

SPECIAL FEATURES OF THIS ISSUE:

Science of Prophecy and Astro-Biology.—Koresh on Philippine Question.—Golden Age in Tennyson's.—Cycles and Seasons in Humanity.—“Mental Science” Fallacies.—Success of Koreshanism.

JUNE 23, 1899.

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THE FOUNDER OF KORESHANITY.

# THE FLAMING SWORD



June 23, 1899.

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# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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Whole No. 342

## The Fundamentals of Koreshan Astro-Biology.

The Science of Prophecy and the Complex Time-Piece of Predestination; the Great Ethnological Tree of Abraham and the Laws of Metempsychosis of the Patriarch.

THE LAWS of progression and retrogression govern the cycles of perpetual and periodic continuity. Time is defined by periods marking partially recurring epochs, until the grander of all the cycles in co-ordination completes the series, and the climax consummates with the fruition of the sons of God, merged into that intra-composite consciousness—the personal Deity, of whom the world today is ignorant. One of the most important cycles, upon the correct reading of the dial of which depends a definite chronological comprehension of human progress in its religious, moral, intellectual, and social status, is that which is in co-ordination with man's advancement toward his destiny, and is designated the alchemico-organic (physical) Zodiac. Upon the ecliptic of this belt—symbol of the animal life of God in man—all of the solar, lunar, and planetary cycles record their periods, and together they comprise the aggregate and complex time-piece of predestination.

No chronological datum predicated upon the metrical definitions of Zodiacal phenomena, in the relations of the solar system to the ecliptic, can be specifically correct without an aggregate calculus of all these factors. But that they demark with mathematical precision the events of anthropological evolutions and involutions, progressions and retrogressions, times of prosperity and adversity, and the revolutions essential to distinctive and advancing grades of civilization, there can be no reasonable question or justifiable doubt. Given an accurate knowledge of this complicated, divinely-wrought mechanism in its relations to biolog-

ical existence, the career of every man and every nation may be definitely determined, and the time known, not only when a national career shall end, but when, how, and where a new national existence shall project itself into the arena of its triumphs, defeats, and agonies.

Time periods are specifically marked, and the continuity of periods is from evanescence to never-ceasing perpetuity. The theocrasis of the Lord defined the beginning of a specific epoch; it marked also the termination of a career which began when God entered, by his covenant (conjunction), into the spiritual consciousness of Abraham. It completed the cycle which began with the time when God in Abraham projected into Abram's external consciousness the magnificent conception of becoming the father of a race of men, and establishing the possibility of his own metempsychosis toward and into that immaculate and transcendent astral nucleus, the Son of God and Father of the race. The divine prescience in Abraham enabled him to project his visual penetration toward that brilliant Morning Star, the day-dream of the angelic hosts, and the night dream of the devoted millions raised up in the bosom of the Father, the immaculate Christ, flesh and blood of God, the sole personal triunity, God the man. Abraham saw the time when he should become the Christ of God, and should occupy the throne to which God had made him heir.

What man in all the history of the world, has conceived so comprehensive a scheme and practically co-ordinated the factors of its execution as Abraham, when



he instituted that religious ceremony, one of the supreme factors of which was the rite of circumcision? "Thou shalt circumcise every male child the eighth day," and every child amenable to this ritual, but not submitted to its provisions, shall be cut off from his people. This ceremony had for its proximate purpose, in its external, physiological application, the development of a race of people, all the members of which could trace their genealogy distinctively and definitely to one paternal source. Every tribe and family of this great people could trace its ethnic origin to Abraham.

Abraham, then, apex of religious culmination, prepared the soil into which he should project his natural and spiritual life, as it must flow from generation to generation, until, through the power of the Omniscient will, he could gather again that life into his own reincarnation as the Son of man, the Son of God, the new creation to sit upon the throne of the Eternal. One of the factors of that rite provided that no Hebrew should marry the uncircumcised. It was made a religious ceremony, because there is no bond of unity in the depth of the human soul so obligatory as the religious principle in man. It had the power to deter the Hebrew women from contracting marital alliances among the uncircumcised; it did not, however, prevent the Hebrew men from marrying Gentile women, thus absorbing into the blood of the Hebrew race, foreign ethnic elements by which the deterioration of the Hebrew was prevented.

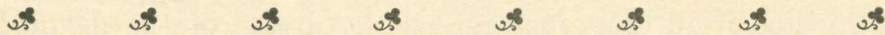
The time included from the projection of Abram from the fire of the Chaldees, until the Lord's body was dissolved in the presence of his disciples, was specifically defined both by the anthropostic and the alchemico-organic Zodiacs. As the Patriarch Abraham, through natural propagation, projected his own life into the multiplication of a posterity proceeding directly from his own loins, so the same Abraham, with his additional experience of nearly two thousand years, in the consummation of which he had merged into his eternal Sonship and inheritance of the throne of Deity, was ripe to institute a corresponding celestial projection into that immaculate posterity which should proceed from his planting in the race. Abraham had become the Lord. Not only could the viduals of the Jewish race trace their ethnic origin to the personal and vidual paternal ancestor, Abraham, but they were as actually

in the loins of Abraham as the acorns on the oak were originally in the acorn whence sprang the tree, and thence the acorns reproduced.

Let the mind picture the lines of radiation from the loins of one man to the millions of his progeny, and draw the conclusion that this result is the product of Abraham's desire; then further reason, that this unfoldment of the mind and structure of the great Patriarch into the millions of his progeny, must co-ordinately progress with a commensurate involution. The impetus of that coincident involution is the inherent desire of the Patriarch Abraham to develop and perpetuate his personal individuality, as well as to project and develop an army of collaborators in the destinies of immortal and eternal life. He projected his desire to a specific period on the dial of the anthropostic Zodiac, imparting that desire to his posterity. As his natural posterity could trace their lineage *backward* to a pivotal point in origin, so, per contra and co-ordinately, they all could project their desires *forward* to a particular pivot, into which their lives should merge as a composite aggregation of the spiritual entities originating with Abraham and collected in Christ the Lord.

It would be an infinitely defective law which could unfold from the life of one man the millions of his progeny, and could not infold into a higher and more perfected center the identities thus engendered. The Lord was central and pivotal. As he was the material nucleus of the race of man, so his inner and spiritual life constituted the astral nucleus of both the celestial and spiritual spheres. While he was the fulness of the Godhead bodily, God the Father, Son, and Holy Spirit, the incarnate God and Jehovah in materiality, he was the reincarnate Abraham; and the Hebrew race, dying in the flesh, moved through the spirals of involute and progressive aspirations, and reached its central destiny in the altar and throne of the Deific personality. "He gathered the Lambs with his arm and carried them in his bosom," exalting those who righteously looked forward to his appearing, to the central and eternal throne of consciousness.

Whosoever denies that the Lord Christ was the Son of God, and therefore Deity, is a liar and antichrist. Upon this contest we enter the arena; upon this truth we stake the fortuity of the war we wage.



It is declared that the Branch shall build the temple of the Lord. This means that he shall establish the life of the body. While it is declared that the Branch shall build the temple, it is also declared of CYRUS that he shall build Jerusalem (establish the doctrine or science of life), and that *he* shall lay the foundation of the temple. The foundation of the temple is what the temple

is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that *he* shall lay the foundation, but does he also build the superstructure? The Lord declares, "He shall perform *all* my pleasure." "The hands of Zerubabel have laid the foundation of this house; his hands shall *also finish it.*" (Zech. iv. 9.



# Koreshan Solution of the Philippine Question.

The Flaming Sword Sustains the Government of the United States in the Possession of the Islands and Its Effort to Conquer the Natives.

I have been so surprised at the attitude of THE FLAMING SWORD toward the Filipinos,—the bad faith of the United States seems to be approved, while the aspirations of a people who have struggled for years for liberty are sneered at. I don't understand the theory on which Professor Morrow bases his articles, unless it is that he sees the United States hastening to its doom, and rejoices to see the end approaching; possibly it is this. Nevertheless, I hope the Filipinos will make a good fight.—A READER OF THE SWORD.

**WE** ARE at present living under the jurisdiction of the United States government. While we do not believe either the democratic or republican form of government to be the best, we recognize it as the best we have; and so long as the people of the country desire it, we are bound to sustain it until, through the forces of a higher education, the people are convinced that there is something better to be had. Any kind of government is better than the mob. The mob may sometimes become the instrument for the overthrow of a bad form of government, but it never succeeds in holding the reins long at a time. The overthrow of the French empire by a mob, and the substitution of a republic,—are good illustrations of mobocratic success, when it results in effecting a revolution.

We are looking for the universal establishment of God's kingdom in the earth, which shall be substituted for the present governments; but it will only be reached through the discipline essential to the graduated developments of the peoples who shall come under its influence and reign.

The Filipinos are a set of barbarians; and that ambitious tyrant, Aguinaldo, while perhaps possessed of a greater share of intellectuality than many of his compatriots, is no less a barbarian than the others inhabiting those islands. The course of the Philippine insurgents from the first, in their relation to the United States, has been marked by treachery. Their methods are not those of civilized people, but of barbarians; and nothing could now befall them so disastrous to their progress toward civilization, as what some "philanthropists" denominate their liberty as an independent government. There is not a state among all the states of the Union, that possesses liberty distinct from that which is guaranteed to it by the concert of the states in that common bond of citizenship enforced by the union of states.

We do not maintain that the so called civilized world has attained to any great degree of civilization, but on some lines it is making progress; and if the United States is good enough to govern seventy-five millions of people somewhat to their satisfaction, we cannot see why it is not good enough to control the destiny of eighty-five millions. It is maintained by millions of people, that the United States government is the

best in the world. If so, then it is good enough for ten millions of barbarians in the Philippine Islands.

We rejoiced in the destruction of Spanish authority in America. We destroyed Spanish tyranny in the Philippine Islands,—the only government the Filipinos possessed. The authority of the United States in the islands, was a guarantee to those people of at least as good a government as we have at home; there certainly can be nothing better in the line of democratic liberty. Or do you think that those barbarians can make for themselves a better republic than the one under whose wings they are promised protection? If they were more civilized, more progressive, more divinely religious, then a liberty of independence might be the preferable one.

A number of the states of the Union attempted to gain an independence from the Federal government, and, according to the arguments put forth by the advocates of "our bad faith" with the Filipinos, the South was entirely in the right, and the North absolutely in the wrong; for any people who, for political reasons, desire to be independent of any established government should not be interfered with. This, we contend, is a poor argument. We are of the opinion that in the march of races toward the acme of human civilization, there are grades of discipline essential to their development, and that these grades of discipline will come to them in the line and order of prescient appointment. I know of nothing better for those people now, than subjugation to as strong a nationality as the Americans.

We think there is altogether too much politics in the administration of our national affairs. Both parties are bad enough; and the worst feature of either party, lies in the purpose and practice of each to belittle the good and magnify the bad of the other. The best sentiment of our country today, is in the determination to prosecute the war in the Philippines with the utmost vigor. The effort should be so aggressive and so overwhelming as to leave no room for question as to the final results. There should be no hesitancy on the part of the administration, to furnish munitions of war in superabundance. The present weakness of the Administration is in its dilly-dallying; it is fatal in more ways than one. We have no "sympathy for the under dog" when that dog is rabid; or if we have, our sympathies urge us to dispatch him with the least possible ceremony. We want no peace when war is in the soul.

The Jewish race was not angelic during any period of its history; it was, however, God's chosen people, and in it God had planted his life. The protection of that living germ from the throne and altar of the



Almighty, demanded war for its protection. The American people are not a race of angels, but the seed of a divine liberty has been planted in the race, and it must progress to perfection; the contest of Christ militant will progress until the last victory comes, and triumph is achieved. The best thing for a bad boy sometimes is a good flogging. The best thing for the future of those

barbarians is the authority of a dominant and progressive people. Whip them first, then guarantee them all the liberty we ourselves enjoy; and when the people of the United States have passed through the processes of regeneration, and the Head of the kingdom of righteousness shall appear and control the destiny of the world, the barbarians will sustain as favorable a relation to the whole as their conditions entitle them.

## Tennyson and the Golden Age.

The Poet's Idea of the New World of Life and Light; His View of the Coming Race and the Grand Jubilee of Humanity.

L. E. BORDEN.

THE FUNCTION of the poet is to see—to see more and to see further than other men; the natural world teems for him with myriad phenomena, so delicate they never strike the dull eye. Mrs. Gaskell tells of an old farmer who had lived many springs before the young poet came who taught him that ash buds were black in May.

Thackeray used to call Tennyson the wisest man he knew; and Thackeray's daughter, Mrs. Ritchie, says the first time she walked out with the poet, over the downs at Farringford, he told her to watch the field-lark and see if it did not come down side ways upon its wing. Another little story that is often told, has it that Tennyson, in his vibrant tones, was reading Maud to a silent company assembled in the twilight; when he came to the birds in the high hall garden calling Maud, Maud, Maud, he stopped short and asked an authoress who was present, what birds these were. The authoress, much embarrassed and feeling that the eyes of the company were upon her, faltered out, "Nightingales, sir." "Pooh!" said Tennyson, "what a cockney you are! Nightingales don't say Maud. Rooks do, or something like it: Caw, caw, caw." Then he went on reading.

Bayard Taylor made a pilgrimage to Farringford, and was deeply impressed with the poet's varied knowledge; as he climbed the steep combe of the chalk downs and followed the coast line westward to the Needles, in company with the Laureate, he saw that not a flower which the sheep had spared, not a pebble which the waves had washed ashore, escaped those keen eyes or failed to furnish themes for delightful comment. Dwellers in the island often met, in those days, a mysterious figure wrapped in a cloak, that haunted the deep glades and sometimes wandered over the cliffs till daylight faded and the stars came out, one by one. It was in no careless humor, but in closest, watchful sympathy with every aspect of nature that Tennyson used to ramble, gathering the images that crowd his poetry with exquisite similes like this:

"But pure as lines of green that streak the white  
Of the first snowdrop's inner leaves."

As the poet's natural eye is trained to discern things hidden from other men, in the visible world, so the fine and subtle prospects of the spiritual realm often flash

upon his inner sight. The goal of humanity, its final triumph in the achievement of an ideal society in earth, are subjects that find large place in the thought and work of all inspired imaginations. The central idea of religion and of poetry is the same; both unite in a hope as glorious as it is unquenchable, that Christ will yet return to bring back the Golden Age, and set up in earth a peaceable kingdom of righteousness. Shelley thought that human redemption would come in a sudden and startling manner—not according to the ordinary course of nature, that some poet-prophet would appear, whose trumpet tones would call the nations to his standard; the time, Shelley felt, was near.

And Tennyson, no less, in stirring dreams of dawn, heard the glad cry: "Arthur is come again, come with all good, and war shall be no more." As for the time, "The Golden Year," he says, "comes slow and sure." Tennyson's mind was thoroughly penetrated with the dignity and efficiency of law; he recognizes its workings in the moral as well as in the physical universe; this clear vision of law almost eclipses for him the personal character of God, and brings him into strong sympathy with the doctrine of evolution; consequently he is disposed to place the one Divine Event to which the whole creation moves, very far away, not in our time, nor in our children's time. It is only once or twice, as in the "Golden Year," that a flash of inspiration lights up the future and shows the folly of pushing the happy season back; when to the earnest soul this same grand year is ever at the doors.

The Golden Age, according to Tennyson's thought, will be supremely marked by the great development of scientific knowledge. The crowning race is

"Of those that, eye to eye, shall look  
On knowledge; under whose command  
Is Earth and Earth's, and in their hand  
Is Nature like an open book."

In "Locksley Hall" he complains that science moves but slowly, slowly, creeping on from point to point, and in the "Day Dream," he longs to sleep a hundred years, through terms, of mighty wars, and wake on science, grown to more and more, learning the secrets of the brain and stars,—secrets as wild as aught of fairy lore. Who can doubt the wish, born to be granted, or deny the grand old bard who fell on sleep so softly in the



golden moonlight, clasping to his breast that treasured volume of a Greater Poet, shall yet wake to conscious life and thought in the new age, to share the triumphs of a greater science?

A second feature of the happy time when the kindly earth shall rest in universal law, is the development of commerce. In the "Vision of the World," Tennyson sees the heavens fill with commerce,—equitable commerce, it must be, for order reigns from inmost to outmost and secular activities are in adjustment; argosies with magic sails, with their costly freightage crowd the seas, for wealth no longer lies in mouldering heaps, but scattered broadcast, like good seed to bear rich fruit;

silks and gems and spices, *clear of toll*, enrich the markets of the Golden Year.

There is another feature of the coming age that Tennyson views as the crowning blossom of the flowering years. Science and commerce and the federation of the world would fail to yield pure joy to human hearts, without harmony between man and woman. When these twain shall grow this single pure and perfect being, merging thought in thought, purpose in purpose, will in will,

"Then comes the statelier Eden back to men:  
Then reign the world's great bridals, chaste and calm:  
Then springs the crowning race of humankind."

## Cycles and Seasons in the Human World.

Fixed Times for Divine Manifestations; the Laws of Dispensations, Seed-Time, and Harvest; the Twelve Months of the Great Mazzarothic Year.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE BIBLE assures us that "seed time and harvest shall never cease." The seed time mentioned, is not simply that in the physical earth, but the planting of the divine seed in the human earth, to perpetuate the life of the Gods as well as of men. "Not seeds as of many, but thy seed, which is Christ," is the declaration of Scripture; and seed is to be planted, in order to continue its kind. God's seed is subject to the same laws as other seed, or it would not be called *seed*. Jesus said of seed: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Jesus was the sower who sowed the seed, the harvest of which, he said, would come in the end of the Christian age.

A book written for all peoples and all time, must be written mostly in the language of symbolism. Zechariah speaks of a stone on which should be seven eyes; and John saw a ram or lamb as it were slain, that had seven eyes and seven horns, and the eyes were the seven spirits of God sent forth into all the earth. We speak of the wing of an army, but in the Greek, horn is the symbol used. A horn then, is a power; and there were seven of these on this same being that was a Lamb as it were slain. Jesus was the Lamb slain, but as we have seen, he was the reincarnation of six that had gone before him in time, who were in him. But the one that John saw had seven horns, being the Messiah to come in the end of the Christian age. Being the reincarnation—resurrection, of the six who had appeared before, at the end of six cycles, or ages, of the grand or equinoctial cycle, they were in him, so that he had seven horns, and, as the highest intelligence must accompany supreme power, he had seven eyes.

It is plain from the mighty results that followed the going forth of Jesus as Holy Ghost, into humanity—the earth, that he was a mighty horn;—possessed all power in heaven and earth, as he claimed, and as the prophets said of him. It is expressly declared that these seven

eyes were the seven spirits of God that went out into the whole earth—the human earth. The sixth of these eyes—spirits of God, went out into the earth—the humanity, after the translation of Jesus. That it was an eye of God was plain from the results. It enabled those who received it to see the truth as Jesus saw it, and to obey it. These horns and eyes had a timic relation, one horn and one eye appearing in a man at the end of each seven divisions of the equinoctial or Mazzarothic cycle of 24,000 years. They have also a simultaneous relation, all appearing at the end of that cycle, or, as it is called in Revelation, year having twelve months, which are twelve ages, in one man who is the reincarnation of the six—the Lamb as it were slain, having seven horns and seven eyes, which are the seven spirits of God which go out into the whole earth,—the human earth which receives them after his translation, as the disciples of Christ received his Spirit—the Holy Ghost, after his theocrasis. Each of these seven was a coming of the Lord into humanity, for the age in which he came, after whose going away by translation, the humanity into which they went experienced a "time of refreshing from the presence of God," or, as the Greek word rendered refreshing means, souling up, or getting a new accession of soul power, or power that in its perfection would make its recipients to have life as Jesus had, and not go into the grave and rot as all men have since his time.

Jesus was the Word—the bread; but he said that "man shall not live [come into eternal life] by bread alone, but by every word that proceedeth out of the mouth of God." As Jesus was one Word—expression of God, so we see there were seven who came, as ripened fruits, in the end of seven divisions of the grand cycle. We see then, that there are seven comings of the Lord into his humanity during a zodiacal cycle of twelve dispensations, or 24,000 years. When one grand cycle ends another begins, and so seed time and harvest never cease.



## In the Editorial Perspective.

THE EDITOR.

“**M**ENTAL SCIENTISTS,” as well as materialists, are reaching many absurd conclusions concerning mind and matter. Between the idea that there is no matter, and the idea that there is no mind but vibration of material atoms, there is every shade of ignorance concerning mental function. Schools of new thought are multiplying like mushrooms in a hotbed, and each one requires a new name, a new label. Where do thoughts come from? It is answered by the “mental scientists” that thought is everywhere; universal mind, the soul of all the universe, pervades all space, and we breathe the atmosphere of mind, the great ocean of thought, as easily as common air. The brain responds to impressions from mind in space, generated without brains, but which suddenly requires brains in which to continue the process of thought! Thoughts are said to be different shades of the one mind which the mysterious ego attracts from space. To the spiritualist, thoughts are spirits which live in the air. The Christian rarely ever pretends to think of the problems of mind; it is held that that which thinks and feels, and has the emotions of the Christian, is the soul, and that somehow it uses the brain as a thought-machine! To the materialist there is no life nor experience in fact; no heat nor cold; no light nor darkness, no pleasure nor pain—what seems to be, is only different kinds of vibrations or jerking about of atoms of matter. When we see, little atoms bombard the eyeball, and produce a shaking up of atoms arranged like a coating of sand on the retina. Many materialists now hold that there is no matter at all, except mere atoms of ether, with different modes of motion, adjustment, and arrangement to produce all the forms, appearances, and illusions of life. What the materialist calls atoms of ether in motion, the mental scientist calls mind in action in space. There is scarcely any difference in fundamental concept between the new materialism and the new thought metaphysics. The latest theory of thought is put forth by the famous Max Nordau in his new work, “The Drones Must Die.” It is that all space is filled with ether vibrations, and that the rays are diffused in space like rays of light or currents of electricity. Millions and billions of vibrations strike (!) incessantly upon the brain, and make impressions that have floated past the stars, in æons gone by; that every thought is a flash from external space, and that there is no original thought—the brain is a mere passive recording instrument of floating messages from eternity. Shade of Bacon! Where is there room for logic, laws of analogy, knowledge, perception—sense? The brain a mere telegraphic instrument, a hopper in a sandstorm? It means as little to the fools; but to the genuine Scientist, thought is the profoundest process of creation and life!

The prophetic warnings of Jesus to his disciples concerning false Christs, prophets, and teachers which should come at the end of the dispensation, are applicable to the thousands of people in modern times who have come in his name and claimed to possess his life. Never, in all the history of the world, has there been such a multitude of claimants to the possession of divine prerogatives, functions, and power as there is today. We find them as the heads of small sects; as mahatmas, adepts, chelas, and healers; in the thousands in christian science, mental science, and other phases of occultism and metaphysics, who claim to be God, containing and expressing the I Am, the Almighty in his perfection and power; in the thousands of those who claim to possess personal holiness, the Christ within, the Christ manifest in the flesh. In all these multi-form manifestations, we have the antichrist in power of decep-

tion, in fulfilment of the declarations of the true Christ, the head of the dispensation. The aggregate millions of false claimants to divine power, in the church and out of it, deny the personal God and his Messianic functions, and presume to substitute their own conceit in his stead. These are the “many” against whom Jesus warned his disciples. They are evidences of the presence of the true Teacher of truth, counterfeited on every hand through the presumptions and uncertain claims of the anti-scientific and antichristian elements of the old world.

The business of the Prophet of truth is to expose the evils and corruptions of society and government, and to point out the crimes of the times. Nineteen hundred years ago, a Jewish church was rebuked by Jesus for its hypocrisies and pretensions. He did not undertake to question that, externally, the Jewish church was the same as that established by Abraham; but it had fallen away and disgraced the name of the Almighty. The proud and wealthy Pharisee delighted to give alms and to pose as a philanthropist. The man who had taken the last farthing from the widow and stolen the property of the poor, condescended to make liberal donations to charitable institutions! Today, the church joins hands with a false system of philanthropy; the great denominations are now federating for the purpose of establishing a greater and broader movement of practical charity. The entire modern church moves in the direction of devising plans for the benefit of the poor, and a disgraceful charity work, the mere finding of avenues through which the millionaire may the more easily expend his millions with greater honors, is to be the result. Jesus denounced such methods while promulgating the system of genuine communism, wherein there could be no poor. The Koreshan Prophet rebukes the modern church and establishes the Koreshan System of equitable religio-social relations, the true system of philanthropy, which will prevail throughout ages to come.

There is no question about the conflict of modern science and the Bible; no well-informed person undertakes to believe both; and as the millions do not question modern science, the Bible is being discarded. Higher criticism is being spread until the entire church, false to its own creeds and declarations of loyalty to the Bible, is being honeycombed with agnosticism. The territory of the sacred writings is being invaded by plundering vandals. Koreshanity declares a protectorate over the Hebrew and Christian Scriptures, and will defend them under the banner of truth and science; and if the church does not leave the premises soon enough, it will be promptly evicted. The mind that expressed itself in the Bible is the same mind that expresses itself in the physical cosmos, and the same mind alone can read it; so that when the form of the physical world is discovered and its functions understood, there need be no mistake in any mind regarding the source of the absolute truth. The astronomy of the Bible and the astronomy of Nature will ultimately be accepted by the world, and fallacy will cease to be remembered.

A few New York churchmen are undertaking to fight higher criticism; they must do something to save themselves. The methods employed are very characteristic of a defenseless church: They propose holding a series of outdoor “services” under the auspices of the combined churches of the evangelical denominations of greater New York. Certainly now, whatever is in Christendom that is worthy or unworthy of being put to the front as the best they have to offer against modern “scientific” attacks on the Bible, should be manifest in this gigantic



effort. It will be noticed that there will be no effort made to reconcile the Bible with the modern scientific fallacies which contradict it; the New York preachers are helpless to do anything against the growing agnosticism as long as they cling to the fallacies which supply the higher critics with material to throw at the Bible. The modern churchmen are afraid to deny modern "science," and they are afraid to deny the Bible; and they are under the ridiculous necessity of endeavoring to believe both at the same time!

Proctor, the world-renowned astronomer, said, "To speak in plain terms—so far as modern science is concerned, the idea of a personal God is inconceivable." The modern mind, saturated with the fallacies of popular astronomy, repudiates the God of the Bible, the apex of human existence, the Most High, the supreme Ruler, Light, and Sun of the human world. Koreshanity is firmly founded upon the demonstrated premise of the personality of the cause of personalities—the personality of Jesus the Almighty, the everlasting Father, the Prince of peace. You see, even Proctor recognized that there is a relation existing between astronomy and theology; and the most ordinary mind in the universe ought to see that any idea of God necessarily involves an idea of his work;—theology and cosmogony are inseparable. People who claim to believe in God and do not care what the shape of the world is, do not really care whether there is a God or not!

The Methodist church is advocating a moral clearing-house for all religious denominations, on the plea that "the number of ministerial crimes is rapidly increasing. We hesitate to say it because of the use made of it by malignant opponents of religion; but it is undeniable that the rate of increase is rapid." It is claimed that a number of scoundrels from the Methodist church are now preaching in the Baptist, Presbyterian, Episcopalian, and other denominations. Perhaps these latter denominations are just the places for such preachers,—or have they as rival establishments, cured where the Methodists failed? At any rate, the clearing-house would rid the churches of preachers whose morals have become so corrupt as to pollute the mental and moral atmosphere of the congregations. Place them on the remnant counter as job lots for sale cheap, and label them, "Samples of degraded humanity, educated by the modern church."

The peace congress is held under the shadow of the sword; the powers represented at the Hague owe their national existence to the force of arms, and must they now renounce the factors through which their existence has been maintained? The new kingdom does not depend upon the plot in the international comedy at the Hague; peace will not come until the swords are beaten into plowshares and pruning-hooks—until the armaments of war are transformed into implements of industry. Are the nations doing this? We laugh at the farce,—at the hypocrisy of the Christian nations in their endeavor to foist upon the world a peace that is not peace—an oppressive calm before the awful storm of revolution. The world laughs at the scheme because it loves war, and is moving in the direction of the greatest war of all history; and we laugh at the effort at the Hague because it is a mere drop of water in the crater of the terrible social volcano!

The universe is not constructed upon the principle of "Equal rights to all and special privileges to none." There is no equality in heaven, in earth, nor in hell. The laws of being provide for the Most High, the climax of aspiration, as well as the lowest point of human retrogression and degradation—and there is every degree and quality of life and character between. The sun of the physical cosmos has special privileges—it is in touch with every atom of matter in the great structure. It

is supreme, the ruler of the mineral kingdom; while a single visible star is inferior and subordinate to the sun. The true human government must be constructed after the fashion of the government of the great physical form in which we live.

The Christ said, "I came not to bring peace, but a sword;" and the wars of Christendom during the past dispensation fulfil the declaration. The cross of the divine nature with mortal humanity was a declaration of war upon the kingdom of the devil, and the result was the church militant. If Jesus came to bring war, who shall bring peace? If Jesus was the antitypical David, who is to be the antitypical Solomon? Shall it be a few despots of fallen Christianity? Or shall it be the central Personality of prophecy, the Majesty of the heavens, who shall not only make war upon war, but also upon the corrupt nations that are endeavoring to make peace with the devil!

It is suggested that the people should have freedom before anything else. We would suggest, in order to insure the safety of the people at large, that the first requisite is a little scientific sense of what freedom is. Remove restraint from a selfish and depraved people, and the entire world would become transformed to a regular Filipino pandemonium! Koreshanity takes a sensible view of reform, and hence its effort to educate the masses in the principles of organic unity and life, and the processes of transformation from the present evil world to the new era.

The wise men of the East followed the Guiding Star, and it led them to the true God. Strange—an infant in the manger, yet the Lord of heaven; a child born, yet the mighty God, the everlasting Father, the Prince of peace. The Guiding Star of the Koreshan Science illumines the mind to recognize the truth of the same theology as that which came naturally in the divine man nineteen hundred years ago—the theology that is demonstrated in nature, in the physical cosmos, and now revealed to the world.

The human mind cannot conceive of a more definite or absolutely true premise of all reason, no more tangible and infallible evidences of the expressed truth of the Almighty, than in the form and function of the physical cosmos. Whatever truth is declared in nature is absolute, because the laws of expression of cause in effect are immutable and unchangeable.

The artist insults humanity and proves false to his calling when he portrays the Czar of Russia, attended by an angel with laurels for his brow, extending his arms to bless the world with peace. The world protests against that "peace" that has its source in the land of the most absolute tyranny in the earth!

What we object to is not the trusts, but the men who are in them, and the uses to which the trusts are put. A trust of pirates is a bad thing, but a trust of men able to save the world from its present hells will ultimately be demanded to inaugurate the Golden Age.

Cyclones and tornadoes are sweeping over the world, demolishing old institutions. The angry clouds of revolution, with the penciling vortices, are writing destruction upon the surface of the world, and will culminate in the most awful storm of all history.

If astronomers would measure the earth's surface as often as they measure the heavens, the Copernican system would soon be no more. One indisputable fact concerning the earth's true form overthrows all the conclusions of the modern scientific fallacy.

The more advanced the present perverted social and economic system becomes,—the greater the facilities for conducting



the business of the competitive system and its excrescences, the greater is the oppression inflicted upon the people.

God is past finding out by men who search for him in the wrong place; but that does not prevent him from revealing himself in the natural human world at definite periods in the great Mazzarothic year.

It is admitted that the sun of the Copernican system will burn out after awhile. This is evident from the fact that the "light" of modern science has been waning for many years.

At the time the mystics are seeking the secret of life in the occult, the Almighty is thundering forth his truth and laws in the external world.

The greatest declaration of independence of the western world, will be its declaration of freedom from the bondage of the money power.

It is evident that the man who advocates that God exists in the sky, cannot expect the Almighty to tabernacle in his heart.

The horseless carriage, the brainless man, the Godless world, and wireless telegraphy are startling contemporaries!

A critic can never make a truth more true than its author, nor a lie more false than the man who told it.

The writers of the Bible were not compelled to hire criticism in order to immortalize their works.

The government of the United States is afflicted with a weak constitution.

Before the world obtains universal peace it will have to fight for it!

The people declare their trust in the gold god on the face of their coins!

The most powerful god in the world today is the almighty dollar.

Might makes right when might is right.

Peace conference is going to pieces.

## Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

### The Salvation of the Savages.

(1) Will the ignorant peoples of dark and uncivilized countries be saved? Will they, having no knowledge of what constitutes sin, be held responsible for sins, as are the enlightened peoples? (2) What is that in man which, when he thinks of death, says that he shall live after this life?—D. C. W., Boonville, Mo.

(1) The salvation of a people involves all the factors and processes of ethnic, social, moral, religious, and mental progress. The laws of human progression provide for the ultimate salvation of all peoples under the sun. Humanity comprises a great universe of activity; it has its circumference and its center, and all the co-ordinate forms and corresponding functions of the great physical universe. In the human world, the path of the great Anthropostic Sun is the path of salvation. As the sign moves from constellation to constellation in the physical heavens, in the solar precession, so the human Sun moves from people to people in corresponding times. A process of salvation obtains in a given people in a given dispensation, when the divine star of illumination moves through it, and not until then.

By way of illustration, we refer to the progress of the divine mind in the Jewish people; the Almighty moved through that people during the Jewish dispensation; he was not in any other people—"You alone, of all nations of the earth, have I known." At the end of the Jewish dispensation, the progressive elements of the Hebrew nation were resurrected and saved in the

person of Jesus the Messiah. Jesus was the door of the dispensation, the door of transposition of mental forces from the Jewish church to the Christian age; and when Jesus poured out his life into a new people, there began a new process of salvation, and civilization has followed the majestic march of the Christ through the human hells. That part of the world through which the Almighty has moved during the Christian dispensation, will come to judgment at the end of the dispensation—and that judgment will obtain in all domains of human activity in the civilized world.

The resurrection from mortal humanity will soon take place. It will be the harvest of the age, the result of the sowing of divine life in the most progressive peoples of the world; and as salvation is the result of the dissemination of the divine essences sown in specific channels, there is no salvation from death for any peoples except those in whom the essences found permanent reception. In the meantime, the barbarians have made some progress; they will ultimately reach the climax on the ecliptic of human development, and become the peoples in whom the Almighty will operate; but they must await their turn.

However, during the Golden Age the world will be enlightened and civilized, and every man will be saved to the extent of his aspirations. The idea in Christendom that every man is to be judged at the end of this age by the same standard, after unequal opportunities, and all the

saved to be saved to equal stations in immortal life, and all the damned condemned to the same punishment in a literal lake of fire and brimstone, is one of the most unnatural, unreasonable, and absurd fallacies of modern times. Men are saved through knowledge of the truth and application of the laws of life; and those who do not know the truth are not amenable to those laws, and the extent of their "accountability" is measured by their own ideals.

(2) The desire to live is instinctive. It is the interior aspiration, the interior consciousness or sense that the entities of mind will survive the disaster of corruptible dissolution; and in the mind of the ignorant, modern world, it is the vague expression of the persistency of life. This hope to live again is seen in all planes of existence; and provisions are made for the resumption of existence through laws of generation and re-embodiment, whether in the mineral, vegetable, animal, or human kingdoms. The very fact that an atom exists, is proof that the life it possesses existed before, and it moves in lines of progress in possession of the alchemic sense that it will exist again, no matter through what alchemic changes it is made to pass. Neither the ego of the man nor the soul of the atom can get outside of the universe, nor cease to be and to perform its use in the great world of existence. And it should not be at all wonderful, that in the human mind and consciousness of existence there should inhere a supreme desire and determination to live again.



Optical Illusions and Proofs of the Earth's Concavity.

My questions necessarily relate to celestial phenomena, since terrestrial appearances cannot be urged as evidence without begging the question at issue. On my asking in effect, why cellular evidences were absent from the sky, and Copernican ones so abundant, the answer was, "optical illusion;" and that answer would be equally pertinent to any question I might ask.—PROF. J. W. T., Salem, O.

The difficulty with the astronomer is, that he wants to go off into the sky, concerning which he knows absolutely nothing for certain, to prove the form of the earth, while the Koreshan Astronomer begins with the tangible surface upon which we live, to prove the shape of the sky. Now, which is the more logical and reasonable—to begin with a known premise, from which to arrive at conclusions concerning things to which we have not direct access? or to begin with an unknown quantity to reach conclusions concerning things within the reach of direct processes?

Did you ever look into a pseudoscope? It is an optical apparatus which reverses the relief of all material objects. It makes hollows of prominences, and converts hills to cavities; it reverses the human face, and gives it the appearance of the inside of a mask. In it a globe appears concave, and a concave map appears convex. Now, suppose the mind were ignorant of the pseudoscope when receiving impressions of objects through it,—would not that be an optical illusion? Wherever, for any reason, there is a false sense of vision or a false interpretation of what is seen, the result is optical illusion, whether it be in viewing a picture, a landscape, or the sky.

Without a knowledge of the laws of perspective, the mind observing two metallic lines of the railway apparently approaching each other in the distance, might conclude that they did so in fact; you see, in such case there would be a difference in appearance and fact, although it would be a fact that they apparently approached each other. The illusioned mind would reach a false conclusion from the appearance, while the enlightened mind would reach conclusions from the basis of the actual fact, when the factor of illusion is eliminated. This is exactly the difference between the Copernican system and the Koreshan Astronomy; the former is founded upon what the heavens appear to be; while the Koreshan is founded upon what the heavens are known to be, after the factors of illusion are determined and eliminated from the problem.

There has never been an astronomer of the Copernican school that has ever con-

sidered the laws and factors of optics and physics in making conclusions concerning the points of light in the physical heavens; and we claim that until the laws of vision are known, it is impossible for the astronomer to correctly interpret what he sees in media whose indices of refraction are unknown; neither can he determine the true location of a single star until he knows the exact course of a ray of light from any given star to the eye. Without these necessary factors, there must obtain a deceptive appearance through the false sense of vision, the astronomical pseudoscope, now almost universally applied in astronomical research.

When the laws of visual perception are scientifically comprehended, *everything* seen in the sky or in the earth, demonstrates the concavity of the surface on which we live. We not only say and prove that the evidences of the truth of the Copernican system are *not abundant* in the sky, but that there never has been a single absolute proof of its truth observed *anywhere*, and there never can be! The Copernican system is an accumulation of centuries of fallacious conclusions; it is a great network of fallacy. When any truth is expressed concerning the form or function of the physical universe, the astronomer is very desirous of testing it by some *false* conclusion without reference to a single fact in heaven or in earth! We first lay the foundation upon the earth; and if our friends concede to us the field of tangible facts, they may make what they can of infinite space until they return to fundamentals of rational conclusion—a demonstrated premise. It is easy to build card houses without foundations; but solid scientific structures, never!

The Tilt of the Poles in Koreshan Astronomy.

There is another thing which puzzles me, one that you will probably think I ought to know, and that is, why the position of the north and south poles in the Koreshan System seems to be nearly the reverse of their position in the Copernican system.—READER.

The first thing necessary to point out in answering the above question, is the reason for the tilt of the poles in all illustrations of the position of the earth in the Copernican system. For the sake of uniformity of illustration, the plane of the ecliptic or the orbit of the earth is taken as the basis. This plane is pictured as being horizontal, and of course the poles of the earth, inclining  $23\frac{1}{2}^{\circ}$  from the perpendicular of this plane, would tilt  $23\frac{1}{2}^{\circ}$ . The north pole is pictured as being up, and the south pole, down. You see, then, the basis of the relative position of the

poles in the old system. You will notice that all mounted school globes tilt  $23\frac{1}{2}^{\circ}$  from the plane of the perpendicular; the plane of the ecliptic is horizontal,—usually a brass ring encircling the earth and supported by the globe stand.

Now, leave out all consideration of the above, for the present, and look at the tilt from another standpoint—the standpoint of the observer in any part of the earth. Obviously, if the earth were convex, any point would be the *highest* point to the observer; that is, every man's horizon would be the apex of the bulge or arc. Now, suppose you stood at the north pole on the convex earth; the south pole would be the opposite, directly beneath, at the antipodes. If the observer be at the equator, it would be the same distance to the poles—and the earth's axis would be parallel to the horizontal of the observer,—and you can readily fix the angle in the mind's eye.

Suppose the observer were at  $45^{\circ}$  north latitude, say at Montreal, Canada. The curvation of the earth would be downward from that point, both north and south; it would be  $45^{\circ}$  to the north pole, but  $135^{\circ}$  to the south pole—quite a difference in their distance. Reverse the direction of the curvature, and you have what is shown in the illustrations in the Sixteenth Page of THE FLAMING SWORD. We have pictured the universe as related to the perpendicular at Chicago, about  $42^{\circ}$  north latitude. There is a curvature upward—a short arc—to the north pole, and a longer arc to the south pole; but in the illustration you will notice that, as related to the continents, equator, and ecliptic, the position of the poles is the same as in the convex theory. The idea is, that instead of being on *top* of the arc, as in the center of the horizon on the convex surface, the observer is always at the *bottom* of the concavity; and in taking this as a basis for our illustrations, there is manifest some difference between the position of the poles in the Koreshan System—from our latitude, and the position of the poles from the basis of the plane of the ecliptic in the Copernican system.

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Modern Charity and the Poor.

"Ye have the poor always with you," and we also have with us what makes and keeps most of them poor. The following experience of the Czar of Russia is suggestive:

"When the Czar and Czarina took their departure from Paris they handed over a hundred thousand francs for distribution in alms. Two-franc pieces were handed to each recipient. One of the officials, anxious to discover the use to which the money was put, marked all the coins that passed through his hands. He allowed a short time to elapse, and then sent to the nearest liquor shop for change for a thousand-franc note. Nearly all the silver brought back to him bore the telltale scratch."—The Christian, Boston.



## Koreshan Astronomy in Georgia.

Chatham Academy at Savannah Enthusiastically Receives Rev. E. M. Castle, Koreshan Scientist and Lecturer.

"The earth is a hollow, concave sphere, 8,000 miles in diameter, and of this hollow sphere the sun is the center. Compared with the earth in size, the sun is infinitesimal; in energy and force it is the point from which light, life, and all that is, gravitate. Upon the inside of this hollow sphere, the people of the earth live and have their being. Outside of the shell the universe ends and there is nothing."

This is something of the startling theory propounded yesterday afternoon to a little gathering, comprising the most advanced thinkers and the clearest and most scholarly minds in Savannah, by Rev. E. M. Castle, priestess and expounder of the new Cellular Cosmogony and of the Koreshan Unity. Convinced, her hearers might not have been, but pleased and charmed there was not one who would not have owned himself.

For two hours Rev. Castle held her audience in her grasp, and though at times they found some difficulty in following her in the untrodden paths of science in which she led them, they caught enough to convince them that a new prophet had arisen in Israel and a new explanation of the structure of the universe, held earnestly and argued out logically by honest men, had been propounded.

It would be vain to try to follow her through the mass of argument and explanation and illustration which made up her lecture; the best that can be done is to give some idea of what the Koreshans believe, and upon what their belief is founded. Briefly, it is something like this:

The nations live upon the inside of the globe, which constitutes not only the whole of the earth, but the whole of the universe. The infinity and universality of matter, in the sense that it is boundless in extent and without end, is denied. The visible universe is all and more than there is of it, for the planets are but reflections from discs of mercury located in the envelope that surrounds the globe, and the stars have in themselves no material existence. They are, nevertheless, centers of energy and force.

The Koreshans prove that the earth is all that there is of the universe, and that no conception of infinity is either possible or correct by the following syllogism: "Form is a fundamental property of existence; therefore, that which has no form has no existence. Limitation is a property of form. The universe has existence; therefore it has form, hence, it has limitation." In this, though the Koreshans disdain assumptions, there is an assumption, namely, that form is a fundamental property of existence, whereas it is only a property of those examples of existence with which the people of the globe are thrown in contact. But the Koreshans dispose also of an infinite universe by saying that

there is no need for it, and that it complicates matters more than a little.

The phenomena by which the convexity of the earth is usually attempted to be proved, are brushed aside as mere optical illusions, that would still be present were the surface of the earth flat, concave, or any other shape. Without entering too deeply into this branch of the subject, the same law of perspective that makes two parallel railway tracks appear to meet in the distance, is called into requisition and made to explain the phenomena of the disappearing boat and the lighthouse rising from the sea. To prove their own contention, that the surface of the earth is concave, the Koreshans have conducted a series of geodetic experiments in Florida; and as a result of these, announce that they have demonstrated their position beyond the fear of doubt or the danger of successful contradiction.

The idea was to establish a straight line, one that could not be affected by optical illusion or atmospheric disturbances, and to attain this end a member of the society invented an instrument that is called the Rectilineator. It consists of double T-squares, and armed with a quantity of these and standards upon which they might be erected, the party of surveyors journeyed to the little town of Naples, on the west coast of Florida, where the smooth waters of the Gulf offered a tempting field for their experiments.

One of the sections of the Rectilineator was fixed securely to a standard, and another placed exactly end to end to it. This second section was also fixed to a standard, and so on; the line was surveyed for about four and a half miles along the Gulf coast. The point first selected was at a distance of 128 inches from the water; but at the last point, four and a half miles distant, the plane of the Rectilineator touched the surface of the water. The adjustments were made with the greatest possible nicety; and the members of the surveying party claim that there can be no doubt that they have succeeded in establishing an absolutely straight line, and that the result of the experiment shows the earth to be concave instead of convex, and that the Copernican theory is false from beginning to end.

It would be idle to attempt a full explanation of all that the Koreshans claim. Suffice it that their theory is sufficient to account for everything that is visible in the heavens above and the earth beneath, and the waters under the earth, and that the theories of old and new philosophers and astronomers are brushed aside as so much rubbish from a table needed for the reception of something of more value. At least, that is what they say.

Nor does the Cosmogony of the Koreshan Unity conclude its teachings and its claim to fame. Built and established upon the system of Cosmogony, are a religion and a sociological creed. The religion accepts the Bible absolutely and without question, affirming that every word of it is literally true. Indeed, the Koreshans say that the Copernican theory and the doctrine of modern science are subversive of the teachings of the Bible, and that unless their Cosmogony be accepted, the Biblical account of creation and the Bible's reference to the universe must be deemed untrue and fall to the ground. The sociological theory is akin to communism in some of its better regulated forms.

The name is derived from the Founder

of the Koreshan Unity and the discoverer of the system, DR. CYRUS R. TEED, of Chicago, by whom it was formulated and announced thirty years ago. In the Hebrew, Cyrus is Koresh; and from the Hebrew name the substantives and adjectives of the new creed are derived.

Rev. Castle will deliver a second lecture on the Koreshan Unity at the Chatham Academy tomorrow afternoon at 5 o'clock, and to this the public is invited. The lecture is to be delivered at the special request and insistence of those who were so fortunate as to hear her first explanation, and who were enthusiastic to a man over the charm of her manner and the grace and clearness of her style. It is only fair to say that the ladies who made up the party were just as much pleased and some of them more convinced. In the party were Dr. William E. Boggs, Chancellor of the University; Supt. Ashmore, Dr. Dunn, Prof. Walter Wilson, and a number of others.—*The Morning News*, Savannah, Ga., June 9.

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## Cellular Cosmogony in Canada.

A Writer Admits that the Copernican System Has not Been Proved; Reviews "the Most Remarkable Book of the Century."

Kingston, Ont., June 9.—Editor *British Whig*.—In these days of so called demonstrated science, we are much shocked if some man comes along and tells us that we are standing on our heads instead of our feet. The world has been told for a century that the present age was about the only age in which men were supposed to know anything. We have heard this so often from the public teachers, that we have come to believe that it must be true. If there is any one thing which, above another, the majority of people in Kingston, and many other places, believed, it was that the world was round and that we lived on the outside of the same. But now comes along a gentleman from Chicago, Rev. Mr. Mitchell, who sells a book entitled *CELLULAR COSMOGONY*, the aim of which is to teach the theory that we inhabit the earth, that is, that the earth is a sphere some 8,000 miles in diameter, and that the inhabitants dwell upon the concave, instead of the convex surface. In other words, that our earth is a shell, and that we live on the inside instead of the outside of the shell.

This discussion, like every other, stimulates inquiry and promotes thought. All astronomers are quite aware that the Copernican or modern system is only a theory. Copernicus himself is reported as saying of his theory: "Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy." Goethe is reported as observing: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory (the Copernican system)." Dr. Woodhouse, of England, says, "The whole range of astronomy does not contain the proofs of its own accuracy."

### Popular System Not Demonstrated.

I have made these quotations simply to show that the science of astronomy is still an open one, and is in no particular a de-



monstrated system. It has always seemed very strange to me that if our system is the true one, it was so long a time before the world found it out. We read nothing of it in the ancient literature of Greece and Rome, nor do we find it recorded in the sacred Scriptures.

The Copernican System is simply the best one up to date, and that is substantially the most that can be said in its favor. A good many people run away with the idea that the Copernican system is well brought within the range of mathematical demonstration. But of course this is an error. The fact is, our ingenious professors and mathematicians have constructed a mathematical system to correspond with the Copernican theory.

Copernicus starts out and invents a theory, in substance, that the earth is round; that it revolves on its own axis once in twenty-four hours; that the sun is the center of our solar system consisting of some eight primary planets and a great number of asteroids; that the diurnal revolution of the earth is the cause of day and night, and that the change of season is produced by the inclination of the earth's axis to the plane of its orbit and the revolution of the earth around the sun once in 365 $\frac{1}{4}$  days. In other words, that the inclination of the earth's axis, the pole of which is pointed in a fixed direction, produces the change of seasons, and the earth's revolution about the sun fixes the length of the seasons. Of course, being neither an astronomer nor a mathematician, I give only the outline of these theories.

The point that I desire to make, while a firm believer in the present system, is that the whole science of astronomy is only a theory; that all our knowledge thereof is only arbitrary and relative; that there is no such thing in space as up or down, right or left, east or west, but that these terms are merely arbitrary.

#### Koreshan Astronomy Overthrows the Copernican System.

Now comes in this new system. The author of the new system of "Koreshanity," DR. CYRUS R. TEED, of Chicago, upsets all our preconceived notions of the universe, and in this respect this is the most remarkable book of the century. We have been educated to look out upon creation as an illimitable space. That space, like eternity, has neither beginning nor ending. That the nearest star, Sirius, the dog star, was so far away that light traveling at the rate of about 200,000 miles a second, could not reach the earth from that star in less than some eight years, and that the stars in the "milky way" would require the time of 2,000 years for light to reach us therefrom. But the new system confines all creation to a space 8,000 miles in diameter.

Modern astronomy tells us that the sun is 500 times as large as all the planets put together; but KORESH tells us that it is confined within the shell of the earth. The text books put into the hands of the

student in all our schools today, of course with the understanding that they must not be questioned because, forsooth, they are both scientific and mathematical, tell us that Jupiter is some 1,400 times larger than our earth, and Saturn a thousand times larger; but KORESH has them all nicely tucked away within the shell of this revolving ball. As for the comets, have not our astronomers spent years in the most intricate calculations to fix their periods, and some of them have been given periods of revolution about the sun, of hundreds and thousands of years, traveling through space meanwhile with inconceivable velocity; but evidently comets don't cut much of a figure with this new philosophy, for they would soon butt up against the earth's concavity.

#### Concavity Seen From the Balloon.

Without expressing any opinion concerning this new theory, not having had sufficient time to read the same, much less to digest it, I am much impressed with some facts brought out. For instance, statements are produced from those who have made ascents in balloons, to the effect that the outer rim of the horizon is always on a level with the balloon, whatever its height, thus lending color to the theory of the earth's concavity. There are many of us who have observed the same phenomenon upon viewing a large body of water from a considerable elevation. The higher we go up, the more the far horizon appears to follow us, and apparently to be on a level with the point of our elevation.

The author lumbers up what is unmistakably a great book, with many fine-spun theories about religion, politics, and political economy, etc., which might well be left out; for what can these subjects have to do with any particular theory of the construction of the universe? The most remarkable statement in the work, is that the concavity of the earth's shell can be demonstrated by running a straight line, say, four miles in length, near the surface of a body of water. Our theory of the convexity of the earth is, that the curvature is some eight inches to the mile, and hence at a distance of four miles one end would be 10 feet and 8 inches above the water. This author states that experiments made by a Geodetic surveying party on the shore of Florida, demonstrated that such a line so laid out from an altitude of 128 inches, converged with the water instead of rising above it.

#### Viewing Ships "Hull Down" is an Important Fact if True.

We leave all such questions to those engineers who can lay out such lines, for it is a very sure thing that we can not. Another very interesting statement is, that if we will put a good telescope to our eye, upon a ship that has disappeared from view, with the exception of the masts, the entire ship will be again brought into full view. This is an important fact if true. The book is well worth reading and studying. How the Founder of the System accounts for the eclipses of

the sun and moon, I have not had time to examine; but we must remember that these eclipses were tabulated thousands of years before any such man as Copernicus was ever heard of.

It must be admitted that the study of astronomy has the effect of cultivating the faculty of sublimity, and of enlarging the mental and spiritual horizon. I strongly suspect that all these fine sounding terms in our text books, the ecliptic, equinoctial, zodiac, declination, right ascension, etc., while exceedingly interesting, are but the inventions of our astronomers to fit into a formulated system. It is an easy matter when you have an admitted measuring line, as for instance, the diameter of the earth's orbit, to calculate by the aid of trigonometry and the wonderful principle of the triangle and the rule of three and other mathematical principles, many astronomical problems. But when the great questions of time and eternity are solved, then, and not till then, will we have a demonstrated astronomic system.

We have several gentlemen in Kingston whose opinion would be very valuable in these and kindred questions; but for some reason they are not often given through the press. All that we know of these matters above the ancients is very slight, and it is probable that they who laid the foundations of the pyramids surpassed us in astronomical knowledge.—M.S.BURNETTE, in *Daily British Whig*, Kingston, Ont.

\* \* \*

## The World's News.

**Wednesday, June 14.**—Cyclone destroys the town of Hermann, Neb.; scores injured.—Cyclone at New Richmond, Wis., kills 120 persons and injures over 300.—Gen. Otis' army in the Philippines to be increased to 35,000 men.—Americans fiercely attacked by Filipinos at Las Pinas, province of Cavite.—Timber scarce for flexible French cabinet.—Peace congress doing nothing.

**Thursday.**—Horseless carriages forbidden in Chicago parks and boulevards.—Filipinos give up Bacoor and retreat.—Big \$40,000,000 chair trust, absorbing 75 manufacturing concerns, forming in New York.—President Kruger, of Transvaal, refuses to yield further to demands of England.—10,000 masons locked out by contractors in Berlin.

**Friday.**—Yellow fever appears in American army in Cuba.—Aguinaldo reported assassinated by followers of Gen. Luna.—Venezuela boundary commission meets in Paris.—Germany insults England in the peace congress.—More street-car riots in Cleveland.—Physicians of Illinois organize an anti-tuberculosis society.

**Saturday.**—Rumblings of discontent heard among Cuban soldiers; 5,000 armed insurgents, whose names are not on the list, demand pay.—Desperate battle fought at San Fernando, Philippines; rebels driven to the jungle.—English house of commons votes 293 to 152 in favor of protection; free trade Tories weakening; England must have trusts, the same as America!

**Sunday.**—Disgruntled naval officers at Washington want to re-open the Sampson-Schley controversy.—New York clergymen begin a crusade on higher criticism.—German emperor thwarts purpose of peace congress; refuses to enter any scheme of arbitration.—Popular sentiment favors crushing the Filipino rebels; treacherous character of the savages be-



coming widely known; independence impossible.

**Monday.**—Water famine in Cobar, Australia, mining district; many die of thirst.—American Zionists meet in Baltimore.—Jewish missionary mobbed in New York City.—Christian missionaries are mobbed and killed in Kien-Ning-Foo, China.—Fear is expressed at the Hague that the peace congress will prove a farce!

**Tuesday.**—Chicago city government to fight the gas trust.—French cabinet not yet formed; Casimir-Perier, former president, who resigned when Dreyfus was exiled, may become premier.—Boers ready for war with England; preparing to capture Kimberly and blow up the diamond mines if England orders war.—\$100,000,000 street-car combine on foot, absorbing companies in Chicago, New York, Philadelphia, and Pittsburgh.

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## The Flaming Sword's High-Class Exchanges.

Leslie's Weekly June 29.

The current number of *Leslie's Weekly*, dated June 29th, has what is said to be the first photograph ever taken of a disastrous cyclone, just as it was about to burst. It was photographed by a commercial traveler at Kingsley, Iowa, while the cloud was still three miles off, and while everybody in the place was running to find shelter, for the tornado swept across the place with incredible speed and violence. Every reader will be interested in the double page, showing the principal stopping points and the route of Admiral Dewey's long homeward journey, half-way across the globe. Other illustrations include more of the splendid photographs of the war in the Philippines by *Leslie's Weekly's* special artist; scull-racing, a popular sport all over the country; the launching of the American cup-defender, the *Columbia*—the only photographs of the event that were taken; life aboard the transport *Sherman*, en route to Manila; the great sportsmen's meet at Buffalo; cyclone pictures; paying off the Cuban soldiers in Havana; and many other timely illustrations of contemporaneous events. The letter-press not only covers the subjects illustrated, but also topics of current and vital interest; interesting illustrated personals, editorials, and other interesting departments.

The Saturday Evening Post, June 23.

Some of the most dramatic episodes that have occurred in the halls of Congress during the last thirty years, are told in a series of papers which ex-Senator John J. Ingalls has written for *The Saturday Evening Post* of Philadelphia. The first paper of the series, entitled *Famous Feuds in Congress*, which appears in the issue of June 24, gives an authentic and vivid account of the scenes that led up to the life-long enmity between Blaine and Conkling, and Conkling and Lamar. Other notable features of this number are: A Soldier's View of a Warless World, by Major-General Nelson A. Miles, and the story of *The Little House in the Little Street* where the Sun Never Came, by John Luther Long—one of the strongest stories of this brilliant writer.

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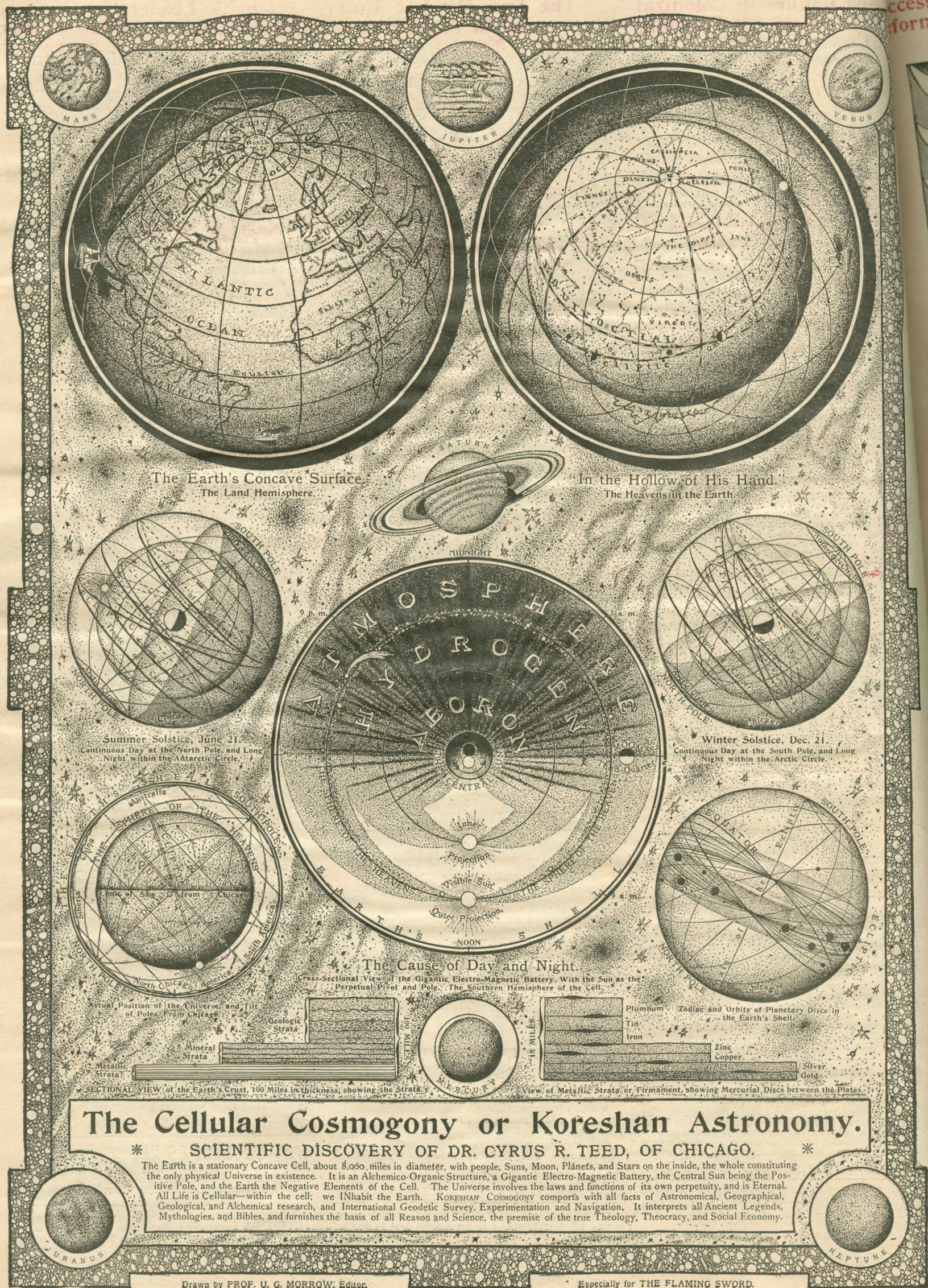
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