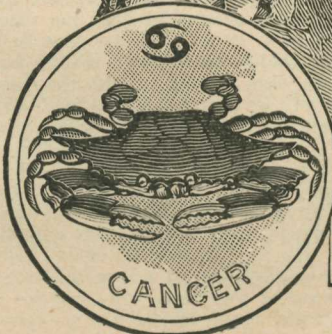


April, 1897.

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.

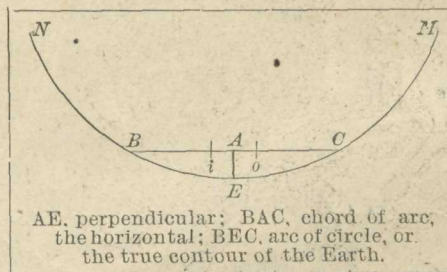
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

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 curvilinearly slightly upwards and striking the point called the horizon a little above the exact horizontal direction. Third, this curvilinearization of vision is caused by the deviation of the visual substance (energy), deflected through the resistance of the gravic energy. Fourth, there are two laws governing the visual deception of convexity; namely, visual curvilinearization and geoliner foreshortening. The horizontal line has the appearance of a slight depression in perspective. Fifth, the depression is apparent, not real. Its cause is, first, 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 taining horizontal angles. of the telescope, jective extreme-verse hair-lines. it is a spirit level is leveled for the transverse hair-line, ten or from the eye, seems to describe a horizontal line across the sky in the distance. The real horizontal is slightly depressed from this apparent direction.



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

Principles of 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 sunk out of sight. This would be true if the earth were a dead level for ten or a thousand miles. The law of foreshortening accounts for the disappearance of an object a long distance from the point of vision.

Experiment Demonstrating Visual Curvilinearization.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument, a projection, the 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.

Vol. XI. No. 4.

CHICAGO, ILL., APRIL, 1897. A. K. 58.

\$1.00 Per Year.

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EDITED BY THE KORESHAN UNITY.

PUBLISHED BY THE GUIDING STAR PUBLISHING HOUSE.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

Unanswerable Objections to the Truth of the Copernican System of Astronomy.

In considering the objections against the present astronomical hypothesis about to engage the reader's attention, we would first invite a consideration of the principles of optics as enunciated through the pages of Koreshan literature, and especially to the fact that visual energy generated in the gray matter of the cerebrum and cerebellum has more to do with the function of sight than the motion of extraneous physical force. Therefore while studying this objection, the reader will remember that in our presentation of the inconsistencies of the Copernican system we are also presenting the modern astronomer's views of the action of physical energy.

Vision, according to the present conception, radiates from any given center of the energy called light and penetrates the pupil of the eye, making its impression upon the retina, whence the impression is conveyed through the optic nerve, commissure, and tract to the cortical area of vision in the gray matter of the cerebrum. Every radiation of energy from the sun or any of the stars enters our atmosphere at some angle of deflection, the angle of refraction being proportionate

to the divergence of the ray from the central or vertical one. In observing any star except the star vertical to the place of observation, it is observed through an angle of refraction at the point where the energy enters the atmosphere. No living being—supposing for the sake of the argument that a ray of light penetrated our atmosphere from the sun or stars—could possibly determine the angle of refraction without knowing the distance of the limit of the atmosphere from the point of observation. The depth of the atmosphere is conceded by all astronomers to be only approximately determined, and no two astronomers are agreed as to the atmospheric depth. Any man half witted can positively know that the angle of refraction cannot be determined without a knowledge of the ray of incidence, and that if the angle of refraction is not known, the direction of a star observed through the ray cannot be determined.

It is positively known that no angle of refraction of any given ray of light from an objective source beyond the atmosphere, can be determined unless the exact depth of the atmosphere is absolutely known to the fraction of an inch. In observing a star, either with the unaided eye or with a telescope, at an objective point divergent from the vertical direction; if the atmosphere were forty-five miles in depth to the fraction of an inch, the angle of refraction could be determined had we an exact knowledge of the difference in the tenuity of the atmosphere and of the ether beyond. If we could determine the angle of refraction we could determine the direction. If the atmosphere were just ninety miles in depth, as some astronomers affirm, then from that knowledge—were it absolute—we could determine the direction.

If the atmosphere were forty-five miles in depth, the amplitude of the arc of its curvation could be accurately determined and the degree of refraction equally known. The depth of the atmosphere, whether forty-five, ninety, or five hundred miles deep, must be positively known before the amplitude of its arc can be known, and before the amount of radiatory deflection can be determined. We know that astronomers in making observations, pay no attention to any refraction at the supposed summit of the atmosphere. We also know that in works on physics and civil engineering it is claimed that allowance is made for what is

supposed to be the refraction of the atmosphere. If the atmosphere refracts three inches to the mile in an observation made along a horizontal line, how much does it refract at any given direction from the horizontal to the vertical? If observation is made of a star at or near the horizon, and the first mile shows a deviation of three inches, what will be the amount of deviation at any uncertain distance of forty-five, ninety, or five hundred miles? All of these estimates have been made by various observers and calculators.

If the earth curves eight inches to the mile, it is estimated, on a calculation made at a ratio inversely to the square of the distance, that at the distance of three miles the deviation from the direction of the optical tangent is about seventy-two inches or six feet. If the atmosphere refracts an optical line three inches to the mile, then at the distance of three miles—by the application of the same law—the second mile would be nine inches, and the third mile twenty-seven inches. If the third mile affords a deviation of twenty-seven inches from the tangent of the rectiline, making the calculation upon the basis of the inverse ratio of the square of the distance to the uncertain limitation, which may be forty-five, ninety, or five hundred miles, (as yet undetermined by any of the astronomers,) what will be the amount of deviation at the unknown and uncertain point—the limitation of the atmosphere? This is the question to which the Koreshan Cosmogonist demands an answer, and to which the investigating world demands an answer. These considerations entering as factors into the problems of astronomy, demand some explanations regarding the fact that the astronomers do come to correct conclusions. Upon the basis of the ordinary calculation of the earth's curvature, or even a simple divergence of an optical line from a rectiline, supposing the divergence at the objective end of a telescope twenty feet in length to be only an eighty-one millionth of an inch, what would be the direction and location of a star trillions of miles distant?

No astronomer exists who pretends to believe that a telescope can be made which does not embrace more or less of the uncertainty of astigmatism. No optician lives who does not know that every lens of every human eye has more or less the uncertainty of astigmatism; how then can an observation be made, involving the immense distances pretended to obtain by the men who believe in the Copernican system of astronomy? If correct calculations are made of relative locations of stars in view of these uncertainties, what comprise the factors of certainty? This may be answered first, by the statement that the stars are *within our atmosphere* instead of beyond, therefore this factor of refraction does not enter into the problem; second, the base line is concave instead of convex, and the lines upon which the relative location of the star is made, in the determination of parallaxes, are convergent toward the object which is observed *within* the atmosphere and at a *short* distance from the point of observation.

Beulah Land.

For Thy Land Shall Be Married.

BY E. M. CASTLE.

The word *Beulah* means *married*. The land is the type of the body. The geographical land of Canaan which was given to Abraham for an inheritance was the type of the final inheritance—the body of the resurrection. The word *Canaan*, as coming from the root *Cana*, signifies a binding together; hence, a covenant, a marriage. The inhabitants of the land of Canaan were the representative heathen, or *goyim*, which word is from the root *gava*, body. Paul taught that the body of death, dead in trespasses and sins, was by its reception of the life of Christ, quickened, and was to be changed to the condition of the glorious body of Christ—the body of life. The creature was to be delivered from the bondage of corruption into the glorious liberty of the children of God. And if children, then surely heirs—"heirs indeed of God, and joint heirs with Christ." For they received a spirit of Sonship (not merely of adoption)—"by which we cry, Abba, Father!" "For we know that the entire creation groaneth and travaileth in pain together until now. And not only [*i. e.* not merely this], but also ourselves, possessing the firstfruits of the spirit, [who, as he declares in Ephesians, were marked for Sonship,] even we ourselves groan within ourselves, expecting the Sonship—the *redemption of the body*. The possession of the redeemed body constitutes the Sonship. From this it should be evident to all, that the Christian hope of becoming children of God is not consummated until by the redemption of the body we attain the Sonship, which Jesus the Christ attained. And this, as Paul emphatically declares in Galatians, is "a new creation." This new creation is the consummation of the covenant. The word covenant, *berith*, has the same origin as the word *bara*, to cut, to form, to create. The consummation of the covenant, the finishing of the creation, is the final unity, or marriage, of the two parties to the covenant, God and man, in the creation of the new form, the incorruptible flesh, as distinct from the corruptible flesh which constitutes this body of death. Salvation to man comes only through religion—rebinding, or remarriage to God; and if man is to be saved to the uttermost, or outermost, this union must be consummated even in the outermost, the body.

The body of Jesus the Christ was the archetype of this new body. In him God and man were one, the two principles, love and wisdom—the male and female principles—were united, and he constituted the manifest form of that union. In him desire and belief were in unison, in harmony. He was that androgynous being, a concept of which lies at the heart of those ancient systems of religion, of which the fragments are yet extant. This was his distinction from those around him. He possessed life, the divine natural life; his body could not see corruption; the grave could not hold him. His body was the flesh of the covenant—the married flesh, or land. He was the man created in the image and likeness of God—male and female—the twain one flesh; prototype of the many men to be so created, who will constitute the amplified body of redemption, when the work of creation is finished: "Wherefore they are no more twain, but one flesh," which saying Jesus declared all

could not receive—only those to whom it was given. The principles of this binding to God are expressed in the commandments, which were written on two tables of stone—one for God and one for man. They have power as commandments over those under the law. When through obedience to the law thus expressed, union with God is consummated, they are powerless as commands, being the expression of the divine will, which has no tendency in opposition to these principles of life, that are binding as ordinances to the man separate from God, but are promises fulfilled in the man united to God—the God-man, who constitutes in his external form the concrete will of God—who performs God's will because he is God's will—no longer in bondage under the law, but in the exercise of the law, which he incorporates; hence, in liberty. This is Paul's meaning when he refers to Jesus as "having in his flesh the law of the commandments in ordinances made powerless, in order that the two might be created in himself into one new man, making peace." He could make them powerless as commands only through obedience, which unites man to God, making of the twain one new man—a new creation. Only thus is man's salvation accomplished, and man's salvation is necessary to God's perpetuity. Consequently, God and man work together to this end. Man works out his own salvation, God working in him, through man's intellect and will. Only so can there be a covenant—a compact, or agreement—between them.

Jesus the Christ was the concrete will of God. Affection or love, desire, is the will principle and is the central potency of existence. Will is substance and may exist in either the discrete or the concrete state. In the discrete state it is energy—when concrete it is matter, the tangible form. Divine will when concrete is the incorruptible body—the sensual will when concrete is the corruptible body of the ordinary human. The complete will is complex, being composed of various qualities, corresponding to the divisions of the material structure—bone, muscle, blood, skin, etc. The animals used in the Jewish system of sacrifices symbolize various qualities of human will. Jesus the Christ in his external form was this complex will in its concrete state. The divine will, or earth, is the continent of the divine intellect, the heavens. In Jesus the heavens and the earth were united. In his theocrasis they separated. The divine will, the body, was communicated as discrete substance—the Holy Ghost, to the church. This was the communication of the "spirit of Sonship." Only through the reception of this spirit of Sonship is it possible for man to reach the Sonship. Desire is the motive power, the kind of desire determining the direction of motion. The origin of desire is experience. Man desires natural life, and moves—that is acts, so as to secure natural life because of his experience of the pleasures of natural existence—the ordinary existence in the corruptible flesh. If he is to act in such manner as to secure the divine natural, or Arch-natural, existence, he must first desire that existence; and to so desire, the experience of the joys of that state must become his possession. This is only possible by the union of his will with a will which has had such experience. For this purpose was the Will of God, the body of Christ, planted in the sensual will of humanity, to awaken this aspiration. Man's desire for the divine life is the result of the crossing of the

divine will with the human will. But this desire for life can become potent in the attaining of life only as it is directed by Truth. So the first essential requisite to life is that desire attract to itself its counterparting truth. The desire for the truth of life now manifesting in the world is the Lord's broken body awaking in the will of humanity. There can be no affection for divine truth except from the divine will, and if a genuine desire for truth obtains in the human will it is because the Lord's body from its planting has segregated till it fills the earth. As the will principle constitutes the earth and the intellectual principle the heavens, this desire for Truth is the desire for the descent of the heavens. It is the affectional element of the Word realizing its separation—its divorce—from the Truth of the Word, and yearning for reunion. It is the dry, widowed, or desolate, land, the dust. Dust is symbolic of longing, desire, affection. The Church in this age that evidences its genuine desire for truth by being attracted to the personality of Truth, constitutes this dust.

Truth must manifest in personality, as only thus can it be centralized, or pivoted, and it must be so pivoted to attract affection or desire to a pivot, and desire is potential only when polarized. There is no potency in dissipated desire. The affection of the Word is attracted by the truth of the Word and the truth by its affection. When through polarity, the attraction of desire becomes irresistibly potential, it will draw the heavens down to earth, and the two will be united. Again, as expressed in the wonderful Grecian myth, will Uranus, the heavens, marry Gaea, the earth. The result of the union will be a new creation, a new earth or land, the Beulah (married) Land—the new Gaea, who by their inherent power can again produce the heavens—the new heavens. This union of spheres will conform to the law of all alchemical union. No union takes place without agitation, friction, and the resultant flame. And in this supreme union about to be consummated, the accompanying disturbance will not be lacking. The spheres will rush together with consummate moment, and in *this* moment shall we be changed. The Lord shall descend from heaven with a shout—the flint striking fire, the mountains flowing down at his presence, the earth [the church which pivots its desire in the personality of truth] melting with fervent heat. Then shall manifest the body of the resurrection,—many shall awake at the sound of this last trump into the consciousness of Deity—at home in the promised land, the immortal body; no longer mourning over their futile effort to sing the Lord's song in a strange land, but joyously, triumphantly singing the song of Zion, the song of Moses and the Lamb, which is the harmony of the divine-natural life, life in accord with the supreme laws of nature. This is the life of the Beulah land, that body, land, which no longer wastes its substance, but conserves its essences to perpetuate an existence which is the crown of all creation. This is "the land flowing with milk and honey, which is the glory of all lands."

But the great and dreadful day of the Lord, in which these changes take place, will find its most external expression in the physical (alchemico-organic) universe. Just as the present will of humanity produces much that to our imperfect vision seemeth fair, so does the physical earth—correspondent of the will—produce; but how meagre the prod-

uct as compared with that of a regenerated earth!—such an earth as the ancients preserved traditions of. This regeneration will come through physical cataclysm which will change the relation of the ecliptic to the equator, the heavens to the earth, and bring into existence a vast surface of wonderful fertility.

But the short, fierce day of destruction must come—the final conflict of the beneficent and malevolent forces in all domains of existence from center to utmost circumference, in which the good is to triumph and evil to be subdued. This is the Ragnarok of Scandinavian mythology, the Twilight of the gods, when old things are to be destroyed and *all things made new*, the final destruction of the world (the old order), and regeneration of gods and men. And out of this twilight shall rise,—even for the physical earth, which in its domain will also be the married, or Beulah Land,—“a new day and a sun without a shadow.”

Beulah Land.

BY E. M. CASTLE.

We long to see thy green appear,
Beulah Land, fair Beulah Land!
We long to see thy verdure here,
Beulah Land, fair Beulah Land!
Our land is dry and desolate,
And God's outpouring we await,
To change it from this drear estate
To Beulah Land, fair Beulah Land.

For thee we mourn by Babel's stream,
Beulah Land, O Beulah Land!
And bitter do her waters seem;
Beulah Land, O Beulah Land!
Our harps on Babel's willows hang;
When shall they wake to Zion's song?—
The song that long ago we sang
In Beulah Land, fair Beulah Land.

We cry to God for thy dear sake,
Beulah Land, O Beulah Land!
And for thy sake He must awake,
Beulah Land, O Beulah Land!
Thy joys shall come through shock and storm,
And travail fierce, that shall transform
The barren earth, by His right arm,
To Beulah Land, God's Beulah Land!

We'll brave the storm thy peace to gain,
Beulah Land, O Beulah Land!
The cry of Peace today is vain;
Beulah Land, O Beulah Land!
Then shout, O God! the heavens rend!
In fire and storm to earth descend!
And tribulation soon shall end,—
In Beulah Land, our Beulah Land.

The day of reckoning and of the swift execution of God's vengeance is upon us, and as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head.

The truth and life of the Lord as these were exemplified by him, though it lead us, as it did the Christ, to martyrdom, is our standard of religious and moral excellence.

Absurdities of Science So Called.

It is claimed and maintained by the civil engineer, that there is a refraction of the atmosphere amounting to about three inches to the mile, and that this amount of allowance has to be made in running a line curvating with the surface of the earth, which he claims is convex. Assuming such to be the case, and employing that principle of mathematics which is applied to the calculation of the curvation of the earth, namely, the law of inverse ratio to the square of the distance, the first mile of curvation would be three inches, the second nine inches, the third twenty-seven inches, etc. Suppose we embrace the assumption as an illustration applied to an astronomical observation.

In the diagram on the outside page of THE SWORD, aaa is a circle representing the earth's surface according to the Copernican system of astronomy; bbb is a circle representing the limitation of the atmosphere; c the line of observation conforming to the deviation of vision three inches to the mile, at a ratio inversely to the square of the distance,—the law generally applied to geodetic measurements; dd the tangent of this supposed curve of the earth; e is the point from which an astronomer observes a star just at the horizon. The supposed direction of the star is represented by the line dd; the apparent location of the star is at f. Now if the visual curve is three inches to the mile downward, what is the real direction of the star? If the earth curvates eight inches to the mile, the first mile being eight inches, the second thirty-two, and the third seventy-two inches, or six feet,—providing this is the true ratio, then the deviation of the earth's curve from the visual curve can be easily determined.

Let us suppose the atmosphere to be forty-five miles deep according to the estimates of some physicists; the visual curve traversing an apparent horizontal line would approximate the line of the earth's surface in proportion to the ratio above given. Admitting the assumptions of the civil engineer—for the sake of argument—to be correct, the law applied by the eye and scope of the surveyor to geodetic mensuration must also apply to the eye and scope of the astronomer. Does the astronomer take into consideration the refraction of the atmosphere in his astral observations? He does not! If the atmosphere refracts three inches to the mile for the civil engineer, it must necessarily do the same for the astronomer. If an observation is taken by an astronomer of a star near the horizon, the visual curve would embrace a distance of at least two thousand miles, which would be estimated at the inverse ratio of the square of the distance,—three inches to the mile being the basis of calculation. What, then, would be the direction of the star? No astronomer would be able to determine the direction. If a line of vision curves in passing through a common and homogeneous atmosphere, why does it not curve in passing through the space beyond?

We most emphatically declare that—to say nothing of the pretensions of the civil engineers as to atmospheric

refraction—at the point where the ray meets the limit of the atmosphere there would be a refraction of the line of vision as at g, and it essentially follows that if the depth of the atmosphere is only approximately known, then the angle of refraction cannot be ascertained; and if the angle of refraction is undetermined, then the direction of the star is undetermined. If the direction of a star was calculated on the basis of the Copernican system, then the star at h would appear to be seen on the line of the horizon at f; and yet this could not be accurately determined because the angle of refraction at g could not be known. Common sense, then, ought to teach any man that, because astronomers make accurate calculations so far as periodic recurrence pertains to solar, lunar, planetary, and stellar phenomena, the stars are within our own atmosphere, and the line of vision is not subject to incalculable distance.

No telescope can be made so accurate that there is not a perceptible deflection of the optical line, causing an angle of deviation at the objective point of the visual axis of the instrument. If the astronomer does not estimate this angle of deviation, and also the further deviation of the optical line by the refraction of the atmosphere, which the physicist declares to obtain, then the great distances assumed to exist would constitute insurmountable obstacles to any correct astronomical estimate.

The absurdities of the Copernican system become more palpable the more the system is subjected to rational criticism. Let us have "higher criticism" on modern physics—and criticise the critics.

Faith Versus Sight.

BY LUCIE E. BORDEN.

With the success of the air line and the demonstration of the earth's concavity, the basic premise of the Koreshan system will soon be proven in the eyes of all men, beyond dispute. They who have scoffed can scoff no more, and minds that were unable to discern the force and beauty of the argument from analogy, "If all life is from the egg, why are we upon the outside of one?" will be compelled to yield to mathematical and mechanical proof.

"Blessed are they who have not seen and yet have believed." Koreshans count it the greatest joy to have been found worthy to recognize the truth while as yet unconfirmed by such an indisputable test.

We know little of the thousands who embraced Christianity after the translation of Jesus was an historical fact. How we love and reverence the names of those eleven apostles whose hearts opened to receive the truth first, and who acknowledged the Lord while he was despised and rejected of men! We admire the quality which unhesitatingly espouses an unpopular cause and comes forward without a thought of personal obloquy to uphold and strengthen it. The world writes such men on its list of heroes and coming generations pay tributes of honour to their names.

The great god of this world at present enthroned, is the money power.

An Age of Falsehood Must Give Way to the Advent of Truth.

BY PROF. O. F. L'AMOREAUX.

The great body of men affecting the name of good and pious, have unconsciously abnegated the sacred privilege and duty of acting or of speaking the truth, and fancy that it is not truth which is to be acted, but that an amalgam of truth and falsity is the safe thing. In parliament and in pulpit, in book and in speech, in whatever spiritual thing men have to commune of, or to do together, this is the rule into which they have lapsed; this is the pass at which they have arrived. We have to report that human speech is not true, that it is false to a degree never witnessed in this world till lately.—*Carlyle*.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." "O Lord, are not thine eyes upon the truth?"

If David lived in this time, it need hardly be taken as a token of hasty speech if he called all men liars. It makes little difference how many professedly good and pious men declare, even swear to, that which is in itself false, there is, there can be, no permanence in error, yet so great is the perversity of apparently good men's minds that they have come to see but little, if any, difference between truth and falsehood. This is about as true of those inside of the church as out of it. A state of falsehood, like the present, is always a state of injustice, a state of war like the present. God can only reveal "peace and truth" to a people that "execute judgment and seek the truth."

Whoever really seeks the truth stands ready to receive the truth in whatever form it comes to men. Jesus said, "I am the truth." If the truth ever came to earth, concentered in the human form, rest assured it is a law of human and divine manifestation; and even if he had not said that he would return "in like manner" as he "went up into heaven," that is, as a man, he would certainly do so, when the time for such re-manifestation came, just as the ripened wheat comes again in like manner, as the seed did, or such as the seed was before it went away.

Extremes always follow each other, therefore the advent of the age of truth must follow an age of extreme falsehood and error such as we now have. It is only to be expected that such an age should claim to be that of the greatest wisdom and truth.

There are no machinations too vicious for financial schemers to engage in for filthy lucre. There is scarcely an evil too flagrant for political parties to sustain for the sake of political supremacy; and politics are swayed through the control of the mighty dollar—the god of this world.

A New Idea of God.

BY LUCIE E. BORDEN.

It is a relief to learn from the standpoint of actuality that the world is now passing through the darkest phase of the darkest age, the fourth or iron division of the iron age of the grand cycle. The optimists have now an indisputable right to feel with the genial Mark Tapley that their optimism is a credit under the circumstances. As a class they are by far the most enviable for it is upon the pessimists and agnostics that the heaviest burden falls, the awful burden of a fatherless existence in a universe of impenetrable mystery.

"To get back to God—that is the struggle," says Phillips Brooks. "The soul is godlike and seeks its own; it wants its father." Obliterate every sect, creed, and church, destroy every known system of religion, there yet remains the religious nature of man, inherent in his mental constitution, the impulse of the soul that aspires in all lands and in all ages to know its source and destiny. There is a homesickness, an orphanage of the heart which has gone up to the ear of God begging him to reveal himself out of the thick darkness, and in response to the cry, an answer of peace and light is coming to the weary, waiting world in the form of a new revelation of the divine nature.

The first step toward the reception of new truth is to efface from the mind every false and erroneous conception of God hitherto promulgated by a theology of dogma, a philosophy of conjecture and a science based upon unverified hypotheses; the mind then becomes a *tabula rasa*, the child-mind in fact, plastic to fresh impressions. Why cling to old beliefs that possess in themselves no power to lift the soul nearer to its highest possibilities, to satisfy its restless hunger for truth? Let them go and though but for an hour, consent to contemplate a larger, sweeter hope. It is grounded in reason, it will bear examination; but for a brief space, let the childlike attitude prevail and consider only, whether this new conception cannot fill and satisfy the needs of the soul.

Starting with the affirmation of the Bible that the nature of God may be clearly understood by a correct interpretation of the visible creation and assuming this to be true, to what conclusions does a study of the cosmos lead us? What does it indicate as to the nature of God and the relationship existing between God and man? The whole universe is the sphere of the circle. Every part exists only because of its relation of reciprocity to some other part. The production of the plant from the seed and the seed from the plant forms a circle. In the human body, the blood and the flesh are reciprocally determinant. The source of the sun's heat which has perplexed the latter-day scientists beyond measure is shown by Koreshanity to reside in the constant and invisible flow of energy ascending from the earth, and which, transformed to light and heat, redescends to quicken all life and activity. The law of reciprocity governs all, from the least to the greatest, from the smallest microscopic cell in the human body to the central sun. Nothing exists out of its proper relationship. Here then, on one hand, is the orderly interchange of energies throughout the cosmos and on the other, the two great, unsolved

problems, God and man, out of harmony and out of adjustment when conceived of alone. What is more reasonable than to conclude from analogy, that each exists for the other, that God is produced from man just as essentially as man from God? This is the first link in the chain of being, the subtle chain of countless rings. God constantly tends to become man, and man tends to become God, a never-ending series both ascending and descending.

Each grade of life has its own cycle; the butterfly has one, man another and God still another. The highest and most complex form of life naturally completes itself in the longest cycle, and it requires ages for man to become God. Koreshanity teaches that at the end of each long cycle a certain portion of humanity which has been prepared through seven degrees of truth for elevation to the divine plane, will become heirs of God and joint heirs with Christ, the firstborn among many brethren. Through a baptism of divine love, mighty enough to destroy all their lower and selfish tendencies, these elect are absorbed into the Divine Mind; they put on a higher consciousness. When the Jews accused Jesus of blasphemy, he replied, "Is it not written in your law, I said, ye are gods?"

There are seven outpourings of truth in a grand cycle, each especially suited to the mental and spiritual development of the age in which it occurs. The operations of divine law are orderly, harmonious and perfect, surpassing the highest conceptions of the human mind.

The baptism of each age comes through the translation of a personality, a Saviour, a man in whom are hidden all the treasures of knowledge and wisdom. The life and character of Jesus Christ have been viewed out of their proper relationship, as a phenomenon apart, out of keeping with the orderly sequence of nature. History always repeats itself, hence severely logical minds have been almost forced to take an agnostic attitude toward his divine claims, while acknowledging the transcendent beauty of his ethical system. Koreshanity teaches the advent of Deity as an ever-recurring phenomenon at regular intervals ordained by law.

Alas that the truth is always despised and rejected of men! It is a familiar historical fact that great men are never apprehended or appreciated in their own day and generation. We have at last discovered that Shakespeare was about three hundred years in advance of his times and belongs to the nineteenth century more than to the sixteenth. Is it not the very *fin de siècle* restlessness and discontent that he has embodied in Hamlet?

When therefore, the Center of light and reason is manifest in the world, when the Mighty Hero comes, before whom future generations will bow in humble reverence as the great conqueror, even as before him who overcometh himself, the multitude take up the cry: "Give us Barabbas; as for this fellow we will have none of him."

For almost thirty years the Ideal truth has been manifest in our midst, living a life of whose noble unselfishness is a rebuke to all; filled with all fulness of truth, the scientific truth that the whole world seeks in vain, yet in his grand simplicity condescending to men of low estate. Such a character commands the love, reverence and admiration of his disciples, and in the personality "most human and yet most divine," as well as in the doc-

trines of their illuminated Leader, Koreshans own and recognize the Messenger of the Covenant, the seventh and last revelation of Truth. He comes to bind up the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind; to usher in the Lord's kingdom of righteousness, the reign of peace upon earth.

When Jesus fainted beneath the burden of the cross, they called one Simon a Cyrenian; him they compelled to bear it for the Lord. This Cyrenian was a type of him who for so many years has borne the cross of the sinful human nature and who will bear it nobly, patiently until the end, when death is swallowed up in victory, when he who is dead to the lower nature, having overcome the whole body of sin, will sit down upon the throne of the Father.

When Jesus went away, he left with his church a command, an injunction, a watchword. This command was to watch, "for ye know not the day nor the hour when the Son of man cometh." "Blessed is that servant whom his Lord when he cometh shall find watching."

Where are the watchers in the world today? Where are they that love his appearing? How fully does history repeat itself! As in the days of Noah, as in the time when Jesus mourned, "ye will not come unto me that ye may have life," so in these latter days the Messenger of Truth is too often met with cold indifference and contemptuous sneers. The god of self is too securely enthroned in every heart to yield readily to this new idea of God, but the time is at hand when every idol shall be overthrown and the whole earth resound with the harmonious confession of the Divine-Human; for in this confession is found the music of the spheres, the universal harmony of existence.

Old Europe In Its Death Struggle.

The nations of Europe are quaking and well they may, for the hour is at hand for their dissolution. The would-be prophets who imagine vainly that the Anglo-Saxon in Europe, or any other nation among the commercial cormorants hovering over Turkey, is about to restore Jerusalem in the old typical Palestine, will suddenly awake to disappointment. The forces are gathering for the final consummation of all things. The "New World" will be the seat of Jerusalem's descent, for Jerusalem is already gathered. The Holy City which John saw coming down from God out of heaven prepared as a bride adorned for her husband, will descend into the new, antitypical Palestine, and it is provided that the nucleus of this descent shall be in the United States.

We have little to do with affairs of the old world already doomed, but to look on while the powers of destruction—actuated not by Christian principles, but rather by the incentives of human greed and commercial selfishness—accomplish the dissolution which is already purposed in the heart of God. Can the world observe the vacillating policy of the only nation in Europe that might—were it in the course of events—have espoused the cause of a struggling and professed Christianity, and which could have stayed the progress

of the greed for universal sway now, as in the past, actuating the great bear whose hungry maw is a vacuum for the consumption of the effete European world, and not be made aware of the culmination of the present tendency? Either the God of Christianity is a myth, or the events now conspiring to shake the foundations of Europe are the fulfilment of the predictions of the disintegration positively known and foretold by the prophets of old.

There is a crisis at hand in Europe. No policy of pacification can avert the catastrophe. The handwriting on the wall is too unmistakably apparent not to mark the end. The world, in spite of itself, will suddenly awake to the consciousness of the portents of the hour, for God will shake and punish the nations. The love of money and not the love of God actuates the heart of the professedly Christian world, and its doom is sealed. From the *debris* and chaos of the impending doom the Lord God will resurrect the new nation, the heart of which will be found in the United States of America.

Wait, watch, and behold!

Our Colors.

Red, Green, and Gold.

BY E. M. CASTLE.

In the great chain of law, the mighty cable by virtue of which the universe exists as a complete structure, all its parts bound into one great whole, there is no missing link—no existence unaccounted for; and likewise, there is no manifestation in any domain of existence nonindicative of its operations. The colors of our flag are special signs or indicators of principles dear to us of this nation—principles of universal import, which the flag of the future must properly symbolize.

There are ten fundamental principles of natural truth, which are embodied in the Decalogue—the ten words of the covenant—the commandments. They are spoken of by Ezekiel, with reference to the anointed cherub, as the ten precious stones—the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold. Stones symbolize truths, and truths are valuable only for application to life. The first stone mentioned is the sardius—*odem* in Hebrew. It is from the root Adam, which signifies *red*. This, the first of our colors, is the lowest color of the solar spectrum. It corresponds to the first word of the covenant—"I am the Lord, thy God. * * * Thou shalt have no other gods before me." This implies the knowledge of God, and supreme love for him. Consider this first command, "Thou shalt have no other gods before me," in the light of certain recorded declarations of Jesus, first noting the significance of the command that no other object of affection take precedence. Jesus said, "If ye love me, keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." From this it is evident that to fulfil the conditions of this first commandment is to keep all the commandments. Hence the ten principles of truth must be involved in this first principle, and the sardius, in indicating this first great fundamental principle of natural truth is the indicator

of natural truth as a whole. This stone indicates confession of the personality of God—a knowledge of the Lord God, in which is embraced a knowledge of all the essentials of Love and Wisdom and their manifest form in perfect unity—God in the flesh. This knowledge is also symbolized by the first of the keys of Peter. The literal degree of this truth, its scientific degree, can be formulated only through the understanding of the most external existence proceeding from the creative power. The most external life of the animal is in the skin. The most external existence of the physical universe is the complex rind or pediment enclosing the great cell—the complexion, or skin, of the universe. The scientific understanding of this implies the understanding of all that is contained within it. This understanding constitutes the pediment of the mind.

Truth cannot exist apart from intellect, nor intellect apart from personality. When God manifests in the natural world he manifests through personality. When he comes in the personality of science, with the doctrine of life (the truth) so formulated as to be received into the external degree of man's mind, thence to be applied to the most external relations of human existence, he is the most external natural manifestation of the person of God. He brings to the world the science of overcoming death in the body. He comes to save to the uttermost. The law he brings, he applies first in himself, he being that one who overcomes and sits down in the Throne, where John the Revelator saw him "like a jasper (red stone) and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." He comes from Edom (red)—the natural humanity—with dyed garments from Bozrah. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone." By foot pressure (symbolic of the most intellectual energy and effort) the grape is trodden, and the wine (truth of the word) flows to those who thirst for it. By them also is it applied in the overcoming of death. But first he who exemplifies the law overcomes for the world—he treads the winepress *alone*. The first essential to the keeping of the first command is the cognition of this personality. To locate the keys of Peter is to locate him to whom the keys were given—the resurrected Peter who is to feed the flock. He feeds them by imparting to them his substance.

The second key of Peter is the symbol of obedience. Obedience to the law follows as a consequence the knowledge of the law. Through obedience to the law of life, man comes into possession of that life—the arch-natural life of the immortal being. The will, as the seat of the desires or affections, is the love, or life. The primary principle of life is desire. There is a quality of desire in the ordinary human which is associated with the color *green*—the green-eyed monster, jealousy. This is the antithet of a quality of the divine love which guards that which it loves, perceiving approaching danger and casting its protective sphere of divine jealousy about its own. This divine jealousy is the energy of conservation, by which the substance of life is preserved for divine use. Divine jealousy is indicated by the color green, as is also perverted jealousy, or covetousness, which is the desire to appropriate what is rightfully designed for other uses. One is protective love, the other destructive

love. Green—the color of verdure—is properly representative of immortal life. This life is the result of the application of the truths of the Decalogue—which when applied constitute the principles of the covenant, the conjunction of God and man in the formation of the incorruptible flesh, or body. This greenness is only to be attained by the sacrifice of that perverted desire—covetousness, of which jealousy is an expression—which the young man who sought of Jesus the way to attain eternal life, proved he had not sacrificed by his refusal to sell all he had and give to the poor. The operation of the divine energy of conservation is opposed by the operation of its antithetical energy, covetousness. The practical effort to apply the laws of immortality resists the covetous tendency of the world, and a great tide of destructive energy is dammed back and accumulated. These two energies centering in the person who by revealing the law is the occasion of the conservation, conspire to dematerialize his physical structure. He is the image of jealousy which provoketh to jealousy, seen by Ezekiel in the vision.

Gold is the symbol of good. Good is the product—the substance—of the divine will as truth is of the divine intellect. Good is operative in the earth only when that divine will is manifest—concreted as the image of the invisible God. Jesus, the Christ, was the will of God—the power of God. The amplified will of God—the Almighty power of God—will be manifest in the sons of God, the multiplied product of the one Son, the promised seed planted in the race in the beginning of the age, the life of which seed has so operated in humanity as now at the end of the age to quicken the intellect of man to a comprehension of the law, and strengthen the will of man to obey the law, that he may be conjoined to God, and through such conjunction the incorruptible flesh essential to the manifestation of the many Sons may be formulated. When this flesh—the concrete Will of God—is manifest, the product of that Will, which is Good (the gold of the new land, or body), will be operative in the earth.

So our colors—Red, Green, and Gold—naturally proceed in their expressed order: Red, truth applied in the most external things of natural existence; Green, the life resulting from such application, and consequent union of God with man; Gold, good operating in earth by virtue of Life manifest. Thus it is seen that there is more than a consideration of euphony in their order of succession.

In the flag, the white of the fly indicates chastity—which focalized is the beginning of order, the first consideration of the heavenly state. The materialization of chaste energy is the pure linen white and clean in which those who, through understanding of the law, are enabled to overcome shall be clothed—the righteousness of Christ.

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The Known and Knowable God.

It is a common idea among theologians and scientists, that God is unknown and unknowable. The finite mind is capable of knowing some things, they say, but it cannot know God. The finite mind is the finished mind; that is the meaning of the word. The finite (finished) mind has reached all things. On this point, Korshan Science differs from all other sciences. The unknown and unknowable God we know nothing about, nor do we wish to know anything about him. The statement that he is unknown and unknowable, involves the idea that we cannot know anything about him. We have no use for such a God. The God we desire is the known God, the knowable God, the Christ-man, the God-man, the man generated as the manifest Jesus the Christ, who at the beginning of the Christian dispensation was planted in the race that he might bring forth the eternal sons. Therefore, our God is known and knowable; and because the known God was manifest as the Father of the children of the resurrection, we believe that when these children become manifest they are the reproduction of Deity himself. When the process of regeneration is perfected, these children of the resurrection (the God-men) will be manifest, reproduced, recreated in the image and likeness of God; just like him, for "we know that, when he shall appear, we shall be like him." We shall be like him when God's image and likeness shall appear in us as the regenerated sons of God. God will then be sanctified in his people. When this is manifest in us, we begin to have a knowledge of God, and find fulfilled in ourselves these words: "Let this mind be in you, which was also in Christ Jesus." The mind that was in him was the mind of God, the mind of both the Father and the Son; and as this mind develops in us we become capable of comprehending the laws of God and making an application of them to life; not an extrinsic but an intrinsic life, the life of God,—God manifest in the flesh.

Co-ordinates.

BY AMANDA POTTER.

He had become a whisky peddler after serving a term in Joliet, and was subsequently arraigned for murder. In speaking of the case a particle of the public press thus comments:

Singular thing it is that the first refuge of a developed criminal is either in the employ of a municipality, or in the keeping of a saloon.

Government, national and municipal, is controlled by politicians. The political slums of our cities are the overflow of the saloon. If there is room for wonder that a criminal can enjoy the gain accruing from the inch murder of mankind by whisky, then the word "singular" is in order; as for the rest of it—the saloon, the municipality and the criminal—it is but the case of two holes and a peg that fits them both.

The truth or doctrine is not the life; the love or affection for the doctrine is not the life, but the union of the two in act and form is the life.

Shall We Resist Evil?

BY PROF. O. F. L'AMOREAUX.

"But I say unto you, that ye resist not evil." "Submit yourselves therefore to God. Resist the devil, and he will flee from you." Is there not a contradiction implied here? Much, perhaps most, of the failure to understand the meaning of Scripture is attributable to a want of comprehensive knowledge of the principal words used, especially where what is contained in one word in the English, requires two or more words for its full expression in the original languages. In the Greek, there are two principal words for evil. One of them, *ponaros*, is from the word which means labor, toil, hardship; the other, *kakos*, means evil, badness, vice, especially in external relations. Words that are synonymous are never properly used as such outside of their own particular signification. For example, *ponaros*, which is the word rendered evil in the only case where Jesus commanded not to resist evil, can only be properly used where in some form labor—excessive toil—or its causes or oppressive results, are in question. Resist not evil, then, in some connections, may be about equal to saying, Don't be lazy. In the examples given by the Lord Jesus, he says, "Whosoever shall compel thee to go a mile, go with him twain."

There are many passages that teach us in many ways that we must resist evil, but it is *kakos*, not *ponaros*, that is intended, and usually expressed. John says, "He that doeth evil hath not seen God." Peter says, "Let him eschew [Greek, lean away out of] evil, and do good." Also, "But the face of the Lord is against them that do evil." "Be not overcome of evil, but overcome evil with good." To do so we must severely and strenuously resist evil, but in this case it is *kakos* not *ponaros*, that we must resist.

"Resist the devil, and he will flee from you." The devil, *diabolos*, is the caster-through of the fiery darts of the tempter. To resist the devil, does not mean to resist evil in the senses above indicated, and there can be no contradiction in the commands not to resist evil (*ponaros*, toil, excessive labor) and the command to resist the devil (*diabolos*, the tempter).

The Lord will send his angels and they shall gather out of the city (the New Jerusalem) all things (and persons) that are offensive. The foundation upon which the gathering in is established—the pedestal upon which shall be erected the enduring monument of restitution—is the eternal law penciled on the tablets of rock by the Finger of the Omnipotent, and transmitted to generations through the instrumentality of the Greatest of Lawgivers. The law, whose sanctity was corroborated by the testimony of a life of obedience through which the Lord, the Christ of God, was made perfect, becoming the God-man, shall be placed under the feet of those who, through a corresponding service, shall rise into the covenant relation. The law of God understood as to its scientific aspect and literally fulfilled through its application to life, shall be made the foundation of the judgment in which Joseph shall lead his flock like a shepherd.

The Mystery of the Fellow-Heirship of the Gentiles.

[CHAPTER IV, CONTINUED FROM MARCH NO.]

The revolt of the ten tribes through the instigation of Jeroboam, and the establishment of Israel as a distinct kingdom, were the natural sequences of Joseph's union with the Egyptians; for Jeroboam was a direct descendant of this mixed alliance. So long as a controversy wages with equal force of argument between two equal claims (for they are equal), that of Anglo-Saxon descent from the ten tribes as an unmixed people, and that of a descent from distinctly pagan nations, there can be no settlement of the question. The arguments are as strictly in favor of the latter as of the former; but so soon as there is a cognition of the truth established by ethnic principles, that the Anglo-Saxons are the product of a mixture of the ten tribes with the Medes and Persians into whose countries the ten tribes were taken by the king of Assyria, the question settles itself.

The Gentile covenant provides that Abraham's posterity through the line of Joseph must enter into such a mixture, for Israel is to become heathen or Gentile in order to insure the fulfilment of the covenant referred to in Ezekiel xxxvii: 26-28.

The first step toward the accomplishment of the blessing upon Joseph, "From thence is the Shepherd, the Stone of Israel," was a miscegeneration of the Hebrew blood with the Egyptian. This was effected through the mixed alliance of Joseph with his espoused Egyptian wife. Ephraim and Manasseh were the product of this misecalliance. The second step was the appropriation by Israel of the thirty thousand women of Midian, who descended by one line from Joktan and by two other lines from Abraham through Hagar, Sarah's Egyptian handmaid, and through Keturah, Abraham's second wife.

The inheritance by Jeroboam of specific idolatrous proclivities so dominant in him as to characterize him the instigator and leader of a successful rebellion, with the establishment of a new kingdom having a new and distinct religion, came by transmission through Ephraim who was half Egyptian, and through the Midianites who were Arabic, Hebrew, and Egyptian. These ethnic characteristics combined in Jeroboam of the tribe of Ephraim. This accounts for the rebellion of Israel when the tribe of Ephraim became the dominant one of the ten, with Jeroboam as their chosen head.

In the study of the question of the Lord's second coming and the resurrection from the dead in its identity with the restoration of lost Israel as distinct from the advent of Jesus, a critical discrimination should be made between the Branch and the Vine. Jesus came as the "true Vine," the "Rod," as the product of the house of Judah through the lineage of David. In His second coming he must come according to prophecy, through Joseph's posterity as the Branch. His second coming embodies the law of the resurrection.

The Lord Jesus is appointed heir of all things. "God, who at sundry times and in divers manners spake in

time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Hebrews i: 2.) The Lord Jesus being appointed "heir of all things," is necessarily "heir of the world" which, as stated above, was created by him.

But Abraham is as unmistakably "heir of the world" as is Jesus. The covenant with Abraham insures to him an inheritance undefiled. God alone can be such an inheritance, for he only hath immortality. Paul confirms this, for in Romans iv: 11-13 he says: "And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, [hence the father of the Gentiles] though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham nor to his seed, through the law, but through the righteousness of faith."

Jesus is appointed heir of all things; Abraham is heir of the world. Is Jesus Abraham? Is Abraham the father of all them that believe? So is Jesus. Thus the identity of Abraham with Jesus is established, and thus the reincarnation of Abraham in Jesus confirms the law of the resurrection from the dead. Jesus is declared to be the firstfruits of the resurrection, the firstborn from the dead. Does this mean that Jesus was the first one resurrected from an earthly tomb? By no means, for there are a number of recorded cases in Scripture, before the resurrection of the body of Jesus from the tomb of Joseph.

Then what is the significance of these statements: "Who is the image of the invisible God, the firstborn of every creature," Col. i: 15, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead," Col. i: 18, "The firstfruits of them that slept," 2. Cor. xv: 20, and of His own declaration, "I am the resurrection and the life"? It must be acknowledged that when Jesus declared himself to be the Resurrection and the Life, he had not yet been crucified; he had not yet been sepulchred in the tomb of Joseph, but had come into the world as the infant of divine generation, the seed of Abraham, the very one to whom the promises in the covenant had been made, consequently he was Abraham reincarnated.

CHAPTER V.

If, as Paul intimates, the restoration of Israel is the resurrection or "life from the dead," then the subject of their identification involves vastly more than the ethnology of the Teuton and the Celt. That these races are the descendants of Israel through the line of the flesh, is a growing conviction. The conviction is progressive because rooted and established in the eternal verity of God's purpose with Ephraim, a purpose foreshadowed and ratified in the Abrahamic covenant.

The divine determination to insure immortal life to the entire Gentile world through the proliferation of Abraham, and to be wrought especially through the line of Joseph's posterity eventuating in Ephraim, in order to be verified must depend upon the appropriation of a vitalizing and conservative force and personality communicated by some process through the lineage of Judah. In other words, the restoration depends upon the reunion of these two houses of Israel.

It will be discovered upon a critical examination of the subject, that God's promises to Israel are all committed to Ephraim. This truth is also grounded in the divine purpose, as defined by the Abrahamic covenant. The expansion of this latter conviction, namely, that in Ephraim as the head of the body, center the promises of God concerning the final salvation of the Gentiles, is the legitimate sequence of the permeation of the Anglo-Saxon with that original race fusion wrought in Ephraim, and which insured to him the birthright: for he incorporated in the constitution of his structure, as the etymology of his name indicates, both Shem and Ham.

The promises concerning Israel as a people separate and distinct from Judah, ultimate in Ephraim. This fact is settled beyond refutation by the prophet Ezekiel. "Moreover thou Son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." Ezekiel xxxvii: 16-17.

All the promises to Israel, the ten tribes as separate from Judah, are embodied in the remarkable prophetic blessing of Jacob upon Ephraim: "Truly his younger brother shall be greater than he, and his [Ephraim's] seed shall become the fulness of the Gentiles"—*melo hagoyim*. There exists but one possible process by which Ephraim as a people can incorporate all Israel, and that is by such a breaking down of the barriers against the intermarriage of the tribes as to insure a universal blending of all the tribal traits. The continuous intermarriage of families is a source of weakness, both physical and mental. This law applies also to more extended corporate groupings. The maintenance of distinctive tribal relations and forms until maximum development is attained, is a source of strength and perpetuity; but beyond this, such an isolation insures destruction. To provide for the final restoration of captive Israel it was ordained, through the force of inexorable law, that both the tribal forms and ethnic characteristics should be effaced, even to the obliteration of identity. As to how thoroughly this work has been accomplished, let the facts of history and the discussion of this question attest.

In the evolution of Israel as a new race speaking another and distinct tongue and exhibiting all the characteristics of a new national development, yet embodying the Ephraimic element so as to stamp it as Ephraim's inherited prerogative, there must be cognized a transmitted and central force which is so related to the

ten tribes as to constitute it the axis of their orbit and the center into which they merge.

The heathen which was the inheritance promised to David (Psalms ii: 8), or the land of Canaan which was given to Joseph as his birthright, must first be incorporated as Israel's Gentile body, out of which Israel shall come forth purified by fire, and separate from the corruption and dross of universal adultery. The covenant made with Abram was that he should become father of a multitude; but a more critical analysis of this word which has been rendered father of a multitude, establishes the fact that he shall be made father of Ham. Observe the confirmation of this: Canaan as the representative of the entire race proceeding from him, was to become Abraham's inheritance, because Abraham by virtue of the covenant was to possess the land of Canaan, which is Canaan himself. The land of Canaan committed to Abraham and his seed, that is, the physical and geographical Palestine, was simply the typical Canaan, and as a type pointed to the Gentile body of Abraham in the antitype, the body which the final Israel is to possess. The multitude of nations (fulness of the Gentiles) of which Abraham is father, is this very Canaan. Ham communicates his flesh through one channel, and his soul or life through another. These two must finally be united. God so provided that the life descended through Mizraim (Egypt), and Joseph united his seed with it. By this union of the Hebrew and Egyptian elements, such an adulteration of the Hebrew blood was effected as to render it compatible with the Hamitic posterity through another line. At the right time in the progress of the tribes of Israel, the two elements of the Hamitic posterity were reunited so as to be made Abraham's posterity through the channels already pointed out. Thus Abraham became the father of Ham, and by being the father of Ham he becomes the father of Canaan, who is his inheritance. So far, we have discussed but the types, in their geographical and biological phases. By this we mean, for instance, that Palestine as a geographical Canaan was given to Abraham to possess as a figure. The people of Palestine were given to Abraham, biologically, through certain marriage relations, which were the divinely appointed channels for the transmission of the biological forces of Canaan to *anastomose* with the Hebrew. Both of these are typical of the final possession of Canaan, namely, the Gentile body, in which all Israel will be resurrected. In this case the body of the resurrection is the land, Canaan, while the man (spirit and soul) dwelling in that body is Israel.

TO BE CONTINUED.

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The Press Is the Child of the People.

If We Desire Truth We Shall Show Ourselves Unwilling to Accept Falsehood.

BY AMANDA POTTER.

"Don't read a newspaper if you wish to know what is going on in the world," said a German writer recently. "If the news is interesting, it is generally without foundation; if true, the facts are geneally distorted; if a plain statement, it is generally uninteresting."

Here, in a final which unwittingly betrays the writer's initial, is the keynote to the situation: "Don't read a newspaper if you wish to know what is going on in the world. * * * If it is a plain statement, it is generally uninteresting."

Juxtaposition, the often potent factor of revelation, shows this Teuton not so sincerely bent upon truth as to forego those mental condiments which transpose truths to errors. He utters the world's verdict—that the plain statement of a fact is uninteresting, and the rhyming sentiment of the world is, *that the news of the day must be made interesting.*

Appetite and food never educed a more comprehensive, consistent, and necessarily successful system of co-operation than that evolved by the press-gang (no prejudice to "a detachment of seamen") of the United States, and its clientage. As the merchant makes his investments with finger on the pulse of his market, so the journalist, whose stock-in-trade flows from his pen point, produces his wares to the approbation of his customers. That highly-seasoned viands cultivate the abnormal taste which refuses simple diet, is equally true in application to mentality; and the world in choosing attitude, with its hand on the balance beam, prefers error because its palate has been adjusted by error.

One of New England's *coterie literati* once cautiously approached the borderland of suggestion that the time spent upon newspaper reading be given to the study of classical literature; but he retreated with an annulling, deprecative, finger-on-lip attitude, expressed in "*But who would dare to speak of it?*" He was not ready to go out of time either physically or figuratively by the fagot, and if he let his distraction become full-fledged, why, is not therein covert intent to deprive the American citizen of his enjoyment of the great and glorious American free press? and consonantly, is it not threatened incursion upon the well-protected right of that free press to furnish that great and glorious free American citizen with just the quality of mental pabulum that he requires? is not his money *his*—did not some one *earn* it for him, and has he not a right to use it as he pleases?

Every stage of humanity's involution and evolution is prophecy of progressive or retrogressive development. The alchemico-organic or physical processes are faithful delineators of the step-by-step descent or ascent of the race. No sharp line marks epochal change in shorter or longer cycle. "Winter lingers in the lap of Spring." The Piscatorial or Christian dispensation, with its hand clasped in the advancing Aquarial or Koreshan age, steps back and back—Pisces is bowing out; and if the process requires sixty or ninety years, it will not overmatch the corresponding change noted in the counter-movements of winter and spring. But let us not forget that the change goes on, and that the coming dis-

pensation is the Golden Age, wherein Truth shall not be required to sue for a habitation and a people.

How the Lord Jesus is a Missionary.

BY MARY E. KNIGHT.

It has been stated by a preacher of note, that "Jesus was above all a missionary." The Koreshan interpretation of the way the Lord Jesus implanted his truth and life in a degenerate people, differs quite radically from the method by which the orthodox Christian of this day would explain it.

Jesus was not only a missionary nineteen hundred years ago while walking in the flesh, but his spirit now operates in the minds of a people prepared and made receptive to divine truth through ages of re-embodiment. Now at the end of the Christian dispensation, comes a new Messiah, a Messenger, to prepare the way,—a spirit of Truth capable of revealing all the mysteries of Biblical lore as well as all problems of the universe. His mission is to perfect and reap the harvest which is sure to follow the sowing of the divine seed that took place in the beginning of the age. The Lord plainly said: "If I go not away, the Comforter [the Holy Ghost] will not come unto you; but if I depart, I will send him unto you." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Not only did Jesus preach his gospel from house to house and from city to city, to the common people who heard him gladly, and in the temple, where he confounded the learned with his superior wisdom, but before he was received up into heaven he commanded his disciples, "Go ye into all the world and preach the gospel to every creature."

Just here is where, it would seem, a great mistake has been made as to the *world* to which Jesus referred, for innumerable lives have been sacrificed (let us not say for nought, as each soul must have its experiences, and these misguided teachers have needed such) in apparently futile efforts to convert all nations, the harvest of converts to Christianity being insignificant in comparison with the great outlay of effort.

When the editor of the "*Missionary Review of the World*," after thirty years of endeavor for the cause of foreign missions, says; "At no time during the half century now closing have missions been at greater peril of utter collapse;" and from another source we read that "Church people are losing confidence in the boasted scheme of converting the world, and the American Baptist Missionary Union found itself greatly in debt, and cut down in one half of its appropriation,"—what, then, must we conclude but that a great mistake has been made? for the unregenerate man has but seen "through a glass darkly," and could not interpret the true idea of mission work.

The Jews were God's chosen people, but the Jewish dispensation had ended, and through the law of involution the one perfect seed had grown out of it—the Messiah they had longed for, the Son of man, the Son of God, who was to save the people from their sins by the at-one-ment, the retying to their divine origin. God's particular, peculiar people, then, was *his world* or order, and out of the chaos of the natural sensual mind a perfect race was to be developed. Jesus

was the Tree of Life in the midst of the garden from which must be produced beings like unto himself, and when he said, "Be ye therefore perfect," it was with a full knowledge of all the experiences each one would undergo to attain to that end.

The Lord Jesus was the one to give his life that many more might inherit immortality, passing out by the new and living way, and not through corruptible dissolution. He was the one perfect seed which, if planted, would produce others just as perfect. This is the law of the cross, the law of transmuting his material body to spiritual substance, which passed into the "clouds of heaven" (this does not signify the physical clouds, but the minds of loving and devoted followers), and from them his Spirit passed into others who were receptive to its teachings, and in whom it has been in the process of generating and converting the evil and corruptible nature into one of good and immortal being.

"God is *in* the generation of the righteous;" so when we see some evidence of an approach to righteousness, that particular soil in which it appears should be cultivated; but the idea of finding him in *every* human creature in *this* dispensation is erroneous; so there is small chance, at least among heathen nations, of gaining a foothold. If Jesus could say to his immediate followers, "The Son of man hath not where to lay his head," he meant that even in them, at that time, the place to lay his head was not prepared; and how much less, then, could we expect to convert (which means to regenerate) any people on the retrogressive plane? Their time will come in some other age, when they have sounded the depths of woe, and the desire to rise is implanted within their sinful natures.

All seeds have definite cycles of development. They must first enter the soil and pass through alchemical changes, darkness being one of the factors of their disintegration. Then if the soil affords the proper nourishment and light is given from above (for both domains must contribute to their germination), they will push on to leaf, and stalk, and perfect fruit, which is the one purpose of their planting. Jesus said in the parable of the kingdom, that some seeds were sown on rocky or shallow ground and were eventually lost, while other seed found good soil and sunshine and produced a crop. He also said, "An enemy sowed tares," and, "Let both grow together until the harvest." Then he made clear the parable by saying, "The field is the world [his chosen people], the good seed are the children of the kingdom." He said again, "The children of the kingdom shall be cast out into outer darkness." He carried those children as lambs in his bosom, and when his body was transmuted to Holy Spirit, those children as spiritual entities were planted in the soil of the erring human nature.

This wonderful seed sown in the receptive minds of His beloved followers filled them with spiritual enthusiasm and enabled them to live, for a time, the pure, chaste, communal life as he had lived it. But they were born of the spirit only, and body, soul, and spirit must be perfected; for did not Paul say, "We ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."?

So this divine seed, these children of the kingdom, had to go into darkness and disintegration (in the minds of the imperfect, disorganized people whose desires were for a

higher, holier life), being nourished both from the natural and divine realms of being—from light above and from darkness below;—and thus may we unravel the riddle of history, looking into its dark pages and understanding how the conflict of the two natures engendered persecution and wars, and how the plowshare of truth was penetrating the dark soil of the natural sensual mind to secure man's final redemption. How true, then, is the whole saying, "Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do of his good pleasure."

The ordinary man's mind, then, is a wild garden; and like a wild rose of the prairie from which the scientific gardener, through successive efforts, creates a beautiful La France rose, so out of this mind God will create a higher, holier race, for hath it not been said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"?

So when the cycle of the God-man's growth rolls around, we shall realize how the Christ seed which was sown in the beginning of this dispensation can produce a new race of beings like unto the Son of God, who will dwell in a new garden, the kingdom of heaven in earth—and in their turn *create* the heavens and the earth as did the gods of old. As the Jewish church was a garden out of which was perfected, through various embodiments in prophets, priests, and kings, the one perfect seed-man, Jesus the Christ,—so the Christian church has been the garden of another age, out of which will grow a greater harvest.

Those who received His spirit—those into whom the children of the kingdom were cast, have passed through manifold experiences in different embodiments, always showing by their aspiring nature, the divine tendency, and, being principled in the love of justice, truth, and righteousness—will come out of the *old church*, learn to interpret the Scriptures through the divine leadership of one man, who is the Messenger of glad tidings, and through his anointed office of self-sacrifice, receive a baptism of fire which will make of them biune beings, the harvest of the *old* and the foundations of the new world wherein dwelleth righteousness. These will guide and instruct the whole earth into higher altitudes of living; these will perfect a government of love and equity for all.

But we wish to impress the fact deeply, that while Jesus the Christ was and still is the *greatest* missionary, for his offspring are not *yet* brought to the birth, it is in a far more exclusive sense than the human mind has hitherto comprehended. In every age God has a chosen people, and through the laws of evolution and involution, all will, in his own time, come up through the garden he cultivates and sets apart. When these chosen people are perfected they will institute a kingdom in earth through which all the peoples of the earth will be benefited. The golden age will come again, about which much has been written and imagined, and

"Jove means to settle
Astrea in her seat again,
And let down from his golden chain
An age of better metal."



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

Vol. 2.—No. 2.

CHICAGO, ILL., APRIL, 1897.—A. K. 58.

Herald No. 28.

The Salvator and Scientist

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

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

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

KORESHAN ASTRONOMY, (No. 4).

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

The Depth of Our Atmosphere.

The emplacement of all substances of the universe obtains from the relations of their specific gravity. The *heaviest* substance finds its static balance in the plane of its materialization *farthest* from the central solar sphere. Extremes of specific gravity are found in gold the heaviest, and aboron the lightest; and hence these two substances in their universal emplacement are not lying contiguously, but remote, at the extremes of universal space, separated by the various strata of other substances whose specific weights vary according to a ratio. The chemist tabulates all known substances, placing at the top of the column the name of the lightest substance, the heaviest at the bottom. When a new substance is discovered and its specific gravity obtained, its place in the table can be determined by simple comparison of its specific gravity with that of others in the list.

Every primary element in the universe has a tendency to seek its place of rest. The static place of each substance—the location of the stratum of materialization—may be determined by ascertaining its specific gravity. The plane of equilibration

of a substance is where it is *at rest*, and where it weighs nothing when weighed in itself. Our atmosphere occupies a plane of emplacement; its position in the great universal scale of primary substances, lies between the land and waters surface of the earth and the sea of hydrogen. The conclusions of the Koreshan System concerning the character, functions and depth of the three atmospheres surrounding the central sun are founded upon a specific knowledge of universal law, and are corroborated by every known fact and phenomena observed in the scientific world.

The Koreshan Cosmogony teaches that the depth of our atmosphere is about 1,000 miles—equal to about one fourth the radius of the earth's diameter. This seems to be absurd by those who have followed the physicists in their conclusion that our atmosphere reaches its limit at about 50 miles altitude above the earth's surface. An objection is urged against the Koreshan System from the basis of tests of atmospheric pressure at different altitudes above the earth by means of the barometer, the mercurial column in which rises and falls according to the degree of density, and consequently pressure in which the tests are made. For instance, at the sea level, mercury rises 30 inches in the tube of the barometer; at an altitude of 5,000 feet, a few tenths of an inch lower. From such observations and tests, the density decreasing at a given ratio for every 1,000 feet altitude above the earth within the reach of the observer, it is concluded that the atmosphere, at the height of about 50 miles, would become so exceedingly rare as to cease to be.

We do not deny the facts of observation of the rise and fall of the mercurial column at an even ratio to the highest point accessible to man; but deny that the atmosphere continues to decrease at the same ratio at considerable height above the surface of the earth. The density of the stratum of atmosphere lying next to the earth's surface results from the character of its constituent elements; it results from the union of the substances of oxygen and nitrogen. This product extends upward about 50 miles, as indicated by the barometer; but above the plane of oxygen and nitrogen, and belonging still to the sea of air in which we live, is the more rare element, the limit of which is about 1,000 miles. We find the most indubitable proof that atmosphere extends *far beyond* the 50 or 100 mile limit of oxygen and nitrogen, in the display of the aurora borealis. From the angles at which the great northern lights have been observed, it is evident that the flashes of the aurora are at an altitude of not *less* than 600 miles; and it is acknowledged by scientific men that this display is within an atmospheric medium. Meteors have also been ob-

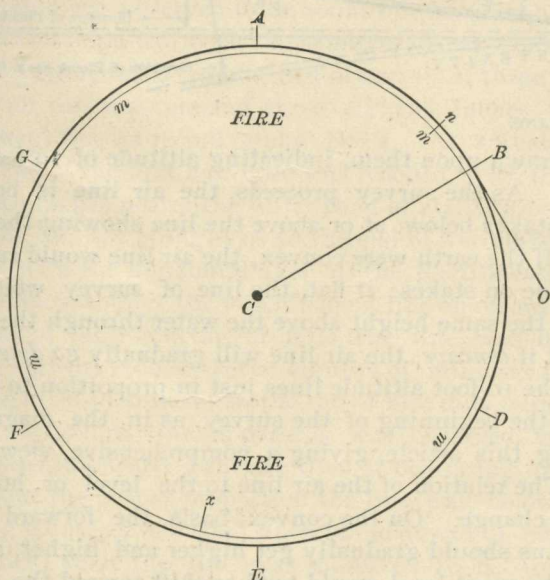
served at a height of 200 miles, the explosions of which are acknowledged to be due to their passing through a resisting medium of greater density than ether.

This common objection is not valid, even from the standpoint of the Copernican system; many scientific men have now abandoned the old idea of the 50-mile atmospheric limit, and are now endeavoring to ascertain how far the atmosphere does really extend. We quote as follows from Lockyer's Elementary Astronomy; the evidences of the barometer do not seem to satisfy more recent observations and inquiries:

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

Idea of the Earth's Molten Interior.

The idea that the earth is filled with an igneous liquid, molten matter is very generally believed by the world. For many years astronomers have taught that the earth's crust covering the great ball of fire is about 75 to 100 miles in thickness. When the theory of the *hollow globe* is suggested to the usual mind, the popular impression of the great fiery mass forms the expression of objection to the Koreshan Cosmogony. It is thought that some facts support the idea that the solid crust enspheres a hot, liquid globe. Volcanoes belch forth fire, smoke and lava; these are supposed to be vents of the great furnace beneath. Water is supposed to run through the crust, generate steam and cause explosions, resulting in earthquakes, etc. Hot springs are commonly thought to be issues from subterranean veins running close enough to the hidden fires to heat the water to boiling point. Never stopping to consider the fact that if such a crust should be placed around a molten ball nearly 8,000 miles in diameter, it would be reduced to vapor within a few hours' time, the scientists have sought to thus explain these phenomena.



Cannot these phenomena be explained upon any other basis than that generally offered to the world by the modern astronomer? The accompanying diagram will serve to illustrate the contrast between the usual hypothesis and the Koreshan conception; the crust according to each theory is about 100 miles in thickness, represented by *mn*, in diagram. *ABCDEF* G, the convex surface of the usual hypothesis, the crust enclosing about 2,680,746,000,000,000 cubic miles of molten matter, the really active vents of which number less than a score. On the other hand, *mmmm* is the concave surface of the Koreshan Cosmogony; *mn*, the thickness of the crust environing all that is. The shell of the earth is composed of three general divisions of strata, the metallic outermost, the mineral next imposed, and

the geologic strata uppermost. There is sufficient room in this shell for all the fires necessary to express themselves in the few outlets found in the world. The great cavities in the geologic strata of the earth's shell become filled with gases and oils; upon ignition from electrical sources, explosions occur, causing the shocks of the earthquake. The union of certain alchemical substances produces combustion; electrical currents in the various strata consume carboniferous deposits. The great vulcan fires beneath the surface are the result of various forms of decomposition. Some of these manifest themselves at the surface through streams of hot water and through fire and lava issuing from the volcanic craters.

There is an impression among so called scientific men that the temperature increases in proportion to the distance beneath the surface. We wish our readers to know the *facts* in the case, and in contrast with what we have to present we quote as follows from Newcomb's Popular Astronomy:

It is well known that wherever we descend into the solid portions of the earth we find a rise in temperature, going on uniformly with the depth at a rate which nowhere differs greatly from 1° Fahrenheit in 50 feet. We have every reason to believe that the increase of say 100° a mile continues many miles into the interior of the earth. Then we shall have a red heat at a distance of 12 miles, while at a depth of 100 miles the temperature will be so high as to melt most materials which form the solid crust of the globe.

Over against the above quoted statements, and in *refutation* of the popular idea, we present the *facts* concerning the *greatest depth* man has been able to descend into the earth—a copper mine at Calumet, Mich., excavated to the depth of one mile. Concerning this shaft we quote as follows from an account given of the same:

A hole in the ground a mile deep! This, the deepest hole that has ever been dug in the earth, is in the shaft of the Red Jacket copper mine at Calumet, Mich. This hole, now nearing completion after seven years' work, has great scientific interest because it tells us some things subterranean which we did not know. The Red Jacket shaft deserves to rank as one of the wonders of the modern world. It is a brilliant bit of engineering. The Eiffel tower created a sensation because of its prodigious height, and yet this Calumet hole in the ground could hold five Eiffel towers dropped in one after another.

It had long been thought that such a depth as the bottom of the Red Jacket shaft would have had a temperature that would boil an egg. This has been found to be not the case, however. Careful tests at the bottom have proved that the normal temperature at a mile below the earth's surface is only 87.6° Fahrenheit, about a fair August average in New York. At a depth of 105 feet the temperature was but 59°.

There have been no direct demonstrations of the earth's contour by the astronomers of the Copernican school. Astronomer Ball says: "Our knowledge of the figure of the earth is only attained by indirect means."

Do the millions of suns and clusters scattered through space and brought into view by the telescope, constitute a greater system of equally orderly structure? and if so, what is that structure?—Prof. Newcomb.

Whether the arguments which here obtain (in our solar system) are extended into the regions of the fixed stars also, is a problem which cannot satisfactorily be determined by astronomy at present, and probably never will be.—Dr. Kurtz.

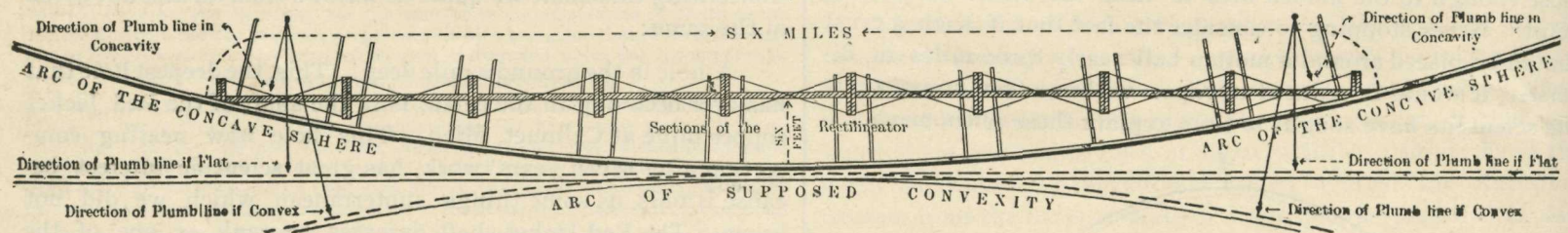
The Geodetic Survey.

Demonstration of the Earth's Concavity the Inevitable Result.

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The earth is concave! This truth Koresh has proclaimed to a skeptical world for over a quarter of a century. That which the scientists of the present age have considered to be unworthy of notice is now about to become tangibly manifest in absolute demonstration. Evidences as eternal as the universe are about to be forced upon the world. In this age of the prevalence of fallacy, when the central key of life and knowledge is lost to the inhabitants of the great cellular form, the *contour of the earth* is made to *declare* the Truth. The testimony of its own curvature, of its own form, is at last appealed to in substantiation of the claims of Koresh!

We are ready to satisfy all those who have asked for proofs and evidences of the earth's concavity. For some time, thousands who have learned of our purpose of demonstration of the premise of the Koreshan System, have been anxiously awaiting the results of the Geodetic Survey on the west coast of Florida. We have had the courage to pivot the system upon our propositions, and to make a practical application of the principles involved therein. Some of our friends have been solicitous for us, fearful, perhaps, that the evidences should be against us.



COMPREHENSIVE VIEW OF THE AIR LINE.

"Will you stand by the result?" we have been asked from all quarters. Many have written us that it is well to produce the evidences, to make the demonstration, but not best to say too much about it until it is done! Koresh has seen fit to pursue a different course, and has again and again *emphatically* declared what the result would be. Readers of THE FLAMING SWORD are fully aware of the positive character of his statements. The world will yet realize the truth of the Cellular Cosmogony—they will yet actually *see* the arc of the earth's concavity, and be satisfied! Concerning the result of our work, we call to mind the closing paragraph of the article, "The Bible, Is It True or False?" in the October, 1896, SWORD:

"Follow, through careful perusal of the physics department of THE FLAMING SWORD, the reports and explanations of experiments made by the Astronomical, Geodetic, and Civil Engineering Staff of the Koreshan Unity, for the physical, mechanical, and mathematical proof of the unity of science, in the rendering of nature and Scripture into the unified language of human comprehension."

The evidences presented in the March number of the SWORD have had the desired effect. The Geodetic Staff, operating on the Gulf coast of Florida, has already demonstrated the earth's concavity; but the climax is to be reached in the "air line," surveyed by means of the Rectilineator, as the chord over the *concave arc* of the hollow sphere. This geodetic work is in progress; about $1\frac{1}{2}$ miles have been surveyed, the air line is gradually *going down* at the proper ratio, and the levels indicate a

deviation from the horizontal decidedly in favor of our anticipations.

Modus Operandi of the New Geodesy.

On March 18, upon the Gulf coast at Naples, Fla., three miles north of Gordon's Pass, the air line was begun. The first section of the Rectilineator was placed upon its standards with its middle line or horizontal axis just 10 feet above the water level. The ground elevation at place of starting is about five feet below the beginning of the line of survey. At 8:40 a. m., on the morning of the 18th, Section 1 was pronounced level, after the application of very fine spirit and mercurial levels; plumb-line was also applied to the four-foot cross-arms at right angles to the plane of the horizontal, and upon observation, with the eye at the proper altitude, the lower edge of the long mahogany straightedge was exactly parallel to the distinct horizon line upon the Gulf. Thus practically, four tests of level and plumb were applied with the same result. At 8:50 a. m., the first adjustment was made, and the survey of the air line was commenced. As has been described before, the survey consists in mechanically forcing a straight line, practically building the line by the precise adjustments of the brass-facings placed at absolute right angles to the horizontal axis of the apparatus. After section 2 is carefully adjusted to Section 1, No. 3 is adjusted to the forward end of No. 2, when Section 1 is detached and likewise adjusted to the forward end of No. 2, and so on throughout the line of survey.

Previous to beginning the line, measurements of the water level were made at every eighth of a mile; in the direction of the line, strong stakes were firmly fixed in the ground, with

fine lines drawn upon them, indicating altitude of 10 feet above the water. As the survey proceeds, the air line is bound to strike the stakes below, at or above the line showing the 10-foot altitude. If the earth were convex, the air line would run *above* the cross-line on stakes; if flat, the line of survey would continue to be the same height above the water through the line of survey, but if *concave*, the air line will gradually *go down*, falling *below* the 10-foot altitude lines just in proportion to the distance from the beginning of the survey, as in the diagram accompanying this article, giving a comprehensive view of the air line. The relation of the air line to the level or horizontal would also change. On the convex basis, the forward end of the apparatus should gradually get higher and higher, and the bubble of the spirit level would tend to shift toward the forward direction of the apparatus; if concave, it would tend in the opposite direction.

The curvature of the earth for one mile is about 8 inches. In one mile the earth curves upwards about 8 inches; in two miles, 32 inches, and in three miles, 72 inches or 6 feet. The curvature for the first few divisions of the first mile from any given point is very little. For one eighth of a mile, one eighth of an inch; one fourth mile, one half inch; three eighths mile, one and one eighth inches; one half mile, 2 inches; five eighths mile, three and one eighth inches; three fourths mile, four and one half inches; seven eighths mile, six and one eighth inches; one mile, 8 inches. If the earth were convex, the air line would rise *above* our measurement lines in accordance with

this ratio; if concave, the air line would fall *below* the measurement lines in about the same ratio. About one and one eighth miles have been surveyed, and what is the result?

Gradual Descent of the Air Line.

The measurements above the water have been made with as much care and accuracy as possible. Very slight fluctuations, even in the tide registers and in the pools, and the capillary effect of the wood surface extending into the water, make absolute measurements impossible—we cannot get down to hundredths of an inch by these means, but approximately to eighths of an inch. That our measurements and survey have been remarkably accurate, may be seen from the following reports of the facts and results obtained as the work of the survey has progressed:

Not until about 400 feet had been passed over was there manifest any deviation from the level obtained at the starting point. At adjustment No. 37, the spirit level was applied, with the bubble slightly shifted toward the starting point of the survey. The angle was very slight, and just observable by means of test by level, and by observation of the relation of the long straightedges to the horizon line on the Gulf. From that point until the time of present report, the deviation has grown more and more marked, and the angle has gradually increased. At adjustment No. 55, at the end of the first eighth of mile, or 660 feet, record stake No. 2 was reached. Our expectations were realized here upon observation of the horizontal axis of the apparatus .15 of an inch below the measurement line upon the stake. The difference was very small, but at the *proper ratio*, giving strong testimony as to the accuracy of the line surveyed by the Rectilineator, as well as foreshowing what the result would be in the end!

At adjustment No. 110, record stake No. 3 was reached, bearing the line indicating 10 feet above the water, as per our system of tide registering. Below this line, the central line of the apparatus was observed to be about one half inch. At this point level was applied, with the same results as before. Likewise, at adjustment No. 165, at end of survey of three eighths of mile, the air line was one and three eighths inches below the measurement line on record stake No. 4. At adjustment No. 220, the end of the first half mile was reached, with the line of survey two inches nearer the water than at starting point, while adjustment No. 275 brought us to the end of five eighths of the first mile, with the horizontal axis of the Rectilineator a little over three inches *below* the measurement line on record stake No. 6. At end of three fourths of mile, the line was down four and three eighths inches; seven eighths of mile, six and seven sixteenths of an inch. When the end of first mile was reached, the medial line of the apparatus was observed to be 8.02 inches nearer the water's surface than at beginning of survey; and in about the proper proportion the line was below altitude of starting point, as indicated upon stake at end of one and one eighth miles; there the line was observed to be 10 1/8 inches nearer the water than at commencement of the rectiline. At the end of 3 miles, we will have reached the point where the water's surface has curved upwards 6 feet, and the horizontal axis of the apparatus will be only 4 feet from the water's surface; we started with the air line 10 feet above the water. We are now surveying about one eighth of a mile per day; at this rate of progress, we will complete the first line of survey about April 20. When Gordon's pass has been reached, the great scientific "Gordian knot" will have been severed, and the fundamental premise of the Koreschan Cosmogony will have been absolutely demonstrated!

This work of demonstration of the earth's concavity is the beginning of the stupendous scientific revolution. With the

demonstrated facts as the foundation of an integral system, KORESH will march steadily onward to victory over fallacy. Ere the scientists will take time to realize the importance of the work of Koresch, thousands and thousands who have hitherto been blindly led by the gross errors prevailing today, will accept the facts presented to them, and the System which they support. When the scientific leaders of today awake to their mistake, they will find that their energies and opportunities have slipped away into more worthy hands for a more worthy and noble purpose than contributing to the false honors the modern scientists have bestowed upon themselves. The great scientific campaign has begun, and the contest and warfare of Truth and fallacy will be waged until Truth becomes the *victor* in the great conflict!

PROF. VAIL'S REPLY.

The Scientist Wants to Submit the Question to a Higher Tribunal Than Facts of Demonstration.

In this department of the January number of THE FLAMING SWORD, there appeared an article from our pen briefly reviewing Vail's annular system, indicating that we accepted his challenge to refute the arguments advanced in his publications. The writer promptly addressed a letter to the Professor accepting his challenge, and requesting the conditions of his offer of reward of \$1,000. To this letter we have received no reply, except in the form of his publications, which he has kindly sent us. In the January number of Vail's *Annular World*, we find the following:

Among the many valued exchanges that came to our table during three weeks of absence, is the Flaming Sword, published at Chicago, Ill. One of its great labors is the demonstration of the claim that this world is neither round, square, flat, nor triangular in shape, but *concave*, and that humanity dwells on the inside of a hollow sphere 8,000 miles in diameter. This, of course, knocks the Annular System clear out of time. One of the editors of that journal grows jubilant over the fact (?) that he has suddenly become the prospective possessor of the \$1,000 we have offered for the refutation of the argument presented in "Eden's Flaming Sword." It is a clear road to wealth for a man who can accept challenges and then proceed to make himself jury, judge, umpire, witness, and banish all tribunals save his, while the case comes up at his beck and he rakes in the cash.

We heartily thank this able Salvator and Scientist for the free advertisement he gives the Annular Philosophy, but we admit that the sublimity of his flaming head-lines "The reward of \$1,000 Offered for the Refutation of Vail's Annular World Theory is Ours," is exceedingly shadowy, and "we move the *previous question*," which is that the tribunal before which the grand truth of Annular World Evolution is to be tried, is neither self-constituted nor packed. One of the conditions of our challenge is, that he who thinks he is able to tackle the argument in "Eden's Flaming Sword," or any other part of the Annular hypothesis, must be man enough to stipulate that if he fails to smash this child of our brains, he shall forfeit \$1,000 and let the other man rake in the pile.

The *modus operandi* of this able exponent of Koreschan Cosmogony is simply this: The earth is not a solid globe, but a hollow shell, there "the \$1,000 is ours." Ah, my good brother, the jury of juries will settle this question, and that kind of logic will keep the world in a fit of laughter for the next age.

Suppose we should take the same line of argument and say "the earth is a globe, therefore the Annular World Evolution is true." Would any sane man say we had a particle of reason for advancing the philosophy we have? To attempt to hold up a system on such grounds might have been countenanced in the days of Cheops, but we live under a different administration. "This world is full of new systems." But the annular System is not new. It is as old as the first molten sphere, solid as the granite sills on which the worlds are built, and it will take more than Koreschan logic to shake it.

We are somewhat amused at the character of this reply, be-

cause in it we see an attempt to evade the question. As long as the professor can persuade himself that the Koreshan System is in the realm of *hypothesis*, on an equal plane with his own on that score, he will not consider it *necessary* to get down to terra firma, where the facts may be obtained. We candidly ask our readers to carefully examine every word of his reply, in contrast with the article accepting his challenge; if this is done, a point or two will be seen that we desire to have considered—and that is, the kind of logic attributed to us in the above, and the means by which he alleges we desire to obtain his \$1,000 reward.

As our readers well know, the *modus operandi* of the Koreshan System is *not* that of *assertion*, but of *demonstration*; it is not that of leaving the question to a popular or other tribunal which has *not* opportunity to observe the *actual* and absolute *basic facts* by which *only* can the question be settled. In accepting the challenge of our esteemed scientific friend, it was *not* our intention nor desire to gain his reward by *argument*; that could be prolonged indefinitely without a settlement of the issue between the "Annular hypothesis" and the Koreshan System of ratiocination. We desire to have the *testimony* of the *earth's contour* settle the question—the *tangible, curvating crust!* If it is within the possibility of human ingenuity to determine what this testimony is, let it be applied! If *not*, then upon *what* is Vail's annular hypothesis founded?

What is more certain of answering the question of the earth's form than the *testimony* of its *own contour*? It is to this testimony that we appeal—not to the statements or reports we may make regarding our observations, merely. We are not fearful that the earth's surface will change very materially during the next several years. But perhaps the author of the annular hypothesis is fearful lest the tangible surface upon which we live, in giving *its* testimony in settlement of the question at issue and in determining who shall forfeit the \$1,000, that it is "self-constituted" and *too firmly "packed" to be of any weight!*

In appealing to the earth's surface itself, are we making ourselves the "jury, judge, umpire, witness" and all? In endeavoring to engage the scientific world in the pursuit of truth by simple investigation and *test* of the earth's surface to ascertain whether it is convex or concave, are we constituting ourselves the tribunal that will palm off a fraud on the world? In boldly facing the great issue by pivoting the entire system upon a single and simple proposition, and substantiating the same in a public test of his premise, is Koresh attempting to build a System devoid of a reasonable premise? We answer, No! We desire to place the *facts*, susceptible of investigation, test and absolute demonstration, over against the offer of the reward of \$1,000 by the author of the annular system, as he advertises. And lest we should by some bold stroke of facetiousness, constitute ourselves as the exclusive witnesses, jury and tribunal, we will give our scientific friend the opportunity of becoming a witness and part of the jury in a tribunal of investigation of the facts we have to publicly exhibit to the world, if he desires! Can anything be fairer? Will he agree to this? If so, let him speak out, and we will enter into some negotiations with him concerning expenses of an expedition, and endeavor to come to some agreement as to who shall hold the \$1,000 put up for the contest!

We guess, and our *guess* has a Greek name, Hypothesis, namely, that which is placed under, and supports the observed facts; it is the *imaginative arch* thrown over the gap which we may traverse as a bridge. Unless this arch rests on solid supports, it will not bear our weight; and many a visionary hypothesis turns out to be no better than the arch of the rainbow—beautiful to look upon, impossible to walk upon.—Lewes.

SCIENTISTS ARE DEFENSELESS.

Kansas City Journal Admits That the Logic of Koresh is Too Much For the Modern Astronomer.

Koreshanity is an enigma to the newspaper fraternity. To them the System grows more puzzling as they find it continually gaining momentum in the world. One reporter after another comes to interview KORESH, expecting to find a weak-minded enthusiast, only to go away with profound look and knitted brow in the endeavor to comprehend the stupendous import of the many facts presented to him in proof of the premise of the Koreshan System.

The news of the Koreshan Geodetic Expedition to the Gulf Coast of Florida is now attracting the attention of the newspaper world. Prominent dailies the world over have lately published articles descriptive of the plans and purposes of this work of survey and of the fundamental principles of the System. Editorial columns have contained many and diverse comments, and many inquiries are being received at the office of THE FLAMING SWORD from the readers of these reports and editorial comments. While some journals endeavor to defend the Copernican system, others contain the frank admission that the Koreshan System is fully equipped for warfare upon the old systems, as for instance, the following from the Kansas City Journal:

* * While it embraces a complex system of theology, and purports to run the whole range of the natural sciences, its foundation stone is the belief that the earth is hollow, and that humanity dwells upon the inner crust. At the outset it may be stated that Dr. Teed and his followers have equipped themselves with a lot of sophistries with which to answer those objections which must naturally arise. They have imagined this terrestrial system, and they have fixed up universal conditions to fit it in a manner most ingenious. Let the astronomer attempt to upset Koreshanity with the facts which his telescope supplies and Dr. Teed will unhorse him after a fashion to fill him with surprise, and to all those natural phenomena which go to prove that the earth is peopled upon the outside, he has responses just as ready, with the single exception of the one which this Gulf of Mexico expedition is designed to solve. The Koreshans declare that it is an optical delusion which makes ships appear to be coming up over the convex surface of the sea. They believe that with the proper telescopes, the hulls of ships can be seen just as quickly as their masts, and that, in fact, the ocean is a concave body. To prove this, it is proposed to make a water survey which will show that a true right angular line from a given point will not project itself into space, but will strike the water.

The above is a frank admission of the *weakness* of the arguments that the earth is convex, as directed against the demonstrated fact of the earth's concavity. Let the reader inquire as to *how* the founder of the Koreshan System can so *easily* overthrow the position of the astronomer. It can instantly be seen that it is not on account of popular sympathy, for that has been almost entirely given to the system KORESH comes to destroy. It cannot be because he has the more means to promulgate his system, for astronomers have millions at their command. *How*, then, is the astronomer really unhorsed or overthrown from his position? There is but one way—and that is the method employed by the Koreshan Scientist—by the application of superior mentality, by the use of the formidable weapon of facts of absolute demonstration, before which the scientists of the world will flee. Let the press continue these confessions on behalf of the "crowned heads" of the observatories, and the attention of the people will be directed to the Koreshan Cellular Cosmogony, the fundamental premise of which is impregnable, its arguments invulnerable, and its demonstrations absolute!

To support his unnatural theory, Newton heaps fiction upon fiction, seeking to dazzle when he could not convince.—Von Goethe.

SCIENTIFIC CREDULITY.

Evidence That Astronomers Are Unable to Produce Practical Proofs of the Theory of the Earth's Convexity.

The fact that for all these years thousands of people have accepted the claims of scientific men without question and without even asking them to demonstrate a *single premise* of their conclusions, seems quite remarkable when considering their immediate demand for proofs of the basis of the Koreshan System, when coming in contact with statements of its principles. The many excerpts we have published from the writings of the world's most renowned astronomers, are sufficient to show that the old system is utterly lacking in proof of its claims. The people at large, however, are so sure that modern science is absolute, that they never suspect that it is not true. Their demand for proof of the Koreshan System may have a tendency to generate a little spirit of inquiry on the other side of the question; when this is done an effective work will be accomplished, for whenever the X-rays of scientific scrutiny are applied to the old system, they invariably reveal its fallacious character.

It is also equally remarkable that some astronomers upon examination of the Koreshan Cosmogony, can find *nothing* whatever in it to discuss. The editor of this department has spent over six years in the study of the Cellular Cosmogony, and finds the harmony and completeness of the system to be marvelous, and its profundity grows more and more apparent as the many details are taken up and compared with the Copernican and the several other theories of cosmogony. The astronomical world has been much pleased in the past to examine so called astronomical paradoxes, and astronomers have taken pains to publish in more or less detail, the ideas of astronomical aspirants. The curiosity of these ideas resides in the fact that the boastful authors know so little of the field of astronomy; these fragmentary and ignorant attempts at explanation of astronomical phenomena have pleased and amused our modern scientists. But when a *complete* and *perfect* system is presented to them, they have neither the time nor apparently the desire to look into the demonstrations of its premise. This is because "truth irritates those whom it enlightens but does not convert."

We are glad, nevertheless, when scientists, from whatever motive, will undertake the investigation of even the simplest principles of Koreshan Science; for we know of no class of minds that is more in *need* of astronomical truth than those engaged in the promulgation of the Copernican system! Replies from some of them are very characteristic, and evince the fact that they possess no facts with which to demonstrate the earth's convexity. The following letter is from the President of the Toronto Astronomical Society, after consideration of the published reports concerning the scientific experiments on the Old Drainage Canal and Lake Michigan, during the past summer. We have begun the agitation and will continue, through the presentation of the facts of demonstration, until the world *repudiates* the teachings of the modern fallacy, and seeks enlightenment through the integral system of KORESH.

I have read your SALVATOR and SCIENTIST, and have tried to understand what you call Koreshan Astronomy. There is nothing, I think, to discuss. The author appeals to observation. Well, I have not appealed to observation, but I am willing to do so if I have a good opportunity, and the next opportunity I have (which cannot be until next summer) I will try some experiments. I feel like Proctor when he says, "We do not understand it; we decline to believe it." The gentlemen who made these experiments on the Illinois Canal, I take for granted were honest men. I am quite convinced they have been mistaken. There has been some refraction, or some atmospheric cause that has disturbed the effect of the true result of such experiments. There is nothing, of course, to argue about; it is simply the

question, Are these men truthful? and if truthful, have their observations been conducted with care and accuracy? I cannot tell, because I was not there. I would like very much indeed to have taken part in the experiments, so that I might more fully understand where their difficulty lay. I am obliged to you for sending me copy of the periodical. I have shown it to the Secretary. Yours truly,—John A. Patterson.

THE TRIUMPH OF PHILOSOPHY.

We are in sympathy with every well-directed movement against the inconsistencies of the prevailing popular system of astronomy. There have been put forth during the past decade, several attempts at system building, for the purpose of supplanting the Copernican idea; every such attempt has been instrumental in pointing out to the world some fallacious features of the old astronomy, thereby paving the way for the success of the perfect and integral system of Koreshan Cosmogony.

We have before us a treatise on astronomy, purporting to set forth "The Triumph of Philosophy, or the True System of the World," * the result of the labors of Prof. James Gillespie, of Scotland. The Gillespian system is a cross between the Ptolemaic system and the Copernican, rejecting the orbital revolution of the earth about the sun, yet accepting the idea of the earth's rotary motion, holding, as in the usual system, that the surface upon which we live is convex. He is thus "outside" of the realm of true science; and having a false premise, he necessarily evolves an erroneous system. Notwithstanding this, there are several points in his work which are commendable. Some of his arguments are unique, and his propositions clearly stated and illustrated by numerous diagrams. His system is to be preferred to the Copernican, inasmuch as he denies the infinity of the universe, and endeavors to fix an absolute center of universal activity. He succeeds as well as the Copernicans in accounting for all the ordinary astronomical phenomena. His method of accounting for the differences of solar time is considered by him as his main proof; and his dissertation on the planet Mars is a hard blow at the theory of modern astronomers.

* Address, Prof. James Gillespie, 105 St. Michael st., Dumfries, N. B., Scotland, with 61 cts for a copy of this work.

ANSWERS TO CORRESPONDENCE.

S. L. B., Clipper Gap, Cal.—Your questions concerning the rising and setting of the sun, and other phenomena will be answered in a future number of the SWORD. Reference to the tides, is made in February No., under head of "Koreshan Astronomy."

J. D. L., Free Homes, Ga.—The article on "The Hollow Globe and the Bible," in this department of the SWORD for October, while it covers the ground intended, should not be expected to include all of the points of agreement between the Koreshan Cosmogony and the Bible; neither should it be supposed that it was intended to fully explain all of the principles of the System, nor all of the astronomical expressions of the Bible. Because it is said that the earth is founded upon the floods, it is not necessary to suppose that the earth floats upon a great body of water; but to accept from the basis of scientific demonstration and scientific evidence, that the earth is *supported* by the waters which it contains. The word "waters" implies more than *one* kind of water. The difference between your position and ours, and consequently the difference between your position and the Bible, is that you claim that there are *many firmaments*—as many as there are planets or worlds—and *one* kind of water; while in Koreshan Science and in the Bible, there is *one firmament* and *many waters*. The *one* firmament or series of strata environing the universe, by reflection and redepositions, divides the waters beneath the firmament from those above it—the sea of hydrogen is separated from the fluidic substance we call water. In the true system *up* is towards the center, *inwards*; you use *up* from the *convex* standpoint as being *upwards* and *outwards* from a *supposed center* beneath you. You are as far from the true cosmogony in your explanations, as the convex theory differs from the concave.

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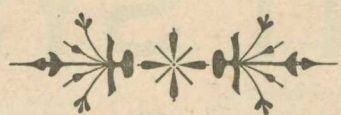
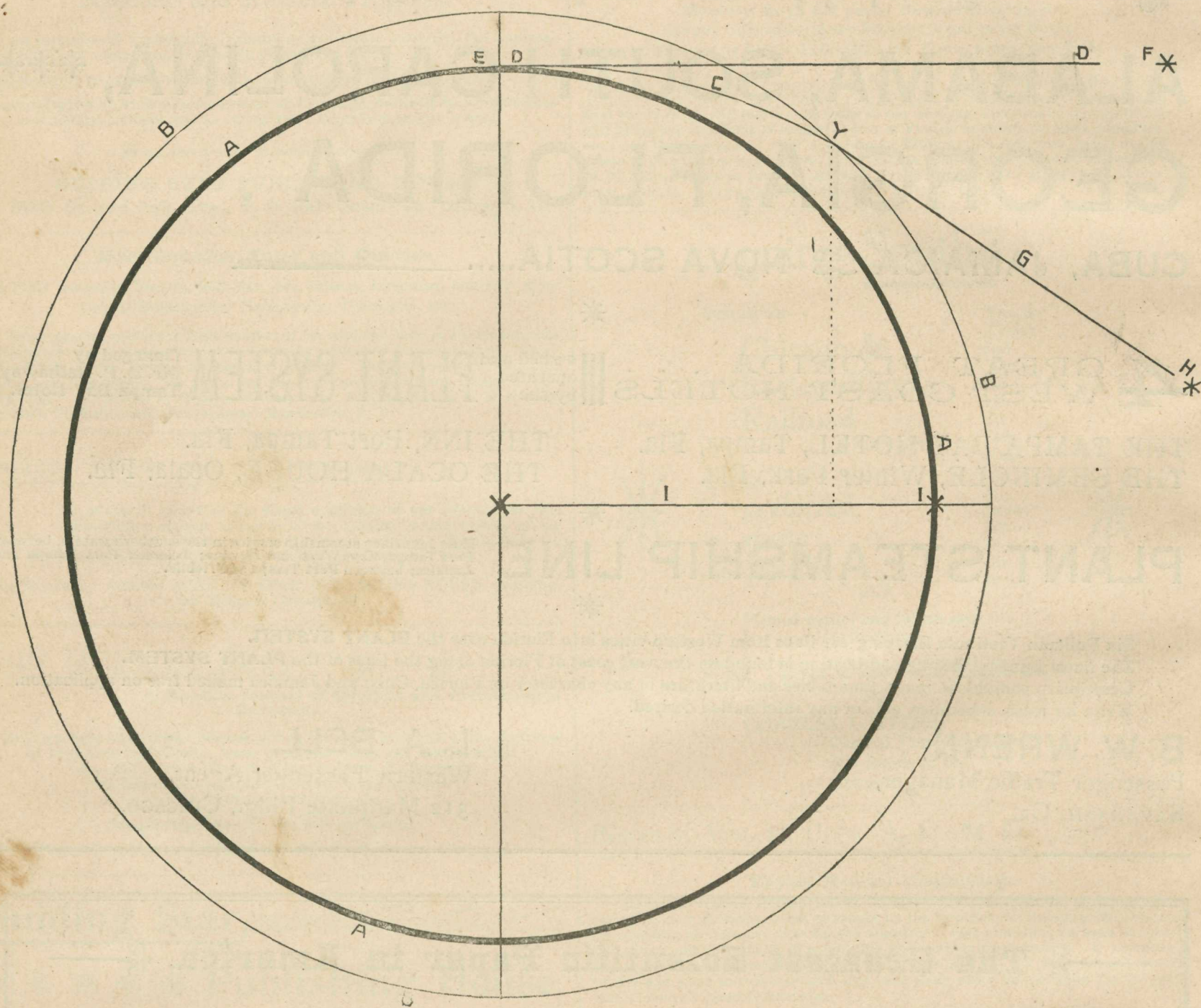


Diagram Representing Conclusions from the Basis of the Fallacious Copernican System.



A A A is a circle representing the earth's surface; B B B, circle representing the limitation of the atmosphere; C, line of observation, according to refraction 3 inches to the mile; D D is the line of tangent from the supposed curve of the earth; E, the point from which astronomer observes a star at horizon; the direction of apparent star is over the line D D, at F; H is the actual location of star, were the Copernican system true. Line of vision is broken at angle at Y. The line I I, limited by X X, indicates a distance of 4,000 miles. The dotted perpendicular line ending at Y, indicates the proportionate distance of the curve from E to Y, denoting the amount of visual curvation through the atmosphere, were it refracted 3 inches to the mile.

