning the *surface* upon which we live, erroneous factors will conspire to produce mathematical and trigonometrical conclusions that are as far from being correct as the fallacious premise used as the basis of the calculations. The Gillespian theory would not suggest any change in the *size* or the *contour* of the earth from what is presented in the usual system; it assumes that it rotates upon its axis in 24 hours, but fixes the earth and the sun in positions from which they are immovable. The stars revolve about the earth only, Venus and Mercury about the sun only, while the other planets embrace both the earth and sun within the circle of their orbits. It involves principles in common with the Copernican system, but mainly with the Tychonic and Ptolemaic theories.

In many things this theory is unique and apparently consistent with a few facts, and in general harmony with itself; it succeeds in accounting, in a way, for some Scriptural expressions, but it lacks a demonstrated premise. Its author takes for granted that the Copernican system is *partly true*—erroneous in its assertion that the earth moves about the sun. He has succeeded in eliminating some errors, and to that extent he has made some scientific advancement and progress; but he has also made the common mistake of building a system upon an assumption, and perhaps he has succeeded in making as many "scientific" mistakes as he has discarded. However, his efforts are not lost; he has succeeded in destroying the confidence of many in the older fallacy, and is thus really assisting in the promotion of the perfect system of Koresh!

The Earth a Cone, by Capt. Wolff.

After all the discussions for the past several years in scientific circles concerning the character of the southern hemisphere, who would have thought that the idea should be entertained that the earth is a *cone*, the apex constituting the south pole? There have been many facts discovered which prove that the southern hemisphere is greater than the northern, and there is a great discrepancy existing between the temperature in corresponding latitudes north and south.

The shape of the earth according to the Conic system, is somewhat that of a cone, the base being in the north, rounded, instead of being a plane, the cone gradually tapering from about 45° north latitude to a point at the southern extremity. In this system, as in all others, there is a plausible accounting for all the ordinary phenomena. So far as usual phenomena are concerned, any system would answer the purpose for observation and computation; every system but the *true* one, seizes upon *appearances* as the basis of conclusion.

There exists in this system some entirely new hypotheses; nothing like them is known in any other attempt at the solution of the great scientific questions. The cone rotates on its axis in 24 hours, causing day and night; the seasons are caused by the relation the cone sustains to the sun alternately every six months; while the lunations of the moon are caused by an additional revolution of the earth around the apex or south pole in

about 13 days. The claim is put forth in this system, that it more satisfactorily accounts for the moon's phases than the older fallacy. Here the earth is considered to be a body having general circulation of its fluids from the exterior to the interior; the revolution around the apex being sufficient to force the waters of the outside from the south to the north, piling them up at the base of the cone, from whence the waters are conducted through the oceanic veins to the interior, through which the water flows to the southern extremity. In this system we are on the *outside*; it is founded on a guess, and will share the common fate of its older brothers!

The Zetetic System, or Theory of Parallax.

The most creditable and successful attempt at the overthrow of modern astronomy, aside from the work of KORESH, has been put forth by "Parallax," of England, and his followers. This system is the result of a bold attack upon the premise of the popular astronomical fallacy; it had for its basis not *mere* assumption, which characterizes so many so called scientific theories, but the best endeavor of a scientific man to interpret nature from the results of experimental surveys upon the surface of water. In the efforts put forth by Parallax, there are manifest some progressive scientific elements destined to reach the goal of realization of their purpose; such a goal was *not* reached, however, in the career of Parallax nor in the work of his followers.

From the many experiments conducted upon the surface of the Old Bedford Canal, England, it was conclusively evident that the surface of the earth is not convex; assuming, through his failure to fully comprehend the laws of optics and the correct principles of perspective, that the rays of light and vision are *straight*, he was forced to the conclusion that the earth is a *circular plane*, and that the water's surface possessed a flatness, which is considered to be the true level. While it was the endeavor and desire of Parallax to employ as few factors of assumption as possible, yet many of them crept in, in the formulation of his system. The position taken by him that the earth is *not convex* has never been refuted, though the premise, which is *partially true*, was assailed by a no less renowned astronomer than Proctor. Whatever may be said concerning his conclusions, the facts observed in many of his experiments cannot be questioned; they are similar to those performed by the Geodetic Staff of the Koreschan System upon the Old Drainage Canal and Lake Michigan, in the vicinity of Chicago.

The Zetetic System is a step towards the truth. It advocates the immobility of the earth—its stationary position; the limitation of the universe; the motion of the sun, moon and planets, placing the "heavenly bodies" within 3,000 miles of the earth's surface. The north pole is considered to be the center of the circular plane, while instead of the south pole, there is a great boundary, nearly 50,000 miles in circumference. On a plane of this kind there is plenty of room for all the continents on the plan of the usual circular map projection published by Proctor, Christopher and others. There are discrepancies in distances in the southern latitudes, which they consider favorable to the plane theory, all of which are readily explained in the Cellular Cosmogony, which admits of a larger diameter at 20° south latitude than at the equator—the earth being egg-shaped. The word Zetetic is from the Greek *zeteo*, which means to inquire or to search. We shall be glad to welcome this body of scientific investigators to the truth concerning the question which has agitated them for years, when we have presented the absolute demonstration of the earth's concavity, which they are obviously awaiting.

The Square World, or a Scientific Toy.

The idea that the world is square is today set forth in a little publication; it has evidently originated with a mind possessed of more enthusiasm than scientific knowledge. Like the earth of Parallax, there is a center and circumference, representing the north pole and southern boundary; also a stationary earth, moving sun, moon and stars concentric to the polar center. It is *distinct* from the system of Parallax, in that it leaves the position of consistency with itself, and enters the realm of contradiction and absurdity. It is but a step from the sublime to the ridiculous; the idea of a square world has been the result of an attempt to improve upon the system of Parallax, while utterly discarding the proofs which Parallax wielded so successfully against the convex theory.

In *the Square World*, there is a *round and circular earth*, hollowed like a saucer, that part of the earth *north* of the *equator* being about as *convex* as the northern hemisphere of a convex globe! This world is made square in the author's imagination, to account for the "four corners of the earth," as though nothing but a square could have four corners. A disc can be cut into four quarters, and when so cut there are four corners pointing towards the center! In the Koreschan System, the four corners are the equinoctial and solstitial points, the equinoctial and solstitial colures dividing the earth into four quarters. Some time ago this little publication, *The Square World*, quoted our report of experiments on the Old Drainage Canal near Chicago, as proving the theory of the *square world*. Did the editor for a moment stop to consider that Chicago is situated in *that* part of the earth which he represents on his *own map* as curving *convexly* at least 6 inches to the mile? The "square world" is an astronomical paradox, which for inconsistency and direct contradiction is unequalled in anything we have observed in the several departures from the old astronomical system. We are simply reviewing these various systems at the present time; we expect to present *refutation* of each as opportunity presents in the future.

Cosmogony of Christian Science, Theosophy, and the So Called Christian Systems.

Every religion in the world has attempted the solution of the mystery of creation; every religion professing to teach the laws of the Almighty, has attempted to define *how* he created the visible universe. Today, there are numerous religious theories of cosmogony or so called sciences of creation. Prominent among them is the so called Christian system, which inculcates the idea of *direct creation* from the hands of a god supposed to exist somewhere in the sky, billions of miles distant. Within the present century, his habitation has grown so far distant and the universe has become so large in the wedded pseudo-science and religion, that he has very obviously *deserted* the promulgators of this particular fallacy!

When it is demonstrated to the world that the earth's surface is *concave*, there will be nothing left in the prevailing sciences and religions that is true! When men are able to read the laws of the universe, they will know that it has always been here and will eternally remain; they will read in it the laws of the creation and perpetuation of the physical cosmos, and forget the fallacies of today, and remember them only as phantasms of the past. Accompanying the destruction of the popular elements of fallacy and following in their wake, will be the absurdities of Christian Science; it will then have as little existence as it now claims the universe to have in fact. Let the demonstration be applied, and the idea of the progress of life from planet to planet—great orbs with exterior habitable surfaces—promulgated in modern Theosophy, will pass away like a dream, as a deception resulting from a scientifico-religious jugglery; then every element of fallacy will receive a shock which will relegate it to the rear of mental development and progress!

KORESHAN ASTRONOMY, (No. 2).

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

Seeing Across the Hollow Globe.

Among the objections urged against the Koreshan System of Cosmogony by those who do not understand its fundamental principles is this: if the earth is *concave*, as we claim, then the sun would never set; that being on the inside of a hollow globe, we should be able to see across the diameter of 8,000 miles to the opposite side, and thus be able to view the whole earth without difficulty, as well as to see the moon and all the planets and stars contained in the same. Strange to say, such an objection is made by a few scientific men. It must be admitted that every phenomenon in the universe must be explained in harmony with every other phenomenon; so that if the earth is *really concave* and limited to the dimensions of 8,000 miles diameter, all of the phenomena we see, do really and actually occur within the earth's *concave* shell. If the earth is of some other shape than has hitherto been supposed, with the consequent difference in the conception of the operation of the laws of universal function as well as form, can those who criticise the conclusions founded upon the Koreshan *demonstrated* premise, so quickly conclude what would be the result, if the form of the earth is cellular, when they have never been able to explain, on the basis of the Copernican theory, the various phenomena of universal motion and solar dynamics?

We know of no more obvious nor palpable evidence of ignorance of scientific matters in general, and of some laws of light and vision in particular, than is manifest in the objection outlined above. It results from the delusion of modern astronomy that we are able to perceive objects trillions of miles distant—through the atmosphere immediately surrounding the earth, through other media of which they acknowledge themselves ignorant, and through the vast ocean of "ether." Consequently, when it is suggested to the usual mind that the earth is *concave*, with all creation on the inside, the mind, without consideration of a single law of the emplacement of the substances of the universe, and of the principles of refraction through the various media of transmission of light from the center to the circumference, attempts to *imagine* a view across the center to the opposite side. Some things more profound than the mere basis of such an absurd objection, enter into the subject as factors of conclusion that the form of the universe is cellular—things so self-evident and absolute as to be demonstrable by the very simplest processes, some of which are being applied by the Operating Staff of the new Geodesy, at Naples, Fla.

We can give all of our critics a problem for solution concerning refraction, if it is desirable on their part to consider whether or not their objections are valid. One of the most commonly observed phenomenon of refraction is the apparent bending of rods placed obliquely in the water. This is due to refraction; the refractive power of water being greater than that of the atmosphere, causes the rod to appear to be bent *upwards* from its true position. Light passing from a rarer into a denser medium is refracted toward the perpendicular; light passing from a denser medium into a lighter one is bent from the perpendicular, or is made to *incline* more nearly to the *horizontal*. Some substances refract more than others—water more than air, and glass more than water, diamond most of all substances. The refractive powers of the various substances are indicated by numbers, which are called "*indices of refraction*." The more *dense* the medium the *greater* the refractive power, and consequently, the *larger* the *index of refraction*. The index of refraction of a

given medium is therefore related to the *specific gravity* of that substance. Hence, the *angle of refraction* is *greater* in a *denser* medium for a given obliquity or angle of incidence. The problem is, to find the *true* place of an object, light from which passes through media of varying density, the character, density and indices of refraction of which are *unknown* to the scientific world.

The emplacement of static balance of any substance in the universe can be definitely and exactly located if only its specific gravity is known, together with the relation of that substance to others above and below it in the scale of specific weights. It is a well-known fact that substances lighter than the atmosphere, ascend; while those possessing greater specific gravity than the atmosphere, descend. The lighter substances of the universe surround the central sun, the heaviest substances lie farthest from it. Resting above and superimposed upon our atmosphere is the next lighter substance utilized for a universal purpose, the sea of hydrogen, or water generator, the specific gravity of which is about one sixteenth that of the atmosphere we breathe. If above the sea of hydrogen there is a sea of aboron, its specific gravity is proportionably less. From the basis of the specific gravity and the refractory powers of each medium from the central sun to the circumference, let the *index of refraction* of each be deduced, as well as the obliquity that the supposed line of vision through the highest atmosphere sustains to the direction at the place of observation of the critic. On the supposition of *plane* surfaces, the ratios and indices of refraction would be considerable; if the surface of the atmospheres is *concave* to the center, the *indices of refraction* would be so *great* as to *not* admit of *direct vision* into even the second atmosphere or sea of hydrogen; and consequently, direct vision across the earth from side to side is impossible.

The Phenomena of the Tides.

Some people are sure that the tides constitute a strong proof of the correctness of the Copernican theory, and consequently, evidence that the Koreshan System cannot be true. According to the usual theory of the earth's convexity, the land and water surface of the earth is on the *outside*, the water resting on the outside of the large globe of the earth. The moon, at a distance of about 240,000 miles, is supposed to influence the water upon the earth through the operation of the force of gravity. Though the moon is considered to possess less specific gravity than the earth, and that the mass of the moon is about one eighty-ninth that of the earth, scientists are foolish enough to suppose that the force of the moon's gravity can so *overcome* that of the earth, as to lift *millions of tons of water* a few feet to cause the tides. The relation of the time of the tides and the position of the moon on the meridian has led to the supposition that the moon has to do with the tides. The basis of conclusion in the Koreshan System, that there is a relation of the moon and the recurrence of the flow and ebb of the tides, is *not* that of *supposition*, but the comprehension of the laws of universal function; consequently in the Cellular Cosmogony there is not such apparent absurdity as is obviously manifest in the usual theory of the tides.

Let the usual critic of the Koreshan System of cosmogony carefully consider the subject of the tides for a moment, and see if the evidences supposedly in favor of the Copernican system do not *prove too much*. The moon returns to a given meridian in about 25 hours. If it exerts a power upon the earth sufficient to lift the waters from its surface, it would seem that after it had so far *overcome* the earth's gravity, the water would be free to be drawn the entire distance of 240,000 miles and landed upon the surface of the moon! But granting that it would not, it would seem that, as high tide occurs when the moon is on the meridian, and if the tide is caused by the *moon's attraction*, there should

be but *one* flood and one ebb per day. It is well known to every one near the sea shore, and to all scientific men the world over, and denied by no one familiar with the phenomena and tables of the tides, that there are *two distinct* floods and ebbs in 25 hours. In other words, while there is a tide in New York, the moon being in the zenith of the vicinity of New York, there is also a tide at Calcutta and Bombay, India, 180 degrees east of New York, and on the *opposite side* of the earth. If the moon *pulls* the water at New York, and the moon's attraction is the cause of the tides, let the critic answer the question, What causes the tide on the *opposite side* of the earth at the same time? In order to convince the most skeptical regarding the statement that there are *two distinct* floods and ebbs in 25 hours, we will quote the following popular astronomical authority:

The highest and lowest points to which they go are called respectively, high and low tides. The tides ebb and flow twice every 24 hours; *i. e.*, we have two flood and two ebb tides in that time. * * The simple rising of a flood tide on the side of the earth toward the moon would give us but one flow and one ebb in 24 hours; whereas, it is known that we have two of each.—Mattison's High School Astronomy.

The tides ebb and flow twice a day. * * The reason why there are two tides a day will appear by studying the case of the moon's revolution around the earth.—Newcomb's Popular Astronomy.

The Koreshan explanation of the tides embraces consideration of all the hydrographic records of the various governments, as well as every fact of phenomena of the same. Neither the Founder of the Koreshan System nor its advocates are in ignorance of the facts so commonly observed, nor of the solution of the mysteries the phenomena suggest. We insist that our critics cannot know *more* of the subject than we. As we are in the business of forcing our critics and objectors to surrender, we are able, through the demonstrations of the earth's concavity, to prove our every premise of argument and basis of conclusion.

The principle of *respiration* is universal; the two great central laws of motion upon which depend the principles of recreation and perpetuation of the universe, are *respiration* and *pulsation*. Everything in the universe breathes, even the atmosphere and oceans. The great metallic shell contracts and expands under the influence of solar and lunar energies. The floods and ebbs of the great oceanic bodies, usually explained upon the absurd hypothesis of physics, is an expansion of the water through the action of energies. It is the literal breathing or respiration of the universe, and not the *displacement of the bulk* nor the *shifting of the mass* of water between the continents. The tides are caused by the pulsations of the moon; the environ of the universe is the *real moon*—the moon we see in the physical heavens is but the X-ray picture or gravosphere of the earth's crust.

Philosophical argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith that is in me; but my heart has assured me that the gospel of Jesus Christ must be a divine reality.—Inscribed on the tomb of Daniel Webster, at his own request.

We have any quantity of hypotheses thrust upon us as discoveries, which are merely fallacies that later science will have to unlearn! As a matter of fact, the fashionable notions which are paraded as science stand only because their advocates shut their eyes to realities, make assertions with little or no fact to start from, ignore the facts which do not suit them, refuse to meet objections, and ignore any really scientific (that is provable) explanations which do not agree with the specialistic facts.—English Mechanic.

THE GEODETIC OPERATIONS.

Preparations Tedious, Involving Much Time and Labor; the Work Hindered by Rain and Storm.

The great work of demonstration of the premise of the Koreshan System should not be expected to be performed in a day. It may seem to those not familiar with the nature of our work, that the placing together of the sections of the Rectilineator is a simple matter, and that the line might be pushed through in a week or two. When we consider the seven years' effort by Columbus to gain the favor of sovereigns to fit out an expedition; the immense work necessary to accomplish the laying of the oceanic cables after everything was considered to be in readiness, and the 30 years required to conduct the great international geodetic surveys completed last year, delays in our work for a time might reasonably be expected. This is a new work, involving difficulties which have to be removed as we meet them.

Since report in last issue, much work has been performed by the Staff and assistants. Our headquarters, consisting of several temporary structures large enough to comfortably shelter our members and visitors, had to be prepared and placed in readiness for occupancy. Some of our time has been consumed in awaiting the arrival of material, as we are in the extreme southern portion of the Florida peninsula, where transportation facilities are not so convenient as in the North. The prospects now bid fair to a continuation of operations without further interruption, when the "air line" will be pushed forward as rapidly as is consistent with the extreme accuracy necessary to accomplish satisfactory results. The work of testing and placing the apparatus in adjustment has been slow, trying and tedious; and the position of the apparatus at the starting point is the all-important thing. Let us suggest, so that the nature of the work may be appreciated, that it required over two days to obtain a satisfactory level of the apparatus; and this process involved the application of three kinds of levels. Those who have never had anything to do with the most accurate leveling, may not appreciate to the extent that we do, the care, time and patience necessary.

It is too early to anticipate results. The work of subjecting the Rectilineator to satisfactory tests is very important, and has required and will require some time. For the past two weeks this work has progressed; we have had to desist, however, on account of storm and rain; for several days the apparatus has been sheltered under its cover from the meteorological conditions, during which time it was impossible to operate. It is expected that this extremely unfavorable weather will soon pass, as it is something very unusual for the extreme South during the winter months.

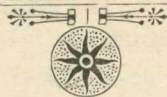
Once everything is in readiness, we see nothing to prevent uninterrupted operations to the end. There may be some impatience felt by those in anticipation of results. We cannot force results prematurely; but the confidence and enthusiasm of the Koreshan body have not been put forth for nothing. We are meeting the great issue as nobly as we can, and are overcoming such difficulties and obstacles as are from time to time found to hinder or obstruct our work. In future numbers a more complete description of the work will be given, as interest demands; for the present, it will be sufficient to say that the conditions are *most favorable* to success, and our Staff enters upon the work with the *confidence* and *enthusiasm* that are creditable to the work in which they are engaged.

It may be surprising to find that scientists are still imperfectly acquainted with the exact figure of the earth.—Chronicle.

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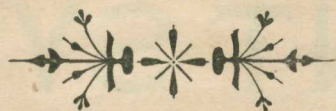
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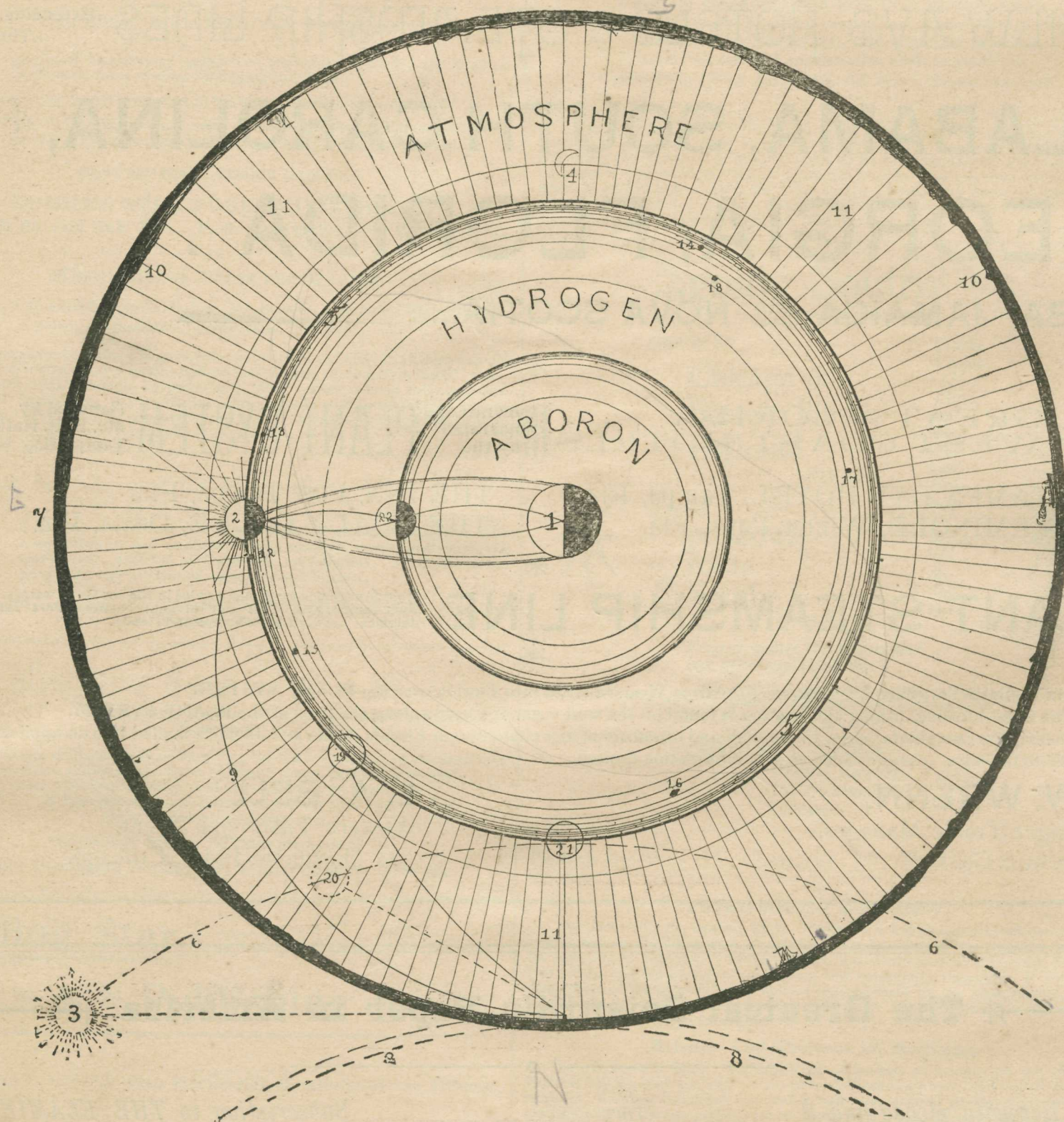
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