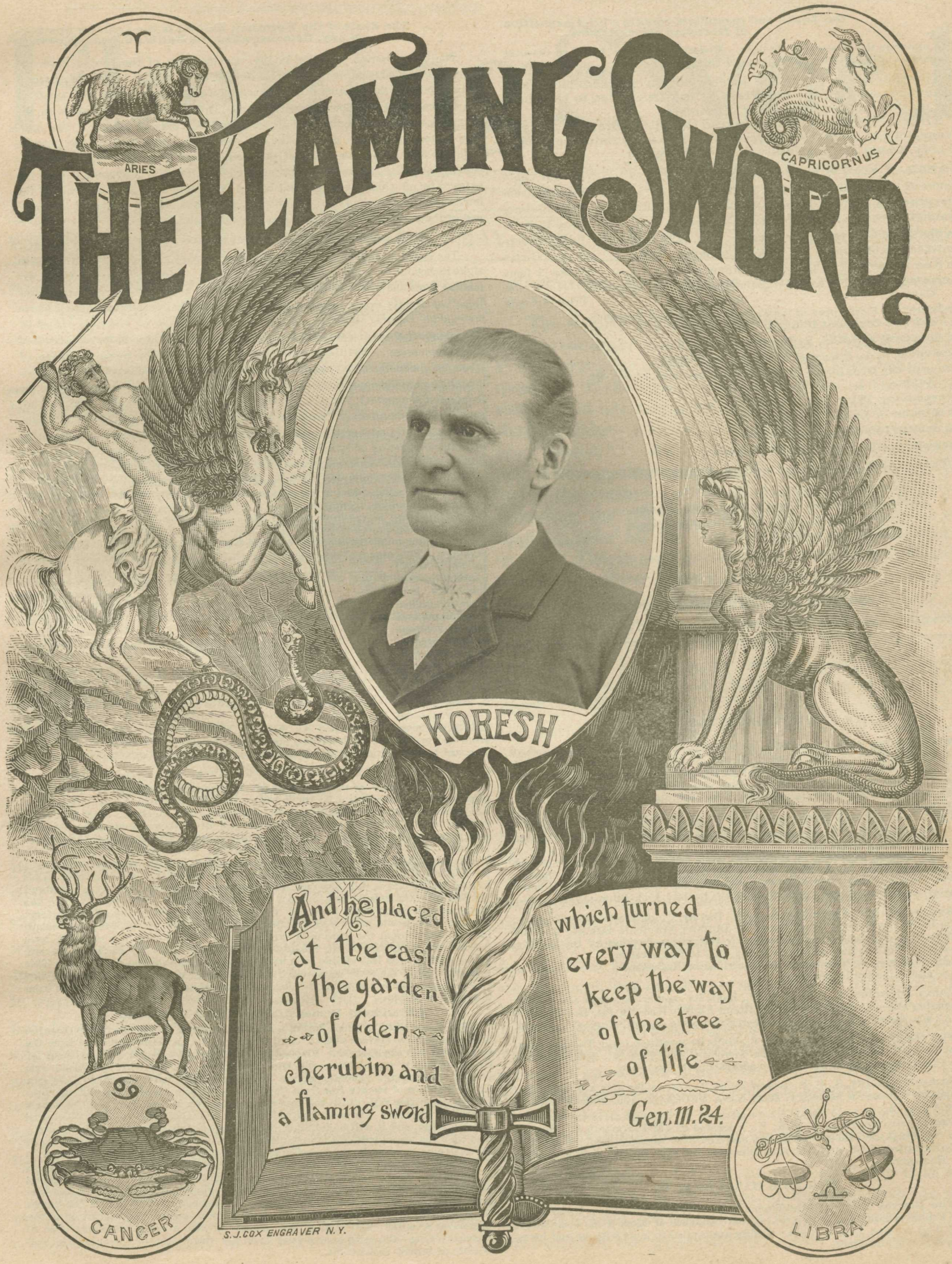


Gustav Faber

May, 1897.

# THE FLAMING SWORD



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# Church AND Society Notices

## THE SOCIETY ARCH-TRIUMPHANT.

**The Guiding Star Assembly.**—THE NORTHERN DIVISION meets Tuesdays at 7:30 o'clock, p. m., at Beth Ophrah, W. 99th Street and Oak Avenue, Washington Heights, Chicago, Ill. THE SOUTHERN DIVISION meets Tuesdays at 7:30 p. m., at the New Jerusalem, E-tero, 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.

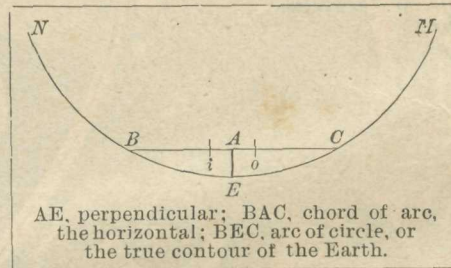
The Basis of the Koreshan System is the Cellular Cosmogony, Demonstrating the Earth's Concavity.

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.



This 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.*

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## IMPORTANT NOTICE!

It is our purpose to put all our energies into the publication of our new book, Koreshan Astronomy, until it is completed. It may become necessary to suspend the publication of THE FLAMING SWORD for one month, while preparing to convert it into a weekly. In the meantime, we hope subscriptions to the SWORD will come in rapidly, as we desire to double our subscription list in the near future, and hope our subscribers and friends will do all in their power to assist us in the accomplishment of this object. Those in arrears for subscriptions will aid us materially by kindly forwarding the amount due the Publishing House, as indicated by the date on the wrapper.

For particulars regarding the change from the monthly to the weekly SWORD, read carefully the accompanying supplement to the May number.

## Mechanical Proof of the Cellular Cosmogony.

The reports from the operations of the Geodetic Staff constantly confirm the truths of the Koreshan system of science and philosophy. We were asked the question, "If the experimental operations of the Geodesists should not prove the Cellular Cosmogony, would that invalidate your claims regarding other parts of your system?" We replied: "Our system of theology, sociology, and government is founded upon the fact of the concavity of the earth. We are as positive regarding the truth of the inside theory now, as we shall be after all the corroborations of the Geodetic work." The importance of the Geodetic operations resides in the fact that we shall have in hand the results of practical mechanics applied to the earth's contour, so that no man can refute or gainsay them. A direct line extended at right angles from a perpendicular post strikes the earth. This we have demonstrated absolutely. That the earth is concave, there is not the shadow of a doubt. It destroys the last ray of hope entertained by the scientists who, upon the basis of the Copernican system, either deny God, or what is worse, say they do not know whether there be a God or not.

In extending the air line we have proven, by simple mechanical application, the concave theory. We have found the ratio of curvation to be about eight inches to the mile. This is the first time in the history of the world—so far as known—that a like or corresponding measurement has been taken for the determination of the contour of the earth. We are enabled to assert positively, the undeniable fact of the Cellular Cosmogony, for which we have contended twenty-seven years; and we challenge any or all the scientists in the world to meet us with our array of absolute facts. We place positive demonstration against assumption. We *know* what we are talking about. We know that the so-called scientists know that what they are presenting to the world is merely pretense, for not a scientist living pretends to claim that the premise of the Copernican system is anything more than conjecture—an unproven hypothesis.

We have suspended the plumbline. From this we have extended, at right angles, an air line which, as we knew it would, strikes the earth proportionately to the height of the perpendicular. This experiment can



be repeated ten thousand times with the same results. There is not a loop-hole for the poor deluded advocates and devotees of the heathen system of astronomy which holds the world—the Christian world—in the chaos of midnight darkness.

There is not a so-called scientist in the world who dares accept our challenge, for the simple reason that the scientists (?) have wit enough to know that no argument is conclusive that is predicated upon an assumption. The first step in any argument must be demonstrated to be true, or the whole argument, with the conclusion, falls to the ground. Every astronomer knows that the first step of the Copernican system is a mere hypothesis. They know that it has not been demonstrated, and that any system resting upon an assumption, or a piece of guess work, is liable to fall to the ground. Our first step is not an hypothesis. We *know* our ground. We not only assert that a straight or air line extended at right angles from a perpendicular post will touch the earth in any direction it may run, but we know it because we have made the experiment and have found the results precisely as we declared they would be.

We now challenge the world. We expect to find greater obstacles in the way of public recognition than did Columbus in his efforts to carry forward his project of discovery, for greater issues hang in the balance of this adjustment of human belief. It is a death blow to the modern Christian church, for if the church which pretends to be imbued with the Holy Ghost, or the Spirit of Truth, can permit the world to be so entirely ignorant of the first principles and laws of creation as it now is, it is a Holy Spirit hardly worth cultivating. While our system of cosmogony confirms the Bible and upholds the principles of the Christ of God, it shows unmistakably not only where the mother of harlots resides, namely, the old church of Rome, but it as unmistakably and unequivocally points out the daughters who are the harlots; for if the mother of harlots is a church, then the daughters of whom she is the mother, must also be churches. Where are these daughters? What is the fundamental principle of the old mother church? The tri-personality of the Godhead. What is the fundamental principle of the daughters of the old church? The tri-personality of the Godhead. This fact alone establishes the cognate tie which identifies both as belonging to the same family.

We adore the Lord Jesus as the Son of God, the fulness of the Godhead bodily, God incarnate, the Creator of the universe and Savior of men. We denounce the modern church as the very essence and form of corruption, and as great a persecuting power as God ever permitted to flourish as the green bay tree. Koreshanity will revolutionize human thought and human application. It is the end of the old and the beginning of the new age. He "turneth wise men backward, and maketh their knowledge foolish;" (hence they must be fools;) he "confirmeth the word of his servant, and performeth the counsel of his messengers." Read your Bible, and learn

that the man with the plumbline will build Jerusalem and lay the foundations of the city.

Again we emphasize the statement: we will meet the so-called scientific world at any time, at any place, and on whatsoever occasion may be arranged.

### Lucifer.

BY E. M. CASTLE.

"How art thou fallen from heaven, O Lucifer, Son of the morning!" It may well be that there is no climax of stupidity beyond the ordinary conception of Lucifer. Lucifer is the shining one, the light bearer, the morning star. Jesus, the Christ, was the bright and morning star, the light that lighteth every man that cometh into the world. Jesus was Lucifer in heaven, that is, in the condition of righteousness—before he had fallen, before his descent into hell. Much has been said of Christ's ascent into heaven at the termination of his ministry in earth. Much less has been said of his descent into hell at the same time, or, indeed, at any time. The mother church, in the "Apostle's creed," declares the belief that he descended into hell after his death on the cross, remaining there till the resurrection of his body; but is careful to explain that it was only the border region of hell which he then penetrated, to rescue thence the souls of just men, who were there, in Limbo, "until the coming of the Savior, who opened the way to heaven." This does not agree with Paul's teaching regarding the ascent of Christ into heaven and the simultaneous descent into hell. "But this, he ascended, what is it, if not that also he descended into the lower parts of the earth? The one having descended, he is also the one having ascended far above all of the heavens, so that he might fill all things." [This is a more literal translation than the ordinary English version gives.] In other words, What does his ascent into heaven amount to for us?—it is his descent into hell that concerns us who are in hell. Paul is teaching the Ephesians, that through the glad tidings he bears, they may know the mystery which was not revealed in other generations to the sons of men, that the Gentiles are joint-heirs and a joint-body, and joint-partakers of the promise in Christ, that they may be "filled up to all the fulness of God." This is the calling with which they were called. He proceeds to explain why Christ must needs descend into "the lower parts of the earth"—for "a building up of the *body* of the Anointed," [the earth is the body,] "till we all may attain to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to a measure of stature of the fulness of the Anointed." For this reason does he descend—to perfect the body, that each member of that body may attain to the stature of Christ, the Christ who lived nineteen hundred years ago, who was a High Priest of the order of Melchisedec.

One aspect of the descent of Christ is presented in the symbolic story of Jonah and the whale. The ethnological meaning of this story, first defined in the Koreshan teachings and published in THE FLAMING SWORD some years ago, may be found more fully elsewhere. This story pertains to the communication of the substance of Christ, as Holy Spirit, to the branch of national life which had been specially prepared



for its reception. This was the great fish prepared to swallow, appropriate, Jonah.

Once it is understood that the operations in humanity, racial progressions and transitions and metamorphoses, are in accordance with immutable laws of development, which laws find their primary application in the biologic universe, and a secondary application in the physical, or alchemico-organic, universe, the correspondence between the two becomes apparent, and it may be apprehended how that the groupings of stars and their relations to the prime divisions of the celestial sphere are in accordance with the causes of these visible effects, which causes inhere in humanity, and that here is the history and prophecy of nations and of the men who make nations—veritably written by themselves in the physical heavens. In this correspondence is the key to the understanding of the story of Jonah, and not only to the understanding of this story, but also of all the ancient myths, with their evident astrological, or rather cosmogonical, character—symbolic stories, all of them, expressive of the principles of universal existence, which principles find their highest application in personality.

Jonah means dove, or Holy Spirit, the holy, or whole, Spirit being the energetic substance of the Lord's body. The dove is the symbol of union for life. In the body of Jesus were united the principles of love and wisdom—separate in the ordinary existence—through which union his body was the living, incorruptible temple. The dove, before this manifestation in the flesh, was spirit in the nation which produced Jesus. This spirit, gathered by John (dove), passed over to Jesus in the baptism by John. In fact, this passing over of the spirit *was* the baptism. It was seen by John to alight on Jesus in the form of a dove. This was the promised sign—the sign of the prophet Jonah (i. e. John, or dove).

Nineveh, which signifies *life of the fish*, was the capital of Assyria when the ten tribes were carried away captive by that power. The possibility of this carrying away was brought about through the defection of the kingdom of Israel from the principles which Judah continued to maintain. Israel abandoned the principle and ceremony of circumcision, and intermarried with the races about her. This it was which weakened her as a nation and made her an easy prey to the Assyrian. The preservation of the principle of circumcision by Judah was Jonah's refusal to go to Nineveh—i. e. to have part in the race mixture for which the conditions of the Assyrian empire were especially favorable, and thus enter the life of the fish. The Germanic family of nations originated in the race mixture of Israel (previously mixed with the Egyptians and Midianites, and nations of Canaan) with Media, Persia, and Assyria. The extra-zodiacal constellation Cetus, or whale, extending along beside Aries and Pisces, is the symbol of the Teutonic family of nations. At the time of the carrying away of the ten tribes, the equinoctial colure, which at its junction with the equator defines the location of the sign Aries, passed through the head of Cetus. Nineveh, as the representative center of the Assyrian power, was this head. Through the entrance of Israel into this amalgamation, the Teutonic peoples were prepared for their subsequent reception of the regenerative life of Christ. Thus was the great fish prepared to swallow, appropriate, Jonah. The substance of the Lord's body—the Holy Spirit (i. e. the dove, or Jonah)—was com-

municated to the Teutonic family of nations, through the office of the Apostles, who directly received it in the outpouring. At the time of the outpouring, the colure crossed the belly of Cetus, indicating the development of the people represented by Cetus to a condition corresponding to the belly of the fish. The descent of the Holy Spirit into the life of this people was the descent of Christ, Lucifer, Jonah, into the belly of hell. The fish is the symbol of the external natural life, and particularly of that life in its greatest proliferation. The life of Jesus, immaculate, was by its communication to the world compelled to descend into the hells of sensual generation—into the lower parts of the earth.

Thus was Jonah compelled to go to Nineveh, the life of the fish. From the belly of hell, the abyss, the deep, has Jonah been crying. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; *out of the belly of hell* cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I *will look again towards thy holy temple*." This is Lucifer. "For thou hadst said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: \* \* I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Yet shall he look again towards the holy temple—the heavenly state that was his as Jesus, the Christ.

The great fish is leviathan, and who or what has been able to stay his progress down the centuries in his empire-destroying, empire-constructing course? And when the progressive spirit of this mighty people, ingathered by the Anglo-Saxon, focalizes in one man, as must finally result by the law of involution, that man will constitute Leviathan, whose beauty and power are so vividly described by Job. This man will manifest when the national career of the people represented by Cetus is finished,—as Jesus, who involved the progressive life of Judah, manifested at the close of Judah's career as a nation. The writing of the physical heavens indicates that now is the time—the colure is about to pass off the last extremity of Cetus. It is time for Jonah to be cast up out of the deep—time for Lucifer to return to heaven.

One of the Greek myths of Apollo tells us this same story. Apollo, Shepherd, Light-producer, Silver-bowed, Far-shooter, Gold-sworded, was identified as the Sun, the day-star. He builds his temple on Mount Parnassus, where flows the Castalian spring, watering the roots of its overshadowing fig tree, symbol of divine-natural life. Here is the home of the Muses, children of memory. Its waters bestow all knowledge—of the past, of the future—on those who drink. In Revelation is John's record of his vision of the river of water of life proceeding from the throne (intellectual principle) of God, and watering the tree of life. The water of life is the truth flowing from God's intellect. It alone can give all knowledge, it alone is the true Castalian spring, and it alone can nourish memory, which in the supreme sense is more than a realization of the past, being the actual possession of past life in reincarnated existence. This is the resurrection, the birth from the dead, the "memory of those who slept."



This is the life which Jesus, the Christ, possessed, and which all who become priests in God's temple shall also possess. After Apollo constructs his temple, he desires priests for it, so the myth runs, and standing on the temple, he sees far off in the sea a Cretan ship sailing. He plunges into the sea, and, in the form of a dolphin, springs on board. The wind rises. The crew seek to guide the ship, which refuses to obey them, and despite their contrary efforts is brought into such port as Apollo chooses. The god in the form of a blazing star now leaves the boat, and descends into his temple. Soon he meets them, and, playing on his lyre, conducts them into the temple, where they become his priests and ministers. The dolphin is a typical member of the whale order. Christ through his descent into hell, the abyss, the deep, has specially moved in the people represented by Cetus—whale or dolphin as one please. His descent was for the purpose of bringing many sons home to glory—to be priests in his temple. While still in the fish-life, the ordinary life of the sensual human which he has become identified with, he comes into possession of the law—the ark, or boat—which controls the destiny of those whom he desires to make his own, and through his control of higher laws, the laws of the wind, or spirit, he conducts them to a nobler port, and this he does despite the ignorant opposition of their selfish fears; but their higher natures respond, and when the fish is transformed to the star of glory, fear is lost in wonder, followed by joy. There is also a significance in the vessel being Cretan. Ritter derives the word Crete, or Creta, from Kor-eta, related to the sun. Apollo (Gr. *Apollon*) who can thus control in the deep—abyss, pit, hell, for these terms in the Scriptures convey one meaning—must be the king or angel of the abyss, the Apollyon of Revelation, the destroyer. Indeed, Apollo was considered responsible for sudden deaths, and for pestilence. He was the destroyer. Yet he was also the god of fecundity, increase. Theology has misconceived the character of Apollyon as it has misconceived the nature of Lucifer.

Apollo, the Light deity, was the offspring of Leto, darkness. Upon his birth, he seized his bow and lyre, and, at once full-grown, announced that he would declare to men the will of Jove. The shepherd who comes at this time, offspring of the dark ages from which the world is emerging, is the shepherd of Israel which became Gentile in that race amalgamation. The shepherd of Judah, Jesus, entered this people, and there formed union with the Gentile life. The shepherd of the Gentiles unites the stick of Judah with the stick of Joseph, the two thus becoming one. He fulfils the promise to Joseph, from whom is the Shepherd, the Stone of Israel. Joseph means fruitfulness, increase. He has the bow, and shoots the dart. In his present manifestation as the Shepherd of the Gentiles he is the offspring of darkness, born into light full-grown, and from the moment of that birth or awakening, has declared the will of the Most High, being the testimony of Jesus, and revealing the science of life. The parallel with Apollo is striking. And more. Apollo was to the Greeks the ideal Hero, or overcomer. Upon his birth, the Laurel, sacred to heroes, appeared for the first time, growing between a palm and an olive tree, while swans floated seven times around it. Through his triumph over the hostile powers of nature he comes into harmony with the will of Zeus. The cock, herald of the morning,

is one of his emblems. In Scandinavian mythology, the cock is the symbol of fire—it announces the coming of Ragnarok and the burning up of the world, to be followed by the new day. The gold-combed cock wakes in Valhal the hosts of herces, beneath the earth the root-red cock crows in the halls of Hel, and in the bird-wood a fair-red cock crows while the glad Edger (eagle) sits on the hill-top near and plays his harp. Thus runs the account in the Elder Edda. The cock, as the symbol of fire and of dawn, indicates theocrasis, that final act of victory for the Hero, the overcomer, through which alone he reaches the temple. The Christ who manifests now as the united stick of Judah and Joseph, through whom the Gentiles are fellow-heirs, is the Hero, or overcomer, who bears the sins of the world, and who overcomes sin in himself. His theocrasis is the final act of the overcoming, and the starting point of the new structure, the Holy Temple, the immortal body. In the ordinary physical structure, the pineal gland, or conarium, from forces and fluids centering there, creates carbonates and other solids, the basis of bone formation and subsequently of all organic solidities. These solids, through a process of vito-alchemical elaboration, are converted to pure spirit, which spirit, after passing through the wine-press of Herophilus focalizes at the Crista-galli (cock's crest) of the ethmoid bone. The solid fabric of the body is evolved through the centers of this bone. The body is the Temple. Jesus, the Christ, as manifesting the Temple, was Lord. The present manifestation of Christ is God, *El*, that is, Hero. The transmutation of Lord to God corresponds to the transmutation of heat to light. And light is again transmuted to heat. The conarium is the light center, and as its solid product is changed to pure spirit, which is deposited through the centers of the ethmoid bone as another substance, so shall the conarium of the grand-man, the light center of the universal humanity, be changed to spirit, which in its rematerialization will manifest as the body of the resurrection.

The dolphin is Apollo's emblem as manifesting his power in the deep. Other emblems are, the shepherd's crook; bow and arrows; the lyre, or harp; the tripod; the laurel—considered as representative of purification, of resistance to evil, of oracular power, and finally of victory; the raven—prophecy; the swan—the singing death, which is only realized in that supreme vibration which accomplishes the finality of death to the old and the entrance into the new life, i. e. the theocrasis. Truly he thus emblemed was a wonderful concept, conflicting in no way with the truth taught by Koreshanity regarding the Shepherd of this age. But perhaps the most significant emblem of Apollo, and his earliest representation, was a conical pillar of wood or stone, symbol of the conarium, the cone of the brain, the light-center, the actuator of the tree of life, and governor of the body, which acts as a unit because it has this throne. The conarium is the true cedar of Lebanon. Ezekiel tells of the fall of the cedar of Lebanon, and it harmonizes with Isaiah's account of the fall of Lucifer. Because Lucifer exalts himself he is cast down—"how art thou cut down to the ground, which didst weaken the nations." Ezekiel says of the cedar of Lebanon: "Because thou hast lifted up thyself in height, \* \* and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen



[i. e. into the power of the great Gentile national branch, the great fish people]. Thus saith the Lord God; \* \* I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." Paul, in the passage before referred to, declares that what most concerns us is Christ's descent into the lower, or nether, parts of the earth, for the salvation of the body, and Ezekiel plainly declares that the nether parts of the earth constitute hell, or the pit. Ezekiel, Isaiah, Paul, all declare the exaltation, the ascent, and the descent. Koreshanity scientifically explains the ascent and descent, one of which cannot obtain without the other.

The Greek concept of Aphrodite follows naturally and truly that of Apollo. Without analyzing the Koreshan belief on this point, suffice it to say here that we hold that the passage in Jeremiah—"the Lord hath created a new thing in the earth, a woman shall compass a man"—is at this time to find its fulfilment. A knowledge of the Motherhood of God is to be conveyed to the world through the medium of woman, who shall receive the light, illumination, from the Messenger of this age, who is Lucifer, who is Apollo. The light is the substance of him who produces the light, and to compass the light is to compass the man. This truth was expressed in the original, pure concept of Aphrodite, or Venus, who is identical with the earliest concept of the Phœnecian Astarte. She as well as Apollo was originally represented by a conical pillar. The dolphin also is her emblem, but she is not in the dolphin as was Apollo, but is borne upon the dolphin. Apollo is conceived as understanding the will of Zeus, and declaring that will to men, not as embodying that will. He is the light, but he is not the life. He is masculine—Aphrodite embodies both masculine and feminine principles. She is the product of the union of Urania, the heavens, with the sea (abyss). Hesiod says she sprang from the foam of the sea into which the mutilated part of Uranus had been thrown by his son Saturn, or Chronus (i. e. time). This is well. Sea foam is the result of agitation at the water's surface where it contacts the atmosphere—i. e. where a union of spheres is taking place. Agitation, or friction, causes disintegration and union. Aphrodite compasses Apollo's principal attributes, but what in him are causes, are in her realized effects. He moves in the dolphin, and rules in the storms of the deep. She subdues both the dolphin and the deep. He animates all life,—she is the animate life. He wars with evil and overcomes it; she rules willing hearts—hearts in which evil has been overcome. He is God of fecundity—she is Deity of life's development, and she it is who secures for life a resurrection from torpor, death. She rises from the sea, and all earth rejoices to receive her. In common with Apollo, she has the laurel for emblem and the swan for emblem, but she has also the dove. As patron of navigation, she was specially patron of harbors, which unite sea and land. To the Greeks the dove signified, among other things, the bird "whose flight before the prow of vessels announced the vicinity of land." As this the dove was symbol of the union of sea and land. Through the union of water with earth, does earth become fertile. The dove's significance as union for life never fails

in any approximately true system of symbolism. As victorious over Mars, his shield and helmet are Aphrodite's emblems. As victorious over Minerva and Juno, the apple, ancient symbol of victory, is hers. It is said that the people of Melos (apple island) considered the Venus Milo a representation of the universal Venus, the lowly who was to be exalted to divinity, thus becoming the divine Venus Victrix. The planet Venus is Aphrodite's symbol, and the ancients called this planet, when morning star, Lucifer. In Revelation, the morning star is promised to him who overcomes. "And I will give him the morning star." As only what we are is in reality our own, our possession in the true sense, the promise is, "I will give him to be the morning star," that is, Christ. And this morning star, Lucifer, Christ, becomes the possession of the woman—who is both *Venus Dea* and *Venus Deus*. Thus does the woman compass the man.

It is evident that no adequate justice has been done the subject within these limits. Nor was it thought possible to do so. The aim has been, rather, to touch the salient features in manner sufficiently suggestive to attract attention to the fact that the teachings of the Bible convey the same lesson as that conveyed by the heathen myths, and that the science of Koreshanity holds the key to the lesson in either instance, this science alone being equal to the harmonization of such seemingly incongruous concepts.

### The Koreshan Cosmogony Establishes the Truth of Eternal Life.

How does the cellular cosmogony prove eternal life? First, it determines and defines the laws and principles of individualism, or the undividedness of the physical universe. It shows that there is a center and circumference so reciprocally related that the center depends upon the circumference and the circumference upon the center, and that this mutual relation constitutes them one and integral: Second, it defines the laws of form so absolutely as to demonstrate that the universal laws of form apply to the form of the universe as well as to all other and lesser things. It describes and defines the limitations of the physical cosmos.

The universe, to be eternal, must be of such a form as to involve all the laws of perfection. It must so embrace the perfect sphere and the perfect cube as to embody both in its construction. Without perfect and complete form there cannot be perfect and complete function. Integral form and function unite in the perfect and eternal structure. Man will reach immortality—and eternal life just beyond it—when his integralism in the least form is the fac-simile of the universal integralism in the greatest form. When the microcosm is the image and likeness of the macrocosm, eternal life is assured. This is the result of the application of principles known only through the general laws of construction and function.

The real delight of a truth is in its communication for a given end,—that end being the life of that truth in others.



## Koreshan Psychology.

BY LUCIE PAGE BORDEN.

Two people were discussing psychology as taught in one of our leading woman's colleges. The graduate was descanting warmly upon the learning and method of her favorite professor; certain characters from fiction were studied as representative of qualities of the mind; the new experimental psychology was especially emphasized. "But what," quietly asked the gentleman, himself the originator of the Koreshan System, "does your professor teach in regard to the nature of the soul?" The disconcerted graduate hesitated and stammered. "I could not tell you," she finally responded. "My instructor, of course, shares in the general ignorance concerning the nature of the soul; that is the unanswered question, the riddle of the Sphinx."

Herein lies the secret of the statement by Ladd, the author of several works on psychology, that no true science of the mind has yet been formulated, nor is it probable that such a science will ever fall within the limits of human attainment. Its point of departure being the soul, in default of exact knowledge on this point, modern psychology in its method of procedure, may be compared to an instructor who, in attempting to explain to his pupils a locomotive, instead of starting with the principle of the compression of steam by means of a piston rod into an air chamber, should descant learnedly upon the kind of iron used, the size of the wheels, with other minor details, confining his explanation to secondary considerations.

Which is prior, spirit or matter, and what is the relationship between the two, are questions concerning which it would seem that every conceivable opinion has been advanced. The materialistic school which maintains the evolution of mind from matter, represents one extreme, while the opposite is found in the idealistic philosophy of Berkeley and his followers, who deny any basis of positive proof for the existence of observed phenomena independent of states of consciousness in the observer.

Neither of these schools can furnish any answer to the embarrassing questions, if matter be the primary origin of all things what produced, that matter? Or if mind or consciousness first existed, how did that consciousness come to be? Monism blots out the distinction between spirit and matter, reducing everything in the universe to electrical energy, like the infinite and eternal energy from which all things proceed of Herbert Spencer, but Monism, like Spencer, fails to account for the existence of such an energy.

The fact that a problem has never been solved, is no argument that it never will be—say, rather, that if the law of supply and demand be universal in its operations, the formulation of a question, logically implies an answer. Just now, when conjectures seemed at an end, a new psychology comes forward which offers the simplest possible solution of the difficulty. Starting with the proposition that cause is located at the nexus of matter and spirit, it accounts for both by establishing a reciprocal relationship between them. What produces matter? Spirit. What produces spirit? Matter. This is a universal formula applicable to every phenomenon, from a grain of sand to the soul.

It is maintained that the actual generation of thought from matter, takes place in the brain cells; *i. e.* the combustion of matter generates love, hate, faith, hope, all mental energy whatsoever. If it be objected that this is purely materialistic, it is urged that the converse is equally true, that matter, organic or inorganic, is produced from spirit, the latter being divided into two classes, mental and physical. When coal is converted to light and heat, these energies (which it is claimed are actually produced from combustion, not merely *set free* as chemistry assumes) are denominated physical spirit. Hence it is seen that matter and spirit, according to this theory, have no independent existence, but are interconvertible, being considered as co-equal and co-eternal.

"We may think of the growth of knowledge as a kind of progressive organization of experience," says Goethe. Extend this statement to embrace the doctrine of re-embodiment, and it coincides very nearly with the Koreshan idea of consciousness which is defined as that aggregation of experience which cumulates through ages of agreeable or disagreeable, attractive or repulsive contact or sensation. This experience, aggregated and classified, comprises mind.

In the *March Arena*, Prof. Wilder, of Cornell, writes that it is one of the objects of his life, to be able to formulate in words, what it is that differentiates the human brain from the animal brain. It is exactly the same differentiation that obtains between organic and inorganic calcium. No chemist by the closest analysis, can detect any difference between the atom of calcium in the clam shell and the inorganic atom of calcium, yet the former, in practical use, possesses fertilizing properties not existent in the latter. The secret lies in the simple fact that the atom in the clam shell has passed through a higher grade of experience, and, through contact with a psychic or soul force, has derived a subtle quality wholly wanting in the inorganic atom. The greater the number of elements entering into the combination, the more advanced the consciousness in every case.

The beauty and simplicity which distinguish psychology as interpreted by the founder of Koreshanity, are equally characteristic of other parts of his system.

## Lucifer.

BY E. M. CASTLE.

As free of the clouds, the bright sun of the morning  
Arises, and earth is all flooded with light,  
So Lucifer, day-star, to heaven returning,  
Shall rise from the deep in his beauty and might;  
For when from on high—from his temple of glory—  
He called to the nations, they heard not his voice;  
And downward he plunged that they might learn the story  
Of God's love for man, and in His law rejoice;  
As leviathan, into the deep that is hoary  
He plunged, thence to lead back the priests of his choice.

O turn again, Lucifer, son of the morning,  
No more from thy temple to wander afar!  
Arise, like Apollo, the fish-disguise spurning,  
And blaze on our vision, O wonderful star!  
To thee is our worship, O light of the ages!  
O day-star of promise! O star of the sea!  
Though deep calls to deep, and the fierce tempest rages,  
We know thou wilt lead us in safety with thee:  
To thy beautiful temple, the crown of the ages,  
Thou surely wilt bring us in glory with thee.



## Believers in an Unknown God Not Christians.

BY PROF. O. F. L'AMOREAUX, PH. D.

If the believers in an unknown and incomprehensible God were not Christians in New Testament times, then they, whoever they are who thus believe, are not, and cannot be Christians now; but such are the great body of the orthodox, and of all who profess to be, Christians today. If we can at all believe the New Testament, the believers in an *unknown* God were not Christians, but heathen. Men who could comprehend Jesus, who was the "express image of God," could comprehend God; but the Jews of that time, "his own," to whom he came, did not understand, hence rejected him, just as the believers in an unknowable God will certainly do at this time, when he comes again according to his promise. They must needs do so, because they do not comprehend the fact that the only God is the man perfected in the image and likeness of God, that he incarnates at regular periods, at the end of cycles, when, as the divine seed, he has perfected himself in humanity, thus perfecting that humanity, fulfilling his words when he said that he and his Father would come into that humanity and make his abode with it, raising it up at the end of the age, that is, resurrecting it into the undying life which he possessed, just as the seed wheat raises up other wheat out of the death and decay in which it was planted.

New Testament Christians, the only real Christians, knew and worshiped no other God save the one whom Paul declared to those heathen Athenians, to be the Creator of all things in heaven and earth, (that is, in the temporal and spiritual relations of the men of the new age,) who was the man Christ Jesus, the Lord. When he went away by conversion to Holy Spirit, and came into them and formed conjunction with them, they still worshiped him as before. Worship is worthship, and they never for a moment thought of exchanging this invisible yet constant, indwelling Guide and Comforter for an unknown God, dwelling somewhere in immensity, they knew not where; for none but heathen ever worship such an absurd thing.

### Keep Thy Heart.

BY LUCIE PAGE BORDEN.

"Keep thy heart with all diligence, for out of it are the issues of life." The heart is the will or affectional principle, and to keep the heart with all diligence would be to bring every desire into perfect conformity to the truth. When left to themselves, the affections turn naturally toward self and material gratifications; they need the intellect, which serves them as keeper, to guide them into the ways of the divine wisdom, whose paths are peace.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." So speaks the truth in every age to eyes that are weary and hearts that are sore. The burden of self is a heavy burden, and when, like that of Christian in the allegory, it falls off at the foot of the cross, there is great relief.

The issues of life proceed from the heart. The kingdom of heaven upon earth can come only through the law of attraction. The hearts of men must be filled with supreme desire for heavenly conditions before those conditions can be manifest.

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

[CHAPTER V, CONTINUED FROM APRIL NO.]

It is hoped that the reader, in tracing the tribes of Israel as separate from Judah and carried into Media by the Assyrian power, will not forget that the great Shepherd who is to gather the Gentile world into the fold of Israel is manifest through the posterity of Joseph. In Jacob's blessing, he declares to Joseph: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Gen. xlix: 26.

This separation of Joseph implies more than is embraced in the simple story of Joseph's sojourn in Egypt. It implies the captivity of Ephraim and Manasseh with the children of Israel who became united into one kingdom under one head, namely, Jeroboam, the son of Nebat of the tribe of Ephraim, and subsequently taken captive by Assyria, to be lost until the fulness of Gentile times.

A critical perusal of the forty-ninth chapter of Genesis will disclose, in the two blessings of Jacob pronounced upon Judah and Joseph, special divine purposes beyond a notice of the two lines of descent therein distinctively defined. Those blessings are no less than the differentiation of the first and second coming of Christ. To Joseph, he said: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel.)"

Of Judah, Jacob said: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." Of this blessing upon Judah we will only note specially the tenth verse: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be." There are two points in this verse which call for the strictest investigation. These are, first, the significance of the phrase, "until Shiloh come;" and secondly, the meaning of the passage, "Unto him shall the gathering of the people be." Modern philologists are perhaps more generally settled in the conviction that Shiloh, as here used, denotes a place rather than a person. Shiloh as a place was situated in the portion of Palestine allotted to Ephraim, consequently a town of Ephraim. If the rendering, until he (Judah) come to Shiloh, be preferred, it must be admitted that the scepter is not to depart from Judah until Judah shall come to Shiloh in Ephraim. If we regard Shiloh in the land of Ephraim, in the character of a type, and the coming of Judah to Shiloh also as a type, then so far as the figure is concerned, the settlement of the question is not difficult.



When Jeroboam bruised the scepter and destroyed Judah's authority and power over the twelve tribes, and established the kingdom of Israel as a separate dynasty, the typical scepter departed; for it is written: "A kingdom divided against itself cannot stand." The relation which Judah sustained to Israel, was that of the head to its body. The head presided over the body, for the body was the domain of its jurisdiction and authority. When the head was deprived of its body its jurisdiction ceased, therefore its scepter was removed.

David, as the chosen leader of Israel, was taken from the sheepcote. He was the shepherd of Israel, but not yet the shepherd of the Gentile races. David's ultimate mission is to be the Shepherd of the Gentile, heathen (*goyim*), for the promise to David is: "Ask of me, and I shall give thee the heathen [*goyim*] for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii:8. "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Ps. lxxxix: 26-29.

David is here prophetically declared to be God's firstborn, and has the promise that his throne shall endure forever. Ephraim is also God's firstborn. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." Jeremiah xxxi:9.

It is thus established that David and Ephraim become one and identical. Jesus is also God's firstborn, for he is "the firstborn of every creature." "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell;" even the fulness of the Gentiles. Col. i:15,18,19. He is "the firstborn among many brethren." Rom. viii:29.

If the above Scripture passages teach anything, they convey the truth that Ephraim, David, and Jesus are one and the same in the reincarnation. The Shepherd, the Stone of Israel, according to Jacob's blessing, is to come of Joseph, and Ephraim is the appointed channel. Thus it may be seen that the departure of the scepter of Judah is its transmission in some way to Ephraim.

This brings us to a consideration of the second point: "And unto him shall the gathering of the people be." To whom or what, shall be this aggregation of the people? To Shiloh, to Judah, or to both? It is a well-known fact that the most difficult feature in the interpretation of an exotic tongue, is to construe its idiom. We shall leave the perplexing study of the grammatical phase of the subject to such as enjoy it. No one will deny that the gathering of the people will be to the Shepherd, and as we have already shown that this

Shepherd is the product of Joseph's posterity through Ephraim, it follows that the passage, "Unto him shall the gathering of the people be," points directly to the Shepherd predicted to rise from the posterity of Joseph and the seed of Ephraim. The facts are already known that Shiloh in Ephraim was the point for Israel's gathering, but simply as a place, it will hardly fulfil the prediction in Jacob's blessing upon Joseph, indicating the advent of a shepherd.

We will admit that the grammatical construction of the passage, *Ad ki-yaboy Shiloh*, may signify place rather than person; but it does not follow from this that the place is not employed as a type or sign of a personality by such means identified. To establish this point, we call attention to the village of Bethlehem, as one of the signs of the Lord's claim and authority. "And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet. And thou, Bethlehem, in the land of Juda art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii:5, 6. Allusion is here made to Micah v:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "And thou, Bethlehem, art not the least among the Princes." In this text in Matthew, Bethlehem is termed a Prince. In the Hebrew text (Micah v:1), quoted by the chief priests and scribes in reply to the interrogation of Herod, the word *Alphay*, interpreted a Prince, signifies primarily and radically a teacher, head, or leader; hence, "Thou art not the least among the Princes—*hegomosin*. This is from the root *hege*, to lead, think, consider.

It is generally known that Bethlehem signifies house of bread. Jesus said of himself: "Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me." John v:32, 33, 37, 38. "And Jesus said unto them; *I am the bread of life*." From the thirty-third to the fifty-ninth verse, he declares himself to be the bread which came down from heaven. From the fifty-first to the fifty-eighth verse, he declares this bread to be his flesh, his body. We have but to regard Him as a temple, or house, to constitute him "the House of Bread;" therefore Bethlehem. "Destroy this temple, and in three days I will raise it up." This is the language of Jesus. "Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of his body." John ii:20, 21.

In the foregoing, it is plainly shown that Jesus is both house and bread. It follows then that He is Bethlehem. This is not a metaphor. Jesus was the real, literal House of Bread; the real, literal Bethlehem. Out of this



Bethlehem, Prince, Lord (or bread-keeper, for such is the true meaning of Lord), is he to come who shall rule God's people, Israel. Such interpretation is confirmed in Isaiah xi: "And there shall come forth a rod [Jesus the Christ] out of the stem of Jesse [David]; and a Branch shall grow out of his roots." Out of whose roots? This question is answered in Matt. ii: 6: "And thou Bethlehem [which we have shown to be Jesus], in the land of Juda, art not the least among the Princes of Juda: for out of thee shall come a Governor that shall rule my people Israel;" that is, out of the Lord Christ shall he come. David was the type of the Lord's first advent, and therefore out of David shall proceed the typical second coming.

The word Shiloh is from the root *shalam*. This in its radical meaning signifies the end. From this signification is derived that of rest, or peace. The word salem, *shalam*, as given to Jerusalem, is the same word; but the word *yeru*, foundation, is joined with it, constituting it "the foundation of peace;" that is, "the foundation of Shiloh." The word *Shelomoh*, Solomon, is from the same root, and means the peaceful one—*pacific*. The people found rest and peace under the reign of Solomon. Immediately after this glory of the house of Judah, the kingdom was divided. In this etymological interpretation of Solomon's function as the type of the second coming of the Lord, Jerusalem is interpreted to signify the Jew, the Israelitish nation, and not the geographical Jerusalem.

In thus applying the law of interpretation employed in the exposition of the true meaning of Bethlehem, signifying Jesus as the true House of Bread, Solomon is constituted the literal, biological Jerusalem; therefore the Shiloh, the type of the Lord in his second coming. From this exposition there appears to arise a difficulty. It is, however, only in appearance. If Shiloh is in Ephraim, and the gathering is to Shiloh, how can Solomon fulfil this indication? It is scarcely necessary to assert here, that, in the development of the individual, the male progenitor communicates a part only of what is essential to growth. The germ cell is produced through the functions of the female (who clothes the structure with its organic form), and to her also belongs the prerogative of inducting the newly-unfolded structure into the domain of its independent being and identity; that is, she brings it to the birth. Hence the birthright is transmitted through the woman. In the failure to cognize this essential factor in the complete unfolding of the mystery of God, lies the secret of the barrier to the manifestation of the truth regarding the subject under consideration.

We have attempted to show that Solomon, as the representative head of the Jewish nation, is Jerusalem, and consequently Shiloh. But to substantiate such a claim, it must appear that Solomon, through some channel, came by descent from Canaan; for he must incorporate in his structure the Hamitic principle, which is that of service.

In Genesis ix: 25, it is written: "Cursed be Canaan; a servant of servants shall he be unto his brethren,"

which was, and is, precisely the office and work of Christ in the redemption of men. We have the words of Jesus, that he "came not to be ministered unto, but to minister;" that is, to serve. His other words, "Whosoever of you will be the chiefest, shall be servant of all," are in positive confirmation of the interpretation above presented.

As the birthright is the feminine prerogative, and the birthright is Canaan, so through the female progenitor of Solomon should be transmitted and incorporated the Canaanite element. The mother of Solomon was the wife of Uriah the Hittite. Submitting the question of direct testimony as to the nativity of Bath-Sheba, it would appear at least reasonable, that the wife of Uriah should be of the same nativity with himself. This appears the more probable from the etymology of the name, for Beth-Sheba signifies daughter of the oath. She is also called Bath-Shuah; (I. Chron. iii: 5;) Shua being kindred with Ishai, Jesse or salvation. As daughter of the oath, her name would imply that through her the oath or covenant to Abraham is established. If, in the type of the Lord's second coming, the fruit of the Jewish nation matured in Solomon, who embodied its life, then Solomon was, typically considered, Jerusalem. "Again the word of the Lord came unto me, saying, son of man, cause Jerusalem to know her abominations, and say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." Ezekiel xvi: 1-3.

But let us seek further to know what is meant by the departure of the scepter from Judah. If we examine the meaning of the word *shebet*, scepter, we find it to signify tribe, also rod, stick, or staff. Gesenius says: "Not improbably the primary significance of *shebet* may have been a shoot, sprout of a tree, a rod growing from the root. It also denotes the insignia of royalty, and the crook of a shepherd. It is used to denote tribe, from the fact that a tribe embodied all that pertains to a tree, including the root, trunk, branches, etc. Thus, in the departure of the *shebet*, there was lost not merely the royal authority, but the tribal trait and characteristic. Through Ephraim this characteristic must be restored. Before such restoration, the adultery of Jerusalem must become complete.

Jerusalem's admixture with Canaan must be so thorough, that in her establishment she is the product of Canaan through the Amorite and Hittite, whose daughter she is declared to be. "Cause Jerusalem to know her abominations [her adulteration with the Gentiles], and say, thus saith the Lord God unto Jerusalem; thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." Ezek. xvi: 2, 3.

The first government of Israel was a theocracy: the Lord was king, but this did not satisfy the pride and ambition of the Jews; they demanded a visible, earthly head, and God gave them a king out of the tribe of Benjamin, to whom he transferred the authority and leadership. Saul kept not the commandments of the



Lord his God, but went after his own devices; and the word came to Samuel: "I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." "And thou shalt anoint unto me him whom I name unto thee." And when David of the tribe of Judah passed before the prophet, the Lord said, "Arise, anoint him: for this is he." "And the Spirit of the Lord came upon David from that day forward." I. Sam. xvi: 1-13.

In the above Scripture passages, we see the transfer of the scepter from Benjamin to Judah. If the scepter departs from Judah when the Shiloh comes, or when he (Judah) comes to Shiloh, to whom does the scepter depart? To whom shall it go forth? Who shall bear it? For it is certain that the scepter continues. Ephraim became the ruling tribe when Judah's power waned, and the shepherd's crook and staff of royalty, which was in the hand of David, must necessarily be committed to Ephraim in order to fulfil, in the antitype, the blessing of God upon Joseph, as spoken by the mouth of his father, Jacob.

In tracing the lineage of Judah, it will be noticed that, as a tribe, it has its origin through both the paternal and the maternal ancestry, in the Shemitic line of descent. Not so with Ephraim. Incorporated in the very root of this tribe is an element handed down through Ham and Metsraim, through Egypt, so that in Ephraim is embraced both Shem and Ham, consequently from the Hamitic source Ephraim derives one element of word (language), the root of ethnic existence, more than Judah. Therefore according to Jacob, Joseph has one portion above his brethren, which his father, Israel, declares he took from the hand of the Amorite with his sword and with his bow. The Amorite in a broad sense includes all Canaan. The word is from the root *amar*, and signifies to say, to utter, to put forth words; hence *amar* is speech or word. It also signifies the highest point or summit. Ham was the father of Canaan, and signifies heat. Heat is the love principle, the will, which is the supreme element of being. In a divine sense, Ham would signify the heat as from or belonging to Jehovah. In giving Joseph the one portion above his brethren, he would commit to him the inheritance of Ham. This would be the heat or love, as distinct from the light, which is wisdom or truth. He would thus add to Joseph the will, which, in the concrete degree is the flesh or body.

As light and heat must be incorporated in the vegetable germ in order for its regeneration or reproduction, so in the natural man must the animal light and heat be incorporated in the germ for the reproduction and perpetuity of the race. We but carry this invariable law into the higher realms of being, to know that the heat and light, or the love and wisdom of God, must unite in man for the reproduction of the sons of God. The land of Canaan was the birthright given to Joseph; but that geographical Canaan was but the typical land, while the real, literal land of Canaan embraced the people who came from the loins of the man from whom the country derived its name.

As the men of Israel and the man Israel are one, they having come forth from him, so are the Canaanites

and Canaan one. The geographical Canaan is but a type of the living Canaan, which is the birthright of Joseph. So the literal land of Canaan, or the primary Canaan, would be flesh and bones, and this would be the birthright given to Joseph, even the body derived from Ham. In order to fulfil the prediction of Jacob to Joseph and Ephraim, this Canaan must by some process become the seed of Abraham. Such a metamorphosis could not obtain except through the law of mixed propagation, which is a process of engrafting the one stock into the other, that the purpose of God to make Canaan the literal body of Abraham should be accomplished.

(CONTINUED.)

### How to Inherit All Things.

BY BERTHALDINE.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Humanity thinks it beholds something of the power and possibilities of the universe, yet its vast, untouched, unrevealed resources are past present comprehension. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The devil is doing his best to demonstrate his right to the Lord's inheritance, but he is to be weighed in the balance and found wanting. Under the competitive system, that supremely hellish institution, the devil will defeat his own ambitious ends; he is overreaching himself in his greed, and the Lord's hidden riches will remain undiscovered by the powers that be, until they are ready to surrender.

"The Lord is mindful of his own," and the day is not distant when he shall awake in a great multitude to claim and take his inheritance. The Lord is even now present to destroy the devil and all his works. "Then shall the earth yield her increase; and God, even our own God, shall bless us."

"When one pauses to think of the marvelous productions the earth may be induced to yield under scientific culture, with the aid of labor-saving machinery, how outraged all the best in us feels, that we are compelled by the present financial powers of the competitive system, to toil and groan and sigh with the weariness of the flesh and the oppression of the spirit, to gain a mere pittance for a struggling existence that is not life, but a perpetual dying until dead.

What will cause the people to become so sufficiently satiated with hell as to be willing to be helped out of it? The Deliverer is in our midst, his demand upon us is the very reasonable one of practical co-operation in his effort to lead us out of the pit full of quicksand and miry clay, that he may plant our feet upon a rock.

The foundations of hell are the shifting sands of ever-changing human opinions, formed in ignorance of the laws of life and immortality. The foundation of heaven is the man, Christ Jesus, the personated law of Moses fulfilled by the wisdom of divine love. "For other foundation can no man lay than that is laid, which is Jesus Christ." The Lord Jesus Christ was the involved kingdom of heaven—involved to be planted as seed in humanity. His life was laid down



that he might take it again in the fulness of harvest glory, as the light and life of men in the image and likeness of God—like God himself.

The harvest time is at hand, and the Sign of the Son of man, the sower and the reaper, is here. This Sign is pre-eminently the teacher of absolute scientific truth, animated by the love of humanity. This truth, the ultimatum of Jehovah's spirit and power to regenerate himself, is the sole light by which a man may be lighted into the world to come, and the sole power by the application of which he may avail himself of the promised inheritance of a divine kingdom in earth.

The kingdom of God we should seek, is the kingdom of divine love and wisdom applied to every domain of human life. Divine love is life fulfilling the law of Moses, and divine wisdom is the science of the application of that law to life. Without wisdom, love deals but death. Who hath wisdom? who hath understanding? "He that hath clean hands and a pure heart." No hands or powers are clean that approve and engage in the service of the competitive system, determined to uphold it as righteous. No heart is pure that dare justify its doctrines in the presence of the law of love fulfilled.

The golden calf can never be the God of the divine kingdom, for in that kingdom God's humanity ever sits enthroned. God's kingdom is essentially a kingdom of uses performed from love to the neighbor. Universal uses, performed from the motive of universal love to the neighbor, with the aid of all mechanical arts and appliances, dedicated to the greatest use to the greatest number, would usher in a day of rest and gladness of which humanity has never even dreamed. The resulting productions of the free application of universal energies through the conserving power of perfected mechanical service, would surpass in abundance and magnificence the visions of the most extravagant dreamer. "What fools we mortals be," to perpetuate longer the awful sacrifice of our souls to the devil, when wisdom's ways are pleasant ways, and all her paths are peace! Here we are hugging the promise of heirship to the all things of God, yet doing next to nothing to avail ourselves of its fulness. The law is ours, the God-anointed Shepherd is with us; the Voice of Truth is bidding us to prepare the way of the Lord, and to make his paths straight.

The day approaches for the devil to commit suicide, for the universal, as well as the individual devil, can become desperate. By and by each one will see the man of sin to be his individual self-centeredness. This fact becoming self-evident to us, will cause us to respond to the Voice of Truth, and to arise and slay our man of sin revealed, that the law of love may be fulfilled in us as it is in Christ our righteousness.

When we are ready in great numbers to slay the man of sin in ourselves with the sword of God's truth, we will be ready in great numbers to gather ourselves together to the feast of the great God, who will assimilate us to himself, and God himself will stand revealed in our unification, as the Grand Man, the divine kingdom, in which love is law, and use to the neighbor, according to knowledge, is the most sincere and divine expression of love.

This divine kingdom in earth so long prayed for, preach-

ed about, and sung about, is a practical affair after all. If individually we want any part in it, it is to be had for the very practical taking. If it is a Grand Man, an organic unity, which it must be to have parts and functions, it necessarily has a head. The head, to govern divinely, must necessarily be anointed with the divine wisdom and understanding of the laws of life and immortality. Divinity must be evidenced in his doctrines and life. Those who will not submit to a head lacking the credentials of Scriptural prophecy and promise, must demand a Scriptural justification of his claims to the rights of headship. Others, who need the evidences of divinity to be made manifest in a knowledge of the laws of univereal life, material and spiritual, must seek satisfaction in their head on that line. When a head is found prepared to meet universal demands, all one needs to do is to be still and know that he is the God he claims to be, and to wait on him for a renewal of divine life and strength. We are to wait, but not idly dreaming and twirling our thumbs. We must learn to labor and to wait, sustained in the service of truth by the love of it. Having discovered your God or hero, center in him your own life-giving affections, obeying the first great law by loving the Lord your God with all your might, mind, and strength, and loving your neighbors—those who love him likewise—as yourself.

When once a body, however small, has an accepted head, the next common-sense thing in order is obedience in service. This obedience will bring about wonderful results in due season. Every member of the body must obey his Lord on his own account, remembering that no two members of a body are appointed to exactly the same service. The hand is ill adapted to doing the work of the foot, and the requisites for the comfortable and useful life of the foot, are ill adapted to the comfort and usefulness of the hand. Each member must learn to honor every other member according to the quality and degree of service as estimated by the head—that supreme member in central and supreme relation to all. If, as a unit, a body is to inherit all things, its related members must abide together, as related by the wisdom of the law, in the harmony generated by the sympathies of a united love centered in one head.

To become properly related and harmonized, we must assemble ourselves together; we must allow ourselves to be gathered out of present chaos, to be built up as living stones into the great temple of truth which is to reveal the glory of God Almighty. The now disintegrated body of Christ is to be reformed on the firm foundation regenerated from the God-anointed head, Koresh, the Shepherd and Stone of Israel. Its now chaotic elements must be appropriated by him through their absolute subjection to the laws of divine being. Through such subjection or self-surrender, complete reorganization will become manifest in the earth, and the kingdom will be born, a Grand Man in the image and likeness of Deity. Wisdom and love—biune Deity—will be manifested in earth as a theocratic kingdom, with holiness self-evident in its every department, which will be secularly religious and religiously secular seven days in every week.

The Koreshan System is the evolution of universal science from the mind of Koresh, whose mind was renewed in 1870 by the influx of the universal centralization of mind, which was in Christ Jesus, with the addition of the mental fruitage



of the experiences of that mind throughout the Christian era now ending. Koresh is plainly the Messenger of the final conjunction, by virtue of being sole possessor of the universal message of universal truth concerning the origin and destiny of God as man, and man as God. He will formulate the Grand Man by the influence of his message of truth upon the mind of the humanity ripe to receive it. When formed, Koresh, as the Elias of the age, will baptize humanity into the life of divine uses which secures to it its inheritance, and to Koresh, the perpetuity of divine being in the humanity which is transformed to the Lord our righteousness.

The church redeemed from the body of death, keeps in mind the prophecies: "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

Here in this land of ours, called so prophetically the United States, we find the fulness of the Gentiles in the Ensign promised, who is a descendant or root of his father, Jesse, and who bears from birth the name of Cyrus. We find him claiming to be a Messenger from Jesus the Jehovah, sent to effect a conjunction between the deific, immortal mind and our mortal, corruptible mind, that we may be transformed mentally and physically by the renewing of our minds. He certainly bears a marvelous message; he comes the heir of all things, to make us joint-heirs in his inheritance. He comes with the Lord's new name, the prophetic name of Koresh, or Cyrus, and with the name of the city of Jehovah's God, Koreshanity, the doctrines of life and immortality, life and light of the New Jerusalem. "Behold, I make all things new!" There shall be "new heavens and a new earth, wherein dwelleth righteousness."

### Truths Worthy of Thought.

BY MIZPAH.

"The root of all wholesome thought is knowledge of thyself. For thus only canst thou learn the character of God toward thee. He made thee, and thou art; He redeemed thee, and thou wilt be: Thou art evil, yet he loveth thee; thou sinnest, yet he pardoneth thee:

Nature is the chart of God, mapping out all his attributes; Art is the shadow of his wisdom, and copieth his resources. Thou knowest the law of matter to be emanations of his will, And thy best reason for aught is this: thou, Lord, would have it so."

In every age, and among all nations and peoples, two states of mind exert a most potent influence in preventing the entrance of the converting energy of the truth of God into the heart and mind of man. On the one hand, a worldly heart with its love of pleasure, and on the other, the pride of reason and self-righteousness. Standing near, and helping to produce these two conditions of mind, are three leading heresies; two stand as wily guardians by the door of every modern Christian church—the doctrine of Spiritualism and the doctrine of Materialism.

Insinuating its baleful influence, and winding itself with serpent coil into the very warp and woof of Christianity, which everywhere exhibits the glittering threads interwoven in its fabric, we behold a gaunt spectre stalking through the

door, crying: "All is good; all is spirit; there is no *sin*, no *sickness*, no *death*." Today the leading churches of our land feel the force of this most deceptive and subtle form of anti-christ; deceptive, because it disguises the fact of a denial of the personality of the Godhead and the coming of a personal Savior.

The professed Christians who today are entering the ranks of the "Christian Science" devotees, would be appalled did they but understand that the very principles of the denial of sin, sickness, and death involve a denial of the fall of man and of his restoration; hence, there is no need of a Savior, and sequentially there was no Christ crucified, for "Christ is only a principle, not a person." Only a principle? What a misnomer! for a principle is a fundamental truth. An abstract truth is of little moment, for so long as it remains in the cold, barren region of mere ideas it can exert no mighty influence over mankind. Truths of religion are no exception to this law, and it now remains to be proven to a world that is fast being imbued with the spirit of anti-christ, that every great truth which is to win a triumphant way, must and will be incarnate in some *one* man, and will derive from a living, fervent heart that passion and power which will constrain and subdue. It will also derive from the intellect of this same personality a scientific knowledge of truth, which will be the salvator of the race.

The disintegrating power exerted by this triangle of heresies is found everywhere; but truth, pure and holy truth, seeks in vain for a hearing, and nowhere can the white dove find rest for the soles of her feet, for the waters of fallacy cover the whole earth, and even the mountain tops cannot be seen; but the time is not far distant when the dove will again be sent forth, and in the evening will return, and lo! in her mouth will be found an olive leaf, the symbol of "Peace on earth, good will to men."

The eye that can scan the whole earth beholds the searching, hungry soul struggling for life and light, which it cannot procure for itself, therefore to the upright there ariseth light amid the gross darkness, rising slowly, degree by degree, through the use of means in God's hands, through the preaching of a full, free gospel, luminous from the Sun of Righteousness, a gospel of which Jesus the Christ is the center and basis—a gospel of glad tidings to all the earth.

"This light and darkness in our chaos joined,  
What shall divide? The God within the mind."

The God implanted there by the reception of the Truth—the pure elixir of life.

Eighteen hundred years ago, the Christian church was a luminous body, "a city set on a hill that could not be hid." It shone because it existed, but it shone only so long as its life was hid with Christ in God. This church was constituted of living disciples, true to their faith, true to their Lord, true to their stewardship of the manifold riches of God's marvelous truth, and to their commission to go and preach the gospel throughout the whole earth. When these faithful ones received the Pentecostal gift, God breathed upon them as an advanced sign of his second coming, and cloven tongues like as of fire sat upon each of them, an emblem of that fulness of spirit imparted to each individual soul. It was as



if the angelic hosts were crying: "Go, tell it wherever there are ears to hear; tell it to the uttermost parts of the earth, that God has spoken, and man's salvation is assured; for in man God has planted his holy seed, which shall not be rooted up, but through its vivifying power man will find his redemption.

The symbol which announced to the disciples their conquering power was a TONGUE, the instrument of the grandest war ever waged—man's speech to his fellow man; a power by which a message could be given in human language to human minds, and from heart to heart. "A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power."

Only when the revelation of God was complete by the message of his Son, his life, death, resurrection, and ascension, was the full, permanent gift of the spirit possible, unfolding all that lay in the Word spoken once for all, in whom the whole name of God is contained—Jesus the Christ, Jehovah God, "for there is no Savior but Jehovah."

The Christians were admonished to keep themselves in the love of God, the true element of spiritual life; and how? By building themselves up on their most holy faith. The infant church was nourished, taught, warned, and guarded, but ere long the native evil of the heart became visible even among the little band of Christ's proscribed followers. While the Holy Ghost filled the hearts of the true disciples, Satan filled the hearts over whom he could have power,—the false, greedy, lying professors who brought a part of the price of their possessions, secretly retaining the rest, and when questioned by successive burning words ending in the terrible accusation: "Thou hast not lied unto man, but unto God," fell dead at the apostles' feet, proving God's hatred for hypocrisy and his regard for truth, which, read on every page of his revelation, may be summed up in the words: "Lying lips are an abomination to the Lord: but they that deal truly are his delight."

This appearance of Satan at the inauguration of the infant church was in exact accordance with all his previous work. It is written, that when the sons of God came to earth, Satan came also. He came to Adam and Eve in the Garden; he came to Cain, their firstborn; to Nahab and Abihu at the beginning of Israel's national life; also to Achan, when Israel's power was first established in Canaan, and, without effect, he came to Jesus at the beginning of his ministry. Then he came to the weak ones of the little church; sowing the tares amid the wheat, and inciting them to keep back a part of their sacrifice. This spirit of hypocrisy has spread as a leaven, vitiating the church; and Christians who profess to surrender all to God, follow the example of Ananias and Sapphira, illustrating falsehood in its most daring and impious form by a counterfeit offering to God himself. Thus is prophecy being fulfilled, for the church is gradually falling away.

There have been partial revivals of paganism; a great Moslem imposture has drawn after it the larger part of the Orient. Churches have left their first love and have been extinguished; heresies have sprung up and run their course; corruptions of doctrine and practice have set in, and particularly in the western churches, a monstrous caricature of Christianity has put itself in the place of "the faith once

delivered to the church," and stands ministering at the altar, either investing religion with man-made doctrines, or else the cast-off abominations of paganism, and thus is the sacred temple profaned. Each age has its apostasy, its antichrist, and each, in turn, is overwhelmed by some new manifestation of God in power and glory in his church, which he never loses sight of, even if it is hidden among the rubbish man has gathered about it, in order to build a tower of Babel that will reach the skies. So it will be, till the final battle between the forces of Jehovah and those of Satan culminates in the victory over sin and death.

Prophecy is self-repeating, and the few faithful ones are kept always in a state of prayerful expectation, knowing that whatever foes may arise, whatever conflicts may come, they who stand fast in the word of Christ shall have everlasting consolation at the coming of the Lord; but the weak and self-righteous ones fail to recognize the fact that they have all gone astray, and that there is in their midst but a form of godliness without the power thereof.

The great end of all the works of Jehovah is the manifestation of himself in his true character, to created intelligence; but without a just conception of revealed truth, the true character of God cannot be understood so as to become an object of our worship—or a source of joy.

Heretofore, erroneous conceptions of God have eclipsed his glory in its progress to enlighten a universe. The modern churches propagate falsehoods concerning God. They proclaim an unknown and unknowable Spirit, an extrinsic cause, working out effects under a cloud of mystery altogether incomprehensible to His creatures, yet they teach that God made man in his own image and likeness, in the beginning of creation. If they believe this, then let man study himself, and perhaps he will find out what Deity is like; at least what he is like in his fallen condition, after his descent into sinful humanity, and, taking a view of the Savior on Olivet, he may perhaps understand what man can become when he is perfected in God's image and likeness; for Jesus was the express image of the Father of whom he was the incarnation. Whosoever can understand Jesus, the one altogether lovely, can understand that God is neither unknown nor unknowable, but that he is the perfected MAN.

Since the teachings of Spiritualism and Materialism, taken separately, are disintegrating forces, there now comes a system of theology embracing the science of both spiritual and material things. It does not teach that all is spirit; it teaches that spirit can be converted to matter, and that matter can be converted to spirit. It does not teach that there is no sin, sickness, nor death; it teaches that sin is transgression of God's law; that sickness and death are the inevitable consequences of such disobedience, and that only through a perfect obedience to all of God's laws can man become immortal. Does the Christian church teach this? No! It teaches that man has only to have faith and he will be saved, despite the works of the law.

Koreshanity teaches that man is mortal,—body, soul, and spirit, and that immortality cannot be reached till the principles of life have entered as deeply into the human organization as have the principles of death. So long as the body dies, the soul and spirit die; that is, the spirit passes into the spiritual world, and when its career in the spiritual



world is ended, it is again re-embodied in the natural world, until the process of unfolding is complete. Then, through the application of law and obedience to all the principles of life, the body is perfected and man comes into his inheritance; he is saved—body, soul, and spirit.

Koreshanity is full of truths worthy of deepest thought. It is not a system of abstract truth that man cannot comprehend, but a scientific religion that affords scope for the loftiest intellect, in the contemplation and development of its salient, and glorious truths; it can reduce to an exquisite simplicity, all essential facts and principles so that they are patent to the simplest mind.

The apostle's injunction is here forcibly brought to our mind: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any of virtue, and if there be any praise, think on these things." Think honestly, think soberly; bring self into question, that there may be gained self-knowledge; for these are deep subjects of thought, rich treasures of knowledge that can never be unlocked while we are ignorant of self, and it is only by self-criticism that man can understand for what purpose he is a man at all.

Human life is indeed a problem, which only the greatest Scientist can solve. Viewed in a general way, man beholds himself a creature with Godlike aspirations and beastly propensities; and it is only when the aspirations for a purer, nobler life begin to rise within the soul, and the long passive spirit rises in its might to check the pride of evil, to force back and stay the current of unholy desire and passion that has hitherto dominated, holding the whole nature captive to the flesh; when the softening, refining influences of divine love and grace begin to thaw the icy coldness of a heart hitherto godless, that man can see himself as he really is. Those who take this view of themselves will never be satisfied till they are purified from all degrees of sensual inclination and affection, and have attained a worshipful attitude of soul, suitable to the veneration of eternal wisdom, goodness, power, and holiness, with a profound humility and self-abnegation, a universal love approximating as much as possible the divine, and a proneness to do good.

This is the mirror in which Koreshanity would have its disciples view themselves, and this is the result it would have them obtain; yet the Christian church will close its doors lest its members view the impurity stamped on the Koreshan garments! We might inquire, Why is this? It is not a hard question to answer. Human nature is always looking for some loophole for escape from too much responsibility of life. It wants an *easy* life, an *easy* religion, an *easy* death, and an *easy* heaven. We do not blame them altogether:

"For the enemy, the Father of lies, the giant Upas of creation,  
Whose deadly shade hath blasted this once green garden of the  
Lord,  
Can but pervert the good, but may not create the evil;  
He destroyeth, but he cannot build."

The new gospel of life, new since the days of Jesus, is not an easy gospel. It means effort, it means obedience. Dissatisfied with old church creeds, thousands grasp at any new idea in which is involved freedom from creed. The minds of thousands, yea, tens of thousands, of professed

Christians are verging on Atheism. They are tired of the orthodox God, they want something new and tangible, or nothing at all; and the *nothing* is easily found in the ranks of those who belong to the reign of antichrist. This is especially noticeable now at the end of the age, when Christians are looking for the return of the Lord. The re-embodied spirits of those who put the Lord in the grave will now do all they can to keep him there, but in spite of antichrist he will burst the bonds and come forth from the tomb of humanity; then truly will Koreshans rejoice in this glad Easter morning, for they will recognize their Redeemer, their Savior, coming forth as the "BRANCH" from the long buried seed.

The Koreshan religion teaches a life of purity, self-denial, love to God, and a corresponding love to the neighbor, manifest in uses. This is not an easy religion. It is not an easy task to check the natural current of unholy passions, desires, and appetites that have hitherto held the senses captive, or to curb the will and make it subservient to reason. It is not an easy thing to overcome the spirit of covetousness, sensuality, and pride-roots from which all other sins grow; it is not an easy thing to love God with all the energy of our being, and to love our neighbor as ourselves, for we cannot love God with *all* our soul, heart, might, mind, and strength and at the same time love the ties of kindred and family a little better than we love him. It is not an easy thing to regard the words of Jesus and believe he was in earnest when he said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

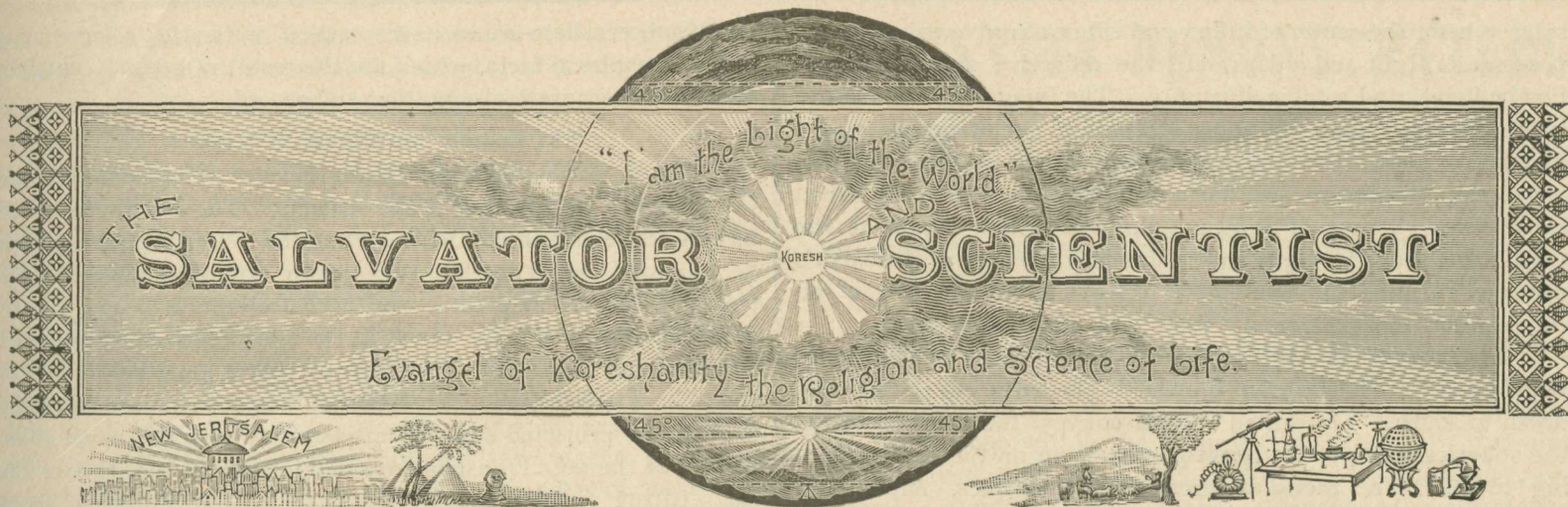
These words burn deeply into the human heart that is bound by the tender family tie, which is so hard to sever even for the sake of the kingdom of heaven. All this involves a sacrifice that few are willing to make. They are *compelled* to let the devil, who has the power of death, sever this "holy tie," but they are not willing that God should touch it never so tenderly—he has no rights in the charmed family circle!

Yet this is just the sacrifice that God requires, and it is this sacrifice that Koreshans are striving to make. They profess a willingness to leave *all* to follow the call of the Shepherd of Israel. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Only through complete self-renunciation and perfect obedience to law can death be overcome, and man reach immortal life,—a life worthy to be called life,—holy, beatific, glorious, divine; life participant of God's holiness and blessedness. Is it not worthy the effort, the struggle, and the sacrifice?

As a disciple of this marvelous system of God's truth, we are impelled to urge the unbelieving world to give thought to these truths. Think critically, think honestly, think soberly, think prayerfully, and may God open the eyes of your understanding that you may behold the ineffable beauty, glory, and power of this wonderful gospel of life, that through such understanding you may be enabled to find life immortal.





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. 3.

CHICAGO, ILL., MAY, 1897.—A. K. 58.

Herald No. 29.

## The Salvator and Scientist

—IS FOUNDED FOR THE—

### Promulgation of Koreshan Science,

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

#### CYRUS, THE SHEPHERD OF LIFE.

He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable.

#### KORESHAN ASTRONOMY.

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

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

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### KORESHAN ASTRONOMY, (No. 5).

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

#### The Cause of Day and Night.

The vicissitudes of day and night force even the most casual observer to the conclusion that movements of some kind obtain in the universe to produce these changes. The cause of day and night, with all that follows in the train of conclusion, has been the battle-ground of astronomical theories of the past. It has been a question as to *what moves* to produce the alternations of light and darkness—the earth or the sun. The usual theory of the earth's daily rotation has seemed so plausible to the common people of the present time that they consider that it must be direct evidence that it is true—so true that the Koreshan Astronomy is treated as an absurdity. Let the investigator consider the fact that astronomers admit that so far as the phenomena of day and night are concerned, the Ptolemaic system, which was supplanted by the Copernican system for other reasons, accounted for the changes of morning, noon and night as accurately as the popular theory seems to do it; he will be forced to the conclusion that the phenomena under consideration do not constitute evidence in favor of the Copernican theory.

Connected with this subject, are questions which the modern scientist has never been able to solve. It is easy enough to say that the earth revolves on its axis in 24 hours, and quite another thing to *prove* it; the evolution of an hypothesis upon this basis is not difficult, but to give the *cause* of the earth's supposed diurnal rotation has been the vain and unsuccessful effort of astronomers for centuries. This at once stamps the theory as being the result of ignorance of the simplest principles and laws of the universe. If the earth rotates daily upon an axis, from whence is derived the energy of rotation? If the earth revolves about the sun in 365 days, in an orbit of 185,000,000 miles diameter, what is the source of its projectile energy? Are the conclusions of the modern scientist reasonable if he cannot show a proven premise, nor explain the causes which produce the results so commonly observed? The Copernican system is being weighted down with objections placed over against it, which its advocates cannot remove. The Koreshan System stands solidly upon its foundation fact—the demonstrated premise of the water's concavity; it answers all objections, accounts for all phenomena, and gives the causes, not only of universal phenomena and motion, but the science of their existence!

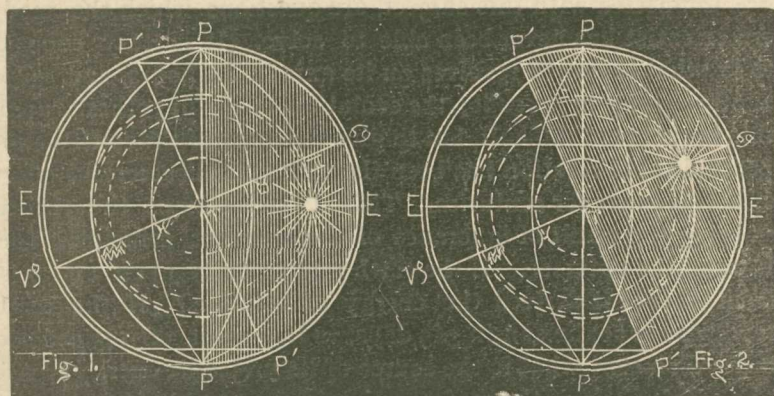
We do not deny any of the *facts* of astronomical observation or of geographical research; we find no necessity for doing so. In the consideration of the subject of day and night, we are not so ignorant as to undertake to set aside the many facts of investigation of solar time or of the periods of daylight and darkness; we use them all. It is a fact of the most common observation that every day at noon, the sun is directly in the south on our meridian; 12 hours later, the sun is on the opposite meridian, 180° to the westward, or just half way round the earth. When the sun is on the equator, it rises at 6 a. m. and sets at 6 p. m., the world over, and the area of daylight stretches from pole to pole. From these facts it is evident that *one half* of the earth's surface is continually illumined by the sun, while in the other half there is night, bordered in the east, west, north and south by the deepening shades of twilight. Thus day and night succeed each other, and in the course of 24 hours the sun passes over 360°, bringing noon to every meridian.

During the period of 24 hours the heavens revolve, studded with the greater and lesser lights, and millions of stars, with here and there on the ecliptic, the brilliant gems of the planetary orbs. The diurnal rotation of the sphere of the heavens above us is derived from the reciprocal relation of the universal center and circumference, the principles of which are found in the well-known scientific apparatus, called the radiometer. The central



solar sphere, the center of influx and efflux of universal energies, possesses a light and a dark side, the reflective and absorptive hemispheres, and rotates diurnally. The image of this central sun is focalized upon the upper stratum of our atmosphere, at a distance of about 1,000 miles above the earth's surface; the projected sun, the sun we see, has a daily motion, and is the direct cause of the changes of light and darkness which obtain at the earth's surface. Its light covers one half the area of the earth's concave surface; the hemisphere of light, when the sun is on the equator, reaches over  $90^\circ$  east, west, north and south.

We have endeavored to represent this in Fig. 1 in the accompanying cut. The diagram represents the earth cut in two from north to south. The dotted circles convey the impression of the spherical form of the heavens, revolving on the axis extending to PP. The meridian arcs, equator, tropics, Arctic and Antarctic circles and the ecliptic are shown as upon the concave surface of the earth. The illustration will better serve its purpose if the reader will imagine that he is looking down into a concave, instead of on a convex hemisphere. The light portion of the diagram represents the illumined portion of this hemisphere.



12 hours later the sun would be on the opposite side of the earth, and the left side would be illumined. Thus day and night would be of equal length from pole to pole, because the sun is in the zenith of the earth's equator, EE; and day and night will continue to be of equal length as long as the sun remains near the equatorial line. These periods are about March 21st and September 22d, of every year. Near these dates the dividing line between the light and darkness in the earth's surface extends due north and south.

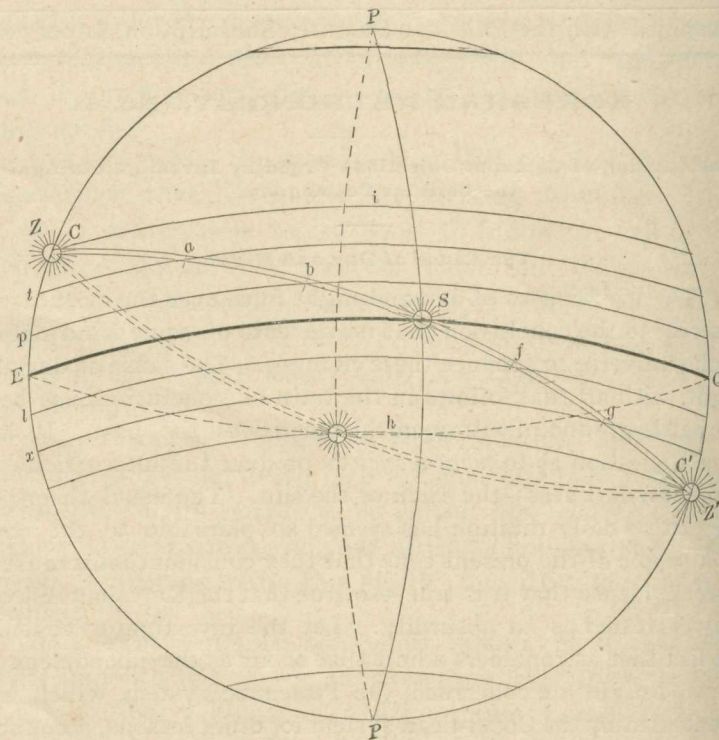
Such is not the case, however, on June 21st and December 21st. When it is midwinter in the north, the dividing line between day and night at sunrise, extends from the northeast to southwest, cutting the equator obliquely at an angle of  $23\frac{1}{2}^\circ$ ; while in midsummer, the line extends from the northwest to southeast, at an angle of  $23\frac{1}{2}^\circ$  to the equator. These latter conditions are diagrammed in Fig. 2, in cut above. In the heavens on June 21st the sun is in the zenith of the tropic of Cancer; it is  $23\frac{1}{2}^\circ$  north of the celestial equator. A given point on the northern tropic then, would be the center of the disc or hemisphere of daylight, which would extend  $23\frac{1}{2}^\circ$  beyond the north pole, lacking  $23\frac{1}{2}^\circ$  of reaching the south pole. 12 hours later the sun would be on the opposite meridian, but still  $23\frac{1}{2}^\circ$  north of the earth's equator, thus throwing the circle of daylight as far beyond the north pole. As long as the sun remains near the northern tropic, there would be continual day within the Arctic circle, and continual night within the Antarctic circle in the south. The length of days between the two poles would thus decrease from the north to south, the days growing shorter as we should recede to the south—from six months in length at the north to continual night in the south. The sun is six months north of the equator, and six months south. Its daily movement is in the plane of the equator, from east to west. The

results shown here are in exact accord with the astronomical and geographical facts, which are the result of several centuries of the most accurate observation and record.

#### The Ecliptic and Change of Seasons.

Closely associated with the alternations of day and night are the causes of the changes of the seasons. The sun is known to have a northern and southern declination. Its greatest northern declination is  $23\frac{1}{2}^\circ$  north of the equator, when the sun is over the tropic of Cancer; its greatest southern declination is  $23\frac{1}{2}^\circ$  south of the equator, when the sun is at the southern solstice and over the tropic of Capricorn. During one year a great belt of  $47^\circ$  of the earth's surface,  $23\frac{1}{2}^\circ$  on either side of the equator, is passed over by the projected sun. All are familiar with the usual illustration of the popular astronomies and geographies—that of the earth tilting  $23\frac{1}{2}^\circ$  from the plane of its annual revolution about the sun. It is supposed that the earth revolves continually in the same plane, and thus during our winter, the south pole points slightly toward the sun, while in the summer the north pole inclines toward the center of the solar system about  $23\frac{1}{2}^\circ$ . It seems to us to be poor economy to have the huge body of the earth move in an orbit of nearly 600,000,000 miles circumference, necessitating an enormous expenditure of energy of locomotion, to produce the simple change of seasons! No more inconsistent than this would be the man who would insist on walking half way round the earth to find opportunity to change his clothing, when better and more convenient facilities could be afforded in his own room!

The true mechanism of the universe consists in the machinery of its forces, which are all reciprocally related in the great universal cell. There is use for every movement in the universe, and there is no emplacement of substances nor movement of bodies that does not belong to the category of universal necessity. The central sun moves in a small helix or spiral, and this spiral motion induces those magnetic currents which have to do with the revolution of all the orbs of the solar and lunar systems. Likewise, the projected sun moves in a spiral from north to south and from south to north alternately every six months, as related to the heavens in which it moves, and to the



belt of the earth over which it passes in its annual spirations. Neither the heavens nor the earth tilt to produce the seasons; the earth maintains relatively, its stationary position, and the heavens continue to revolve in the same plane and upon the same



axes. The northern and southern declination of the projected sun is the direct result of the spiral movements and change of obliquity of the axis of the astral center; the projected sun's annual path is the ecliptic. The heavens rotate daily from east to west; in the heavens the sun's annual motion is from west to east; its movement in this direction is at the rate of about  $1^\circ$  of space, or 4 minutes of time, per day. It completes its revolution in the Zodiac in  $365\frac{1}{4}$  days.

The accompanying comprehensive diagram of the relation of the ecliptic to the equinoctial, gives an illustration of the sun's annual motion. The sphere of the heavens is about 6,000 miles in diameter, and lies within the earth's circumference. In this diagram, let the reader look upon the sphere as being convex, with the ecliptical line ZSZ' as bulging toward the eye. The poles of the heavens are in the zenith of the poles of the earth; the equinoctial is directly over the equator of the earth, and once every day the ecliptic in the heavens is directly over the ecliptic or middle line of the Zodiacal belt on the earth. In the diagram of the relation of the ecliptic and the equinoctial, the outer circle represents the circumference of the heavens; PP, the poles; EQ, the equinoctial or the celestial equator, while ZSZ', the ecliptic. S represents the sun on the 21st of March, at the time when it crosses the equinoctial from the south. Three months previous it was at C', or at the southern solstice, directly in the zenith of the sign Capricorn in the earth; from thence, it moved to *g* in 30 days, thence to *f*, then to S; its movement then is in the direction of *b*, to *a*, and finally on June 21st it reaches Z, at its most northern declination, over the sign Cancer, and the diurnal rotation of the heavens carries it around over the tropic of Cancer. The other half of the ecliptic, from Cancer to Capricorn, the path of the sun from midsummer to midwinter, is on the dotted lines ZhZ'. The sun's slow motion on the ecliptic, with its northern and southern declination, is the simple cause of the change of the seasons in regular order every year, without the unscientific and undemonstrated hypothesis and inconsistent conclusion of the earth's rapid movement through space of 65,000 miles per hour! Besides accounting for the alternations of day and night, and the change of seasons, in the Koreshan System, the apparent irregularities of the sun's daily motion are fully explained, as well as the deduction of mean solar time, and the puzzling question of the causes of the precession of the equinoxes.

#### More Light From Chicago.

Dr. Cyrus R. Teed, of Chicago, is evidently a genius of a very original turn of mind. He is propounding a theory that at least has the merit of being quite new, and he is about to demonstrate its truth in such a manner that its acceptance is a foregone conclusion. Most people have been quite content with the notion that they live on the outer surface of a spherical body—such implicit faith have they in the teachings of so called scientists. Dr. Cyrus R. Teed comes forward to emancipate mankind from this childish error. He tells us that the earth is a hollow globe, and that we are living on its concave inner surface, while the sun hangs in the center of the great spherical cavity. Further, the outer shell of our prison is composed of pure gold, and the little fragments of the precious metal that men have been fortunate enough to win are simply drops from this external shell which have filtered through the cracks, the vein formation thus being accounted for in a moment.—INVENTION, London, Eng.

MODERN ASTRONOMY AS AN EXACT (?) SCIENCE.—The following are the best results obtained by eminent astronomers, as to the distance to the sun: Copernicus calculated the sun's distance as 4 millions; Kepler 13 millions and 26 millions; Newton, 28 millions and 54 millions; Abbott, 75 millions; Orr, 82 millions; Henderson, 90 millions; Hind, 91 millions; LeVerrier, 93 millions; Herschel, 95 millions; Deleunbra, 96 millions; Cassini, 112 millions; Mayer, 104 millions and 184 millions.

## CONCAVITY DEMONSTRATED!

### THE AIR LINE EXTENDS INTO THE WATER IN FOUR MILES!

Successful Completion of the First Line of Survey on May 5, at Naples, Fla.; Descent After the First Mile.

A great day in the history of Koreshanity has come!—a day full of success in the completion of the *first air line* surveyed in the history of the world! No less successful for the Koreshan System will be the days which follow, for that day marks the beginning of a period of its rapid advancement and progress. A system of science that is capable of overthrowing the fallacies of modern times will finally make and embrace the world's history—the universe in its perfection and glory! KORESH leads on toward the goal of universal victory, and today he points in triumph to the successful demonstration of the premise of the true Science of Cosmogony, which he has patiently taught for twenty-seven years.

Columbus, in his adventures, struck a chord that resounded throughout the world; he led the westward march of empire and the progress of civilization. The operation of the mighty forces of human development, which before were confined to the old world, was made to pivot upon the discovery of new fields of expression. Within the lifetime of that one man a great change came; where, in the earlier days of his career, his plans fell upon deaf ears, there were soon awakened in all the kingdoms of Europe mighty movements toward the new continent. He lifted the veil from the new world; that act was the turning-point in the progress of nations. Vastly more important than the discovery of the continent of America is the discovery of the true cosmic form, in which all continents lie, with the resultant demonstration—that which brings to the world a comprehensive view of the Light of Ages! The Koreshan System is founded upon a scientific and specific premise. The System pivots upon the *fact* of the earth's concavity; the *demonstration* of that fact is the *pivot* of its success.

The mighty forces of the impending scientific revolution, hitherto confined in their proper centers and spheres of elaboration, involved in the integral mind which has brought to us the marvelous System, and pulsating about the pivot of the demonstration of the scientific premise, will soon be manifest in the awakening of the world to the realization of the dawn of a New World—a New Era, in which humanity will be saved from the prevailing fallacies—ignorance and darkness! The testimony of the *air line*, the chord of arc, will *vibrate the world* in confirmation of the message of KORESH! That testimony is now proclaimed to the world. The tension of human thought and the voltage of mental energy involved in the work of promulgation of the Koreshan System, and the triumphant herald of the facts of the demonstration of its premise, will be felt in future years—long ages after all the fallacious systems have been buried in the ruins of the old world!

#### Completion of the First Line of Survey.

On March 18, at the beginning of the air line, the horizontal axis of the Rectilineator was 10 feet above the water level. After surveying a distance of  $2\frac{3}{8}$  miles, the apparatus stood, on May 5, on the beach near Gordon's Pass, with the middle line of the sections only 6 feet above the waters of the Gulf and Pass. The sections were absolutely level at the beginning of the survey; at Gordon's Pass the bubble in the spirit level had shifted toward the north end of the vial .15 of an inch, as determined



by the graduated scale on the vial, while the mercurial level and the Gulf horizon exhibited a distinct angle and deviation from the level or horizontal at place of test. In the distance of  $2\frac{3}{8}$  miles the apparatus had approached 4 feet nearer the water than at the beginning; the lower cross-arms reached almost to the ground. On this account, and on account of the Pass, this distance is as far as we could survey the air line by means of the apparatus adjustments. The exact number of adjustments made during the entire line surveyed was 1,064—each section being 12 feet in length.

The extension of the line into the water involved the employment of another method of survey; as the line would extend across the Pass, over the sand-bar, through an excavation, and out into the Gulf south of the Pass, it was necessary to extend the line visually. In order that this might be done as accurately as possible, obviating any errors that might arise from adjustment of such an instrument as the engineer's level parallel with the horizontal axis of the apparatus, two points on the air line surveyed by the apparatus were selected—one-eighth of a mile apart, one at record stake No. 19, at end of  $2\frac{1}{4}$  miles, and the other, at apparatus a few adjustments south of end of  $2\frac{3}{8}$  miles from beginning of line; the air line at former point is forty-two and eleven sixteenths of an inch lower than starting point, while at the apparatus, the line is 4 feet nearer the water than at the first adjustment. The large telescope was adjusted at end of  $2\frac{1}{4}$  miles, at record stake No. 19, so that its horizontal axis was of *same altitude* as the air line. On apparatus in line with its horizontal axis or middle line, a steel strip was placed, constituting a fixed point upon which to train the telescope. The telescope is provided with a horizontal cross-hair; when the telescope was adjusted so that the cross-hair was in line with the steel strip, the simple matter of extension of the line visually is easily comprehended; the cross-hair and steel strip were observed to be *below* the Gulf horizon—the *visual line extending into the water* beyond Gordon's Pass, in the southerly direction of the air line. A number of visitors were present, and were participants in the observations of the day: Rev. E. M. Castle, Ada D. Welton, Prof. O. F. L'Amoreaux, A. M., Ph. D., Dr. C. Sterling Baldwin, T. R. Ehney, W. D. Peurifoy, and Dr. S. L. Green, whose testimony we have in addition to that of our Staff and Corps.

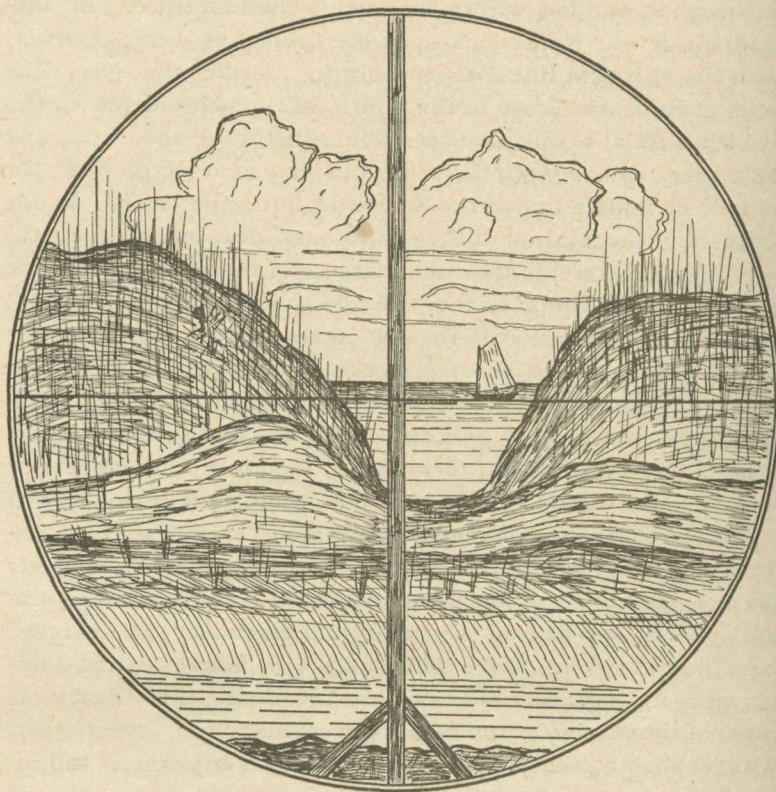
On May 8 the observations were repeated, the atmosphere permitting a more satisfactory view, with the additional features of locating where, on the Gulf surface, the line extended into the water, and ascertaining the ratio of descent of the air line over the Pass and southward on the Gulf. On the stake at end of  $2\frac{5}{8}$  miles, the line fell below the vertical point, or 10-ft. altitude, about 60 inches. Our sailboat was directed to be sailed on the Gulf south of the Pass in the direction of the air line; when it reached the end of the third mile the air line was determined to be about  $3\frac{1}{2}$  feet from the water's surface, while the point on the Gulf where the cross-hair cut the bottom of the boat in the telescopic field, was  $1\frac{5}{8}$  miles south of the station of the Rectilineator, making the entire distance from the beginning of the line to the point of extension into the water, about 4 miles. The accompanying cut illustrates the appearance of the horizon as related to the cross-hair and steel strip, the body of the boat being above the cross-hair. The extension of the line into the water in the distance is thus made apparent to the eye.

#### Ratio of Descent After the First Mile.

The ratio of descent observed during the survey of the first mile has been maintained as to the square of the distance. At the time of our last report we had surveyed only  $1\frac{1}{8}$  miles; at that point the line was down  $10\frac{1}{8}$  inches lower than at the beginning; at the end of  $1\frac{1}{4}$  miles the difference between the air

line and the 10-ft. altitude was eleven and nine-sixteenths inches;  $1\frac{3}{8}$  miles, fourteen and five-sixteenths inches;  $1\frac{1}{2}$  miles, 17 inches;  $1\frac{5}{8}$  miles,  $20\frac{3}{4}$  inches;  $1\frac{3}{4}$  miles,  $23\frac{1}{4}$  inches;  $1\frac{7}{8}$  miles,  $25\frac{5}{8}$  inches; 2 miles, thirty and one-sixteenth inches;  $2\frac{1}{8}$  miles,  $34\frac{1}{2}$  inches;  $2\frac{1}{4}$  miles, forty-two and eleven-sixteenths inches;  $2\frac{3}{8}$  miles,  $48\frac{1}{4}$  inches.

From the above figures it may be seen that the ratio of concavity, as indicated by these results, very closely approaches the estimated curvature of 8 inches to the mile. The ratio of descent, the increase in the angle of deviation from the level at stations



SKETCH OF THE TELESCOPIC VIEW,

Showing extension of the Air Line into the Gulf through excavation south of Gordon's Pass; also relation of cross-hair and steel strip to horizon and boat in the distance.

of test with levels, the distance from the beginning of the survey to the extension of the line into the water, as well as the direction of the plumbline at various points, in consideration of the principles embraced in the apparatus, all *emphatically* declare the fact of the earth's concavity!

"But," we are told, "perhaps your apparatus is not—" Hold! the days of "perhaps" are over in matters of true science; besides, we are familiar with all the objections that are possible for the many critics to urge against our work. We might be considered foolish in the prosecution of this work, *if* we were *unable* to meet all the objections urged by those critically disposed; and the *more* foolish, *if*, after spending considerable time, not only in consideration of all the principles involved, but in the application of the same, we were in ignorance, of what all the usual objections are! In due time we will review in this department, all the features of this survey which have been criticised by those *not* familiar with the plans of our work, nor the accuracy and capabilities of the Rectilineator; and like the objections against the Koreshan Cosmogony, we are prepared to overthrow them all. Does anyone think that we are so lacking in appreciation of the stupendous import of all that is involved in the new geodesy, that we will allow our work of demonstration to cease with merely the first operations? We will pursue the work until the world acknowledges the fallacy of modern astron-



omy! This will involve the continuation of these operations, with apparatus embodying all possible mechanical and optical improvements, executed by the world's best instrument makers; but in the meantime, we will show how *foolish* objections maybe urged as a result of jumping at conclusions without logical reason therefor!

### THE EARTH IS CONCAVE.

Advocates of the Flat Theory Must Accept Facts of Demonstration, or Endeavor to Defend a Fallacy.

In the past we have referred to the work of Parallax, of England, as directed against the popular idea that the surface upon which we live is convex. From some experiments which he conducted, he concluded that the surface of water is *flat*, and therefore, that the general form of the earth is a comparatively flat surface—a circular plane. He instituted what he termed Zetetic Philosophy. The word Zetetic is from *zeteo*, which means to investigate or to search out. The name, therefore, is indicative of the fact that he did not pretend to be the founder of a system of integralism, or the discoverer of the laws of the form and function of the universe—simply that he was a searcher for truth, and an experimenter. His followers are called, Zetetics; and they can best follow him in the progress of truth but some of them have deemed it wise to stop with his conclusions, and to stubbornly defend them against all progress and all demonstrations contrary to the opinions which they hold.

In the past, Zetetics have made some progress; they have succeeded in throwing off the yoke of the Copernican fallacy. Their battle with the other side has been a hard one, and they have often been provoked to call the advocates of the popular theories dishonest and deceitful, for endeavoring to disregard and evade the facts to which the Zetetics appeal, but which they cannot succeed in getting the scientists to observe. It is really provoking to observe facts contrary to erroneous theories advocated in the world, and then be unable to induce the advocates of the fallacies to even *consider* the facts observed! And this is somewhat the basis of a charge of inconsistency that we have to bring against the editor of the journal advocating the so called Zetetic philosophy. He does not like the character of our demonstrations, and promptly manifests the fact that he does not. In a late number of the "*Earth (not-a-globe) Review*", of London, we find the following in reply to a correspondent:

"What do we think of the Geodetic Rectilineator? Will it prove us wrong?" First, we think it is the last trump card of the great adversary of mankind; but never fear, we hold the ace and king—the Word of God, the horizontality of water. No, it will not prove us wrong any more than an "equatorial telescope" does, and it once made a gentleman exclaim, "Why, in that way you can actually see the curvature of the earth." You see the instrument is made to prove a foregone conclusion. The Koresshan "Rectilineator" is made for the same purpose. They assume by a "geometrical proposition" that the earth is concave, and then talk about "a rail, one or two miles long, concaved eight inches to the mile." Who made these rails, and who looked along them? We know that they do big things in America, but we are inclined to think that the rail 2 miles, or even 1 mile, long, is *too long* even for a "cute Yankee."

We ask our readers to note carefully the language quoted above, because in it is seen an endeavor to evade the question by simply giving some warning suggestions to the reader without any proof for the assertions. The sarcasm in the above, subjects its author to the same charges that he is often compelled to make against those who have endeavored to treat the Zetetic philosophy with contempt. We take it for granted that every reasonable man reaches conclusions by the application of the principles of logic—reasoning from a known premise; a

Zetetic especially, should take extra precautions not to violate his reasoning faculties by jumping at conclusions. We ask the author of the above, for the *known premise* of conclusion that the Rectilineator does *not* demonstrate the earth's concavity, and consequently does not overthrow the idea of the earth's flatness. We promptly challenge the *Earth Review* to meet the issue of our propositions concerning the test or determination of the earth's true contour, the principles of which are set forth in the pamphlet "The New Geodesy," and which have been practically applied by a corps of operators in scientific experiments, by which the earth surface has been *demonstrated to be concave*. We challenge it to show wherein the principles of the proposition are at fault, or where lies the failure to properly apply these principles in the geodetic expedition at Naples, Fla. The man who has conducted an experiment has a decided advantage over those who have *not*. Does the editor of the *Review* know absolutely, that the demonstration of the earth's concavity has *not* been made? Let him answer this question specifically; if he does not, then he is simply setting up his *opinion* against the testimony of a company of men who have devoted months to the specific work of demonstration and experimentation.

We have pointed out in past issues the intricacies attending the survey of an air line by ordinary survey; we have shown the necessity of employing a method in which refraction and perspective foreshortening must be eliminated. We also ask the journal referred to, to consider and answer the following: Would not a straight line a few miles in length, at right angles to the perpendicular at any given point on a convex surface, be *tangent* to the surface at place of given perpendicular? Would not a similar line extended over a flat surface continue to be *parallel* to the rectilinear surface? And again, if the line be extended over a concave surface, would not the line constitute the chord of arc, the extremities of which are convergent to the surface proportionate to the altitude of the line at point of the given perpendicular? Would not such a line, therefore, determine whether the earth is convex, flat or concave? If such a line ran continuously parallel to the surface beneath, would it not be a demonstration that the earth is flat? and if the line extended into the surface according to a ratio of approach to the surface, would it not be a demonstration of the earth's concavity?

Can such a line be extended? If the contemporary concludes that it can be, then is it ready to accept the evidences of the actual survey of such a line? If it concludes that it is a mechanical impossibility, then it puts forth the admission that the absolute determination of the true form of the earth is beyond human ingenuity; if it concludes that such a line *cannot* be surveyed, what is it going to do about the *fact* that it *has been surveyed*? The editor of the *Earth Review* must either *agree* with the facts of our demonstrations, or *deny* the evidences embraced therein. If it denies them, *we challenge reason for the denial!* It is a wise (?) Zetetic who can sit in his office and decide against the evidences of presumably honest men who are competent scientific experimentalists! You see, the argument is put forth "to prove a foregone supposition" that the earth is flat; and blinded by this supposition, our esteemed contemporary may not be able to regard, without prejudice, the absolute fact we have to present, that the earth's surface is concave.

#### The Surface of Water is Horizontal.

The Zetetics labor under the delusion that the surface of water is flat. When any hydrostatist or civil engineer makes the statement that the surface of water is horizontal, they take it that the water's flatness is meant. They consider it impossible for water in its universal static balance, to be concave; and against any demonstration of the earth's concavity, they will undertake to pit the supposition of the water's flatness, and a



misinterpretation as to *what* is the Word of God. We accept the Bible, and also the Word of God, and the fact that the surface of *all* water at rest, is *horizontal*; but we defy the Zetetic organ to show that the Bible is the Word of God, or that water's surface is *flat*. The Bible nowhere claims that it is the Word of God, but clearly and definitely that, "In the beginning was the Word, and the Word was with God, and the *Word was God*" (John i:1,2); "The Word of God is quick and powerful, and sharper than any two-edged sword; \* \* neither is there any creature that is not manifest in *HIS* sight" (Heb. iv:12,13); "And *his* name is called the Word of God." (Rev. xix:13.) Is this the Bible?

The surface of a globe is everywhere at right angles to the radii of the sphere; the geometrical principles are the same as to the inner surface of a hollow sphere. If it be admitted that the universe is so arranged that the static balance of water is derived or maintained from some center of generation of the energies which equilibrate all substances, then the static balance of water is concave, every part of the surface of which is horizontal or at right angles to the direction of gravity. In such case, the water is *absolutely horizontal and absolutely concave*. Water is level; if that level is derived from a flat plane above, then the water level is flat; but if the level is derived from the center of generation of energies that maintain the water level, then that level is concave to the center. If it be admitted that the earth is flat, from whence are derived the energies which cause the water to maintain its flatness? and from whence does gravity proceed?

The metallic lines of railway tracks are called "rails." American usage is not violated in the term, "a rail two miles long." It is by these metallic lines that the experiments, which the *Earth Review* WILL NOT consider, have been conducted. The Koreshan principles of optics and perspective are as susceptible of demonstration as any subject, when reduced to a pivot. The sarcastic reference in the above quotation to the use of the word "rail," is simply an attempt to evade the principles of perspective involved in the experiments. Will our esteemed quarterly contemporaries have the bravery to consider the evidences we have to present, that the surface of the earth is concave, and to undertake to meet the *challenge* proposed in this article? The *Review* will find Koreshan astronomers quite unlike the popular ones; the flat philosophy is meeting its own fate in its attack upon the Koreshan Cosmogony. We will refute all its arguments, and answer all its objections against the Koreshan Astronomy; and we will meet its advocates in the *field of contest* in demonstration of the earth's contour, or in substantiation of any of the scientific experiments proposed in the Koreshan literature. Now let the *Earth Review* again review the earth—and do something, or keep quiet and non-combative!

### LADY BLOUNT'S QUESTIONS.

#### Replies Concerning Some Features of Koreshan Science and Theology.

- (1) Does Koresh teach the personality of God (Jehovah)?
- (2) Does he hold that the world was created (as Moses represents) about 6,000 years ago?
- (3) What proof that the world revolves in 24,000 years; and how do you get the 24,000 Scripturally?
- (4) What are the practical proofs of the concavity of the earth?
- (5) What holds up those seas above us?
- (6) Is heaven above?

(1) The central doctrine of Koreshan theology is the *personality* of Deity; the system is firmly planted upon the humanity of God. The Bible is specific in its statements that "man was created in the image and likeness of God," and therefore the created and perfect man was exactly like God—a Son of God, possessing all of the characteristics and attributes of the God

who produced him. Originally, the Word, which was God, was made flesh and dwelt among men—the Son of man and the Son of God, produced from God and from humanity, having a distinct lineage traceable through David and Abraham to Adam, "which was the Son of God." Jesus was the manifestation of God in the flesh—he was the *personal* Jehovah, the "fulness of the Godhead bodily." Nineteen hundred years ago he came as the "image of the invisible God" within him; "he was before all things, and by him all things consisted, and he was the head of the body, the church." Col. i:14-19. "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art of man's device," (Acts xvii:26-29), for in the personality of man, the humanity of man, is indubitable evidence of the personality and humanity of God. Jesus was the God-man, the man-God, the manhood of God; Elohi is the spirit of God. Jesus was the God-man, but was reduced to Holy Spirit by transformation of the substance of his body to spirit, which was absorbed by his disciples.

(2) The usual chronology does not reach back to the time of the creation recorded in Genesis i, but only to the beginning of the Iron Age of 6,000 years, which is now closing. Koreshanism teaches that the fall of man took place about 6,000 years ago. The processes of creation are the processes of the perpetuation of the universe. There is no difference between the character of the "new creation" and the old creation when it was new. The "new creation" began with Jesus 1,900 years ago, and will continue until the kingdom of God is restored and set up in the earth again. The old creation began in the same way. Adam was the first man; Jesus was the firstborn of every creature; and yet contemporaneously with each there existed millions of other human beings. As to form, the universe is eternal; the earth is God's *eternal* footstool. The periods of creation and recreation take place at the end of long cycles.

(3) The meaning of the word universe conveys the idea that the universe turns or revolves. The proof that the earth revolves in 24,000 years is found in the precession of the equinoxes, the gradual passing of the Zodiacal signs in the earth under the corresponding constellations in the physical heavens. Nearly 2,000 years ago, the sign Aries was in the constellation Aries; since that time it has passed through Pisces, and is now entering Aquarius. A continuation of this Zodiacal movement will bring the signs and constellations in the same relation again in 24,000 years. It requires a specific study of the relation of the constellations and signs, the equinoctial and ecliptic, to grasp the importance of the proof; it cannot be satisfactorily handled in short paragraphs, any more than any other profound subject. The Scriptures recognize these movements and the division of the Zodiac into twelve signs. Job refers to Mazzaroth, which is the Hebrew for Zodiac or twelve signs (see margin, Job. xxxviii:32). The Tree of Life in humanity bears its fruit every month of the great Mazzarothic year—every 2,000 years. When the sign Aries was exactly in the constellation Aries, the Lamb of God was born into the world. The significance of the relation of the physical world to humanity was recognized by the Magi of the East, who came and found the Messiah to the Jews. These are a few of the Scriptural proofs that 24,000 years complete a cycle in humanity, and a corresponding revolution of the physical world.

[CONTINUED.]

Hypotheses are guesses, aids to research, and not to be treated like the results. There are good and bad guesses; and unhappily, their inventors are generally careless in verifying them.—Lewes.



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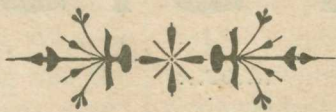
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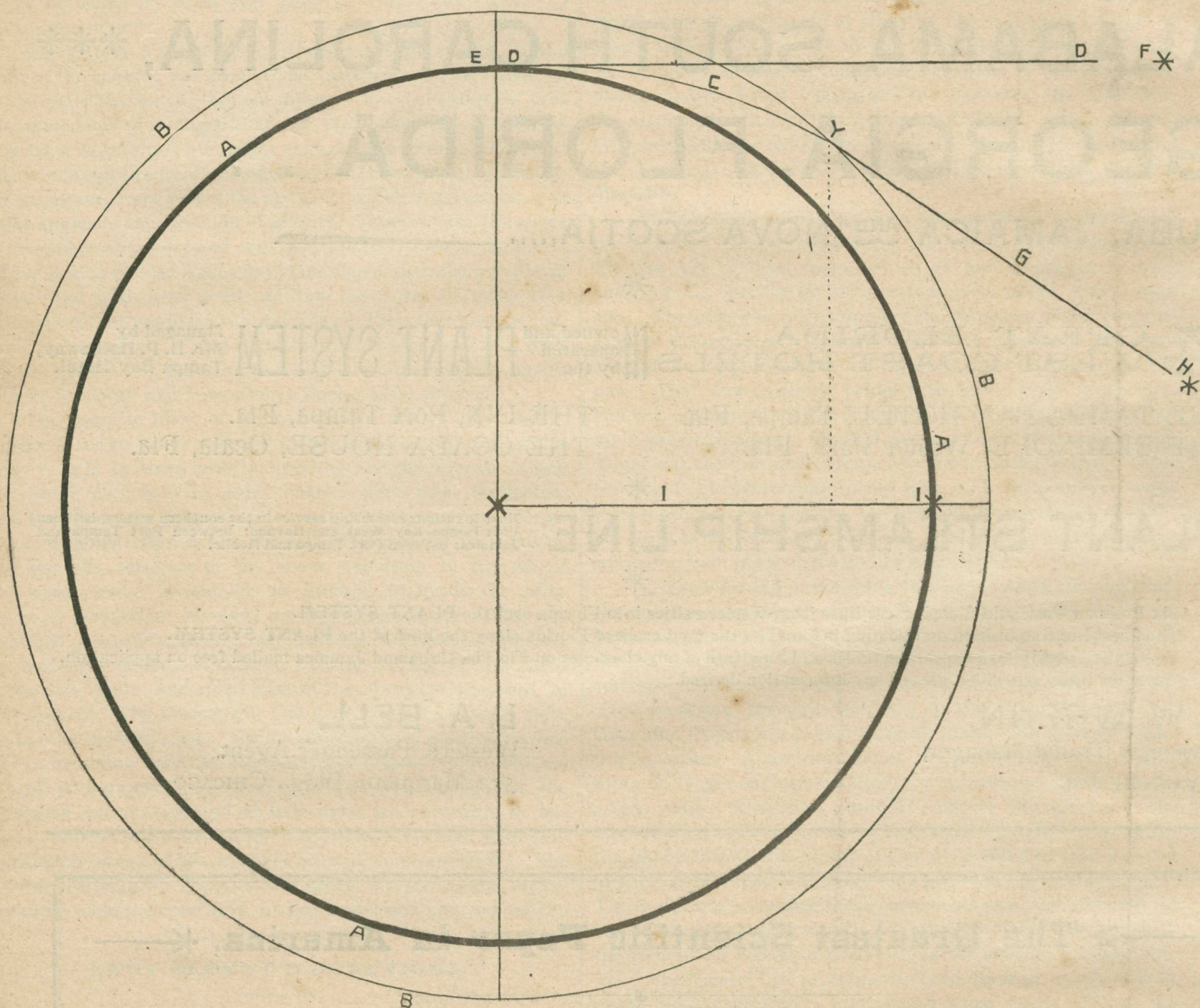
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### Diagram Representing Conclusions from the Basis of the Fallacious Copernican System.



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 curvature through the atmosphere, were it refracted 3 inches to the mile.

